



The Living Church

VOL. XLIV.

MILWAUKEE, WISCONSIN.—APRIL 1, 1911.

NO. 22

416 LAFAYETTE ST., NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

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Communications for all to be addressed to Milwaukee, Wis.

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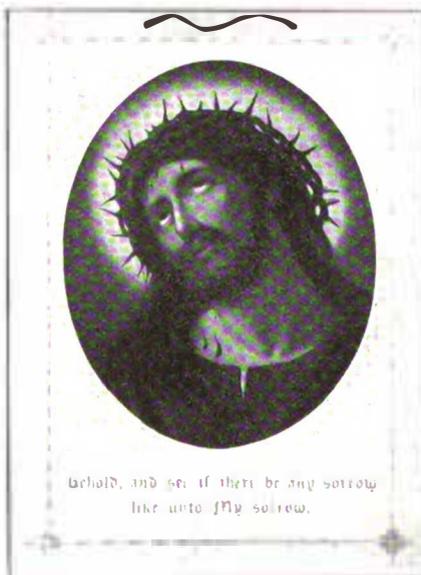
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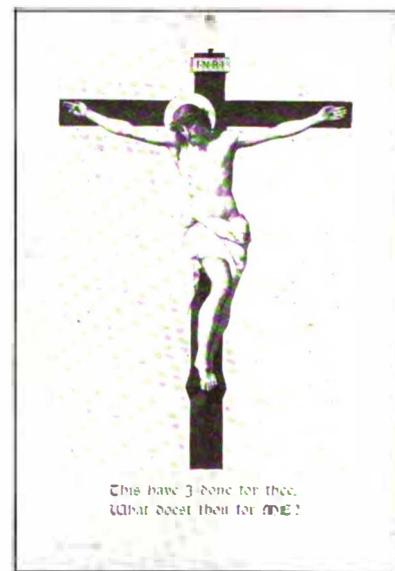
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"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

FOR ST. AMBROSE, B., C., D. (APRIL 4TH).

THE DOCTOR'S ROBE.

EW have worn the doctor's robe with more dignity and propriety than St. Ambrose, Bishop of Milan (374-397). Sprung from a noble Roman Christian family, he was born in France about the year 340, his father holding at the time a responsible position under the Imperial government. He was trained in the best schools of the day for the Imperial service, and through family influence, at an early age, he was appointed Governor of Liguria and Emilia, with residence at Milan. So successful was his administration, and so extraordinary an influence had he obtained over the people of his province, that in 374, when the see of Milan became vacant, though still a layman he was elected by popular acclamation to the bishopric. So clearly did he discern the voice of God in the voice of the people, that he accepted the unsought honor.

He brought to the discharge of his duties as Bishop the wise statesmanship, the firm grasp on public affairs, the assiduous devotion to the interests of the people, the patient perseverance in work that he had displayed as governor. But he entirely changed the style of his living; instead of the viceregal luxury to which he was accustomed, he renounced all worldly goods, and lived in the strictest simplicity upon the charity of and devoted himself with all the energy of his great nature to the work of the Church. From henceforth he devoted his studies to the Holy Scriptures, and a long line of commentaries are a monument to his learning and wisdom. He had upon him the burden of a great diocese, and yet he kept the door of his study open all day so that the humblest might have free access to him. Notwithstanding all this, he found time still to play a great part in the politics of the times. He set his face against Arianism, defending the Catholic Faith not only with the pen, but carried on in behalf of the Church a long diplomatic struggle with the Empress Justina, in which he was finally victorious. His victory was signalized by his forcing two emperors, Valentinian II. and the great Theodosius, to do public penance. With the latter he subsequently became fast friends, and found in him a powerful ally in the great reforms he inaugurated. He was a great preacher, a zealous pastor, and has left his mark on the worship of the Church in the Ambrosian chant and liturgy. His treatises on the sacraments and mysteries of the faith are among the classics of Catholic theology. He died on Good Friday, 397, honored and beloved by high and low. Popular devotion acclaimed him a saint, and Rome set her approval on the cultus by canonizing him as a Doctor of the Church.

St. Ambrose was a splendid example of the well-rounded Christian: his mind was devoted to understanding, simplifying, and passing on the wisdom of the Church; his heart, trained by a detachment from the vanities of the world and by a strict purity of living, was fixed upon the love of God, the love of Christ, in whom he beheld God Incarnate, and his fellow men, in whom he saw the broken, bruised images of God; and his will, strengthened by self-discipline and denial, set him at work and enabled him to accomplish great things for God; strengthening faith, ministering to souls, and purifying practice. His successful life is a type of the many-sided activity of the Christian character. For the Christian should be one whose mind is trained (so far as opportunity has offered) to know truth and wisdom; whose heart, disengaged from unworthy affections, is centered upon God, and whose will, however hardly it be bent or broken, is at one with the divine will.

L. G.

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SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration

and London respectively.]

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York

London: A. B. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

New York: Sunday School Commission, 416 Lafayette Street.

Chicago: 158 La Salle Street (Advertising headquarters).

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

OFFICES.

Milwaukee, Wis. Editor, FREDERIC COOK MONROE.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,

of the Church.

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

The Living Church



THE SUPPORT OF THE CLERGY.

ONE of the most pressing questions in the social world to-day is that of a "living wage." In many parts of the country and among many classes of people this question of a wage or salary which shall be adequate, and give the recipient a decent living, is the predominant subject. We purpose to raise the question of a living wage for the clergy.

There are at least three elements which enter into and determine the discussion of a living wage for any class of society:

1. The nature and character of the work;
2. The preparation and training required for it;
3. The manner and cost of living expected of the worker.

These three, at least, are the determining factors, unless we hold that all men should receive the same wage, no matter what the work. To determine whether the usual clerical salary is a living wage, let us consider the character of the work done, then what preparation is required for it, and then what kind of life the clergy and their families are expected to lead. Then we shall take up the salaries, and see if they are what might be fairly entitled *living wages*.

What is the nature of the work done by the clergy? Is it of such a character as to warrant their being well-paid? Surely, no Christian hesitates to place the cure of souls far above any worldly occupation. Is there any nobler or higher vocation *per se* than the ministry of Christ, or one whose occupants should be freer from worldly cares and anxieties than the ordained servant of God? Cares and anxieties are concomitant ills of human life, it is true, but no body of Christians ought to be willing to subject a priest of God to unnecessary ones.

Does the preparation required for the ministry justify a wage above that of a worker with his hands? A wage equal to that of a salaried physician or an ordinary judge? The norm of preparation for the ministry is seven years, four years at college, and three years at the seminary. During all these years, the candidate is at expense; he expends or has expended for him. The same thing is true of a doctor or a lawyer, but one pays a doctor or a lawyer proportionally. These last begin on a small income, but when they minister to people, people expect to pay them fees proportional to their profession. The smallness of their income is based upon their clientele. If a doctor has a hundred patients whom he visits weekly or who come to him for help weekly, his income ceases to be small. Is this true of the clergy? Is there any reason from the *time to prepare* for the ministry that should prevent the clergy having a living wage?

The character of the training given to the clergy is of a very special kind. It is of its nature spiritual, intellectual, and unsecular. The Church takes men and, except for a very few studies, gives them an education which gives them habits of thought, aptitudes, and desires which require a living wage to their possessors in order that these may do their best work in the world. The clergy require books; they require intellectual companionship; they require social intercourse of a special type; this by the training and education that the Church they serve requires them to have, and insists that they have. The very literary and theological requirements of the canons cry aloud that the clergy receive a living wage.

More than this, however, does the manner of living demanded by the Church of its clergy require that they be given a living wage. The rector of a parish is required to be an educated gentleman; he has to dress well; his family have to be presentable at all times and on all occasions; his house has to be of such a character, both as to furniture and order, as to permit any one to enter and go through it at any and all times. His wife, if he has one, is expected to be a lady and dress well. That all this is not true in particular instances in no way militates against the *fact* that all this is expected of him; the failure of the rector or his family in any one of these particulars only adds to his troubles.

Then the rector is expected to preach well, and therefore should be a reader; the parishioners, as a rule, expect their rector to have books, to buy books. The clergy are expected, also, to be given to hospitality, to be able to ask any one to any meal at a moment's notice. One knows all this to be true, for one hears often the complaints of aggrieved parishioners.

Surely no set of men needs a living wage more than do the clergy. The lawyer or doctor or school teacher on a small salary can choose his place of residence; he can arrange his household economics to suit his salary, and no one feels called upon to criticise and to gossip; but the parish priest is a public

character, his residence is nearly always fixed for him, his manner of living is, to a considerable extent, a matter of general concern. If the Church demands this of him, should it not see to it that he gets a living wage?

Of course, the cost of living varies with places; that the living wage for New York City or Chicago is not that of a country parish in the South. There is one way to determine this: every parishioner in any parish knows what it costs him to live, or would cost him to live, as he expects his rector to live. It is a fairly easy thing for a congregation to determine what a living wage should be, if they are moved by a desire to give that wage, rather than the desire to give as little as they decently can. How many congregations are moved by the desire to see their rector free from financial care, more than the desire to give as small a salary as circumstances permit?

Obviously, the rector should not live too much better than the members of his congregation, but this should not be taken to mean that he should not live as his work, his education, his position, require him to live.

WHEN WE ASK how far the Church is fulfilling her duty to her clergy, we are bound to feel a sense of depression. We are glad to know that a commission of General Convention is investigating the whole subject. No doubt they will be able at least to awake the Church to a sense of its apathy.

But we do not need to await that report to learn the existing condition. The United States religious census of 1906 gave very careful information in regard to clerical salaries. Turning to the statistics of the Protestant Episcopal Church (Vol. I, page 97) we find that the average salary paid to our clergy in cities of 50,000 to 100,000 population is \$1,558; in cities of 25,000 to 50,000, \$1,517; in smaller places, \$994.

If these figures were minimums the case would still be somewhat serious, for in the manner the clergy and their families are expected to live, and in the locations that many of them must reside, these salaries are not sufficient to remove anxiety. But an average means that *one-half the parochial clergy are living on less than these amounts*; and that condition is a very grave one. Here and there the opportunity to give still more explicit figures, though unofficially, arises. Thus we are informed that in a diocese near New York with 125 clergy, two-thirds of the clergy have an average salary of less than \$500; omitting the purely mission stations, the average salary of at least 90 of these clergy is about \$700. In a southern diocese with 23 clergy only ten have salaries that go above \$1,000, and thirteen fall below this; twelve have less than \$800. And these are not poor dioceses. In the first there are clerical salaries amounting to \$4,000 a year with rectories; in the latter there is at least one of \$5,000 a year with a rectory. We venture to affirm that more than 50 per cent of the clergy of the American Church have salaries of less than \$600 a year with rectories. These men are by profession, education, and ecclesiastical requirements gentlemen with scholarly tastes!

MEN OF THE CHURCH, is \$600 a living wage for the clergy in the United States to-day? Is \$1,000? Figure for yourselves the cost of living in your own community, and ask yourselves whether you could live and expect your families to live on that sum.

There is a moral question involved. No wage is altogether a matter of dollars and cents, much less that of the clergy. The Church is continually calling on her young men to enter the ministry; she requires of them a special training; she denies to them the right to earn money otherwise than by the service of the altar; parishes giving rectors \$800 a year and a rectory would not long permit these to earn bread by daily labor, or secular employment, and remain their rectors. Has the Church of God a *moral right* to make this appeal to her young men and not guarantee them a living while working and pension when old?

The Church of God is not composed of the clergy alone: the clergy exist for the laity. The clergy are forbidden to be money makers; they are by their vows forbidden to go into the marts of the world and gain by bargaining and selling. A money-getting cleric loses his spiritual power, and the respect of the laity. The laity, however, are free to earn, to make wealth by their intellects, by their opportunities, by the privileges God has given them; is there not a *moral obligation* on them to see that their clergy have a living wage?

The clergy do not ask large salaries; they ask only a living wage. There is no class of people in this country who live more simply or more economically than the clerical families.

One reason for the failure of data is this reticence on the part of the clergy to complain. God, they feel, called them to this life; for the sake of God's Church they endure poverty or near-poverty; but does this patient endurance of the clergy release the Church in its corporate capacity from the moral necessity of providing a living wage while working and a pension while aged and infirm? Let the Church answer that question honestly in the sight of God.

This American Church of the Anglican communion is not a Church of laboring men. The delegates to the General Convention are men of prominence and often of wealth. We have parishes whose vestries are composed of men whose wealth goes into the millions; we have here and there rectors whose salaries go over the \$5,000 point. Is it *right* that alongside of these there should be priests fearing to hear the door-bell ring, dreading to be dunned for an unpaid bill, because on a salary of \$800 a year or less, they are unable to live and pay the bills due for sickness? The question involved here and elsewhere is one of *right*, not one of *charity*.

We have written this, because we feel sure that there is religion and love of Christ enough in this American Church to remedy this injustice. The evil lies in our excessive parochialism. There should be in every diocese a sustentation fund for the support of the clergy. It is with the laity and the rectors with large salaries to bring this about.

WILL THEY DO IT?

THE "oath against Modernism," which our Roman neighbors here in America have taken so readily that no echo of any faint resistance has reached the public, does not go down so well in Germany and Austria. *Ein Esel in Deutschland wird Professor in Rom*—so the Germans say sardonically: perhaps the Roman authorities who are actually behind the papal decree are jealous. We note the utterance of the Roman Catholic theological faculty of Münster to the Bishop of Münster concerning the oath, complaining that it would maim their powers:

"The Faculty need only declare that they will never lack the courage of conviction in matters of religion and their Confession, even in the difficult and stirring times of the present, so agitated with religious strife. The members are conscious of the obligations imposed on them in the conduct of a high school of the state. The fulfilment of these duties is made easier for them by the extensive independence hitherto accorded them in the several faculties of the University; no less in the consciousness that the position and activity of the Catholic theological faculties in Germany not only thereby obtain respect in all questions of theological culture and science, but are also of far-reaching importance for all our religious and Church life, as well as for social and political well-being."

Even where it has been accepted, every one knows what loopholes Latin casuistry has provided for any such declarations, made under compulsion and with mental reservation (*vide* Busebaum and Liguori for fuller information). One distinguished ecclesiastic of Vienna, Father Hermann Peissl, capitulary of the Benedictines of St. Paul, has refused the oath and has united himself to the Old Catholic Church, we learn. With the Pope's resistance to the progress of infidelity under the guise of scholarship we can but sympathize; but to put all scholarship under the ban is hardly the way to win the battle. If only the Latin Patriarch were himself a scholar!

ANSWERS TO CORRESPONDENTS.

W. F. S.—The Prayer Books of 1549 and 1552, bound together, may be obtained in "Every Man's Library," price 50 cents. The former was in use from 1549 to 1552; the latter practically was never in use, since the succession of Queen Mary to the throne in the same year that it was set forth, prevented it.

LENT.—Marriages during Lent are deprecated by the Church and were forbidden in those years in which discipline was strictly maintained; *e.g.*, by Canon 52 of the council of Laodicea, A. D. 343-381. But under present discipline one would not say more than that they are deprecated.

PERSISTENT READER.—(1) There is no rubrical authority for the omission of the General Confession and Absolution at evening prayer except on week days.—(2) It is grossly unlawful to use unfermented grape juice at the Holy Communion.

A. H. S.—We know of no authority for the use of red stoles during Lent except that Mr. Dearmer, in his *Parson's Handbook*, recommends that color as the Eucharistic use during Passion-tide.

G. I. H.—Presumably the figures of the *World Almanac* are correct; and it is generally conceded that in English-speaking lands as a whole, Churchmen out-number any other religious body.

NATURE has perfections, in order to show that she is the image of God—and defects, in order to show that she is only His image.—*Pascal*.

BLUE MONDAY MUSINGS.

HERE died on February 26th, at his home in Somerville, Mass., "a poet true and a friend of man," Sam Walter Foss. I have known many men and women of letters, on both sides the Atlantic; and among them all I do not remember a single figure more striking in its absolute sincerity, directness, and originality. Walt Whitman *posed* always as a typical American; and the English enthusiasm for him, I think, is largely due to the delusion that the typical American must wear a flannel shirt, tuck his trousers in his boots, and talk an extraordinary *patois*. Sam Walter Foss *was* a typical American, not least in his absolute lack of pose: but he was far from Whitman's caricature of Americanism. Born on a New Hampshire farm, working his way through Brown University, devoting himself to journalism in many forms for fifteen years, and then throwing himself whole-heartedly into the work of popularizing the public library of his home city, Somerville, he rang true in all the activities of mind and body; and his rather stern, deeply marked, irregular features, that showed the signs of struggle, could break into smiles of the sunniest good humor, the most unflinching friendliness. His last published book of poems was called *Songs of the Average Man*; and he was always expressing, in his verse, the thoughts, dreams, aspirations, and affections of the common folk; he was a true democrat, who loved and trusted the people, because he was one of them.

It was his very self that he portrayed, in the poem most widely known of all he wrote; and I reprint it here, with this inadequate tribute to a good friend's memory, because of its essential truth and wholesome goodness, remembering of the Eternal Wisdom Himself that His delights are with the sons of men, not in remote isolation.

"THE HOUSE BY THE SIDE OF THE ROAD."

I.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran;
But let me live by the side of the road
And be a friend to man.

II.

"Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban.
Let me live in a house by the side of the road
And be a friend to man.

III.

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

IV.

"I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travellers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

V.

"Let me live in a house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong.
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."

I AM GLAD that some Eddyites read this column, even though they disagree with it. One worthy person of that persuasion sends me this choice communication, *apropos* of some recent questions I raised here. Alas! she does not answer my questions; and evidently "grammar was eclipsed," as well as spelling and punctuation, when she "entered Science." But as an example of Eddyite logic and good temper it is worth preserving. I fear she needs instruction in her own doctrine, how-

ever: according to Mrs. Eddy, "mortal mind" is the creator of all living cells. "Absolute Principle" is far from being synonymous with "Father Almighty." And even "Episcopalians" have never been so mad as to "deny death." However, let the letter speak for itself:

Dear Presbyter Ignotus:—

Would you mind answering some questions in your next issue? I do not wonder you are "blue" on Monday. I would be too if the editor gave me all the "dirty work" to do as he gives you. I see you have to say all the nasty things about people so that he will not have to take the blame. It is enough to make anyone pessimistic and grouchy. I suppose after indigestible feast on Sunday your mental condition is in such a disturbed state that you do say things you do not really mean.

In repeating the creed Episcopalians say, "I believe in God, the Father Almighty." We use the same thought when we speak of God as Omnipotent or "the absolute principle." Perhaps Episcopalians do not understand what they are saying when they repeat those words, or perhaps that is your own viewpoint not the belief of the Church which your paper represents. Kindly make it clear in your next issue. God used to heal the sick for Moses, Elijah and the prophets, also for Jesus and the disciples. If He is as you repeat "Almighty" why do you object to our believing and demonstrating our faith in this line?

Now since you referred to names, I would "like to know, you know," why a sect claiming to be 2,000 years old also claiming to be Catholic should be unbaptised in their old age and still uncertain of their rightful nonde plume—how careless of the historic recorder or of the one performing the baptismal ceremony!

How is it that so many Episcopalians who are such believers in the powerful effects of *materia medica* die? Perhaps your doctrine is, "Though the doctors slay me, yet will I trust them—but trust my body to God, my Creator—not while I can get a doctor."

Do Episcopalians believe Christ rose from the dead, that the dead arose from their graves and appear unto many at the time of the crucifixion? One would think from the criticism that you wrote that Christ having died, he could no longer hear or help, except easy cases like nerves (Dr. Worcester), but the hard things leave to the Omnipotent earthly physician. We believe in a God who lives, who is not afar off, who is not sleeping, who is Almighty and also that "faith without works is dead," and that vain repetitions of words are not acceptable to Him who was, who is, and who ever shall be the Creator, who creates every living cell to-day even as in the beginning.

Now little boy think, and think hard. Read your Bible and don't do the dirty work for the editor anymore. I suppose you are only a high school boy but if you are ever going to be a writer remember that, "Mankind cares nothing for you until you have shown that you care for mankind." No man can write more than he himself is. Is that the best self you are showing to the world in "Blue Monday." If so change the title and start in housecleaning. Let Christ sweep the temple of all the rubbish and after His Light shines awhile perhaps you can write something that will not make the world "bluer" but brighter.

With best wishes for your renewing and recreation, I remain,

Sincerely your friend, MRS. D. A. RICHARDS.
58 Emerson Place, Buffalo, N. Y.

PRESBYTER IGNOTUS.

VINDICATED—DIED.

A PATHETIC story is told briefly in the following special dispatch to THE LIVING CHURCH:

"NEW YORK, March 27.

"The Rev. Wm. N. Ackley, rector of St. Andrew's Church, Brooklyn, died late Monday morning, March 27th. Later in the same day the civil court sustained the rector's contention against a majority of the vestry of that church. Judgment given the plaintiff with costs."

This is the outcome of what appears, on its face, to be one of the most cruel attacks by a vestry upon its rector that the American Church has ever known. The story has already been told in these columns. The rector fell, broke his leg, and was disabled. The vestry asked his resignation and afterward pretended to discharge him. They, or some of them, locked the church door against the rector and on one Sunday morning the rector held service on the church steps in the open air. The case being certified to the Bishop for canonical action, the rector was sustained. The rector appealed to the civil court, to sustain him in possession of the temporalities. The court also sustained him; but a few hours before its judgment was pronounced, last Monday, the rector died.

The parties will answer next for their conduct in person to Almighty God; and whatever delay there may be in hearing the case, there will be no change of venue granted. Judgment will be certain and will be absolutely just.

AFRICAN MISSIONARY HONORED IN ENGLAND

Oxford Degree is Given to the Archdeacon of Nyasaland

SPLENDID ADDRESSES MADE BY DIGNITARIES AT PUBLIC MEETING

Good Friday Procession Arranged in London

OTHER NOTES OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Mar. 14, 1911

CHERE was a splendid endorsement of splendid missionary work in Africa when, last week, the degree of D.D. was conferred by the University of Oxford upon the Archdeacon of Nyasaland, the Ven. W. P. Johnson. In the evening of the same day there was a great meeting on behalf of the Universities' Mission to Central Africa in the Oxford Town Hall, when the Archdeacon was again the hero of the occasion. The Archdeacon of Oxford (the Ven. T. H. Archer-Houblon, D.D.), who presided, was supported by the Bishop of Zanzibar (the Right Rev. F. Weston, D.D.), the Archdeacon of Nyasaland, the new Regius Professor of Divinity (Canon Scott-Holland), the presidents of Magdalen and St. John's, the masters of University and Pembroke, the wardens of New and Keble, the provost of Worcester, the principal of Pusey House, the principal of Dorchester Missionary College, the Rev. Dr. Kidd, the Rev. W. H. Hutton, Alderman Hall, and others. The Vice-Chancellor, who on behalf of the university had conferred the honorary degree upon the Archdeacon, and the Bishop of Oxford, who took a share in the tribute to him in the Sheldonian Theater, were unable to be present, and apologies for absence were also received from the Right Rev. Dr. Richardson (formerly Bishop of Zanzibar), the Rev. Professor Sanday, and Lord Hugh Cecil, M. P.

The CHAIRMAN, whose remarks and the other speeches are reported quite fully in the *Church Times*, said that they were gathered there that evening to honor their leaders. It was the old warfare—a worthier and nobler warfare than that of the Middle Ages—between the Cross and the Crescent. They had on his right their leader, the Bishop of Zanzibar, but it was no good having an inspiring and able leader unless they were prepared to back him up. The BISHOP OF ZANZIBAR said that since he returned to Africa as Bishop three years ago the mission had pushed out in all directions. It was in touch with three great tribes, but it entailed a lot of work to keep them from their old superstitions and religion. European priests were needed to battle against the tendency to witchcraft and superstition, and those who had already gone out had found it fascinating work. In the early days of Christianity in England, if they had not had priests they would not be in the position they are to-day; in Africa they were starved for priests. He appealed to them in Oxford to send out men with the true missionary spirit to help in this great work. They had trained native priests, but the European influence was needed.

As the ARCHDEACON OF NYASALAND rose to speak the whole vast audience rose also, and "round after round of cheers rang out." The question was sometimes asked, he said, Why preach to those who are so lazy and free from care? That was said by men who lay in deck chairs on board a steamer. We want to teach those poor Africans that Christ was close to them, and was able and willing to help them, as He helped us, forgiving, disciplining, and nerving until what was in the man came out. CANON SCOTT HOLLAND, who is always in his best form in a platform speech, said they had heard the real thing, and he had only come really to speak for all that unremarkable crowd in the hall that evening, just those at home, all those stupid, comfortable people there who, he hoped, were ashamed of themselves, as he was, after listening to the Bishop and the Archdeacon. Those missionaries came home with a different temper to those at home. After all, most of the work at home was work that had to be done to keep things where they were, and to prevent a lapse of civilization. But their missionaries, who came home, had to demand that the whole fabric of things in Africa should be no more; they demanded revolution and reversal; they had to demand miracles, "defy facts, dream a dream, see a vision, and prophesy and say that it should all be done." They at home had to be levelled up and and live the missionary spirit. Here at home the Church must be a sort of dynamo, throbbing and pulsing the life that their missionaries needed when they came home. And if they came into touch with them, who had been made a spectacle to men, "they would look at them and drink from them, and know from them all the power, holiness, and the wonder of their Master—from these men

who had dared to taste a little of His cup, and to draw near to the Baptism by which He was baptized."

The meeting concluded with the singing of the hymn, "Praise the Lord, ye heavens adore Him."

The Bishop of London's Evangelistic Council have, according to their published communication, decided to organize an open air procession on Good Friday next—from St. Martin's-in-the-Fields, Trafalgar Square, through the Strand and Fleet street, to St. Paul's. It will be headed by the Bishop of London. In order that it should not interfere with ordinary parochial processions or services on that day, the procession will leave St. Martin's-in-the-Fields at 4:15 p. m., and the arrival at St. Paul's is timed for 5 o'clock, and the service will be over by 5:30. As Good Friday is such a fully occupied day with the clergy, the Council do not expect them to take part in the procession in large numbers. The procession must consist mainly of laymen.

"And while those laymen should be representative of every class in the Church, from costers to cabinet ministers, it will be evident that the numbers must be strictly limited. Considerations of space, and time available, make this imperative. The desire is not to make a demonstration surrounded by excited crowds, but to make a solemn, orderly, impressive prayer, and to give a public witness. For this reason men only who realize the seriousness of the occasion, and place their one hope in the Atonement of the Cross, are being invited to take part in this public confession of faith." If it is true that there is national decadence of religion, and if it is true that our existence as an Empire depends upon loyalty to the faith of our fathers, the Council believes that something can be done by such an act of worship as this to touch the national conscience.

The following important resolutions have been passed by the Central Board of Missions of the Church, and approved by the presidents, the Archbishops of Canterbury and York:

Missions Among Mohammedans

"(1) That, inasmuch as the King-Emperor has been called in the Providence of God to exercise authority over more Mohammedans than any other earthly ruler, it is the more incumbent on the Church of England as a whole to give special and prayerful consideration to the work of missions to Mohammedans and to strengthen by every means in its power the work that is at present being carried on in its name.

"(2) That, inasmuch as by means of traders and other emissaries of Islam the principles and practice of Mohammedanism are being extensively spread among the pagan tribes of East Africa and the central western parts of the Sudan, it is incumbent on the Church, in addition to its work in Africa among Mohammedans, to make renewed efforts with the least possible delay to evangelize those pagan tribes of Africa which are now being threatened with Islam."

The Duke of Devonshire has presented to the Dean and Chapter of Winchester Cathedral a fac simile copy of the illuminated MS. known as the "Benedictional of St. Æthelwold" (the renowned Bishop of Winchester in the tenth century), which is now in the library at Chatsworth, his Grace's seat in Derbyshire. A similar gift has been made to the library of the House of Lords. The "Benedictional" of St. Æthelwold is well known as one of the "most precious documents of the Anglo-Saxon art of manuscript illumination." It is thought to have been one of the "seven books, the outer parts of them being plates of silver and gold," mentioned in an inventory drawn up by King Henry VIII's commissioners of the effects of the Cathedral Church of St. Swithin at Winchester. The "Benedictional" was of course chiefly coveted by the commissioners for its exceedingly rich covering, and is now in old Russia binding. The MS. has been in the possession of the Cavendish family since early in the eighteenth century. It is a matter of much regret, I think, that the present Duke of Devonshire has not rather returned the "Benedictional" to Winchester Cathedral than to have merely presented to the Dean and Chapter a copy of the work.

The Prime Minister has informed a Welsh Protestant deputation that "it was the intention of the Government, on the assumption that the Parliament bill is carried into law this year, to give to the Welsh Disestablishment bill such a position as would enable it to override the veto of the Lords during the present Parliament." The Prime Minister's pledge, resting as it does upon the flimsy basis of a purely gratuitous assumption, has not done much to enhearten the promoters of the attack on the Church in Wales.

The Bishop of Birmingham (Dr. Gore) is delivering during Lent a course of six lectures on the First Epistle to the

Corinthians at St. Philip's pro-Cathedral, Birmingham. The *Church Times* last week gave a *verbatim* report of the introductory lecture.

The Bishop of London (Dr. Winnington-Ingram) began his Lent Mission, the seventh of the series, which began in 1905 in the West End, on the evening of Sunday week at Twickenham parish church. This year the Bishop is making his appeal in the outer western fringe of the diocese—namely, in the districts of Twickenham, Teddington, Staines (all three on the Upper Thames), Uxbridge, and Hounslow.

J. G. HALL.

AN EGYPTIAN ANNIVERSARY.

[FROM OUR JERUSALEM CORRESPONDENT.]

MONDAY, February 20th, was the anniversary of the decease of Boutros Pasha Ghali, Egypt's late premier. At 3 p. m. the Coptic nation held a memorial service at every Coptic church in Egypt. In Cairo the service was held at the Convent of Ambaronuse, at which cabinet ministers, Sir Eldon Gorst, the British diplomatic agent, and all the corps diplomatique of the capital attended, as well as representatives of every Christian, Moslem, and Jewish denomination in Egypt. All the officials present wore their state uniforms. The road from Cairo to the convent was lined with tens of thousands of eager spectators. Processions consisting of hundreds of schoolboys and of members of various religious and secular societies passed at frequent intervals, carrying standards draped in black, and pictures of the deceased, wrought in silk, on velvet cushions. The convent church, too, was draped in crêpe and bore a solemn funereal aspect. Over ten thousand persons stood within its walls.

After the memorial service, which was conducted by Jovanès, Coptic Metropolitan of Alexandria, and the Coptic Bishops of Khartoum and Abyssinia, assisted by scores of Coptic priests and monks, tributes to the virtues, statesman-like qualities, and greatness of the deceased were rendered by statesmen, orators, and poets, including among them some of the most influential men in Egypt. The judge of the supreme court in Alexandria, and prominent sheiks of the Moslem faith came forward, too, with words of sorrow and appreciation.

At the close of the service the guests descended the marble staircase leading to the crypt, where stands the magnificent granite mausoleum, on which are inscribed in Arabic and French the last touching words of the deceased:

"I have never brought my country any harm."

The one striking note of the occasion was the expressed realization by all speakers of the importance of national unity, in spite of religious differences, and of the necessity for all parties to work with one heart towards the welfare and prosperity of Egypt, their common Fatherland.

The Coptic community is face to face with a grave national question, namely the religious education of their youths at government schools.

About a year ago a new tax was levied on Egyptians—Moslems and Copts alike—for educational purposes. The majority of the taxpayers being Mohammedans, the Koran was decided upon to the exclusion of the Bible. This aroused the Copts, who now demand either that the government teach their children Christianity or abolish the education tax, leaving the religious teaching to be settled entirely by national Coptic councils.

A petition to this effect was sent in to the British Agent, or Consul-General, and a large national council is being convened at Assuit, Upper Egypt, to discuss the matter. Another sore question with the Copts at present is their exclusion—on grounds of religion and not of capability—from the posts of governors (Müdir) of provinces. There is not one Coptic Müdir in the twenty-three provinces of Egypt, though some of the highest secretaries and most influential men in the provinces are Christian. The government justifies this preference on the ground of majority, there being nine Moslems to one Christian in Egypt. The Copts reply that since posts are secured by competition and promotion from the lower ranks, the highest post should not form the only exception.

These two questions occupy the native press, and are creating some feeling on both sides.

THE ESSENTIAL thing is to preserve our souls in peace, and this can only be done when we act from supernatural motives. St. Vincent says that those are most perfect who accept all from the hand of God, joys or sorrows, happiness or misfortune."

NEW YORK CHURCHMEN FAVOR ANGLO-AMERICAN ARBITRATION TREATY

Bishop Greer Arranging for Great Public Demonstration

CHURCH ATTENDANCE ON SUNDAY MORNING COUNTED

Blind Workers' Exhibition to be Held

VARIOUS ITEMS OF METROPOLITAN CHURCH NEWS

Branch Office of The Living Church
416 Lafayette St.
New York, Mar. 28, 1911

WITH the aid of the New York Peace Society, Bishop Greer and prominent Churchmen are planning for a great public Peace meeting at the Cathedral church of St. John the Divine. The time will be shortly after the consecration service, which has been fixed for Wednesday, April 19th. The object of the meeting is to stimulate public interest and action in the securing of international arbitration and worldwide peace. Referring to a cabled report that the Archbishop of Canterbury is arranging for a public meeting on April 1st to arouse sentiment in favor of a general Anglo-American treaty of arbitration, Bishop Greer is reported in the *New York Times* as saying:

"You may quote me as being unreservedly in favor of an arbitration treaty between the United States and Great Britain, by which all questions may be settled. It seems to me that the steps taken by President Taft and his administration toward such an agreement are most commendable. The time has come when all questions should be settled in this way, and America is in a position to enable her to take the lead in bringing it about. If the opportunity occurs I shall make further pronouncement on the matter."

The Rev. Dr. W. M. Grosvenor, rector of the Church of the Incarnation, in speaking of the suggested arbitration treaty, took the line that nearly all wars nowadays are caused by questions of commerce, and that there is no reason whatever why these should not be settled by arbitration.

"Mr. Carnegie's remark that we have better uses for a man than using him as food for powder, has often struck me," he said, "by its force and truth, and it certainly does seem that two nations like the United States and Great Britain, which have the same principles of government, liberty, and freedom, should be able to settle their differences without war."

Dr. Mottet of the Church of the Holy Comforter, Dr. Peters of St. Michael's, and the Rev. Arthur H. Judge of St. Matthew's Church were similarly quoted. The "Federal Council of the Churches of Christ in America" asks churches to observe Sunday, April 2d, as "Arbitration Sunday."

Reporters for the Church News Association counted church attendance at 11 o'clock services in Manhattan on Sunday, March 19th, which, according to the *Times*, was a "normal one." "Yet," says the same report, "531,100 communicant members of Christian churches on Manhattan Island did not attend worship. Of these 286,000 were men. Of the absent members 453,800 were Roman Catholics and 77,300 Protestants. Of the absent men 250,600 were Roman Catholics and 35,300 Protestants. However the Catholic churches have 650,400 members and Protestant churches 151,000." St. Bartholomew's was the only "Protestant" church where people were standing because there were no seats, and it had the largest proportion of men of all of sixteen churches save one that were counted in the Fifth Avenue district. In a church seating 1,000 it had 1,080 and 45 in 100 were men. The Fifth Avenue Presbyterian Church, to which is coming a famous English preacher, reports 2,200 members. At 11:30 there were 480 persons in the large auditorium. St. Thomas' Church, where the rector was absent, had 820 out of a membership of 2,200, and 25 in 100 were men. The Broadway Tabernacle was the only church found where the men outnumbered the women.

The Roman Catholic diocesan chancellor points out, however, that a count of attendance at one service on Sunday proves nothing, since there are series of services after services at many churches, with congregation after congregation succeeding each other. This is true of many other than Roman churches.

Much interest is aroused by the announcement that President Taft will open the Blind Workers' Exhibition (the first of its kind ever held), in the Metropolitan Opera House on the evening of April 26th. Mayor Gaynor will make an address;

Justice Charles E. Hughes of the United States Supreme Court, Governor Wilson of New Jersey, and Helen Keller have accepted membership on the committee, of which Joseph H. Choate is chairman. A number of prominent Churchmen and Churchwomen will also serve as members of sub-committees. Prominent architects and engineers will contribute their services in the construction and lighting of the exhibition. More than 100 expert blind workers will be present to demonstrate their skill in the various trades in which training is now open to the blind. The officers and members of the New York Association for the Blind are actively engaged in the work of preparation.

The following note has been received by Miss Winifred Holt, secretary:

"I shall be glad to be on Mr. Choate's committee. Will you kindly convey to him and to the association my sincere thanks for this token of their regard? It is a joy to me to be in touch with a noble work like yours, which spreads light and puts new strength into the hearts of the sightless. I will gladly put in a word when I can for the National Exhibit for the Blind.

(Signed) "HELEN KELLER."

The Rev. Dr. William N. Dunnell, for forty years rector of All Saints' Church, Scammel and Henry streets, once one of the "fashionable" churches of this city, announced last Sunday that he would retire on Easter Day. His congregation has been diminished by death and removals, and their houses in the neighborhood have been taken by Russian and Polish immigrants. Dr. Dunnell took charge of the parish on All Saints' Day, 1871. For many years he was the chaplain of the Twenty-second Regiment, N. G. S. N. Y., and was greatly beloved by the officers and men of this command.

"Can the Church be Socialized?" was the title of an address given at the General Theological Seminary on Tuesday, March 21st, by the Rev. Percy S. Grant. As a result of widespread invitations a number of the neighboring clergy attended the lecture.

Among them were Bishop Courtney, Rev. Dr. H. P. Nichols, Rev. R. H. Herron, Rev. George N. Deyo, Rev. S. N. Ussher, Rev. John A. Wade, Rev. Dr. Alban Richey, Rev. Maurice W. Britton, Rev. H. K. Denlinger, Rev. J. Chamberlain, and Rev. L. A. Edelblute. The next and concluding lecture in the "Social Service Series" will be given Tuesday, April 25th, by President Nicholas Murray Butler, of Columbia University.

On Tuesday night, March 28th, Bishop Knight of Cuba spoke at the General Seminary on the needs of Cuba. The Rev. John M. Page of Scranton, Pa., preached the midweek sermon on Wednesday night, March 22nd. The Rev. Samuel H. Bishop, secretary of the American Church Institute for Negroes, spoke on Tuesday, March 14th, treating mainly of the reason for separate work among the colored folk. "God has kept apart the negro race," he said, "to bring into his Church the quality of love. Affection flows naturally from the negro's soul."

Arrangements for the summer conference of the Chinese Students' Christian Association have been tentatively completed by the president of that body, the Rev. Yu-Yue Tsu, of the General Theological Seminary. The conference is to take place at Pocono Pines, in the Delaware Gap, Pennsylvania, from June 13th to 18th, inclusive. Among those who are to take part in the conference are Dr. John R. Mott, Professor Hildebrand of Pennsylvania University, and Professor Beach of Yale. The American Students' Association will meet at the same place, and some of the sessions will be joint.

If hopes and plans are not abandoned the Actors' Church Alliance will establish in this city a home club especially for the benefit of the less well-paid members of the profession. It is particularly desired to have a resting place for women after rehearsals: where they may have the comforts of an exclusive place, free from conditions undesirable or objectionable. The first steps will be to use a leased building for a year. This, with furnishings and equipment, will cost about \$5,000. Ultimately a suitable building may be erected if public interest may be sufficiently secured. The Alliance will soon furnish lists of suitable boarding places in this and other cities. It is announced that the Alliance now has on its rolls the names of more than 1,100 ministers of religion designated or prepared to render aid to members of the profession. Bishop Greer is president of the Alliance; its temporary chairman is the Rev. Francis Rolt-Wheeler, chaplain of St. Luke's Hospital.

The Rev. Henri B. B. Le Ferré will give an address on "The Development of Church Music" at the Comstock School, West Forty-sixth street, on Monday afternoon, April 3d. Mr. Le Ferré was ordained in All Saints' Cathedral, Milwaukee, on Trinity Sunday last, and recently became a member of the clergy staff at the Church of St. Mary the Virgin.

A successful mission has been held in the Church of the Ascen-

sion, Mount Vernon (Rev. Robert P. Kreidler, rector), by the Rev. P. C. Webber and his nephew, the Rev. I. H. Webber-Thompson. It began on March 10th and lasted until the 19th. The whole parish felt the strong messages of Mr. Webber, who preached three times daily to attentive congregations. The result has been a deep spiritual impression upon the whole parish. The mission was the first of the kind to be held in the parish and the results are all the more noteworthy. In spite of the inclemency of the weather large congregations greeted the missionaries daily. The total attendance as carefully counted at the services made up an aggregate of 3,500. Mr. Webber-Thompson addressed the children daily.

About one thousand men attended the conference of the Brotherhood of St. Andrew at St. George's Church, Stuyvesant Square, last Saturday afternoon and evening. Bishop Greer, Bishop Burgess, and Bishop Lloyd addressed the meetings. The theme of the addresses was "The Message of the Church to the Brotherhood." This was stated to be consecration and combination for Christian service. The mission of the Brotherhood was discussed by the president, Edward H. Bonsall of Philadelphia. Bishop Greer conducted a devotional service for the members, in which baptismal vows were renewed.

An attempt is being made by the Rev. Edward M. H. Knapp, as chaplain of the Fire Department, to establish in each engine house a small working library on the subjects in which the members of the Fire Department are particularly interested because of their calling. The selection of books will be confined to the matters upon which the members of the fire-fighting force are examined by the civil service commissioners. As a nucleus for a fund for this purpose, Mr. Knapp has received from Mrs. Russell Sage a gift of \$10,000.

Archdeacon Cody, rector of St. Paul's Church, Toronto, one of the best known and most popular clergymen in Canada, will preach in the Church of the Incarnation, Madison avenue, on Sunday, April 2d, at 11 A. M. He will make an address on the following day at 12:25 P. M.

Personal Mention

PHILADELPHIA NOTES.

The Living Church News Bureau (Philadelphia, Mar. 28, 1911)

THE preachers at the noon services during the past week have all been from Philadelphia, except at St. Stephen's, where the rector of St. George's, New York, the Rev. Dr. Birkhead, has had crowded congregations, and has made a deep impression by his strong and clear presentation of fundamental truths—God, Man, and their relation to one another. The coming of Bishop Woodcock as preacher at the Garrick Theater from Tuesday to Saturday of this week is looked forward to with eager interest by those who recall his searching and impressive addresses last year.

The Lent meeting of the Church Club, held at the club rooms on Monday evening, March 27th, was devoted to a discussion of Suffragan Bishops, and the speaker was the only man in the American Church who can as yet speak with authority on the subject, the newly consecrated Bishop Suffragan of the diocese of New York.

At the Memorial Church of St. Paul, Fifteenth and Porter streets (the Rev. Edwin S. Carson, minister in charge), the senior chapter of the Brotherhood of St. Andrew, No. 1824, is taking charge of the Friday evening service during Lent, and has invited prominent laymen to make the addresses. The list of speakers includes the Hon. Leslie M. Shaw, former secretary of the treasury, Mr. Charles Heber Clark, Mr. Edmund B. McCarthy, president of the Philadelphia Local Assembly, B. S. A.; Edward H. Bonsall, national president of the Brotherhood; Col. Sheldon Potter; Dr. James S. Hickey; and Mr. R. R. Bringham, the city treasurer of Philadelphia.

The Rev. Thomas J. Garland, who has been for the past six years secretary of the diocese, and for seven years acted as private secretary to Bishop Whitaker, in both offices rendering service of inestimable value and the highest efficiency, has announced his resignation of both. He will lay down the diocesan position when the convention meets early in May, and on the first of June the resignation as secretary to the Bishop will go into effect. Mr. Garland is also secretary of the Third Missionary Department, but has not made known his intention with regard to that work, though it is reported that he wishes to resume parochial life.

Mr. Garland came to Pennsylvania from the diocese of Pittsburgh in 1894, as rector of Trinity Church, Coatesville. From 1898 to 1900 he held a rectorship in Ohio, but returned in the latter year to take charge of St. Paul's, Bristol. He became in 1903 assistant editor of the *Church Standard*, and assumed his present position in 1905.

WE CAN always find happiness in accomplishing the will of God, and in knowing that we are not rebelling against His designs. To suffer for His sake is to do what He wills; and there is an ineffable sweetness in carrying the cross which He places upon our shoulders. Can we give less to Him who has given all to us?"

MODEL SOCIAL CENTER AT ST. PETER'S, CHICAGO

How the Butler Memorial House Will be Managed

OTHER RECENT NEWS OF THE CITY AND VICINITY

The Living Church News Bureau (Chicago, Mar. 28, 1911)

THE new Butler Memorial House of St. Peter's parish, Chicago, said to be one of the most complete parish houses and social centers in the West, will be opened some time during the Easter season. Elaborate plans for its management, which are expected to insure a maximum of usefulness in the new plant, have been worked out. The house is to be under the management of a board of trustees to consist of the rector and vestry. This board will be assisted by a board of managers of from nine to fifteen members, to be elected at the annual parish meeting. These will elect executive officers. These shall meet weekly, and have full charge of the activities. From the board of managers there are to be appointed committees on (1) business, (2) physical culture, (3) educational work, (4) religious work, (5) social work, (6) employment work, and (7) boys' work. The Woman's Auxiliary to the board of managers will appoint an auxiliary committee, which shall have charge of all women's work, on the lines enumerated above and with the addition of guild work proper. As the work is expected to reach far beyond the parish lines, the pastors of the Protestant bodies are to be asked to act as an advisory committee in the management of the house. This is the first instance in Chicago of a parish attempting to supply the need for a social and neighborhood center on any scale larger than that of providing merely for parochial activities. Similar work has been undertaken heretofore in this city entirely on non-Christian lines, and indeed on non-religious lines, with the exception of the work of the Reformed Jews and the Universalists at Lincoln Centre. The outcome is being watched with considerable interest.

The sympathy of the diocese goes out to the Rev. A. B. Whitcombe in the sudden death from heart failure of his wife, Edith Haven, last Monday, March 20th. Mrs. Whitcombe married her husband in 1895, and since he became incumbent at Dixon, Ill., in 1907, she has been of the greatest possible assistance to him in the successful work he has done there. She is survived by her husband and two children. On Wednesday a Requiem Eucharist was sung by the Rev. John C. Sage of Dubuque, a former rector at Dixon, and on Thursday the Burial Office was read by the Rev. C. H. Young of Christ Church, Chicago. The interment was at New Lenox, Ill.

At a meeting of the diocesan Sunday School Commission last week, plans were further developed for the meeting of the General Board of Religious Education here in May. The main feature of public interest will be the large mass meeting of Sunday school teachers and enthusiasts at the Church of the Epiphany on Thursday, May 11th. The speakers at this meeting will be members of the National Board, each one an expert in the subject assigned him. The Rev. H. W. Starr has been appointed chairman of a committee on attendance which will endeavor to secure delegates from all over the Fifth Department, as well as a large attendance of Chicago teachers.

It is expected that the new rood screen of the Lady Chapel at St. Luke's, Evanston, will be blessed on Easter Day or some time during that week. This screen is the last of the furnishings of the chapel, and was not completed in time for the blessing of the chapel some few weeks ago. It is the gift of Mr. and Mrs. G. G. Wilcox, and is dedicated to the blessed memory of Mr. Wilcox's brother, Sextus Newell Wilcox. The screen is in harmony with the rest of the chapel, while the holy rood itself is unusually beautiful. It is the work of Mr. Joseph Dux, after designs by Mr. John Sutcliffe.

The Rev. Dr. John Henry Hopkins, whose serious attack of acute rheumatism was told of in last week's letter, is so much improved that he is able to take up again the larger part of his parochial duties. He attributes his unusually rapid recovery to good medical care and the use of Holy Union.

The Rt. Rev. Dr. McCormick, Bishop of Western Michigan, will hold the Mid-Lent Quiet Day of Meditation for the faculty and students of the Western Theological Seminary on Friday, March 31st, beginning with the celebration of the Eucharist at 7 o'clock. Owing to lack of accommodations the invitations to clergy have been limited to the alumni of the institution.

The next meeting of the Woman's Auxiliary will be held at the Church Club rooms, on Thursday, April 6th, at 11. Mrs. William C. DeWitt will lead a discussion of the work of the Junior Auxiliary.

BERNARD I. BELL.

JOHN STEINFORT KEDNEY, PRIEST AND DOCTOR.

BY THE REV. JAMES BIDDLE HALSEY.

ON March 8, 1911, at Salem, N. J., the senior priest of the American Episcopal Church entered into life, aged 92 years. The Rev. Dr. Thomas C. Yarnall (priest, 1844) is an older man, aged 95; also the Rev. Dr. George A. Leakin (priest, 1845), aged 92. But the Rev. Dr. John Steinfort Kedney was, we believe, the senior deacon and priest of the Church; ordained deacon in 1841 by Bishop Onderdonk, and priest in 1843 by Bishop Ives. In 1871 Dr. Kedney became the professor of Divinity in Seabury Divinity School, relinquishing active work to become *professor emeritus* only in the last years of his long life. Long after three score years and ten he was in the very zenith of his power: "I believe," said he once to one of his students, "that I can do six times as much work now in an hour as I could when a young man, but with an equal amount of expenditure of brain tissue." Certainly his was the greatest mind with the greatest power of concentration this writer has ever known. This is one reason why his great works are so little read: *Christian Doctrine Harmonized*, *Problems in Ethics*, *The Beautiful and the Sublime*, *Hegel's Aesthetics*, *Mens Christi*. Yet no mines will yield richer treasure to the deep digger after gold. Malcolm MacColl referred to his *Christian Doctrine* as "a striking and profound book," deserving to be read with care and read through.

It may be timely for one who counts Dr. Kedney's tuition as among the greatest privileges of his life to recall his impressions briefly now.

First of all, Dr. Kedney's thought had formulated itself as a system. "If this present work" (in his preface to his *Christian Doctrine Harmonized*) "be indeed a *system*, all its parts are articulated with each other and constitute a coherent whole." Fundamental truths fairly stated prove themselves by a philosophic necessity. The sun demonstrates its own reality by the light it sheds on everything else. Surface ripples do not disturb the depths. Hence, all contributions were welcome to this great teacher and his disciples. Science, mathematics, philosophy, history, were to be received with thanksgiving. Yet no authority passed unchallenged and without scrutiny; witness the following footnote to the first essay in *Mens Christi*:

"One reason why this was selected as the topic for a lecture was the stir made among theologians by the appearance of the Rev. Mr. Gore's article on Inspiration in the book entitled *Lux Mundi*. But I wrote the lecture before reading the article, that my own treatment might be more dispassionate. I found in Mr. Gore's disquisition much to sympathize with, and some things to criticize. Those who read both will see that I have gone into the matter more deeply, and have attempted an analysis that it did not come within his immediate design to make."

Such an utterance was not egotism, but the certitude of knowing what he believed from a deeper center to a wider circumference.

No one sitting at the feet of this great philosopher could ever forget his insistence on the transcendence of the spiritual over the natural.

The universe is so constituted that intellectual and physical perfection are bound up with and depend upon moral perfection. If love is deficient, defect in the former two must necessarily ensue: if love is restored, these two also necessarily follow. Love is omnipotent and omniscient from its essential idea."

I cannot bring these recollections to an end without mentioning a deep speculation of Dr. Kedney's which has since received striking corroboration from the study of physics, viz., his insistence that it was meaningless and without warrant from Scripture to hold that the universe was created out of *nothing*; his own conviction was that creation was "the determination of the Divine Glory" ($\delta\acute{\omicron}\zeta\alpha$)—that vesture of light wherewith God clothes Himself as with a garment. To-day we are assured that the primal form of matter is luminosity and that the unit of matter is an electric charge trailing ether along with it. Materialism has had its day; the twentieth century is already giving us a spiritual interpretation of the universe. But this great thinker did not need the physicist to prove his creed; he anticipated the truth by the imperious necessity of rightly-centered philosophic thought.

With all the positiveness of his mental convictions, he was ever an humble and faithful servant of his Master, to whom he had dedicated all his splendid faculties of mind and spirit. May his be the eternal joy of knowing that Master face to face, whose he was and whom he served.

THE BOOK OF RUTH.

IN their treatment of the book of Ruth we have a striking illustration of the spiritual blindness of modern Bible critics. They have seen in the book: (1) a political pamphlet, written as a protest against the marriage reform so vigorously prosecuted by Ezra and Nehemiah; or (2) the intent to supply the genealogy of David, omitted in the books of Samuel; and (3) an illustration of the ancient marriage customs of Israel with perhaps (Driver) the didactic purpose of inculcating the duty of the next of kin to marry a childless widow!

All these appear ludicrously inadequate as the purpose of so beautiful a book. The book of Ruth a political pamphlet issued by the Anti-Ezra party! As a genealogy of David the book would be equally futile. Genealogies are traced from lesser men to greater ancestors or from great men back to a distinguished line. If a genealogy had been the chief purpose of the author he would have gone back to Abraham and not stopped with a gentile woman of unknown parentage. The illustration of ancient marriage laws is purely incidental.

Ruth and Naomi are the central figures of the book, and they stand out in sharp contrast, as types of disloyalty to God, punished even in God's people, and loyalty to God rewarded, even when found in the person of a gentile.

Naomi had turned her back on God's people, and God's land because of the famine. Her leaving Bethlehem to go to Moab was not necessary to save life; all of her friends remained in Bethlehem. She went, with Elimelech, her husband, merely to escape privation; to find greater comfort. For that she was willing to sacrifice all the religious privileges which had surrounded her, even to deprive her growing sons of those privileges in the most critical period of their life. She did not, "choose rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season," but she illustrates the opposite type. So indifferent were she and her husband that they did not return when the famine was over, and the sons married in a strange land, with heathen women. Naomi turned her back on God, because of the privation of the famine, and God turned His back on Naomi. She comes back no longer Naomi (pleasant) but Marah (bitter). "for the Almighty hath dealt very bitterly with me. I went out full, the Lord hath brought me home again empty."

Ruth, on the other hand, turns her back on father and mother, friend and home, even on the chance of finding another husband; she chooses God at the apparent sacrifice of all that the world contains. In her declaration, "Whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people and thy God my God: where thou diest will I die, and there will I be buried," there is more than mere human loyalty or friendship. Filial duty would have kept her in Moab. She chose Naomi and the God of Naomi, from loyalty to the God of Naomi. She was willing to leave comfort and friends for God, so her reward is as great as Naomi's punishment was great. She finds a new home and a husband, and it is made very clear that the husband was the reward of her loyalty. Boaz says: "It hath been fully showed me all that thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother and the land of thy nativity, and art come unto a people which thou knewest not heretofore." She finds a place among God's people, and that an honored place; the ancestress of King David, and so the ancestress of the Messiah who was to come "of David's line." The genealogy of David is not the purpose of the book, nor is it an afterthought, but the climax of the reward of Ruth's loyalty to God.

The book is a picture of two contrasts: Disloyalty in God's people, punished; loyalty in a heathen woman and a stranger, rewarded to the utmost. The book is an illustration of our Lord's promise, centuries later, "There is no one who hath left father and mother and houses and land, for My sake and the Gospel, but shall receive an hundredfold in this world, and in the world to come everlasting life."

TO BE CALM when others about us are troubled; to dream dreams and yet not to be mastered by them; to think and yet not make thoughts an end; to meet triumph without pride and disaster without being embittered; to walk with the many and keep virtuous; to hold converse with the mighty and yet not lose the common touch; to be influenced neither by the criticism of foes nor the flattery of friends; to endeavor to be of service and helpfulness to others; to keep in mind the transitions of life's experiences; to love humanity and to trust in God—these are guideposts on the highway to happiness.—A. T. Fowler.

PHILADELPHIA'S CITY MISSION WORK.

By CLINTON ROGERS WOODRUFF.

THE City Mission of the diocese of Pennsylvania is one of the many Church societies which stand high in Christian social work among the poor, the outcast, and the sick of the city. It was established in 1870 by the Rt. Rev. William Bacon Stevens, Bishop of Pennsylvania. It was incorporated in 1877. From the beginning until the present day, it has shown wonderful vitality and activity in its chosen line of work and has gradually developed new departments until, at the present time, it would appear to have reached the limit of its resources, if not of its opportunities.

First located at 225 South Ninth street, in 1876, the City Mission, through the generosity of a friend, came into possession of the property at 411 Spruce street, where it carried on its work for many years.

One of its first ventures was work among the poor consumptives in the congested sections of Philadelphia, and the House of Mercy for consumptives has the distinction of being the first institution of its kind established in this country. Its original capacity was twelve beds, and it was first used for women patients only.

HOME FOR CONSUMPTIVES, CHESTNUT HILL.

On May 3, 1886, the Home for Consumptives at Chestnut Hill was opened and the women were removed there from the House of Mercy, and the House of Mercy used for male consumptives.

At first but two buildings were erected at Chestnut Hill: a central building for offices, a chapel, reception rooms, dining room, kitchen, etc.; and the other building, connected with this central building by corridors, was devoted to the use of patients. The latter building was named the Shield Cottage, in memory of the late Miss Mary Shield, through whose liberal bequests it was possible to build it. Since then the Home has steadily grown in size, until to-day there are six buildings with a capacity for seventy-eight patients. The names of the different cottages are The Shield, The Sheppard, The Administration House, The Administration Annex, The Powers, and The Wilstach. Those bearing distinctive names were erected as memorials by the families or individuals of the names they bear.

Of late years the Home has been so crowded, and the waiting list of applicants so long, that it has become necessary to consider seriously the erection of more cottages. The experiment of placing women in the country proved so satisfactory that a few years ago it was determined to remove the men from the House of Mercy to one of the cottages at Chestnut Hill. It is hoped that finally the Home will be able to erect other quarters for the male patients on account of the crowded condition of their cottage, the normal capacity of which is fourteen, although at the present time it is sheltering twenty patients. From a medical point of view the patients are receiving expert care. Each patient is accorded the best treatment that science can give.

About two years ago the authorities at the Home opened a school for nurses, composed of tubercular patients who showed signs of being cured, but who would never be able to return to the store or work-room. The school has been a success in preparing patients, ready to leave the Home, with a means of livelihood, both congenial and profitable. Some of the graduates of the school are to-day occupying responsible positions in other sanatoriums and are doing special work for consumptives.

Amusements of various kinds are provided for the patients, including entertainments and amateur theatricals. The Home has a library and the flower garden affords agreeable outdoor occupation for some of the patients. Competitive prizes are offered for the production of the best blooms.

Among the patients are a number of children of school age, and a question early arose as to what should be done for the education of these children. One of the adult patients happened to be a school teacher before she was sent to the Home. Immediately she solved the problem by offering her services as teacher for the children patients, and since that time they have been regularly trained the same as if they were attending the public school.

The conduct of this institution has been remarkably successful and reflects credit upon the statesman-like leadership of Dr. Duhring, the superintendent, and his corps of able assistants headed by the Rev. H. Cresson McHenry.

Along with the institutional work for consumptives, the

City Mission has conducted an extensive outdoor work for the patients afflicted with that dread disease, and a visitor is especially engaged to visit the homes of those that the sanatorium cannot accommodate. It is also a part of her work to visit the applicants for the Home, whose names are on the waiting list, and to report from time to time on their condition. If a patient is discharged from the Home, either apparently cured or improved, the visitor calls upon such an one at stated periods and reports the progress of the patient. Thus the Mission is kept constantly in touch with all the consumptives that pass through this department. It is not to be supposed that the visitor merely visits. If she finds it necessary to supply sick diet for the patients while they are in their own homes, it is done at the expense of the City Mission, and "sick diet" means anything the doctor may prescribe.

THE JAMES C. SMITH MEMORIAL HOME.

In the year 1896, the James C. Smith Memorial Home for sick and convalescent white women of 21 years of age and over was opened by the City Mission at Oakbourne, Chester county, Pa., and has been actively utilized for the past fifteen years in building up the constitutions of women who had been seriously ill, but were too poor to receive the attention necessary during their convalescence.

Very nearly four thousand women have received the benefits of the Home, and many a poor woman who would have been completely incapacitated for work, had no such home existed, has been enabled to earn a living for herself and children. The Home is one of the most popular institutions of its kind in the state, and is used by all the hospitals, physicians, and women's institutions in the city. It is open all the year round to every woman of every creed if she comes under the requirements of the will. The guests of the Home are supplied with an abundance of good, wholesome food, and everything possible is done for their comfort. There is no charge made; everything is free for the use of the patients.

THE CHARITY AND SICK DIET DEPARTMENT.

From the beginning the City Mission has been widely known in Philadelphia as one of the most active and dependable charity organizations. It has always been engaged in helping the poor and neglected of the city, who were not receiving aid from other sources, and this help has been given regardless of conditions, whether the recipient was worthy or unworthy. This assistance includes grocery orders, which are invariably given in emergency cases, free and half-priced coal, and also coal furnished in cooperation with the Fuel Savings Fund. Ice is delivered to poor families in the summer, especially where there are sick babies. Clothing, both new and cast-off, is given all the year round to whomever needs it. Loans of money are made for board, meals, the purchase of tools, transportation, and sick diet. Work is supplied for the idle, and the sick are provided with milk, eggs, beef-tea, fruit, or whatever the patient may need.

All applicants receive personal attention from women who are especially trained in the work. The City Mission makes a scientific investigation of all the cases sent to it, but this investigation is not a detective work; it is simply for the purpose of ascertaining the kind and degree of aid needed. Also, it cooperates with other social institutions: parishes, individuals, business corporations, and municipal organizations, such as the Bureau of Health and Charity, Bureau of Charity and Corrections, child hygiene agencies, almshouses, and prisons.

Included in the charity department is the special Thanksgiving and Christmas work for poor families and individuals, which includes dinners, gifts of all kinds, entertainments at the City Mission headquarters for the children of the slums, entertainments and gifts at the Home for Consumptives (Chestnut Hill), the James C. Smith Memorial Home, at the car-barns for the motormen and conductors, houses of detention for juvenile delinquents, prisons and penitentiaries for convicts, and the Almshouse for the charges of the city.

Throughout the summer there are regular weekly outings for mothers and children to the park and up and down the Delaware river on the summer boats. These summer outings have become very popular, and are thoroughly enjoyed not only by the poor but also by the caretakers themselves. The efficiency of the charity department of the City Mission is maintained by a system of weekly conferences of visitors and missionaries, and in these conferences are brought up all the problems to be discussed and each week a definite line of action is

planned for the coming week. The visitors know in advance what they are to do. Through this system of conferences, the work has been developed to a wonderful degree, and the visitors of the City Mission are recognized as being equal to the best social agents in Philadelphia.

THE PRISON WORK

of the City Mission includes regular visits by men and women, specially trained, to convicts in institutions and houses of detention in and about the city, supplying them with reading matter of a religious character; furnishing Church choirs for Sunday afternoons at the Eastern State Penitentiary; holding religious services, administering the sacraments, preparing convicts for confirmation; endeavoring to bring a convict and his family together when they have become estranged because of his crime; helping, aiding, and encouraging in every possible way the family of the convict while he is confined in prison; helping the discharged convict to secure work so as to enable him to support himself and his family honestly; giving special attention to the juvenile delinquents confined in the Houses of Detention, and cooperating with all other institutions interested in this line of work.

The Church Club, through its City Mission committee, has just organized a group of employers who have promised to secure work for paroled convicts. This work was the outgrowth of a conference between the City Mission authorities and a committee appointed by the Church Club to consider such matters.

Besides the immediate relief given or secured for the convict and his family, the City Mission has also been actively engaged in penal legislation and had the record of materially aiding in the formulation of the Probation, Indeterminate Sentence, and Parole Law, which was adopted by the legislature of the state two years ago. The first meeting to consider the act was held at the home of a prominent layman of the Church, who is one of the most active members of the Board of Council of the City Mission. The rough draft of the act was made by a prominent lawyer of the city, a member of the Board of Council of the City Mission. The superintendent and the assistant superintendent of the City Mission were members of the committee and gave their personal attention to the formulation of the act.

MISSIONARY WORK.

The City Mission has always been an active missionary organization. Its staff of missionary workers is constantly engaged in all sorts of institutions in the city, including homes for old men and women, hospitals, almshouses, rescue homes, wayside missions, reformatories, penitentiaries, prisons, houses of detention, car-barns, and in visitation to private homes of the poor, the sinful, and the forgotten. The staff is composed of priests, divinity students, lay readers, men and women volunteers, Church choirs and musicians. Each Sunday of the year the staff conducts not less than forty religious services for the inmates of different institutions. Through the week they are engaged in making personal visitations to the same inmates for the purpose of comforting the sick and the dying, and urging the inmates to a more active spiritual life. Strangers in the city, who have met with misfortune and have been compelled to go to a hospital or some other such institution, receive special care, and in every such case the family, friends, or pastor of the stranger are corresponded with and informed as to the condition of the patient or inmate. The clergy of the staff are called upon to administer baptism, celebrate the Holy Communion, and officiate at funeral ceremonies for those who, owing to poverty and sickness, have not been able to attend Church services regularly.

The spiritual end of the work is properly regarded as the most important part, and *all other activities of the City Mission are considered as merely auxiliaries of the missionary work.* Everything that is done by any of the helpers is done with a view toward lifting up the fallen and giving spiritual encouragement to the poor.

OLD ST. PAUL'S CHURCH.

In 1904, through the kindness of Bishop Whitaker, the Standing Committee, and certain consecrated communicants of the Church, old St. Paul's church was turned over to the City Mission for its use as headquarters and as a religious center. The old residents of Philadelphia easily remember the time when old St. Paul's Church was one of the fashionable centers of the city, and its graveyard contains the bodies of many people who were prominent and honored both in Church and in

state. It is fitting that such a landmark should be preserved.

The location of old St. Paul's is ideal for the kind of work that is done by the City Mission. The invasion of the foreign elements and the encroachment of business upon this locality have practically driven away the families who formerly attended the services in this church, but it has by no means ceased to be a spiritual center. To-day the City Mission is conducting daily noonday services, the Holy Eucharist is celebrated every Wednesday morning and every saint's day throughout the year, also every Wednesday and Friday during Lent and Advent. The Lenten noonday services for business men are held in this church under the auspices of the Brotherhood of St. Andrew. Baptisms and weddings are constantly being administered for the poor in the church. What at one time was a gymnasium has now been converted into a storeroom for cast-off clothing and shoes. It is also used as the headquarters for the wheeling-chairs, the property of the Pennsylvania branch of the Shut-In Society, an organization that is doing splendid work for the sick and is closely allied to the City Mission, the two working together on all occasions.

EMPLOYMENT BUREAU.

A most important branch of the City Mission is its Employment Bureau. It is a modern development of an old idea, first suggested at the founding of the City Mission, and is conducted along scientific lines. The services of the Employment Bureau are free to all the poor that are out of work, and it has been the means of aiding many a man who has a large family to support.

In order to make the service as effective as possible, the bureau cooperates with several other free employment bureaus in the city. To keep the work of the bureau before the public, a regular system of advertising is maintained in both the city and country through the newspapers, by circular letters and postal cards, and also upon most of the stationery of the City Mission. The City Mission has been quite successful in taking from the congested sections of the city scores of idle men and women and placing them on farms, thus improving their physical surroundings and at the same time furnishing work for them to do. The manager keeps up a constant correspondence with contractors and corporations in the city in order to encourage them to patronize the bureau.

Every morning and evening the "Help Wanted" columns of the newspapers of the city are carefully scrutinized and promising ones are reached on the 'phone immediately. Inquiry is made as to whether they have been suited, and if not, will they kindly consider one of the applicants from our Employment Bureau? It is the policy of the City Mission always to give a position rather than a dollar to a family or a man in need, on the principle that it enables them to maintain their independence and self-respect and minimizes the tendency to pauperize the poor. The Employment Bureau is used as a work test of applicants for aid, and a man or woman who refuses to accept a position to support himself is given plainly to understand that he who will not work cannot eat; but when such an one shows a disposition to repent, he is immediately cared for and encouraged to a life of industry and integrity.

OLD ST. PAUL'S CLUB.

The latest development of the City Mission, but by no means the least, is the "Old St. Paul's Club," organized for the purpose of helping and encouraging inebriates to cease drinking and live sober, honest, industrious lives. It is the result of several years of work among inebriates and drug-fiends. Through the providence of God, the City Mission has been the instrument of rescuing many a man from a life of drunkenness. These men were so grateful for what was done them that they expressed a desire to get together and form an association for the purpose of helping others in the way they themselves had been helped. It so happened that the House of Mercy, at 411 Spruce street, was vacant at that time, and at the request of the City Mission authorities the Board of Council consented to permit the men to use the house for a club house, and although the club has been in existence but a few months, it has made wonderful progress. Many of its members are to-day working and earning an independent livelihood and are giving strict heed to their moral and spiritual development. The house is open every day from 1:30 P. M. to 10:30 P. M. for the accommodation of its members. Every member has a right to entertain his friends at the club, to have his mail forwarded there, and to use it in every way possible for his comfort and welfare. The business meeting of the club

is held every Friday evening, when new members are obligated. The club house has four beds erected in its dormitory for the use of the members who are completely down and out and have nowhere to go. Such men are allowed to remain two weeks in the house, during which they are expected to secure work to support themselves and their families if they are married men. Religious service is held in the club house every Sunday afternoon at 4 o'clock, which is generally under the supervision of the president.

One of the unique features of the work is its form of pledges. The candidate must be proposed by a member of the club. He is duly elected and then is required to take a pledge upon the Bible that he will abstain from the use of all intoxicating liquors, wines, and cider; that he will not use them as a means of entertainment or offer them to his associates or persons in his employ; that he will both by precept and example discourage their use in the community in which he lives. Standing by the candidate's side is his sponsor, who also must take a form of pledge after this fashion:

"I, ———, do hereby promise, with the help of God, to guard, guide, and protect this, my brother, whom I recommend for admission into our society, to the best of my ability; and if through moral weaknesses he should at any time break his pledge and forsake the society, I give my most solemn word that I will search for him, and when he is found, I shall do everything in my power that is honorable to win him back to a life of sobriety and make him worthy of reinstatement into our society."

Naturally some of the weaker men break their pledges and go back to a life of drunkenness, but the remarkable feature of the club work is that sooner or later these backsliders return and plead for another chance. Such men are reinstated to full membership upon the unanimous vote of the members of the club, after they have made a public confession before the club that they have broken their pledge and brought disgrace upon the members by so doing. All such men get three chances, but if they show a disposition to play fast and loose with the club or its work they are definitely dropped after breaking their pledge the third time, unless they prove by a life of six months' sobriety that they are worthy of reconsideration.

A system of savings for the men has been organized with the thought of removing a means of temptation from them after they have secured work and are earning a livelihood, by encouraging them to deposit whatever superfluous money they may have over and above their expenses. All of its members realize that a pocket full of money is too great a temptation for most of them in their weakened moral condition, and are sure that their only safeguard is to place their money out of reach.

New developments in the City Mission depend upon social and financial conditions. It is an institution that is capable of indefinite expansion. The heads of the corporation are experts in social work in all its branches, with open minds to receive new suggestions and new inspirations. The City Mission has proved successful, and its success rests wholly upon the broad foundation of the brotherhood of mankind as taught by Jesus Christ through the Church. The institution is maintained by voluntary contributions and gifts through legacies and endowments. The management of the corporation is through a board of council, composed of prominent clergymen and laymen of the diocese, the head being of course the Bishop himself.

An effort is under consideration to bring about an active and effective coöperation between the City Mission and the various parishes. It has been suggested that the Church Club should serve as a medium to that end.

MISSIONS are not an occasional duty, but the essential necessity of Christian life. It is not an exceptional enterprise to which man is occasionally summoned, it is the fundamental condition without which man cannot live. It is not like an army summoned once or twice a century to repulse a special foe, feeling itself unnatural, expecting from the moment of its enlistment the time when it shall lay down its arms and go back to the works of peace. It is like the daily activity of the city, taken up naturally every morning, constituting the normal expression of the city's life, never to cease while the city lives, the pulse which shows at any moment what degree of vitality the city has—such is the missionary spirit of the Christian Church.—*Phillips Brooks.*

NOTHING LESS than the death of Christ could win the trust of sinful men for God, and at the same time nothing else than the death of Christ could fully reveal the character of God in relation at once to sinners and to sin.—*James Denney.*

THE MEANING OF CHRISTIANITY.

BY ROBERT II. GARDINER.

HERE are three uses of the word "Christianity" to be considered in preparation for the World Conference on Faith and Order.

I.—A LIFE.

II.—AN ORGANISM.

III.—A SYSTEM OF THEOLOGY.

I.—LIFE.

(a) Many who rejoice to call themselves Christians, and whose right to that name we would not for an instant dispute, though we believe there is a deeper and a richer right to the name which they have not as yet claimed for themselves, regard Christianity as merely the life of the practice of the new morality the Man Christ Jesus preached. With it He began His teaching and by it first attracted the attention of the multitudes. Though the imagination of man's heart be evil, though if left to himself he yields so easily to temptation, yet there is left in him, by God's mercy, some capacity to admire and to desire the moral life. But that is not adequate to explain the continuance and the growth of Christianity. No system of mere morality has long endured or greatly spread as a civilizing, uplifting influence in the world. The morality of Buddha or Confucius, of Socrates or Seneca or Marcus Aurelius, has proved barren, lifeless, for it is self-regarding, and so without power either to endure or to spread or to contribute to the progress of civilization by the uplifting of humanity. So the fact that Christ's teaching has endured and is leavening the world, whether Christian or non-Christian, requires some other explanation than that it is no more than the best system of morality conceived by man.

(b) But most of those who so regard Christianity are not bound down by a conception of morality as merely self-regarding. They look upon Christianity as the life Christ lived and preached, of love and service and sacrifice for others, for they recognize that mere morality is not a vivifying principle. It has no power to conquer temptation, for it has no soul compelling motive, because it has no vital point of union with God. Altruism brings to morality an elevating element, yet altruism of itself is no generally sufficient or enduring motive. It appeals to a rare soul here and there, but it has for most of us no more compulsion than it had for the multitudes who heard the Perfect Man preaching it. Altruism brings a man nearer to God's purpose, but in the conceptions of Christianity as merely a life of morality or of altruism, God and man are still apart; God transcendent, arbitrary; man at best a tool, remaining essentially an individual without immediate and vital relation either to God or to man, and with no ever-upspringing source of life and strength within him.

(c) The third conception of Christianity as a life is that it is the Life of God Incarnate, the Life of Christ in man and man in Christ, enduring, inspiring, transforming, making all things new, for it makes man one with God through Christ and so God's friend and partner, and, dwelling in Christ and Christ in Him, men should rejoice to labor with Christ for the accomplishment of His purpose and to follow Him in His Way, to lead His life of love and service and sacrifice, because they are one with Him, the Truth. If we who profess this life were living it, we would so lift up Christ before those who now know Him only as a teacher of morality and of altruism, that He would draw them to Himself, and, accepting Him as Master and King, they would be filled with the power of an endless life.

II.—AN ORGANISM.

If this last conception of Christianity as a life be the true one, it takes us at once out of individualism into a corporate or social relation. The Incarnation is in and for all men, everywhere, and binds them together in vital relationship with Christ, the source and sustenance of their real life. It creates, or perhaps we should say reveals, to man a new thing, infinite, eternal, all-embracing, as far beyond full comprehension by human minds as are all the infinities and eternities. The New Testament calls this new thing Christ the Vine of which we are branches, or the Body of which He is the Head and we members; that is, an organism. Many men who think without the Incarnation and who recognize the necessity and the fact of the presence of God's Life in the world, have drifted into pantheism, thus nullifying man and practically nullifying God. But in the light of the Incarnation we see God personal and

man free, sharing in the Life of Christ, both God and man, and we have no better term than organism for the Body in which that Life inheres. What is the full reality of that Body is infinitely beyond our finite comprehension. All that we know is that Christ taught that we must be born into Him by baptism and fed by His Body and Blood, and that these mysteries are to be worked through the use of common material elements, water and bread and wine; and that, in token of the common life, the administration of these mysteries is the act of the whole Body, the human members acting by the hand of an individual representative. And as the common life requires a common expression, we have common worship, and we receive therein a special grace and power differing from that which comes in our individual devotions.

Moreover, we cannot know or think of an organism without an external form apprehensible by our senses. Nor can man, so far as we know him in his earthly stage, live or work or carry out any purpose without an organization. Hence, the common life of the Body of Christ must, for humanity, find expression in an organization, the Church, and the one life of the one Body can only adequately be expressed in one Church truly Catholic, that is, adapted to all men, anywhere, at all times, for the essential unity of the Body is the foundation which holds together the diversities of the members. The fact that this, the true Church, is not adequately represented by any existing ecclesiastical organization, does not prove that Christ did not establish nineteen centuries ago an organization which might have continued to be seen of men, if they had been willing to be governed by His Will, or that the Holy Spirit is not still ready to lead us into the unity of one organization expressing the unity of the Body, and in and through which organization we, inspired and guided by God the Holy Spirit, and with will to believe and mind to know and heart to love, may act so that we shall serve both God and man.

III.—A SYSTEM OF THEOLOGY.

Christians have too long thought and allowed others to think of Christianity as merely a system of dry and lifeless theology, and so have allowed theology, the inspiration of all science and philosophy, to fall into disrepute. The fields of knowledge and of thought have so greatly widened, and education has spread so far beyond the clergy under the stimulus of the education promoted by the Christian Church, that men are no longer restricted for the highest exercise of the intellect to constructing and debating elaborate systems of doctrine. Life is now so practical and material that men have no interest in discussions which do not have immediate relation to human life. Yet the practical spirit of our age is bringing the Churches to desire, though still perhaps somewhat blindly, the primitive and vivifying simplicity of the first recognition of the Life. Because some of the dogmas of past generations were overweening attempts of the finite mind to declare and delimit the Infinite mind, and were laid down as if there were no possibility that God's mind with regard to them could be different from ours, men have rebelled against dogma, and the Churches have either yielded to the rebellion and so are losing their hold on the essentials, or have lost their hold on men by not setting dogma in its true light.

In the proposed World Conference, the Churches have an opportunity to reestablish dogma and to convince the world that Christian doctrines are not imposed as burdens to the intellect, or as tests of our readiness to accept shibboleths which we do not, and can not, understand, but rather as gracious revelations of such truths as need to be accepted in advancing toward perfect righteousness in Christ. Their essential nature lies in their practical and determinative value for Christian life and character. They are lights by which to live and grow. To prove that a doctrine is not practically helpful is to justify doubt as to its divine source.

While it is true that the complete acceptance of the Life, the true union with and membership in Christ, is not to be gauged by a man's intellect or his training in theological speculations, while it is true that the untutored savage may have as truly vital a belief in God, through membership in His Son, as the profoundest philosopher, yet the savage must needs know Christ before he can accept Him. Till his mind is open to receive the message of the Christ, his heart will not, and cannot, open to receive Him, nor his will be roused to unity with Him. While it is true for all of us that we must become as little children if we would enter the kingdom, yet it is also true that man owes it to his own self-respect and to his reverence for the

Infinite and Eternal, to bend every energy of mind, as well as of heart and will, to the effort for the completest comprehension of the eternal Facts. Hence, the Churches are bound to seek to set forth the foundations and the essential constituent elements of the faith, and, though never forgetting that the true acceptance of that faith is vital, and infinitely above mere intellectual assent to theological speculations, yet to guide men to strive, by the exercise of the highest powers of their intellects, to attain a stronger and more vitalizing grasp of the faith which is Life.

While the Conference will pass no resolutions, yet its preparations and its discussions, if indeed we surrender our wills to God and open our minds to the Holy Ghost, must result in making clear to ourselves and to all the world that the Christian Faith is matter not of opinion but of fact, intelligent and coherent, appealing to the whole being of the strongest man, and enabling him, through heart and mind and will, to lay hold on and make his own the Life of God Incarnate, in order that, sharing God's Life and so His purpose and His will, man may live that life of morality, of love and service and sacrifice, by which the kingdom will be established.

WHY?

BY THE REV. FRANCIS H. RICHEY.

AFTER listening to some of the noon-day lectures in a certain city, I have been trying to make a satisfactory explanation to myself and others, for the declaration to the public, on their part, of the ills from which the Church is suffering.

What message has the Church for the people, if it is only time asked of the public to remind it of the ills of the Church of Jesus Christ? The cry to-day of the masses, as always has been the case, is for *power* to know Jesus Christ. It has been the supposition on the part of many, that the Church of Jesus Christ could and would give men this needed power. How can any institution appeal to men for support when it must question the sincerity of the man who apologizes for the appeal he makes in Jesus' name? All kinds of means have been resorted to for getting men to listen to the Gospel message: meetings in the factory, meetings in the home, meetings in the theater, meetings on street corners, and meetings in Church buildings. And for what purpose? To tell every one inside or out of the Church the ills of the "body of Christ." We listen to preachers of every view—the High, the Low, the Broad, the Narrow—and all seem to be impressed with the failures of the Church, and feel impelled to go and tell others of these conditions. A laudable ambition, no doubt, if Christendom could once agree on what constituted the Church of Christ. We find those who want to feed the masses well-kept and hardly ready to give up the "cloak of comfort" upon demand.

Success in the Church to-day seems based upon a money value. Pay the bills or be the means by which the bills are paid, and call the Church what one may, a man can teach anything from the purest kind of humanitarianism to the meanest kind of Romanism, all under the name of "Protestant Episcopal."

The power of the "water of baptism" to regenerate and make clean is held as a good but useless superstition. The power of "the grace of God" to feed the soul in the sacrament of the Lord's Supper is questioned, and men, instead, go to the public believing the supper of the oyster and the shower bath has outlived the Gospel means of salvation.

Well may the "man of affairs" ask those who nominally pose as Churchmen, Why go to the trouble to tell men of the diseases of the body of which we have learned to believe we are members, that is, the body of Christ?

THE EARNEST PILGRIM.

Life to three phases mortal man confines,
Sunrise, and Noon, and Sunset—and through these,
The heart that hears th' eternal harmonies
May learn the lesson she so well designs.
Sunrise, sweet-visag'd, on the pathway shines,
Or frowning stills the morning's melodies;
And Noon, superb or sullen, by degrees
Fades into shadow as the day declines.

One now appears, in travel-stain'd attire,
Who learn'd, yet still is seeking in the late,
Wisely to trust and humbly to aspire.
And lo! at Sunset, by the purple gate,
Bright Hope and chaste'n'd Expectation wait
To waft him onward to his soul's desire.

—Richard Osborne.

THE ROSES ON THE ALTAR.

Above the altar, near the holy rood,
Vases of freshly gathered flowers stood;
The lighted candles cast a radiant glow
Upon the blessed Eucharist below.
And so it was that when the organ pealed,
As priest and people at the altar kneeled
And lifted heart and voice in praise and prayer,
The perfume of the roses filled the air,
And, mingling with the anthem's joyous tone,
Was wafted up as incense to God's throne.

The service o'er, the people all passed out;
The door was closed that shut the world without;
But still above the altar near the rood
The fragrant roses, keeping vigil, stood.
A spirit voice it was, and sweet the tone,
That bore their worship to the great White Throne.

"We bless Thee for the loving hands
That planted us in pleasant lands
Beneath the skies of blue;
We bless Thee for the rain, the mists, the dew—
We bless Thee for the sunshine glowing bright;
And light of stars and moon throughout the night;
We bless Thee for the hands of love
That brought us to this gate of heaven above."

The days passed by till all the week was spent.
On Sunday morn one to the altar went;
Around the rood lay all the sweet rose leaves,
Like unto tears of one who silent grieves
When thinking of Christ's suffering on the Cross.
She gathered up the withered, earthly dross,
And in a flame, with yearning heart of love,
She set the rose-spirits free to soar above.
"Go, roses sweet," she said, in tender tone,
"And bloom anew in gardens near His throne."
London, Ohio. MARGARET DOORIS.

"ROOD SCREENS AND LOFTS."

AT a recent meeting of the Clevedon branch of the English Church Union the Rev. S. Cooper, vicar of Christ Church, Frome, made a most interesting address on the above-named subject. He began, says the *Church Union Gazette*, by showing a picture of the normal arrangement of a large Basilican church such as St. Augustine would have been familiar with in Rome, with its semi-circular apse, containing the Bishop's throne behind the altar and seats for the superior clergy on either hand; the altar under its canopy or baldachan (from the Baghdad curtains which it supported) in the chord of the apse; and in front a railed-in space for the inferior clergy, singers, and acolytes, containing the precentor's desk in the centre, and on either hand lecterns or ambos. These rails or *cancelli*, the lecturer explained, were sometimes raised to considerable height, either in front of the altar or between the nave and the choir, and so formed screens more or less opaque. In the East the screen in front of the altar solidified into the *iconostasis*, or solid wall, pierced by three doorways and hung with *icons* or pictures. In the West the choir-screen became the normal feature, though St. David's Cathedral to this day contained both eastern and western screen. In the Middle Ages no great church, and hardly any parish church, however small, was without screens, which were equally valuable from an æsthetic and devotional point of view, and were often, as in our own West country examples, enriched by local workmen with a wealth of painting and carving which made them the pride of the country-side. The screen was retained at the Reformation, even when roods and rood lofts were removed, and there were many good examples of seventeenth century workmanship. The lecturer here gave illustrations of screens of various types. Some of these were surmounted by lofts, which introduced the second part of the lecture. The origin of these lofts, he said, was obscure, but they were almost certainly connected with the ambos or raised lectern, which they came to supplant in the churches of northern Europe. Possibly they had originally been bridges between the pulpits from which the lessons were read, examples of which may be seen in Milan Cathedral and in many Spanish churches. Possibly they originated in a wish to save space in the comparatively narrow choir of an early Gothic Cathedral by utilizing the vantage ground afforded by the top of the chancel screen, which walled off the monks' or canons' church from the nave. From collegiate churches they passed to parish churches, and their almost universal erection in this country in the fifteenth century testified not only to the popularity of the roods, which stood upon or above them, as aids to devotion, but to the increasing interest in church music; for in Cathedral and

village church alike they were the place for the orchestra, as later for organs. Their æsthetic value is great, as Church architects were beginning again to discover, and the absence of the strong horizontal line which they supply was the reason of the comparative insignificance of many otherwise unexceptionable screens erected by the Gothic revivalists. In spite of the hostility of Puritanically-minded Bishops, in the time of Elizabeth, who shared the prejudices of the extremists in their flocks against anything which had ever been associated with a rood, many such choir galleries survived; some by being transferred to the west end of the nave in accordance with Royal injunctions, others, in defiance of Queen and Bishop alike, in their original position. Their own diocese supplied an interesting instance (Rodney Stoke) of such an organ gallery, as it was still called in the village, erected as late as 1626. In his own early nineteenth century church, which had a very shallow chancel quite unsuitable to a choir, the recent provision of such a loft for the singers, constructed in part out of a superannuated side gallery, had solved the difficulty which had puzzled many vicars and organists, and had given general satisfaction. St. Cyprian's, Marylebone, afforded another modern instance.

Passing to the third portion of his subject, the lecturer remarked that the erection of a large figure of our Redeemer upon the cross was becoming popular about the time of the Norman Conquest. There were, of course, earlier instances, possibly that at St. Laurence's, Bradford-upon-Avon, was one, but archaeologists differed as to dates, so it was not for him to dogmatize. At the end of the Middle Ages, if not long before, such images, generally flanked by the figures of our Lady and St. John, were as universal as screens and lofts, and formed the most conspicuous object on entering a church. In collegiate churches there might be several such, over the high altar, as at Westminster, Winchester, and St. Albans, on the chancel screen, and on a third screen, of which a specimen still remains at St. Albans, in front of the choir screen. This last formed a back to the people's (or Jesus) altar in the nave. In parish churches the rood was placed at the entrance to the chancel, either on a beam or on the loft, or painted on boards forming a *tympanum*, or filling-in, of the chancel arch. The varying treatment depended entirely upon architectural considerations. The Protestant reformers who were responsible for the Edwardine orders in Council, objected to images anywhere, in stained glass windows and books of devotion as much as on screens or in niches. The Exeter reredos case had finally disposed of the fallacy of arguing from those orders against all images, from whence there had risen this new-fangled distinction, quite unknown to the law, between roods on beams and roods on screens. If insisted on it would have the effect of allowing roods in churches which were rich enough to afford an elaborate screen as well, but of denying them to poorer congregations because they could not afford both. No objection was ever raised now by diocesan authorities to statuary in churches, or figures in stained glass windows, but only to the figure of our Lord upon the cross in a conspicuous position! Yet as a matter of history, if any figures are permissible that is. In the injunctions of 1538, which forbid lights before other images, that in front of the rood is excepted. A London rector and churchwardens who had presumed to take their rood down at the beginning of the reign of Edward VI. (some time after the first order for the removal of "superstitious" images) narrowly escaped being sent to the Tower, and had to replace the figures in two days; and though Elizabeth's commissioners, carried away by the Protestant reaction after the Marian persecutions, removed roods, they acted *ultra vires*. Nothing in their instructions authorized such desecration of the images of our Lord. If chancellors complained that they were being everywhere reërected without faculties (largely as the result of their own inconsistent decisions), they ought to be reminded that their removal, after their reërection under Mary, had been illegal. They were as much a part of our lawful heritage as were the Eucharistic vestments. But as the old opposition to stained glass windows, organs, etc., was gradually dispelled with the education of public opinion, so the opposition to roods would disappear.

THE ONLY REAL believer in Christianity is the man who does it as well as defines it. It is always easier to preach than to practise. This does not mean that preaching is to be dispensed with, but that the practice is indispensable. John Wesley was wont to inquire of this or that preacher, Has he fruit? This is a fair question to ask of the occupants of the pews as well as of the pulpits, Have they fruit?—*New York Observer*.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

THE New York Workmen's Compensation Act has been declared unconstitutional by the Court of Appeals of that state and a severe setback given to social workers who have for years been stirring to readjust this phase of the industrial situation. In the words of the *New York Times*:

"It is nothing less than a public misfortune that the Court of Appeals is forced to declare by a unanimous decision that the Employers' Liability act of last session is contrary to the Constitution of the United States and to that of the state of New York. The court expresses regret at this necessity. It speaks in terms of unqualified approval of the aim of the law and of the ability and devotion of the Wainwright Commission in studying the ground for it and in endeavoring to frame a sound and practical measure. But, with whatever reluctance, the Judges unite in saying the act does not provide that 'due process of law' without which, under the Fourteenth Amendment of the Constitution of the United States, and under the sixth section of the First Article of the State Constitution, 'no one shall be deprived of life, liberty, or property.'"

But what about the poor workman who is deprived of his health, his limbs, or his life by an accident; and what about the poor workman's family that may be deprived of their natural means of support? Must the workman take all the risks of a hazardous occupation and the employer none?

These are hard questions to answer; but social workers must answer them in the interest of social justice, although they will be greatly handicapped by Judge Werner's decision the substance of which is contained in the following excerpt:

"We entertain an earnest desire to present no purely technical or hypocritical obstacle to any plan for the beneficent reformation of a branch of our jurisprudence in which, it must be conceded, reform is a consummation devoutly to be wished.

"When our constitutions were adopted it was the law of the land that no man who was without fault or negligence could be held liable in damages for injuries sustained by another. That is still the law, except as to the employers enumerated in the new statute, and as to them it provides that they will still be liable to their employes for personal injury by accident to any workman arising out of and in the course of the employment which is caused in whole or in part, or is contributed to by a necessary risk or danger of the employment or one inherent in the nature thereof, except that there shall be no liability in any case where the injury is caused in whole or in part by the serious and wilful misconduct of the injured workman.

"It is conceded that this is a liability unknown to the common law, and we think it plainly constitutes a deprivation of liberty and property under the federal and state constitutions, unless its imposition can be justified under the police power, which will be discussed under a separate head.

"In arriving at this conclusion we do not overlook the cogent economic and sociological arguments which are urged in support of a statute. There can be no doubt as to the theory of the law.

"The right of property rests not upon philosophical or scientific speculations nor upon the commendable impulses of benevolence or charity, nor yet upon the dictates of natural justice. The right has its foundation in the fundamental law. That can be changed by the people but not by legislatures."

THE SPOKANE ELECTION.

Spokane has elected, by the preferential system, after a most interesting and uplifting campaign, five very good men as commissioners. As it is one of the largest cities to adopt the commission form its experience is of more than local interest. There is also a general interest in the outcome because it is the largest trial so far had of the preferential system of voting. One of the commissioners chosen, the Rev. W. J. Hindley, is the most noted Congregational minister in the state, a very brilliant orator and most energetic; Robert Fairley, a carpenter, is an honest, steady, and reliable man, who for years has conducted the comptroller's office most efficiently and honestly, and who received 75 per cent of all votes cast, not of especial power as an organizer, but a man who will fill the finance department most efficiently; Charles M. Fassett, a chemist, whose business is most extensive and remunerative, also president of the Chamber of Commerce, a scholarly man, a forceful speaker, and a man of the highest civic ideals, of broad vision and great

executive capacity and training, nominated and elected while absent in Honolulu at a campaign expenditure of about \$23. The fourth commissioner, D. C. Coates, is a labor man, a socialist, formerly lieutenant governor of Colorado, an energetic man, enthusiast for the commission plan, a member of the original charter investigations committee and of the official freeholders committee. The fifth, a Mr. Hoyden, is a wealthy man, formerly manager of numerous lumber companies under the Hoyden Lumber Company, a man of refinement, personal force, and ability. Mr. Fairley, alone of the commissioners-elect, was not active in the fight; he remained out of it, and perhaps was justified in remaining out of it because of his official position.

HOUSING IN PHILADELPHIA.

The Philadelphia Housing Commission is making a strong effort to secure the passage of bills in the current session of the Pennsylvania legislature providing that every dwelling shall have one fixture or source of water supply, except when such dwellings are on a court or common front yard and have no rear side, in which event one fixture may supply three houses. Also a bill authorizing the Department of Public Health and Charities to make systematic inspection of all dwellings as often as may be necessary in order to ascertain whether the laws in regard to health and sanitation are being observed.

These measures meet two very great needs in Philadelphia, and could easily be used as models in other communities where similar conditions exist, that is to say, in practically all other communities.

THE REV. T. B. NEELY, a Methodist clergyman, in a recent sermon gave the following sound advice:

"Don't preach partisan politics, for every man has the right to vote any ticket he pleases.

"Don't preach against amusements, for the chances are that you will only arouse people's curiosity and lead them to investigate.

"Don't become intemperate in preaching temperance. Intemperance is not only over-indulgence in liquor.

"Don't make long calls, for they are dangerous and may lead the neighbors to talk."

CARDINAL GIBBONS has endorsed the suggestion of the National Association for the Study and Prevention of Tuberculosis to set aside a day on or about April 30th for the general consideration by the churches of the educational side of the anti-tuberculosis campaign in the United States. In his letter of approval the Cardinal says: "My wonder has been aroused by the simplicity of the arms used in this warfare, namely, rational living and cleanliness, which are within the reach of all."

THE CHRISTIAN ASSOCIATION of the University of Pennsylvania has this year taken up social work in connection with the immigrants, the churches, and the other settlements of the city. The plan is to enlist as many of the students of the University as possible in the religious, moral, and social activities of the city of Philadelphia.

"PHOSSY JAW" is the object of an attack by the American Association for Labor Legislation. It is endeavoring on the one hand to have all such cases reported, and further, to abolish the use of phosphorus in the making of matches, that chemical being responsible for the dread disease.

"WOMAN AND THE CAUSE OF PEACE," by Baron d'Estournelles de Constant, is the latest publication of the American Association for International Conciliation. The Baron is now in this country, making an extended trip through the states.

JOHN NOLEN, the well-known landscape architect, has contributed to the Unitarian Department of Social Service a striking leaflet on "Comprehensive Planning for Small Towns and Villages."

BOY SCOUT literature in attractive form can be had from the headquarters of the movement at 124 East Twenty-eighth street, New York.

MORAL philosophers are advocating play in order that our citizens may enjoy a fuller, richer, and more responsive life.

Correspondence

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

THE PROBLEM OF THE COUNTRY CHURCH.

To the Editor of *The Living Church*:

SOME time ago a letter from the Rev. Dr. Wilkinson appeared in your columns, advocating a return to the glebe system for a partial support of small rural parishes and missions. This suggestion did not receive the attention it would seem to deserve. Now that "back to the soil" has become a popular cry and is fast becoming a movement, to some of us it offers a possible solution to the vexed problem of the support of Church work in small centers of population. The old method of pumping money out of the larger parishes into the small country missions, where the growth is at best exceedingly slow and precarious, is certainly not the best method. All of us know places where this has been done for years with no permanent results yet in sight. The small country parishes and mission stations are a real and distressing difficulty to many of our Bishops. But with two or three acres of land belonging to the Church in such places from which the priest could get part of his living, the question of his support would be much simplified. He could have charge of two or three adjacent stations, and with the stipend they could pay, supplemented by what he could get from the cultivation of the land, he could in many instances live very comfortably. The land should be within easy distance of the town or village, and in these days of quick communication, he could give all the time necessary to Church work and have ample left for cultivating the soil. One such glebe land might be provided each year from the missionary funds of a diocese and the fund be gradually relieved of the appropriation to that work. There would be thus no additional burden to the fund, but rather a gradual decrease of it as the system gets into a better working order. In any event, it would not be a losing investment to the diocese, but on the contrary, with the ever-increasing land values such investment would appreciate.

Most clergymen know nothing about land cultivation, but that very ignorance would be his strength, since he would begin to study it and he could be greatly assisted in his studies by the United States Agricultural Department, which is doing so much to help the farmer to a more intelligent development of his land. With such a system, many a competent priest would be glad to go into the country and take charge of a small work. Only this week a Bishop told me he had several places vacant and could put good men in them, only the stipends were just short of a living. Of course he might squeeze just a little more from the missionary fund, but the squeeze would have to be repeated the next year and the next, whereas the land investment would be once for all. And then how much more effective would the work of the clergyman be! A farmer-parson would be as one of the people among whom he labors. His life would be as theirs, their interests his, and he would have many a point of contact with men, women, and children, which he could turn to good account in a Church way. He would become attached to the soil and his feeling of permanency would vastly increase his effectiveness. Contentment would be his in larger measure than is possible under the precarious system now in vogue. The country parson could not become a farmer on any extensive scale, but in the cultivation of a few acres for his own table use, he could materially supplement the salary he draws from his people for his services and vastly increase his health, satisfaction, and joy. I know priests who would be glad to try it and some who are deliberately planning to do so on their own responsibility. If the small country parishes and missions are a problem—and they are—here is a possible solution worthy of attention.

ROGER H. PETERS.

Grand Rapids, Mich.

THE FIRST NEGRO BISHOP.

To the Editor of *The Living Church*:

THE late Bishop Holly of Haiti was not the first negro Bishop of the Anglican Church. That honor belongs to the late Rt. Rev. Samuel Adjai Crowther, D.D., Lord Bishop of the Niger, who was consecrated by Archbishop Longley in Canterbury Cathedral on St. Peter's Day, 1864. He was born in the Yaraba country in 1812, and his original name was Adjai. He was captured by Muslim slavers in 1819, and, after having been exchanged and disposed of several times, was freed by a British man-of-war and landed at Sierra Leone in 1822. He embraced Christianity and was baptized at Bathurst, the capital of British Gambia, and was named Samuel Crowther, by the Rev. Samuel Crowther of London, who adopted him. After serving as a lay missionary for seven years he was

sent to the Islington College, from which he was ordained by Bishop Bloomfield of London in 1842. After very faithful missionary labors in the Niger territory he was consecrated Bishop and placed in sole charge of a diocese. The University of Oxford gave him the degree of Doctor of Divinity and he was presented with a gold watch by the Royal Geographical Society. He was a scholar of some attainment and compiled a grammar of the Yaraba language and other works. He died in Africa December 31, 1891.

I had the pleasure of knowing "his lordship" (for he was always addressed as such), and I have his photograph, which he gave me. I have a very vivid recollection of his appearance on the platform of Exeter Hall in May, 1864, just after his consecration. It was at the time that there was considerable excitement among the clergy regarding the theories of Charles Darwin. Stepping to the front of the platform, in a clear and melodious voice he said: "My lord, ladies and gentlemen! I stand before you as the missing link between the man and the chimpanzee!" The whole audience of many thousands of people arose from their seats and welcomed the first negro Bishop with vociferous cheers. He made an eloquent speech, reciting the stirring events of his life.

King's Park, March 21.

THOMAS PATRICK HUGHES.

CONSECRATION IN THE HOLY EUCHARIST.

To the Editor of *The Living Church*:

IN your issue of March 4th the Rev. Edwin D. Weed makes two statements, for which I should be glad to have him give his supporting authorities. These are—

"It is a peculiarity of the Catholic liturgies, that the consecration of the Sacrament of the Altar is effected by a recitation of the account of the Institution, and particularly by the words 'This is My Body' and 'This is My Blood,' in the course of a prayer addressed to God."

"The Western Church, at least, has always understood that the recitation of these words in the prayer was the essential act that made the Mass."

As a seeker after knowledge I ask, Is there any adequate authority for either of these statements? Certainly all the extant liturgies of the fourth and fifth centuries, from the Anaphora of the Verona Fragments to the Liturgy of St. Chrysostom, bear witness with ever increasing emphasis to the view that the consecration of the Eucharist is the response of the Divine Power to the Church's solemn invocation. Abbè Duchesne, the eminent Roman Catholic authority in liturgies, says frankly, that the specific purpose of the Epiklesis is, "The intervention of the Holy Spirit to effect the transformation of the bread and wine into the Body and Blood of Christ."

The fathers of the first five centuries, from Irenaeus downward, are practically unanimous in their agreement with the liturgies, as any one may discover by consulting the Rev. Dr. Gummey's exhaustive catena of patristic authorities.

As to the second point: Has the Western Church *always* held, that the recitation of the so-called Words of Institution was essential to a valid consecration? It is too easily forgotten that Milan and all Europe beyond the Alps for at least five centuries used liturgies in substantial agreement with those of the East, as far as the question of consecration was involved. It is not possible to speak with certainty of the form used by Rome, South Italy, and Carthage during the first four centuries, but for a considerable part of that time the language of the Roman Church was Greek, and it is not unreasonable to suppose that its Anaphora did not differ materially from the other prevailing rites. If Abbè Duchesne is right in ascribing the canons of Hippolytus to a Roman source, it becomes well-nigh certain that the Anaphora in the Verona Fragments represents the Roman use of the fourth century. While very simple, it agrees in form and spirit with the highly elaborated Eastern rites.

Bishop Gore, having particularly in mind the early Roman Liturgy, writes thus:

"That the Invocation of the Holy Spirit, or of the Divine Power upon the elements to make them Christ's Body and Blood, that they may be received by the worshippers to their spiritual profit, was the earlier form, and best represents the earlier teaching" (*Body of Christ*, p. 83).

Dr. Gummey's exhaustive treatise upon the Consecration of the Eucharist was reviewed at length by the English Church press. The *Guardian*, after commenting favorably upon the book, says: "What is clear is, that in early times both East and West regarded the so-called Words of Institution as an historical statement, leading on to the real action of consecration." The *Church Times*, in the course of a long review, with natural reluctance makes this vital concession: "That before the ninth century, though there are patristic statements consistent with the *later* theory of consecration, there is not to be found one which definitely implies it, while the *witness to the contrary is abundant*."

These quotations from Bishop Gore and the Church papers are the more important as coming from those habituated to the English rite which, above all other Catholic liturgies, adheres closely to what the *Church Times* calls the "Later theory of consecration."

Los Angeles, March 15, 1911.

W. F. HUBBARD.

A LACK OF CIVILIZATION.

To the Editor of *The Living Church*:

IN last week's "Blue Monday Musings" we read of a young lady who said that Greek Catholics were not real Christians. I wish it could turn out that Presbyter Ignotus was misinformed. One cannot easily think of a more depraved utterance from a Christian woman. But some of our separated Christian brethren in this country are, to say the least, guileless. They mean no harm. I recall a family, of excellent people, Baptists, who gravely assured me that Episcopalians were not sincere in their prayers, and only said them as a matter of form. When I asked if Baptists were always sincere in their prayers, the reply was: Yes, always. These people were of some culture, kindly, and I valued their friendship.

Such sayings as these show not so much a lack of Christian perception as a lack of civilization. Probably our civilization will not be impenetrable for some time to come to the shafts of the satirists. Truly there is much to be learned before we make any real progress toward Christian unity. C. E. ROBERTS.

THE BIRTHPLACE OF ST. PATRICK.

To the Editor of *The Living Church*:

READ with some interest and much disappointment the article on "St. Patrick, as Revealed Through His Confession," by Miss Harriette M. Collins (page 674). For obvious reasons the true birthplace of St. Patrick is beclouded. (1) By Romanists so as to deny that Wales, or Britain, is the mother of the Church of Ireland, as well as to deny the fact that the Church existed in Britain before their Augustine went there. To admit that St. Patrick was the son of his father—a deacon in the British Church and a grandson of a priest of the same church—would cause some "embarrassment," to say the least, to Rome's claims. (2) By Protestants and Dissenters so as to obscure the continuity of the British Church apart from Romanism, and prior to Rome's entrance on British soil.

St. Patrick ought to be a pretty good witness, and a reliable one withal, concerning his nativity. He says in his *Confession*, and quoted by Miss Collins, that he was born at Bannova in Tabernia, or more correctly Bannavem Taberniæ—a literal Latin translation of Bangor-is-y-Coed—a place most prominently connected with the early Church in Britain—and as much of a literal translation from Welsh to Latin as is Pelagius the Latin name for Morgan.

St. Patrick's father was a deacon in the British Church, whose name was Atrich, translated Calpurnius in Latin, and his grandfather was a priest. The saint's full name was Succat Ap Atrich, Succat the Son of Atrich—a custom of naming children well known among the Welsh in early days, and is still known in Wales by the Bards. The "A" in "Ap" was in time eliminated, and the name became 'p Atrich, the "ch" in time taking the sound of k, as the Latin and kindred tongues could not pronounce the guttural "ch," which sound can be pronounced only by the Greek and kindred tongues, of which Welsh is a leading and most ancient member.

Bangor-is-y-Coed, the Bannova-in-Tabernia of the *Confession*, was a strong monastery at one time in North Wales; two thousand of its priests and monks were slain, according to Welsh history, because the British Church refused to submit to the un-Catholic demands of the Bishop of Rome made through Augustine.

The great St. Patrick is often confused with others of the same name, and hence many erroneous data have been entertained.

The British Church—the Church of Wales—has a glorious history and has a chain of martyrs and confessors and heroes of the cross, such as St. Patrick and St. David, who flourished long before the Church of Rome ever set a foot on British soil. Those who are masters of the ancient language of Britain can readily ascertain the truth of these statements and will also readily concede that St. Patrick of modern times and the 17th of March is the self-same Succat Ap Atrich of the monastery of Bangor-is-y-Coed, North Wales, the place where he said he was born.

Church of St. John the Divine, I. M. MERLINJONES.
Syracuse, N. Y.

CHRISTIAN SCIENTISTS AND HOSPITALS.

To the Editor of *The Living Church*:

MR. FARLOW suggests that the reason Christian Scientists go to hospitals when they do is "because their faith in God is not sufficient to bring to them the desired relief" and so "they seek other means." This seems to mean that in this case the faith of Christian Scientists in medicine and surgery is greater than their faith in God. But may I point out—what must surely be transparent to the ordinary unscientific Christian—that this is exactly not the reason which takes "members of other denominations" to hospitals? The ordinary, plain, everyday Christian of any denomination goes to hospital just because he does believe in God. He goes for that reason first and foremost; he does not go first and foremost even to seek relief or to get well. He believes that the hospital is the best place to get God's will done in, the best place to get well, or, if need be, the best place to die in. There is no limit to the faith of the Christian in God.

Detroit, March 22d. Yours truly, WILLIAM L. TORRANCE.

Literary

NEW BOOKS FOR LENT AND EASTER.

It is, in a way, unfortunate that the new books published in England for Lent are of necessity received in this country too late to make them known and supplied to inquirers in advance of the same season. Lent is nearly over before these books can be received, examined, and noticed. At the same time they will, of course, be equally serviceable for next year and for succeeding years.

We have seen no new work of daily meditations this year, although books in which brief addresses are given for daily services or for home reading day by day are most inquired for during the season. A volume of addresses for the Sundays between Septuagesima and Easter, inclusive, and including Ash Wednesday and Good Friday, is *The Longer Lent, Septuagesima to Easter*, fourteen addresses, by the Rev. Vivian R. Lennard, M.A., rector of Lower Heyford (Oxon). [Thomas Whittaker, New York. \$1.00.] The subjects are drawn from the books of Genesis and Exodus, from which the Lenten lessons for Sundays are taken in the Church of England, but not in the American Church. Hence, the application is less immediately appropriate for use in this country.

Several volumes treat of phases of the Passion. Two of these are particularly thoughtful. In *Studies in the Passion of Jesus Christ*, by Charles Henry Robinson, D.D., Hon Canon of Ripon and editorial secretary of the S. P. G. [Longmans, Green & Co., New York], we have six considerations, the writing of which, says the author in the preface, has occupied fourteen years. It is not surprising, in view of Dr. Robinson's missionary energy, that his illustrations of the bearing of the Passion are taken from all parts of the world, so that in a sense the subject is applied to the missionary movement. The other volume referred to is *The Passion in the Spiritual Life*, by the Rev. Jesse Brett, L.Th., chaplain of All Saints' Hospital, Eastbourne. [Longmans, Green & Co., New York]. Mr. Brett's works in general are rather deeper than the average reader is able to assimilate, and in this volume there is thought that will appeal to the deepest student of the interior life, though, unlike some of his earlier books, the chapters are written for popular reading, and they are, therefore, easier of application. Some of the papers have appeared in the pages of the *English Church Review*.

There is a little volume of Holy Week addresses in the form of character studies entitled *The Women of the Passion*, by the Rev. T. W. Crafer, B.D., vicar of All Saints', Cambridge, Chaplain and Lecturer of Downing College. [Thomas Whittaker, New York, 60 cents.] These were delivered on the evenings of the several week days of Holy Week last year and will be found serviceable for a like purpose by others of the clergy or for home reading. Another volume is *The Crown of Thorns: Meditations for Lent, Holy Week, and Easter Day*, by A. E. Burn, D.D., vicar of Halifax and prebendary of Lichfield, examining chaplain to the Bishop of Lichfield. [Longmans, Green & Co., New York.] Here we find six lectures on the general subject of The Betrayal, in which the characteristic scenes of different participants in that sad event are studied and applied to ourselves. There are then four other addresses for Holy Week, a series on the Seven Words from the Cross, and the book concludes with readings for Easter Eve and Easter Day. Another series of eight Holy Week addresses, entitled *Alone with Christ: Addresses* by the Rev. A. V. Magee, M.A., vicar of St. Mark's, Hamilton Terrace, N. W. [Mowbray, London], is deeply devotional, though some references to particular events in the late history of the Church of England would make it less appropriate for use in this country. The author is a son of the late Archbishop of York. A new series of readings for the Seven Last Words is *Meditations on the Seven Words from the Cross*, by the Rev. Herbert H. Gowen, rector of Trinity Church, Seattle, Wash. [Thomas Whittaker, New York.] We find in this no attempt at original and, therefore, forced lessons from topics that have been treated by the masters of the pulpit, but simple and plain addresses appropriate to each of the topics.

A series of six books from the publishing house of Hodder & Stoughton is particularly attractive by reason of the letter press in missal style, the colored illustrations, and other attractive features. Two of these with the general title *Golden Hours with the Saints*, by May Byron, are devoted, respectively to *St. Francis of Assisi* and *Thomas à Kempis*. These are volumes with plain and simple narratives taken, in the latter instance, largely from the *Imitation of Christ*. There are a number of missal style pages in color. A third volume is *Lent Lilies, A Garden of Quiet Thoughts*, printed in purple with tinted borders and containing short readings from many devotional writers appropriate to the season. The remaining three are Easter subjects and adorned with handsome full-page colored illustrations. These also consist of selected readings from many authors and will be attractive souvenirs of the Queen of Festivals. The titles are *Easter Joy, Easter in the Heart, and Easter Bells*. An attractive Easter address by the Bishop of Western Michigan,

printed with red borders and issued in leatherette, is *Good News from a Far Country*, price 35 cents. [The Young Churchman Co., Milwaukee.] One wishes that booklets such as these would be more widely used to mark the recurring festival.

THE BREWSTER GENEALOGY.

The Brewster Genealogy, 1566-1907. A Record of the Descendants of William Brewster of the *Mayflower*, Ruling Elder of the Pilgrim Church which founded Plymouth Colony in 1620. Compiled and edited by Emma C. Brewster Jones of Cincinnati, Ohio. Two vols., 8 vo., containing 1,495 pages and many illustrations. Published for the author, Miss Emma C. Brewster Jones, Norwood, Cincinnati, Ohio. Price, \$15.00.

Hardly have we seen heretofore a work of genealogy of equal value to this. Not only was Elder William Brewster one of the founders of the American people, and his descendants, therefore, a conspicuous factor in the making of the American nation, but the story of the earlier generations and of the pilgrims generally, as herein depicted, is a valuable contribution to American history. The author is a descendant in the ninth generation, and her own researches in the history of the distinguished family have been aided by those of a number of others in such wise that the volume is a masterpiece of genealogical literature. The number of families whose history is to some extent related is placed at 4,100, approximating more than 21,000 individuals descended from the ruling elders of the Pilgrims. Among the distinguished names thus included are those of our two Bishops Brewster of Connecticut and Western Colorado, respectively, and their brother, the Rev. William Joseph Brewster; the late Bishop Vinton of Western Massachusetts; Zachary Taylor, the twelfth president of the United States; the wife of Jefferson Davis; Mrs. Birchard Hayes, daughter-in-law of Rutherford B. Hayes, president of the United States; Nicholas Longworth, M. C.; Sir Christopher Brewster, M.D., knighted for eminent services in his profession; Henry Brewster Stanton, an early anti-slavery agitator, who won many honors in journalism, and whose wife, Elizabeth Cady Stanton, was of Woman Suffrage fame; Lyman D. Brewster, president of the National Conference on Uniform Laws and Commercial Laws; the wife of United States Senator Nelson Aldrich of Rhode Island; the wife of Rufus Peckham, Justice of the Supreme court of the United States; Henry Wadsworth Longfellow; Donald Grant Mitchell, the delightful "Ik Marvel," author of *The Reveries of a Bachelor*; Lieutenant General John M. Schofield, ex-Secretary of War and Commander of the United States Army; Rear Admiral Royal Bradford, U. S. N.; Chief Justice Richmond Pearson of North Carolina and his grandson, Captain Richmond Pearson Hobson, the hero of the Merrimac, and many officers of high rank in our army and navy from the Colonial wars to the present time; Rev. Charles Augustus Brewster of New York; Rev. Sanford Taylor Brewster of Corning, Calif.; Rev. Dr. John Henry Hopkins of Chicago; and Rev. Hubert Wetmore Wells of Wilmington, Del. The author is a daughter of the late John Goodin Jones of Cincinnati, and a grand-daughter of the late Hon. Lot Edward Brewster, a native of Lebanon, Conn., and an early pioneer of Cincinnati. From a Churchly point of view one is interested to observe how large a number of Churchmen of distinction, including the present authoress, are descendants of the great Puritan leader, whose antipathy to everything Churchly is a matter of history.

In addition to its chief subject the work contains some of the direct lines of descent from other *Mayflower* passengers from whom some of the Brewsters are also descended; the celebrated *Mayflower Compact*; Governor Bradford's List of the *Mayflower* Passengers; proof that the Pilgrim ship was called "*Mayflower*"; a brief description of the old manuscript "Brewster Book," and a reproduction of several of its pages containing entries made by Jonathan Brewster; Pilgrim Notes; Family Record Blanks; a complete index; illustrations of historic localities, portraits, etc. We congratulate the authoress upon the great success of her stupendous undertaking, for the work is no less than that.

CLERICAL REMINISCENCES.

A delightful book of reminiscences is Dr. William Wilberforce Newton's *Yesterday with the Fathers*. Dr. Newton's long life has been singularly fruitful in bringing him into touch with the great thinkers of the American Church during the past half century, and his reminiscences of many of these—Alonzo Potter, Philips Brooks, the elder Vinton, Dr. Rudder, and too many others to be noted individually—are most interesting. Few men, indeed, can relate personal recollections of men with the quiet good humor and unexaggerated appreciation which Dr. Newton gives. He is able to see the strength and the weakness of parties in the Church that have had serious conflicts in years gone by, and of men who were intense partisans of the one or the other, without doing injustice to any. We should have been glad if Dr. Newton had pointed out that *The Living Church* referred to in several places, as on pages 56, 57, 205, etc., is not THE LIVING CHURCH of the present day, nor any predecessor of it, but an earlier attempt to supply a want which appeared, on experimentation, not to be generally felt. [Cochrane Publishing Co., New York. Price \$1.50.]

Another book of reminiscences, which has to do with an insti-

tution rather than with individuals, is *Reminiscences of St. Stephen's College, Annandale, N. Y.*, by George B. Hopson, D.D. Dr. Hopson, by reason of his long association with St. Stephen's, is peculiarly fitted to tell the story of its life work, and the founders and early friends live again in the interest which is aroused by his pages. One wishes that St. Stephen's College under its present efficient control might receive a greatly multiplied number of friends and benefactors. [Edwin S. Gorham, New York.]

THE "AMERICAN YEAR BOOK FOR 1910."

Since *Appleton's Annual Encyclopedia* was discontinued, we have lacked a really complete year book of the world's progress. This lack has now been supplied by the publication of the first annual volume of *The American Year Book*, in which the Record of Events and Progress in 1910 is carefully compiled. One marvels at the fulness and completeness of this record, issued so promptly after the close of the year reviewed. The year is treated under thirty-five classifications, comprising substantially every form of human endeavor, and with the cooperation of a long list of editors selected from among experts, especially those of the learned societies. Our own co-worker, Clinton Rogers Woodruff, edits the valuable section of Municipal Government, in which he stands, probably, as first among American authorities. "Religion and Religious Organizations" is the first sub-division of "The Humanities." In the section relating to the Protestant Episcopal Church we find a very intelligent account of the late General Convention and its deliberations. Search where one will through the nearly nine hundred pages of this valuable work, one is astonished at the variety of the information given, and at the readable form in which it is presented. World movements of thought are seen to be incredibly swift, and no one man could possibly be abreast with the many forms which it has taken. We trust this invaluable work will receive the encouragement which it deserves. [Appleton.]

MISCELLANEOUS.

AN INTERESTING publication for the Western mind, because it is so wholly unique, is *The Chinese Churchman's Almanac*, which begins on the back page with Chinese characters and ends with the title page in English on what, to our occidental mind, would seem to be the first page. The names of workers and statistics of the Chinese dioceses are printed in English so that that information at least is readily understandable. What may be contained in the other pages, filled with Chinese characters, we do not venture to say, but we are sure that the publication would be a novelty in any missionary exhibit. Copies may be obtained from the Rev. S. H. Littell, American Church Mission, Hankow, at 12 cents postpaid, or nine copies for \$1.00; which would seem to indicate that printing is very inexpensive in China, there being 96 pages to the pamphlet, in addition to a large chart.

A SERIES of papers by fifteen authors is collected and bound under the general heading, *Men and Religion*, and published for the "Men and Religion Forward Movement" by the Y. M. C. A. Press, New York. The movement is one that is designed to awake new interest in religion among men, and, as bringing our home duty to us in practical guise, is the logical corollary of the Laymen's Missionary Movement. The introduction to this volume and also a chapter on "The Brotherhoods" is contributed by Dr. Hubert Carleton, of the Brotherhood of St. Andrew, and will be found especially helpful to Churchmen who are willing to take up the work, and particularly to Brotherhood chapters. The other chapters also are practical and thoughtful, from varying points of view.

A REVISED and enlarged edition of the Rev. Percy Dearmer's *Servers' Handbook* has just been issued by Henry Froude, London, and The Young Churchman Co., Milwaukee. The directions are very simple and such as could be adapted to almost any parish where a reverent celebration with servers is the custom. The English service is used, but the directions to servers are not materially affected thereby. Until such time as a really satisfactory use, both for priest and for server, is generally accepted by American Churchmen, this book will no doubt retain its position of usefulness in its directions to servers. [Price 40 cents.]

THERE HAS lately been issued a new edition of Bishop Leonard's *A Brief History of the Christian Church*, which was a popular authority twenty-five years ago and will be quite as useful at the present day. The book is in question and answer form, which makes it less readable than would otherwise be the case, but as a compendium for Church history by periods it is most useful. Opportunity has been taken in connection with this edition to bring the later chapters up to the present day, including the work of the American Church. [E. P. Dutton & Co., New York. Price \$1.25 net.]

ATTRACTIVELY made is a little volume by J. Frank Hanly, governor of Indiana, entitled *My Lord and Saviour Jesus Christ*. It is an appreciation such as many will be pleased to obtain and to read. [The Bobbs Merrill Co., Indianapolis.]

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

A RECENT criticism of the methods in use among us and favored by many of the more advanced thinkers on Sunday school problems raises the question of grading the school. But back of this is a deeper question of the real efficiency of the school, and its value to the children in it. The prejudice against the Sunday school has by no means died out in the Church. There are many who do not see in it any good thing whatever, and such persons would not hesitate to acquiesce in the position of an old priest, now at rest, that the Sunday school has no right of existence.

One confesses to no little sympathy with such people when this objection proceeds from a dissatisfaction with the methods in use in a particular school. In spite of all that has been done within the past quarter of a century to improve this department of Church work, it is not difficult to find Sunday schools that are not educational forces in any just sense of the word. They are without order, or discipline, or method, or purpose. In theory the priest and teachers feel that they are teaching the pupils under their care in the Catechism, or in the Bible, or in the things a Christian ought to know and believe. But to an outside observer none of these things is adequately done. Here and there, among the class of schools we have in mind, we find individual teachers, either in the person of the priest or of a layman or woman, through whom real instruction is given; and as a result, that school has real educational value. But this is not the moral condition with all the classes nor in all these schools.

THE EXPLANATION of this condition lies in many things. One of them is the conception that every priest, by virtue of his office, knows how and what to teach. Fortunately we have waked up to the folly of this theory. The requirement of the present canon on examinations for ordination should ensure that every deacon and every priest before he is ordained has some technical knowledge on this subject. How far this is carrying us at present we cannot say. But most of our seminaries are trying to meet this necessity. How insufficient even this is, appears not only in the Report of the Joint Commission on Sunday School Instruction, but more clearly in the Appendix to Dean DeWitt's Hale Sermon on *The Work of the Church in Theological Seminaries*.^{*} Be this as it may, we can feel that a beginning has been made and that the younger men will really have some training in this most important subject, and know what to do.

There is another element that is equally serious, the indifference of many priests to the whole matter. This was forced upon some of us very strongly at the Sunday School Convention held at Cincinnati during the sessions of the General Convention, and it shows itself whenever the subject is a matter for discussion. Many of the laity, both men and women, are awake to its importance, but far too many of the priests are indifferent. There is but one cure for that, but how to awaken interest and the sense of responsibility is not so readily asserted.

Closely akin to these conditions, and to a kind of conservatism that says, "Let the ancient customs prevail," is the utter lack of educational method that is the really serious fault with many schools. Who is there of us who does not know schools where there is no regular plan and scheme of work that in any sense is fitted to the mental and spiritual requirements of the pupils?

THE REACTION against this kind of Sunday school is largely responsible for the demand for graded schools. The time has long passed when it is necessary to justify this principle, and yet we are forced now and then to ask ourselves the question: Are we going too fast, or along unwise lines? The necessity of such a question is the more evident when we find a magazine like the *St. Andrew's Cross* quoting with apparent approval the following clipping from the *London Sunday School Chronicle*:

"As times go on the ideal graded system of lessons will be hammered out, and will become standardized and generally acceptable. But the fine gradation that charms some of our American cousins

is, in our judgment, mere fantastic superstition. Nature and nature's God work on a rougher scale than that constructed by psychological faddists. The life is more than the meat, and greater and more mysterious than all its published analyses. We have to be instructed by pedagogical experts, and not dominated by them. So the wholehearted acceptance of the principles of gradation does not mean the abandonment of experience and of common sense, or the ignoring of the existing conditions of school life."

What are the principles that we Americans advocate? Are they in any sense of the word the "abandonment of experience" or the "ignoring of the existing conditions of school life"?

They are quite the contrary. The fundamental principles of gradation, as advocated among us to-day, are simply these: The subject matter and methods to be used in Sunday school must fit the development of the pupil, both on the mental and the spiritual side; and so far as methods are concerned, must correspond, as far as possible, with the methods in use in the secular schools. This involves that the school shall be divided into departments, that the departments shall be divided into grades, and that each grade shall be distinct from the one above and the one below it. It calls for progress in matter and method from grade to grade, and that these shall be such as shall really educate the child religiously, not simply instruct him. The development of the graded school along these lines may be carried out further in some proposed schemes than can practically be put into operation in many, especially the smaller, schools; but the principles which we advocate are directly based on experience and particularly recognize the existing conditions. What is sought by the method is fuller efficiency in our schools, and the removal from them of that indefiniteness that is sure to produce lack of interest and disorder, and is so harmful to the growing boy or girl.

THERE HAVE BEEN many excellent suggestions as to the practical application of these principles. Every handbook on the subject gives some of them. But these two are the simplest and best of all. The first was proposed and has been advocated by Dr. Smith of the New York Commission, and is accepted by most men to-day: *Group the pupils as closely as possible by their secular school grades.* This removes a large part of the difficulties that come out of difference in age and development and are incidental to the rearrangement of classes. Let the school recognize that this is the method, and the pupils will see its justice. The second is of value to the smaller school: *If the classes, or grades, are too small and teachers are too few, then put two grades together and let them go over two years' work successively, e.g., first grade this year, second grade next.* The growth of the school and the increased interest will soon separate the two grades and bring in the necessary teachers.

AMONG THE SCHEDULES for study in the graded schools that are distinctly Churchly we must welcome the new course put forth by the Joint Diocesan Lesson committee to which reference was made last time. In the April number of the *American Church Sunday School Magazine* the course is given in full. As was said two weeks ago, it is peculiar in having a long course and a short course each year. The main divisions are four: Primary, with three years; Junior, with three years; Senior, with five years; and Bible Class, with five years. The winter course subjects are as follows:

Primary Course.—Bible Stories Illustrating: 1. God the Father's Love and Ours; 2. The Creed, Lord's Prayer, and Ten Commandments; 3. Christian Life and Duty.

Junior Course.—1. New Testament Characters; 2. Old Testament Characters; 3. The Life of Our Lord.

Senior Course.—1. The Life of Our Lord; 2. The History of the Church in the Days of the Apostles; 3. The Teachings of our Lord Jesus Christ; 4. Christian Doctrines as Taught in the Catechism; 5. History of the Hebrew People.

Bible Class Course.—1. History of the Hebrews; 2. Life and Teachings of Our Lord Jesus Christ; 3. The Acts and St. Paul's Epistles; 4. The Church and Her History and Work; 5. The Church and the Worship.

The summer courses are:

Primary.—1. Words, and 2. Deeds of the Lord Jesus; 3. Bible Teachings in Nature.

Junior.—1. Missionary Heroes; 2. Ten Commandments; 3. Story of True Worship.

Senior.—1. Prayer Book; 2. Beginning of Bible History; 3. Christian Year; 4. Missionary Heroes of the Early Church; 5. Mission Fields of To-day.

Bible Class.—1. How we got our Bible; 2. Prophecy of the Old

^{*} Published by The Young Churchman Co., 10 cents.

Testament; 3, Poetry of the Old Testament; 4, Social Teachings of Our Lord Jesus Christ; 5, Letters of the New Testament.

The predominance of the New Testament is a striking element in this schedule. The beginning the Junior course with a study of New Testament characters is most unusual, but gives a distinct Christian tone to the course at the outset. It is, in this, akin to the proposals of Dr. Shailer Mathews, who puts the Life of Christ at the forefront. The repetition of the Life of Christ in the first year of the Senior course after it has been studied in the last year of the Junior course is open to question. The same thing is done with the history of the Hebrew people in passing from the Senior course to the Bible Class course. The presence of the teachings of Christ in the Senior course, *i.e.*, at the ninth grade, is again welcome. A further criticism might be that the course does not correspond with the secular school grades as clearly as might be wished. It would be a little hard to say just what age the upper grades are for. These are minor deficiencies and will no doubt correct themselves as the details of the course are published. As was said before, it is much to be regretted that the full course, in its details, is not accessible, and that no series of text books on it is as yet announced.

THE WORK OF THE AMERICAN CHURCH.

BY THE REV. R. B. NEVITT.

THE sole title of the American Church to the allegiance of the American people rests upon the spiritual work which she may be able to do for the American people. Now what is that work? It is idle to try to force communion upon an unwilling people. Surely the rending our Church has undergone in the past ought to teach us to value the warning about casting pearls before those who cannot appreciate them. The well-intentioned experiment failed. Why should we repeat it?

There can be no doubt that our claim may be, and often is, viewed as arrogant. Even those who wish to extend our privileges to all and sundry without question, believe that we have something to offer which none other can afford. Can we not come to some understanding of our own powers? I believe we can find a common ground. What is the proper work of the Church? I think all could answer, "To do God's work in the world." We might interpret that phrase in different ways, but I think we could all adopt it as an adequate answer. It is elementary; so is the Catechism, and that elementary manual thus instructs us as to the work of God in the world: "God the Father made me and all the world; God the Son redeemed me and all mankind; God the Holy Ghost sanctifieth me and all the (elect) people of God." Then the American Church ought to create, to redeem, and to sanctify the American people. God did it and is doing it for the whole world, but the special province of the American Church is the United States of America and its dependencies. So much may be granted on all sides.

Obviously the American people is already well advanced in the process of creation; so far advanced, that the Church may well say that her creative work will be small. But it hardly needs to be pointed out that children are born every day and that nations never simply stagnate. Every day the Image of God must be created in some soul. Nor can the Church be said to have finished her work of creating the American people so long as there is a slum left in any city in the Union. Politically the nation seems to have an idea that the work of its creation is not yet complete. So we read of direct primaries, of legislatures cleaned up, of cities adopting commission governments in place of the old aldermanic system. And many of the large religious bodies of the United States have added Social Service departments to their organized assemblies and committees. The so-called "institutional church" is a recognition of the fact that the work of creating the American people is not yet ended, so far as the Church is concerned.

In the work of creating the American people the American Church has had and still has an honored place. But the work of redeeming the American people has also to be thought of. Politically there is room for much work. Messrs. Folk, Hughes, Roosevelt, and a hundred others have found it a strenuous life. American political institutions had become corrupted, and the reformers stepped in. Nor was the corruption by any means confined to institutions. The morals of the men who controlled the institutions had sunk. Messrs. Folk, Hughes, and Roosevelt could not, nor did they try to, reform the morals of these corrupt men. They rightly confined their efforts to ren-

dering those discredited persons incapable of doing any more harm to the body politic. But the Church cares not only for preserving the innocent, but also for redeeming the guilty. This is no light responsibility. The State cannot do it. Even men of spotless integrity must be sacrificed, when the nation outgrows the system they represent. As a conspicuous example Mr. Aldrich is no longer a senator, though no one denies his ability. But his ideals are no longer those of the people, and he has to make way for those who think as the world thinks to-day in the United States. Another generation has arisen, nay, almost another dynasty, that knows not the poor Hebrew slave of Pharaoh who had taught his senators wisdom. If, then, the American political body stood in need of reformation, how much more do the souls of the people! Yet oddly enough there seems to be a tendency abroad to shelve the doctrine of sin. In place of searching "missions" we have sacred cantatas in Lent. There was an old rule and godly discipline in the Primitive Church, and it is much to be desired that it were restored, that during Passion-tide the organ should be silent. It was felt that such an instrument in accompanying the services rendered them too festal for that solemn season. The work of the American Church is to apply the precious Blood to sin-laden souls. But first of all it is necessary to convince the soul of sin. In the reaction from Puritanism we must not lose sight of the judgment to come, nor of the reality of Hell from which souls must be saved.

Finally, the work of the American Church is to sanctify the American people. Preaching has a very large share in the work of redemption. Preaching can convince souls of their need. But only by the sacraments can souls be built up. Only through the sacraments can men be sanctified, and it is the peculiar work of the American Church to bring the sacraments to the American people.

It is not a question of authority. The Roman Church claims authority in France, Spain, and Italy; and in France, Spain, and Italy she is losing the people. More than blind obedience is needed. The Church must support her authority by evidence of her power. "For the kingdom of God is not in word, but in power." Not in arrogance, but with an awful sense of tremendous responsibility shall we approach the question of extending our gifts to others. In that spirit we shall not thrust them upon the heedless, nor shall we refuse them to those who heartily desire them.

SCATTER JOY.

Scatter joy where'er dost go,
Fully armed to conquer woe,
Plant two blades where one did grow.

Fertilize life's barren soil,
Make it fruitful through thy toil,
Even though thy hand it soil.

Crudeness, rudeness melt away
As the sunlight snow doth sway,
Honied syllables essay.

As the wild flower cheers the moor,
Let thy smile illumine the poor,
Let a welcome ope thy door.

Hast thou riches? Use them well,
Let them through the judgment sell,
Let the heart insure their spell.

Always shield a brother's name,
As your own regard his fame,
E'en rebuke if envy maim.

Every ruffled spirit calm,
Heal it with some Gilead balm,
Hope uprising like the palm.

As doth music in the vale
Wooded by the enchanted gale
Rise beyond each hill and dale.

So the pleasure thou dost lend
Winds of love shall upward send
Waking joys that never end.

(Rev.) EDWARD OCTAVIUS FLAGG, D.D., LL.D.

THE TRUE spirit of religion is to search after God and for another life with lowliness of heart; to fling down no man's altar; to punish no man's prayer; to heap no penalties and no pains on those solemn supplications which, in divers tongues and in varied forms, and in temples of a thousand shapes, but with one deep sense of human dependence, men pour forth to God.—*Sydney Smith.*

MOTHER.

Whate'er there is of strength, of sense,
Of hope, of joy in me,
Is so, because long years ago
I knelt at Mother's knee.

I knelt at Mother's knee to learn
Of God, of love and truth;
I knelt there feeling all the while
Companionship in youth.

For Mother was not old; she shared
Our sorrows and our joys.
She seemed to be a girl with girls,
A boy with all the boys.

She knew our boyish thoughts—each one,
Each wish, each strange desire;
In tenderness she guided all
And never seemed to tire.

And then we passed from infancy
To laddish ways of will;
But Mother's ways all through those days
Were—well, just Mother's still.

And now the years have gone apace,
And cruel life would be
Too great a load, except for that
Once learned at Mother's knee.

To Mother, as of yore, we go
For help, for wisdom mild;
The same great source of strength and peace
As with a troubled child.

We owe it all to Mother dear;
The babe, the lad, the man,
Each stand for right, each turn from wrong,
The working of her plan.

And now, we see the golden locks
Of grandchildren at play,
And watch the magic sympathy
Of Mother, young as they.

Our Mother, and *their* Mother, too,
What she was born to be;
Mother in weal, in woe; through life,
And through Eternity.

Our hearts are full of gratitude
To Him who rules above,
For life. In death we simply ask
To share our Mother's love.

F. E. A.

MIRANDA.

BY ROLAND RINGWALT.

A DESIRE to know how our forefathers met the greatest problems of life is praiseworthy, and the old books of biography and devotion will never be obsolete. A desire to know how they lived, how they spent their leisure, how they were fed and clothed, how they built their houses and fitted out their ships, lends an interest to old memories, diaries, and novels. Less laudable is the curiosity that wants to know how our ancestors quarreled and called names. The duel is prominent in history and fiction, but the disputes that led up to duels are often forgotten. It is a natural inference that cards, wine, and jealousy caused many an encounter, but in scores of cases some political feud was behind the ostensible misunderstanding. Could some medium bring back to us Miranda what a long roll of stories, what a batch of gossip he could tell!

Macaulay need not tell us that every school boy knows who Miranda was, for the average school boy never heard of him. Yet Francisco Antonio Gabriel Miranda was a man of great note in his day, and had various adventures on both sides of the Atlantic. Towards the end of the eighteenth century he planned a vast uprising of South America, a breach with Spain, and a possible Anglo-American protectorate. He was as devoted to this scheme as Helper was to his Three Americas Railway or as Benton to his road to the Pacific. Miranda's conquests, imaginary as they were, set enterprising young men on fire. They dreamed of generals' epaulettes and governors' coaches, of broad plantations and mines sparkling with diamonds. All sorts and conditions of dreams of wealth and power were floating about, and Miranda, brave, eloquent, persevering, half a man of the world and half a modern Crusader, was a magnet worthy of the old Spanish romances. The same spirit that in later days impelled men to California, to South Africa, and to the Klondyke then urged them to listen

to Miranda, but men of military ambition, legal ability, and commercial genius were also stirred as a gold mine of itself would not have stirred them.

No census can tell us how many English-speaking statesmen corresponded with Miranda, and it is sufficient to name two who thought his plans worthy of consideration. One of them was William Pitt, and the other was Alexander Hamilton. Extremes met, and grave, prudent Federalists joined with the wildest of adventurers in speculating on a great English-speaking movement. This would, or at least might, strike a heavy blow at the French Revolutionists, for Spain was then their servant, and with the ports of South America closed to French privateers, a terrible menace to English and American commerce would be terminated. Land, land in boundless tracts, might fall to us, and the Hamiltonian Federalists of 1798 shared the aggressive spirit which in later years swept Jackson into Florida and bore Sam Houston to victory at San Jacinto. A little reading, even the barest skimming of late eighteenth century life, will give us some idea of Paul Jones on the sea and Daniel Boone in the West, of the restless ambition of Burr and the boyish impulses of Decatur, of Eaton, the conqueror of the Moors, and Truxtun, who humbled the French, of the old men who had served under Wolfe and the young men who were to serve under Preble. Imagine a great war with Englishmen and Americans allied against the Spaniard! Even to-day the blood quickens, and one fancies Nelson with an English fleet off a Spanish port, Bainbridge, Barney, and Hull lending their aid. Hamilton and Burr might have buried their feud if a Spanish empire had lain before them.

Vehement! may we not say volcanic? John Adams grew furious. He believed that Hamilton wished to be an American Napoleon, that expansion would be the downfall of liberty. Miranda's after life, his failure, and his death in a Spanish prison, cannot here be outlined, but the quarrels that grew out of his projects took a long while in dying. As the Federalists lost power they wrangled more and more among themselves. One faction declared that the party owed its downfall to the vanity and stubbornness of John Adams, the other said that Hamilton had struck down the Adams administration because he was not permitted to rule it. The terms Hamilton applied to Adams may be read in his famous pamphlet, the language Adams applied to Hamilton is not suitable to ears polite. "Adams was an old fool," "Hamilton wanted to be a dictator," "Adams was a silly gossip," "Hamilton betrayed the party," such were the phrases that passed across the table. It seems incredible that Adams forgave Jefferson while still hating Hamilton, and that Hamilton's hatred of Adams made Jefferson president, but few facts are better attested.

So long as millions speak of George Stephenson and hundreds speak of Oliver Evans there will be a few to study the early and crude experiments of the Marquis of Worcester, who was looked on as a madman playing tricks with steam. Miranda, the wanderer, the agitator, the unfortunate, the captive, is almost forgotten, but he will never be wholly forgotten. Since the guns of Jervis roared against the mighty Spanish three deckers the decline of the Castilian before the Anglo-Saxon has been one of the marked trends of civilization. Miranda did not live to see Florida a state of the American Union; he did not visit the American cities of San Francisco and Los Angeles; he did not know that Porto Rico was to belong to the United States and that Cuba was to be under our protection. He died long before English capital developed the mines of Mexico and American railroads carried their freight; his body was mouldering long before England and America came near to fighting over the Venezuela line. But when Jefferson bought Louisiana, when Jackson marched into Florida, when Monroe warned foreigners not to colonize on American soil, when Texas revolted, when Scott marched into the city of Mexico, when the new Southwestern territory was purchased, when the American flag waved in many a West Indian port, when English capital poured into South America, when the Philippines became an American possession, when the Panama canal force began its work, some thought of Miranda's baffled plans and ridiculed predictions. A popular song declares that John Brown's soul is marching on, yet we do not know of any song about Miranda. It is not necessary that a brass band should proclaim his achievements, for maps and statute books testify that he foreshadowed a great deal of our history.

"TO BE A STRONG hand in the dark to another in the time of need, to be a source of strength to a human soul in a crisis of weakness, is to know the glory of life."

Church Kalendar



- Apr. 2—Fifth Sunday (Passion) in Lent.
- 9—Sixth Sunday (Palm) in Lent.
- 10—Monday before Easter.
- 11—Tuesday before Easter.
- 12—Wednesday before Easter.
- 13—Maundy Thursday.
- 14—Good Friday.
- 15—Saturday. Easter Even.
- 16—Easter Day.
- 17—Monday in Easter.
- 18—Tuesday in Easter.
- 23—First Sunday (Low) after Easter.
- 25—Tuesday. St. Mark, Evangelist.
- 30—Second Sunday after Easter.

CALENDAR OF COMING EVENTS.

- Apr. 18—Conv. Miss. Dist. of Spokane.
- 25-28—Meeting of the Church Congress in Washington, D. C.
- 26—Conv. Miss. Dist. of Arizona.

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.

Rev. C. E. BETTICHER, JR.

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.
 Rev. PAUL MASLIN of Wuhhl.
 DEACONESS KATHERINE PHELPS of Wuchang.
 DEACONESS GERTRUDE STEWART of Hankow.

SHANGHAI:

DEACONESS T. L. PAINE of Shanghai.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE Rev. E. J. D'ARGENT, rector of St. Andrew's Church, Minneapolis, Minn., has resigned on account of ill health, and his address is 820 East Seventeenth street, Minneapolis. Col. GEORGE O. EDDY, president of the Lay Readers' League, is in temporary charge of the services.

THE Rev. PHILIP A. ARTHUR of Richmond has been assigned by the Bishop of Virginia to the charge of Trinity Church, Prince William county, succeeding the Rev. FRANK L. ROBINSON, now of Green Spring parish, Albemarle county, Va.

ALL mail matter for the Rev. E. FOLSOM BAKER, rector emeritus of St. John's Church, Cold Spring Harbor, Long Island, who recently retired after an active service in that parish of over twenty-eight years, should be sent to East Aurora, Erie county, New York, where his home will be in the future.

THE Rev. DWIGHT CAMERON entered upon his work as rector of the Church of the Epiphany, Knoxville, Tenn., on the First Sunday in Lent. His address is 1006 Luttrell street.

THE Rev. D. H. CLARKSON, rector of Christ Church, Schenectady, N. Y., has moved into the new rectory, and his street address is therefore changed from 6 North Brandywine avenue to 970 State street, Schenectady.

THE Rev. MARSHALL M. DAY has resigned St. Andrew's mission, Valparaiso, Ind., and is now priest in charge of St. Alban's mission, Indiana Harbor. His address is 3620 Fir street, Indiana Harbor, Ind.

THE Rev. WILLIAM NICHOLAS DUNNELL, D.D., will retire from the rectorship of All Saints' Church, Henry Street, New York, on the coming Easter. He has served as rector of All Saints' for upwards of forty years.

THE Rev. H. H. GILLIES, assistant rector of St. Paul's Church, Syracuse, N. Y., has accepted the rectorship of St. Luke's Church, Caribou, Maine, and will take up his new duties on May 1st.

THE Rev. JOHN J. GRAVATT, JR., who for the past three years has been secretary of the Students' Volunteer Association, with headquarters in New York City, has accepted a call to the rectorship of Emmanuel Church, Rapidan, Va., with charge also of All Saints', Cedar Mountain.

THE Rev. ARTHUR B. HOWARD, who has resigned as rector of the Church of the Ascension, Middletown, Ohio, expects to assume his duties as rector of the Church of the Resurrection, Fern Bank, Ohio, on Easter Day.

THE Rev. BROCKHOLST MORGAN has resigned from St. John's Church, Elizabeth, N. J., and will close his work there about Easter.

THE Rev. W. A. SPARKS has accepted a call to St. John's Church, Far Rockaway, Long Island, and expects to take up the work there May 1st.

CAUTION.

DOWNING.—Several of the Minnesota clergy report receiving a lead pencil appeal for money from a middle-aged man giving the name of DOWNING and claiming to be the son of a canon of Salisbury Cathedral. No such name appears in *Crockford* among the clergy of that Cathedral, and caution is suggested in connection with the applicant. Information may be obtained from REV. ELMER N. SCHMUCK, Owatonna, Minn.

ORDINATIONS.

DEACONS.

SACRAMENTO.—On Wednesday, March 8th, in St. Paul's church, Sacramento, by the Bishop of the diocese, PETER K. KAJITSUKA. The Rev. Charles E. Farrar, rector of St. Paul's, presented the candidate and preached the sermon. A large number of clergy were present, and a body of prominent Japanese residents took part in the service. Mr. Kajitsuka, who is an educated Japanese of excellent family, was graduated from the University of Tokyo, the Divinity School of the Church of England at Osaka, and has been for three years under the supervision and instruction of the Bishop of Sacramento. He will continue to serve the large Japanese population of Sacramento city and county.

PRIESTS.

SAN JOAQUIN.—On Friday, February 24th, in St. Luke's church, Merced, by the Bishop of the district, Rev. WILFRID LAWSON GREENWOOD. The sermon was preached by the Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco; the Rev. W. H. Hawkon, rector of St. Paul's, Modesto, presented the candidate, and the Rev. H. S. Hanson of Fresno and the Rev. W. T. Renison of Stockton assisted in the laying-on of hands. Mr. Greenwood is a graduate of the Church Divinity School of the Pacific. He will continue in charge of St. Luke's, Merced, where he has served acceptably as a deacon.

DIED.

BRODNAX.—Entered into rest on March 8, 1911, the Rev. MERRIWETHER BRODNAX of the diocese of New York.

CLARKSON.—Entered into life at sundown, Sunday, March 19, 1911, EDWARD W. CLARKSON, at his residence, 984 Simpson street, New York City. Funeral services were held at the Church of St. Mary the Virgin, New York City.

"Abide with me, fast falls the eventide."

EDMONDS.—On Sunday, March 26, 1911, EDGAR BERNARD, younger son of the Rev. Charles Carroll and Mary Dudley EDMONDS, of 4 Chelsea Square, New York. *Requiescat in pace.*

FINLEY.—Entered into life eternal at Champaign, N. Y., Tuesday, March 21, 1911, SUSAN BARLOW, wife of the late David FINLEY, aged 90 years.

SANDERSON.—Entered into life eternal March 20, 1911, JOHN WILLIS SANDERSON of Brooklyn, N. Y., in the 44th year of his age. Funeral services from his parish church, Christ Church (Clinton street), Brooklyn, March 22d. Interment in Greenwood cemetery.

A loyal and devoted son of the Church. May he rest in peace.

MISSIONS.

A MISSION AT ST. PAUL'S CHURCH, BROOKLYN.

Clinton and Carroll Streets, will be conducted by Father Frere, Superior of the Order of the Resurrection, England, beginning Friday, April 7th, with a retreat for women of the diocese at 10 A. M. and a rally for men at 8 P. M. Father Frere will preach at the 10:45 A. M. and 4 P. M. services on Palm Sunday, at 8 P. M. Monday, Tuesday, Wednesday, and Thursday of Holy Week, at the Three Hours' service on Good Friday, and at the 11 A. M. service Easter Day. The Church may be reached from Manhattan by the Court street car from the Manhattan end of the Brooklyn Bridge or from the Borough Hall subway station. This car stops at Carroll street, one block east from St. Paul's.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

Persons desiring high-class employment or high-class employes; 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

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WANTED.

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WANTED, by a Churchwoman, an experienced housekeeper, a position as housekeeper or house-mother for the next school year, September, 1911. Highest references. Address L. V. B., care LIVING CHURCH, Milwaukee.

A LADY of middle age, speaking German, as a companion or matron, or other position of refinement. Very best of references. Mrs. M. DENTON, 111 East Eighty-fifth street, New York City.

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M. J. Whaley, 430 Fifth Avenue.

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BROOKLYN:

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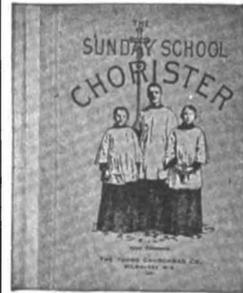
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BOOKS RECEIVED.

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

THE YOUNG CHURCHMAN CO. Milwaukee.
Prophecy, Jewish and Christian. Considered in a series of Warburton Lectures at Lin-

coln's Inn. By Henry Wace, D.D., Dean of Canterbury. Sometime Preacher of Lincoln's Inn. Price, \$1.25 net; \$1.32 by mail.

HOUGHTON, MIFFLIN & CO. Boston.

The Functions of the Church in Modern Society. By William Jewett Tucker, Ex-President of Dartmouth College, formerly Professor in Andover Theological Seminary. Price, 50 cents net.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tufts College. Vol. II. Modern Philosophy. Price, \$1.60 net.

The Heart of the Master. By William Burnet Wright, Author of *Ancient Cities from the Dawn to the Daylight*, etc. Price, \$1.25 net.

China's Story in Myth, Legend, Art, and Annals. By William Elliot Griffis, formerly of the Imperial University of Tokyo. Price, \$1.25 net.

PAMPHLETS.

The Consummation of Calvary, Its Fore-shadowings, Fact, and Spirit. By S. D. Gordon, author of *Crowding Out the Christ-Child*, etc. [Fleming H. Revell Co., Chicago. Price, 25 cents.]

Wisconsin Arbor and Bird Day Annual, 1911. Compiled by O. S. Rice, State Library Clerk. Issued by C. P. Cary, State Superintendent. [Democrat Printing Co., Madison, Wis.]

Catalogue of Andover Theological Seminary. One hundred and third year, 1910-1911, Cambridge, Mass.

Eighteenth Annual Report of the House of the Annunciation for Crippled and Incurable Children. Under the care of the Sisters of the Annunciation, Broadway and West 155th street, New York.

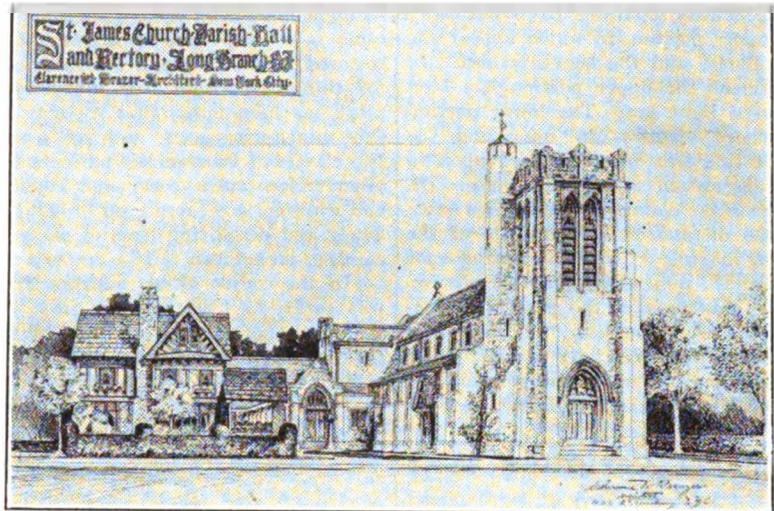
The Church at Work

ROOD SCREEN ERECTED IN ST. JOHN'S, BRIDGEPORT, CONN.

A ROOD SCREEN of wrought iron, a fine example of ecclesiastical art work, has been erected in St. John's church, Bridgeport, Conn., and was dedicated on Sunday, March 19th. It is enriched with antique brass, and extends from pillar to pillar at the entrance of the chancel, rising from the choir parapet of oak. The treatment of the design is Gothic and harmonizes with the architecture of the edifice. A wide central arch gives entrance to the choir, closed by double gates when public worship is not in progress. This central entrance is crowned by a pointed arch, the cusps of which are filled with the Triune symbol, the summit being finished by a repetition of the Triune symbol in the Eternity circle, the apex being floriated at the intersection of the arms. On either side of the main arch are five lesser arches, in the centre of the group on the Epistle side being placed the entrance to the pulpit, and on the Gospel side the eagle lectern. The treatment of the wings of the screen conforms in most particulars to that of the main arch. The screen is erected by the children of the late Mrs. Mary Grissy Wheeler in memory of their mother and a memorial inscription is engraved on a tablet and placed on the Gospel side. The work was designed by Charles R. Lamb of New York and was executed in the Lamb studios of that city.

terra cotta tile with exposed timbers and stucco finish. A site was purchased last May in the residence district, and the old church and grounds in the heart of the business section will soon be sold. The parish hall will be finished in June, and it is expected that work on the church can be started and the cornerstone laid during the summer. The church will have a total length

meet together in brotherly conference. Not to legislate, but to confer." He holds that the conference will take a survey of our own local Christianity in its organized forms, and will also take a world-view. "Let us," he says in his preliminary call, "prepare prayerfully for this new opportunity of reaching a larger consciousness of the Body of Christ." The preliminary programme fixes the time



ST. JAMES' CHURCH, LONG BRANCH, N. J.

NEW EPISCOPAL RESIDENCE FOR KEARNEY.

THE VESTRY of St. Luke's Church, Kearney, Neb., has purchased the Finch property, centrally located and valued at about \$10,000, for a new episcopal residence, the old residence which Bishop Graves occupied being out of repair and on the edge of town. North Platte and Hastings offered residences to the diocese, providing Bishop Beecher would make one of these towns his see city, but he has decided to remain in Kearney. The old residence will be sold or used for institutional work.

NEW CHURCH AT LONG BRANCH, N. J.

WORK HAS BEEN begun on the new group of buildings for St. James' Church, Long Branch, N. J. (the Rev. E. Briggs Nash, rector), which when completed will include a church, parish hall, and rectory. The accompanying cut shows the group as designed by the architect, Clarence W. Brazier of New York, which follows the architectural lines of the Tudor Gothic period. The church will be built of cut stone, and the other buildings of

of 150 feet including the massive tower, with a nave of seven bays and three more in the choir, giving unusual depth. The estimated seating capacity is 400. A small chapel, sacristy, and cloister will connect the church and parish hall. The dimensions of the latter are 72 by 32 feet. One end containing a stage platform can be cut off as a separate room by folding doors, and alcoves for Sunday school classes along the sides of the hall may be formed the same way. The cost of the entire group will exceed \$40,000.

TWO INTERDENOMINATIONAL MOVEMENTS IN RHODE ISLAND.

Two interdenominational movements are under way in Providence, R. I. The Rev. Lester Bradner, Ph.D., rector of St. John's Church, has issued a preliminary call for a second convention of the "Churches of Rhode Island," meaning by that phrase not only the Church but all other bodies of Christians as well. He defines the convention as an attempt of the Church Universal to "express itself and reach self-consciousness." The convention is for the purpose of having "the churches and parishes of Rhode Island to

as April 24th at 10:30 A. M.: the place as the Union Congregational church, Providence. The opening address and prayer to be made by Bishop Perry, followed by addresses by Mr. Ralph W. Brown, president of the Inter-Church Union, Lynn, Mass., and Rev. Raymond Calkin, D.D., president of the Portland (Maine) Federation of Churches. Reports of the committee on Revised Study of Religious Needs and Forces, consisting of Rev. Edward Holyoke, D.D. (Baptist), Rev. Frank W. Crowder, Ph.D. (Episcopal), Rev. Eric Lindh (Lutheran). In the afternoon will be discussed such topics as "Protestant, not Specified," "Finances and Overlapping," "The Coöperative Parish Plan," "City Missions," "Church Federation," "Teacher Training," and "Temperance." In the evening an address will be given by the Rev. Charles L. Thompson, D.D., secretary of the Board of Home Missions of the Presbyterian Church, on "The Church and the Community."

IN THE OTHER movement, nine churches located in the central part of the city have formed an organization for coöperation in religious and social work. The group includes Grace Church and St. John's. The organiza-

tion is to be known as "The Council of the Central Group of Providence Churches." Each Church is to be represented by pastor and two delegates, and the purpose is to "discover and cooperate in their common tasks."

The Rev. WILLIAM PRESSEY, rector of St. John's Church, Ashton, chairman of the committee on Public Morals of the Federation of Churches, has issued a "Fraternal Letter" to the ministers of all denominations, making enquiry as to marriage practices and rules of action in the performance of marriages. The purpose of the letter is to secure greater uniformity and more care on the part of all ministers of the state in the performing of marriages and has had a good effect.

NOTABLE ALTAR PICTURE FOR RIDGWAY, PA.

THE LARGE altar decoration for Grace Church, Ridgway, Pa., is now on exhibition at the studios of J. & R. Lamb. This painting is of unusual size, being 25 feet wide by 17 feet high, and in its place, directly above the altar, covers the entire chancel end wall. The design is made interesting by certain modifications in arrangement and treatment. There are in the picture but the eleven apostles. The supplementary figures usually appearing have been left out; in other words, there are but the eleven who were given the message to carry on the preaching of the Gospel, and in them is personified the Church and its work. The figures of the apostles fill the lower portion of the picture, and have been retained on one plane, with the treatment decorative and simple, so that this portion of the canvas separates itself naturally from the upper portion, in which appear the ascending Christ and the heavenly host. In color treatment the upper portion has been retained in a light key. The lower portion is much more vigorous in color and the strength of this treatment is relied upon to make the decoration effective in place. Directly beneath the ascending Christ is a vista showing the distant cities and hills of the Holy Land, making a most interesting spot in the general composition of the picture. This canvas has been in the process of execution during the past year, and has been most carefully and faithfully studied. The work was carried out under the personal supervision of Mr. Frederick S. Lamb.

BROTHERHOOD AND OTHER MEN'S MEETINGS.

THE CINCINNATI Assembly of the Brotherhood of St. Andrew met on the afternoon and evening of the Third Sunday in Lent at St. Paul's Cathedral House with an attendance of some fifty men and with all the chapters represented. Messrs. Lewis E. Bullock, Oscar E. Rupp, and James R. Stewart, local members, made brief addresses on different phases of Brotherhood activity, and W. A. Haberstro, field secretary, interestingly opened a question box on the Boy Problem. After an informal supper a service was held in the Cathedral with addresses by the Rev. J. D. Herron and Mr. Haberstro.

ON TUESDAY evening, March 21st, a large gathering of the Men's Club of the Church of St. Michael and All Angels, Baltimore (Rev. Charles Fiske, rector), listened to a very strong and convincing lecture by the Hon. Levin I. Handy of Delaware on the subject, "Did Christ Die and Rise Again?" It was treated clearly and logically from a lawyer's standpoint, as he would prove any other fact to the satisfaction of a jury, with the purpose of strengthening the faith of those who believe, convincing the minds of those who are doubtful, and silencing the unbelieving and the skeptical.

A MEN'S CLUB of twenty members was organized and launched on Saturday night,

March 18th, at the Church of the Good Shepherd, Norwood, Cincinnati, Ohio. Others are pledged to come in, and the spirit in which the venture was started is a forerunner of its strength as an organization. Officers elected are as follows: President, Mr. A. C. Lewis; First Vice-President, Mr. C. E. Hartlieb; Second Vice-President, Mr. Fred Watson; Secretary, Mr. Philip Mainguy; Treasurer, Mr. Frank Maguire.

IN TRINITY PARISH, Wilmington, Del., the Men's Club held its last meeting in the assembly room of the Y. M. C. A. and was addressed by Dr. Gilbert Reed on "The Higher Classes in China." The April meeting will be held in the new parish house, which will be dedicated on St. Mark's Day by the Bishop of Delaware, the address being made by the Bishop of Pittsburgh.

HOSPITAL DEDICATED AT PHOENIX, ARIZONA.

A NEW HOSPITAL for advanced cases has just been dedicated in connection with St. Luke's Home for the Treatment of Tuberculosis, a Church institution at Phoenix, Ariz. The dedication was performed by Bishop Atwood, and the address was made by ex-President Theodore Roosevelt. In introducing Mr. Roosevelt, the Bishop stated that while under the auspices of the Church the work has been entirely unsectarian in its character and has cared for Roman Catholics, Protestants, Jews, and Agnostics, people in all stages of the disease. "As a Christian home we could not turn our backs upon the apparently incurably sick and dying, and yet the miracle has been wrought more than once, when some who have come to us hopeless, as it were, have been restored to strength and health again. It is for this reason that this infirmary or hospital has been built, that we may carry on this ministering work and yet separate the two classes of tuberculosis patients from each other. How much cheer and comfort, hope and courage have here been brought into the lonely and despairing lives of many of God's children no one can tell."

In the course of his address, Mr. Roosevelt said: "I feel that the great future of the Christian Church in our country will come in large part from the Church's increased recognition of the obligation upon it, as the Bishop says, to both the souls and bodies of men. I was glad to hear the Bishop

speak of the doctors and nurses; and further, the doctors and nurses do as good Christian work as any one else can do. I want to say as strongly as I can to the people outside that they cannot afford to neglect to support this great work which the churches do. The churches have a great obligation to our people and the people have a great obligation to our churches. It means that the people of the community are beginning to lose sight of the fact that they cannot flourish by the things of the body alone.

"There are several sermons I would like to preach, and one is that they who depend entirely on things of this life will not only lose their own souls but the price they expect to get for their souls. The most wretched creatures I know are the men and women who have deliberately planned to lead their lives with a view only to the gratification of their own vicious pleasures. And not only the vicious but the merely rapid lives are equally as unsatisfactory."

A new bungalow was recently built, a thankoffering from the Rev. and Mrs. C. K. Benedict, and a recent gift has made possible the immediate erection of a bath-house, which is now being built at a cost of \$600. A larger endowment fund for the maintenance of the hospital is a pressing need.

BISHOP PARKER ON THE COUNTRY CHURCH.

THE BISHOP COADJUTOR of New Hampshire made a splendid impression when he addressed the members of the New England Country Church Association on the occasion of its annual conference at the Twentieth Century Club in Boston. He took for his topic "The Ideal of Country Church Settlement Work." He presented what he called his own vision of what he would do if he could have his own wishes carried out. He described the country church settlement house, a parsonage or old tavern or a disused turnpike revived by the coming of the railroads. He told how the confidence and warm friendship of the people can be gained through reading and study clubs, the promotion of handicraft, weaving, and rug making. There is, he said, no limit to the leadership that may be developed among the neighbors in such an opportunity to draw together the summer visitors and the twelvemonth residents. Those who have been known to refuse

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patronage on account of a suspicion of condescension where it does not exist, are often ready and willing to work for others. If one knows country people well, or enters into their lives and cares supremely, one may stimulate and lead them into paths of material progress where one has been himself, and into spiritual paths where one must humbly tread, very humbly, he added. Bishop Parker's views brought out many helpful ideas, which were calculated to furnish new stimulus to a better understanding of the subject under discussion.

GENEROUS BEQUESTS TO THE CHURCH.

Mrs. WORTHINGTON, widow of the late Bishop of Nebraska, left about \$300,000 when she died in New York City, about ten days ago. She made these charitable bequests: Diocese of Massachusetts, \$50,000, to increase the salaries of missionaries and rectors; diocese of Western Massachusetts, \$20,000, for the salaries of missionaries and rectors, and \$15,000 to assist aged and needy clergy and the widows and orphans of the clergy; Clarkson Memorial Hospital, Omaha, \$5,000; Church of St. Philip the Deacon, Omaha, \$2,000; Trinity Cathedral, Omaha (endowment in memory of Bishop Worthington), \$30,000. These sums are given outright. After the death of two or three relatives the following sums are to be distributed: Diocese of Western Massachusetts, \$20,000; Williams College, \$30,000; diocese of Massachusetts (for missions), \$50,000; Children's Hospital, Boston, \$25,000; Sunnyside Day Nursery, Wellesley, \$5,000. The residue, if any, is to go to the Domestic and Foreign Missionary Society as a trust fund.

PAROCHIAL MISSIONS.

IN MAKING his visitations this Lent, the Bishop of Maine, in some instances, remains several days with a parish for the purpose of holding special services. From March 15th to the evening of the Third Sunday in Lent a series of such services was held in St. John's, Bangor (the Rev. L. W. Lott, rector), and a very gratifying degree of interest was aroused, not only among the people of the parish, but also in the case of many others, the congregations, even when the weather was trying, being very large. The Bishop preached on the following subjects: "Personal Religion: The Appeal of Christ"; "Personal Religion: The Response in Prayer and Creed"; "What is Christ To-Day?" "Where is Christ To-Day?" "What is Christ Doing To-Day?" Under the head of the Creed, the Bishop said, among other things: "Our creed is not, as many seem to think, an essay in theology, like the Thirty-nine Articles or the Westminster Catechism. The creed is our photograph of Jesus, and we love to have it so. Let no one change that picture. Let no one alter a single feature. It is taken from the Gospel story. It guards against the imaginary Christ, so common in these days, the Christ unknown to history, who knew no virgin birth or resurrection."

BEGINNING ON Sunday, March 19th, and continuing until Sunday evening, March 26th, at St. James church, Irvington, Baltimore, a parochial mission was conducted by the Rev. P. C. Webber, assisted by his nephew, the Rev. I. H. Webber-Thompson. There was a daily celebration of the Holy Communion at 7 A. M. with address by the missionary, and also at 9:30 A. M. with address by the associate missionary. Daily at 10 o'clock there was Morning Prayer and address, and at 3 o'clock Evening Prayer and address, with a children's service at 4 P. M. At 7:45 P. M. there was a general mission service with instruction and address. From the beginning to the end of the mission there was a steady increase in the congregations, and a deep and, it is hoped, a

lasting impression made by the missionaries' earnest and spiritual addresses.

FOR SOME weeks past in the Chapel of Christ church, Baltimore, a series of very helpful "missionary conferences," for the purpose of increasing the interest of the men of the parish in the missionary work of the Church has been held each Sunday at 10:15 A. M., with an address by some prominent layman of the city.

PROGRAMME OF THE CHURCH CONGRESS.

THE OPENING SERVICE of the Church Congress, which meets on April 25th at Washington, D. C., will be a celebration of the Holy Communion at St. John's church at 10:30 A. M., at which the sermon will be preached by the Rt. Rev. John G. Murray, D.D. All the subsequent meetings will be held in Continental Hall. The completed programme follows:

TUESDAY MORNING, APRIL 25TH.—Opening service at St. John's church at 10:30 o'clock: Communion address, the Rt. Rev. John G. Murray, D.D.

TUESDAY EVENING, APRIL 25TH.—Topic I., "The Value of Protestantism"; writers, the Hon. Joseph Packard, LL.D., and the Very Rev. Selden P. Delany; speakers, Lawson Purdy, Esq., and the Rev. Leighton Parks, D.D.

WEDNESDAY MORNING, APRIL 26TH.—Topic II., "Woman Suffrage as Affecting our Religious and Educational Institutions"; writers, Mrs. Clarence H. Mackay and Miss Agnes T. Irwin; speakers, the Rev. Henry S. Nash, D.D., and the Rev. Joseph N. Blanchard, D.D.

WEDNESDAY EVENING, APRIL 26TH.—Topic III., "The Seat of Authority in Church Government"; writers, the Rev. Loring W. Batten, D.D., and the Rev. Louis S. Osborne; speakers, the Rev. George C. Foley, D.D., and the Rev. Edwin A. White.

THURSDAY MORNING, APRIL 27TH.—Topic IV., "The Jesus Christ of the Gospel and of Theology"; writers, the Rev. William M. Groton, D.D., and the Rev. Harold S. Brewster; speakers, the Rev. George C. Stewart and the Rev. Elwood Worcester, D.D.

THURSDAY EVENING, APRIL 27TH.—Topic V., "The Necessity for Comity in Christian Missions"; writers, the Rt. Rev. Joseph M. Francis, D.D., and the Rev. H. Symonds, D.D.; speakers, the Rev. Theodore Sedgwick and Rev. Reese F. Alsop, D.D.

FRIDAY MORNING, APRIL 28TH.—Topic VI., "The Need for Prayer Book Revision to Meet Present Day Conditions"; writers, the Rev. George William Douglas, D.D., and the Rev. Henry R. Gummey, D.D.; speakers, the Rev. Percy S. Grant, D.D., and the Rev. Cyrus Townsend Brady, LL.D.

FRIDAY AFTERNOON, APRIL 28TH.—Topic VII., "The Place of Meditation in the Development of Christian Character"; writers, the Rev. William M. Gilbert and the Rev. J. Clarence Jones, Ph.D.; speakers, the Rev. Charles Fiske and the Rev. D. W. Howard.

SEVERAL CHURCH FIRES.

ST. BARNABAS' CHURCH, Apponaug, R. I. (Rev. R. H. Woffenden, rector), was totally destroyed by fire about 3:30 A. M. on Friday, March 24th. The fire started in the armory of the Kentish Artillery next to the church. The thermometer was down to 18 above zero and a forty-mile-an-hour gale was blowing and while the volunteer fire company worked hard they succeeded in saving only the adjacent buildings. Both the armory and the church were wooden edifices and both were totally destroyed. The church was one of the most attractive of the village churches in Rhode Island. The cornerstone was laid August 24, 1882, and the church consecrated January 3d of the following year under the rectorship of the Rev. Alva E. Carpenter. It is valued at about \$5,000.

GRACE CHURCH, Randolph Center, Vt., narrowly escaped being burned on the Third Sunday in Lent. During the Lord's Prayer at Choral Evensong a large lamp fell, scattering oil over the seats and carpet. With rare presence of mind the rector's wife caught up her small son's overcoat and threw it on the flames, while a man of the congregation en-

deavored to stamp them out. The rector took up the blazing lamp and carried it out of doors, burning his hands and nearly setting fire to his vestments. With the assistance of the men who stamped on the flames and the women who carried in snow in their dresses to throw on the fire, it was extinguished with small damage. Seldom is such coolness seen at an exciting time. Not a cry was uttered, nor a sound made, nor a word spoken except by the rector in directing the congregation what to do. While the church was still full of smoke the congregation reassembled for prayers of thanksgiving.

TO THE PRESENCE of mind of the Rev. William B. Guion and Miss Agnes Douglas, the choirmistress, is due the credit of averting what might have proved a serious stampede in Grace church, Grand Rapids, Mich., on the occasion of the burning of the parish house, recorded in these columns last week. Mr. Guion, rector of the Church of the Good Shepherd, had exchanged services for the evening with the rector of Grace Church, the Rev. F. R. Godolphin. So far as known, no

COLD STORAGE FOODS.

The New York Legislature Passes Bill Limiting to Six Months the Time in which Foods May Be Held in Cold Storage.

Following a spirited debate the New York General Assembly on March 8th passed a bill limiting to six months the time during which food may be held in cold storage warehouses.

Of course this is a step forward in the protection of the public from impure or poison-infected foods. As a matter of fact, however, very few people will care to eat foods that have been in storage six months—if they know it.

The cold storage proposition involves two questions: first, public health; and second, the high prices of foods. It was shown by the report of the Heyburn cold storage investigation committee in the United States Senate, that six months is the danger period for cold storage meats. So much for the public health. It was also shown that it was through cold storage that certain great combines were able to corner the supply of eggs, poultry, meat, and other food supplies, thereby raising the price of these commodities to the consumers.

It is for these reasons that the public welcomes any evidence on the part of State Legislatures to limit the length of time in which foods can be held in cold storage. As a matter of fact, however, the public can be independent of the cold storage magnates and need not endanger health by eating cold storage foods if they will undertake to give a little study and thought to the food question.

Take shredded wheat biscuit, for instance. Here's a product made out of whole wheat which contains more real, digestible, body-building nutriment than meat or eggs and costs much less. It contains all the body-building, strength-giving elements in the whole wheat grain made digestible by steam cooking, shredding, and baking. Two million of these biscuits come fresh-baked, crisp and brown from the beautiful sanitary factory at Niagara Falls every day in the year. Shredded wheat biscuit will keep indefinitely in any climate. Cold storage corporations cannot touch it. Two of these shredded wheat biscuits, heated in the oven to restore their crispness, and eaten with milk or cream, or with fresh or preserved fruit, will supply all the strength needed for a half day's work or play. They not only supply all the nutriment needed to build the perfect human body, but their continued use keeps the stomach sweet and clean and the bowels healthy and active. Two of the biscuits make a complete, nourishing, wholesome meal at a cost of a very few cents.

one was even slightly injured. An 18-inch fire wall between church and parish house saved the sacred edifice from damage. The loss on the building is fully covered by insurance. Steps have already been taken to rebuild.

A SLIGHT FIRE caused by defective insulation of wires connecting with the electric organ motor interrupted the service at St. James' Church, Newark, N. J., on Sunday morning, March 19th. The Rev. T. Percival Bate, rector, who was officiating, maintained order and quietly dismissed choir and congregation without panic. The blaze was soon extinguished, and the usual service was held at night.

HANDSOME CHURCH FOR ELKRIDGE, MARYLAND.

THE CONTRACT has just been awarded for the new Grace church, Elkridge, Howard county, Md., to replace the old church which was destroyed by fire in August, 1909. The new edifice is to be of gray Guilford stone, cruciform in shape, the interior to be finished in oak with pews of same, and with a seating capacity of 300, not including choir stalls. It will be heated by steam and lighted by electricity. A handsome pipe organ will be installed, the gift of Messrs. Richard C. and Rollin Norris of Philadelphia, in memory of their mother and sister, the late Mrs. and Miss Elizabeth Cromwell Norris. A lectern of oak will be given by Mrs. Cromwell of New York, in memory of the same persons, who were her sister and niece. The communion rail will be the gift of the Davis family in memory of their father, the late Mr. Arthur Davis. The chancel window will be the gift of the children of the late Robert D. Brown, in memory of their parents. The lot on which the church is being built is the gift of Mrs. John Donaldson and Mrs. Sophia Eareckson. The cost of the building, with the memorials, will amount to about \$18,000, and there will be no debt on it, as all the necessary amount has been subscribed. The contract calls for the completion of the church by September 1st.

DEATH OF THE REV. C. H. MEAD.

THE REV. CHARLES HENRY MEAD, a retired priest of the diocese of Newark, died on the feast of the Annunciation B. V. M. at Overbrook, N. J., in the 74th year of his age.

DUPLEX ENVELOPE SYSTEM ADOPTED AT MILWAUKEE CATHEDRAL.

IN RESPONSE to the invitation of the Dean and Chapter of All Saints' Cathedral, Milwaukee, the men of the congregation met in the guild hall on the evening of Tuesday, March 22d, and after supper listened to excellent addresses on missions. The Very Rev. Selden P. Delany introduced the speakers: Mr. C. E. Field of Chicago, the Rev. John E. Curzon (secretary of the Fifth Missionary Department), Bishop Webb, Mr. F. C. Morehouse, and Mr. T. T. Lyman. It was decided to adopt the duplex envelope system for local and missionary offerings, and about thirty of the men present pledged themselves to make a personal canvass of the Cathedral congregation in its behalf.

ATLANTA.

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

Memorial Processional Cross Blessed—Mission House for Cotton Mill Employes—Notes.

A PROCESSIONAL CROSS was blessed by Bishop Nelson on the occasion of his visitation for confirmation to St. John's, College Park, on the Third Sunday in Lent. The cross was made by the giver, Mr. F. A. Anderson of the Cathedral, and presented in memory of

his little daughter Virginia and a son, recently deceased.

A SPLENDID lot has been secured in the heart of the mill district of the Gate City Cotton Mills, College Park, and a settlement mission house will soon be built. The work is under the direction of the Rev. C. K. Weller of St. John's and Sister Elinor. This mill mission is being conducted by a live little mission church, which has itself made wonderful progress under Mr. Weller.

THE ANNUAL journal of the council is out, and copies may be obtained from the secretary, the Rev. C. K. Weller, College Park.

BETHLEHEM.

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

Presentation of the Lenten Offering.

ENCOURAGED by the cooperation of the clergy and Sunday schools of the diocese in formally presenting the Lenten offerings last year, the Bishop has requested the Sunday School Commission to arrange for a similar presentation this year, to be held at the pro-Cathedral, South Bethlehem, on Saturday, April 29th, at 11 A. M. In the afternoon the Rev. Robert P. Krietler will exhibit and explain his "hand work" in the Sunday school.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Welsh People Organize—Patronal Festival at Rome—Losses by Death in Syracuse—Notes.

THE WELSH people of Syracuse and vicinity have organized a society to commemorate the glorious history of Wales and named it the "St. David's Society." The Rev. I. M. Merlinjones, rector of the Church of St. John the Divine, and a native of Carmarthen, South Wales, has been elected its first president.

THE OBSERVANCE of the feast of the patron saint of St. Joseph's Church, Rome, was revived on St. Joseph's Day, the rector using in the Eucharist the collect, epistle, and gospel from the old Deutsches Ritual, put there especially for this parish. The book was approved by General Convention on recommendation of the Church German Commission many years ago. It is curious to note that in this old German Prayer Book, another special saint's day was inserted, that of St. Mary Magdalena, for a German church then existing in Cleveland, Ohio.

MR. JAMES L. FORSYTHE, for over thirty years a communicant of St. Paul's Church, Syracuse, died and was buried from St. Paul's on his 57th birthday, March 17th, the Rev. Messrs. James Empringham, G. H. Gillies, I. M. Merlinjones, and Walter E. Jones officiating. Mr. Forsythe was held in high esteem and was always ready and willing to do what he could for the Church.—THE CHURCH in Syracuse has also lost a great worker by the death of Mrs. Agnes Stonham Barth, the wife of Mr. Frederick Barth, treasurer of All Saints' Church. Mrs. Barth was born in Syracuse 42 years ago, and was well known through her activity in the Church work of the city. Her death occurred March 20th. She was directress of the Altar guild of All Saints' since its organization thirteen years ago.

THE LARGEST confirmation class in the diocese for some years, and said to be the largest ever confirmed by Bishop Olmsted, was that of Trinity Church, Watertown, March 19th, of which the Rev. Francis W. Eason is the rector. The class numbered ninety.

THE SYMPATHY of all goes to Bishop and Mrs. Olmsted in the accident to the later. On the way to the Churchwomen's jubilee in Grace church, Utica, March 16th, Mrs. Olmsted slipped on the ice, fell, and broke her left forearm. A second setting was necessary a week later, adding to her sufferings.



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DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.
Lenten Services.

IN ST. THOMAS', Newark, special Lenten services are held on each Tuesday evening. At these the Rev. Messrs. A. E. Clay, Hubert W. Wells, F. W. R. Arthurs, K. J. Hammond, William H. Laird, and John Rigg have been invited to preach. Extensive improvements and repairs are being made to the interior of the church, as they have already been made to the parish house.

IN THE Church of the Ascension, Claymont, the Lenten preachers are the Rev. Messrs. H. W. Wells, C. H. Holmead, A. E. Clay, and K. J. Hammond.

IOWA.

T. N. MORRISON, D.D., Bishop.
Lenten Addresses—Notes.

THE CLERGY in Iowa very largely exchange with their brethren during the Lenten season. The lists of preachers at special services in the various parishes illustrates this. At Trinity Cathedral, Davenport, Dean Hare is giving a series of addresses on "The Christian Life." At St. John's Church, Dubuque, the general subject of "Religion and Health" is the topic of a series of lectures by the Rev. H. L. A. Fick. The Rev. Seth Wilcox, the new rector of St. George's Church, Le Mars, is preaching a special course of Lenten sermons to his congregation on the question, "What is a Live Church?"

THE Rev. JOHN C. SAGE, rector of St. John's Church, Dubuque, has been called to the rectorship of St. John's Church, Keokuk. The outlook in this parish is most promising for a very large work, owing to the rapid development of this city. Mr. Sage has not yet signified his acceptance.

KEARNEY.

G. A. BEECHER, Miss. Bp.
The District Convocation.

THE ANNUAL convocation of the district will meet in St. Luke's Church, Kearney, on May 10th, the session to last three days. The Rev. C. C. Rollit, secretary of the Sixth Department, has been selected as convocation preacher.

LONG ISLAND.

FREDERICK BUGBESS, D.D., Bishop.
Astoria's Loss—Missionary Service at Glen Cove—Other Diocesan News.

THE ANNOUNCEMENT that the Rev. Charles Henry Webb of the Church of the Redeemer, Astoria, will accept his recent unanimous election as general missionary of the borough of Brooklyn means to many of his parishioners a change fraught with great things. In this, his tenth, year of service in the parish, his eighth as rector, the fruit of his labors seems to have been especially evident in growth material and spiritual. Three Sunday schools and thirteen organizations connected with the parish church, besides St. Andrew's mission with several organizations, testify to his tireless activity and zeal.

THE Rev. Dr. JOHN R. HARDING, secretary for the Department of New York and New Jersey, preached a special missionary sermon in St. Paul's church, Glen Cove, on Sunday morning, March 26th. In this church on the evening of the same day, the Rev. John D. Kennedy, rector of St. Mark's Church, Brooklyn, preached at a special service for members of the masonic order. Mr. Kennedy is a chaplain of the New York Grand lodge.

THE Rev. CHARLES P. HOLBROOK, who has left St. Stephen's Church, Patchen avenue, Brooklyn, to take charge of Overwharton parish in Stafford county, Va., was tendered a reception on Thursday evening, March 23d, by

the Men's Club of St. Stephen's. After a musical programme, David C. Crosswell, president of the club, made an address and presented the retiring assistant with a well-filled purse. The rector, Rev. Robert N. Merriam, also made a speech. The affair was largely attended by parishioners and friends.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Greenpoint, L. I., an organizer of the Actors' Church Alliance, gave a lecture on Tuesday evening, March 21st, at St. John's church, Webster avenue and Ocean Parkway, Brooklyn, on "The Religious Origin of the Drama."

THE Rev. HENRY T. SCUDDER, rector of Christ Church, Tarrytown, N. Y., well known in Brooklyn as a former rector of St. Stephen's and St. Clement's churches, was welcomed by many of his former parishioners in St. Clement's church, when he preached a special sermon on Tuesday night, March 21st.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.
A Notable Confirmation Class—Request to Build Church Refused—A Correction.

ON THE Third Sunday in Lent, at the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), Bishop Murray confirmed the largest class which has been presented to him since his consecration to the episcopate. There were 75 members, 35 of them over 21 years of age. In addition a class of 17 was presented the previous month at the parish mission, the Chapel of the Guardian Angel, the Rev. G. J. G. Kromer, vicar.

BISHOP MURRAY and the Standing committee of the diocese on March 16th officially refused the request of the congregation of St. Peter's Church, Baltimore (Rev. Romilly F. Humphries, rector), to build a new church in north Baltimore near the new site of the Johns Hopkins University. The reason for the refusal given was that there appeared to be no need for another church so near the site of the new Cathedral, which is to be erected opposite the university grounds. St. Peter's sold its former church to a colored Methodist congregation in December and vacated the church the first of January, since which time the congregation has been worshipping at Emmanuel church.

A SOMEWHAT ludicrous error appeared in these columns in the issue of March 18th, in connection with the Rev. R. S. Coupland's acceptance of the rectorship of Trinity Church, New Orleans, "after receiving a small call." The word small should, of course, have been *second*, as was plainly indicated by the context.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Parochial and Personal Notes.

THERE WAS held a Quiet Day at St. Stephen's church, Boston, on March 23d, conducted by the Rev. Dr. Henry S. Nash. The subject considered was "The Mystery of the Personal Life." The retreat was for social workers of the city, and quite a number of men and women sought this opportunity of getting away from the regular duties of the day.—THERE WAS a Quiet Day at St. Paul's church on Friday, March 24th, conducted by the rector, the Rev. Dr. E. S. Rousmaniere. "Christ Our Saviour" was the subject of the several addresses. The devotions began at 10 o'clock with a celebration of the Holy Communion.

A LARGELY attended retreat was held at St. Margaret's Convent, Louisburgh Square, Boston, on March 22d and 23d, conducted by the Rev. Father Anderson, O.H.C.

THE Rev. ERNEST H. MARIETT and Mrs. Mariett of Springfield, Vt., are in Cambridge,

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owing to the serious illness of their son, Paul, who is a senior at Harvard. As far as he is able Mr. Mariett is conducting services on Sunday at churches in and about Boston, and on Easter Sunday he will preach at St. John's church, Arlington.

BISHOP LAWRENCE has been very busy since his return from the Pacific coast. One of his first duties on the afternoon of his return was to officiate at the funeral of Nathaniel Thayer, one of the prominent laymen of the diocese.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

News Notes from Detroit.

THE FIVE NOONDAY addresses at the Detroit opera house by the Rev. Wilson R. Stearly closed Friday, March 17th. They were all based upon the Miracle of Christ feeding the five thousand. The opera house was filled each day. On Saturday the Rev. W. Warne Wilson of Trinity Church, Detroit, delivered the address in place of the Bishop, who was unable to be present.

ON MARCH 22d the Rev. Dr. W. O. Waters of Grace Church, Chicago, conducted a Quiet Day for the members of the Woman's Auxiliary of St. Andrew's Church, Detroit. Dr. Waters was formerly a rector of this church. The thought pervading the meditations, religion in matters of every-day life, was one to afford help and to carry away with them. Dr. Waters preached in the evening of the same day in St. Andrew's Church to a large congregation.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Another Sunday School Started in Minneapolis—Other Items.

UNDER THE auspices of the Church Extension Society of Minneapolis, a Sunday school has been started at Lake street and Hennepin avenue. The Rev. H. B. Heald, rector of St. John the Baptist Church, is in charge.

THE ST. PAUL Deanery held a very enthusiastic meeting at Hastings the fore part of the past week.

FRIDAY AND Saturday, March 24th and 25th, the noonday Lenten meetings in Minneapolis were addressed by the Rev. Thomas F. Green, D.D.

ADDRESSES in the interest of the Laymen's Forward Movement have recently been made in Willmar, Mankato, Owatonna, and Lake City.

A "PARAPET" will soon be placed in Gethsemane church, Minneapolis, as a memorial to the late Mr. S. A. March, who was for many years a member of the vestry.

NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.

The Work at the Cathedral.

THE Very Rev. JAMES A. TANCOCK, formerly of Douglas, Wyo., has assumed his duties as Dean of Trinity Cathedral, and has been greeted by large congregations. Though the Dean's plans have not fully been matured, yet he states that the wise plan adopted by the recent Dean will be followed in regard to the institutional part of the work. Trinity Cathedral holds a unique position in Church work. It is distinctly a downtown proposition, and for the future all plans for institutional work will be carried on in conjunction with the Gardner Memorial, and the objective idea of the Cathedral will be to serve the people.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Large Class Confirmed—Two Novices to be "Clothed" at Glendale.

A CLASS of 64 persons, mostly adults, was confirmed by Bishop Vincent at All Saints', Portsmouth, on the Third Sunday in Lent. The class was notable for the splendid proportion of men. Under the leadership of the Rev. E. A. Powell, who as a cavalry officer in the British army saw service in the Boer war, the congregations are largely made up of men and a club of 250 men is being organized which will immediately go to work to build a parish house for this and other parochial activities.

MOTHER EVA MARY, Sister Beatrice, and Sister Clara of the Community of the Transfiguration, Glendale, have gone to their house in North Carolina for recuperation and change of work in the invigorating mountain air. On Easter Tuesday two novices will be clothed at the home, where the work is growing and flourishing. The largest building of the home is being repaired and brick substituted for plaster on several walls. The Hope Industrial building is a center of useful activity and the recently enlarged Home for Boys is in excellent condition. The Rev. Arthur Livermore has been acting as chaplain.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

An Office for the Bishop in Newport—The Missions Jubilee.

BISHOP PERRY will soon establish an office in Newport with office hours once a week. This is done in the interest of greater efficiency in the administration of the diocese, on account of the isolation of Newport from Providence and the importance of that city as a Church center.

THE JUBILEE of Woman's Foreign Missions was celebrated with the same enthusiasm in Newport on March 20th and 21st as in Providence earlier in the month. Mrs. John Nicholas Brown of Emmanuel Church was a most efficient chairman of the large central committee. The Church people of the city united at Trinity (Rev. S. C. Hughes, rector), and listened to an address by Deaconess Phelps.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Quiet Day at Georgetown—Other Items.

BISHOP HARDING conducted a "quiet day for women" at St. John's Church, Georgetown, on Thursday, March 23d. The rule of silence usual on these occasions was observed. At 1 o'clock a simple luncheon was served in the parish hall. There was an offering at the 11 and 5 o'clock services for missions. Many women from other parishes were present.

AT THE MEETING, Monday, March 20th, at the residence of the Bishop, which was addressed by the Bishop of Bethlehem and the Bishop of Cuba on behalf of missions, emphasis was laid on the value of the duplex envelopes as a means of raising the apportionments for missions, while at the same time affording opportunity to contribute to parish support.

A SAD DISASTER has befallen the rector of St. Bartholomew's parish, Montgomery county, Md., the Rev. Charles D. Lafferty. His home took fire and both the house and furniture were destroyed, all except the piano and a sewing-machine.

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A paragraph from the lecture delivered at Ocean Grove, N. J., by

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CANADA.

Quebec Priest Celebrates Silver Jubilee—Other News of a Week from the Dominion.

Diocese of Quebec.

THE RECTOR of St. Matthew's Church, Quebec, the Rev. Canon Scott, celebrated on March 21st the silver jubilee of his ordination to the priesthood. An impressive service was held in the Church in the morning, when a celebration of the Holy Eucharist was taken part in by Bishop Farrar and by Dean Williams, who preceded Canon Scott as rector of St. Matthew's, as well as by several former curates of the parish. A large congregation was present. The celebrant was the Rev. Canon Scott, assisted by two former curates. The Canon is a well known Canadian poet and a son of the late Dr. Scott of Montreal.

Diocese of Ottawa.

AT THE MARCH meeting of the local Brotherhood of St. Andrew, the Rev. Canon Kittson gave a very earnest address on "Earnestness in the Spiritual Life." Good reports from the city chapters were presented. The Eastern Ontario conference will be held at Smith's Falls this year from October 7th to 9th.—THE REV. GUY PEARCE of Mirfield, England, begins a mission in Christ Church Cathedral, Ottawa, March 25th. He will hold a service for men only April 2d.—THE CHANCEL window recently given to St. George's Church, Ottawa, by one of the parishioners, was dedicated on the Third Sunday in Lent.

Diocese of Niagara.

THE ANNUAL meeting of the Niagara branch of the Daughters of the King was held in the school room of All Saints', Hamilton, March 14th. The chaplain, Archdeacon Forneret, welcomed this meeting of the Local Assembly in his parish.

Diocese of Ontario.

A LARGE number of gifts have been sent towards the furnishing of the new church of St. James', Cushendall, which was dedicated by Bishop Mills March 14th. The altar was given by St. Luke's Church, Kingston, and the altar cross by St. Thomas' Church, Toronto.

Diocese of Algoma.

THE NEW Church of St. John the Divine at Chisholm, which was opened by Bishop Thornloe March 12th, was described by him as the prettiest and best finished church of its size in the diocese, truly the result of a labor of love on the part of its builders.

Diocese of Moosonee.

THE BOARDING SCHOOL for Indians, established by Bishop Holmes, is now in its sixth year and is proving very successful. Some of the children come as far as 500 miles to attend it. The present Bishop, the Right Rev. Dr. Anderson, has asked that where it is possible, the brightest and best boys shall be selected in the various missions to be sent to the school, with a view to their becoming teachers to their own people in the future.

Diocese of Yukon.

A VERY FINE bell has been presented to St. Paul's Church, Moosehide.—A NEW bell has also been presented to Christ Church, Whitehorse, and has been placed in the tower, and a number of interior furnishings have been given, among them a pulpit. A boys' choir has been formed during the winter. There is an Indian service held in Christ church every Sunday afternoon, and at a recent one 57 Indians attended, headed by their chief.

Diocese of Huron.

THE COMMITTEE of Huron College reported satisfactory progress in the work of obtaining subscriptions at the meeting of the Executive committee of the diocese in Cronyn Hall, London, March 16th—MUCH SYMPATHY is felt

with the Rev. Canon Hague in his recent beavement.

Diocese of Toronto.

MUCH INTEREST was shown in the lecture of the Rev. Father Frere, C.R., on "Holy Baptism," which was given in St. Luke's

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schoolhouse, Toronto, March 18th. There was a large audience.

Diocese of Montreal.

MANY congratulations were sent to Canon Ellegood of the Church of St. James the Apostle, Montreal, on attaining his 87th birthday on the 16th. He was spending a week or two in Atlantic City at the time.—PREACHING in Christ Church Cathedral, Montreal, on the Third Sunday in Lent, Bishop Farthing said that a disturbing feature in modern life was the decline of a sense of sin. The frivolous waste of time by women who played cards and neglected their children was also strongly condemned by the Bishop.

The Magazines

AS A SUPPLEMENT to the February number of the *Alaskan Churchman* is published a beautiful picture in colors of Mount McKinley, the monarch of the North American continent. Among the cheering news found in this issue is the announcement of two gifts, one of \$1,000 and the other of \$500, for the benefit of the Tanana Valley mission. The bulk of the reading matter is devoted to an appreciation of Miss Annie Cragg Farthing and descriptions, handsomely illustrated, of scenes and incidents in her devoted work. In fact the number is a memorial to her.

CALLING THE RIGHTEOUS TO REPENTANCE.

"THE PECULIARITY of the recent Playground Institute at Holyoke, Mass.," says Joseph Lee in the *Surgey*. "was that it was designed, purely for the benefit of those already in the business and not as a means of general propaganda.

"Its purpose was to call not the sinners, but the righteous, to repentance, to furnish the actual playground workers with the definite information that they need. Nothing was said as to 'why have playgrounds,' but a great many very specific things were said as to what kind of playgrounds to have and how to get them. How often ought the sand in a sand-box to be disinfected and how; what is the best kind of a bank for a child to roll down; what are the ten worst kinds of surface for a playground (a good kind has not yet been achieved); are there few enough splinters in maple to make it better than cold iron to slide down—these are the sort of questions that were discussed. Some of the other things we got excited over were: Ought you to have a definite programme for a children's corner (saying, for instance, that 'hill dill' will be played Tuesdays and Thursdays at 2:30 sharp, and if you have such a programme, how closely ought you to stick to it; ought girls to be shunted off into sewing and other quiet occupations because it is so easy to handle them in that way, or ought they to be encouraged to romp; and if you believe in the latter course, don't you have to begin at eight years old, or can a sinner return as late as nine; what are the comparative merits of 'London Bridge' and 'three deep' (both as to the class of game and as to which is the better game of its class) for children under ten. We discussed whether in enlarging our repertoire of national games, it is best to try modifying the existing favorites or inventing new ones."

THE BIRD of paradise, which has such a dower of exquisitely beautiful feathers, cannot fly with the wind; if it attempts to do so the current, being much swifter than its flight, so ruffles the plumage as to impede its progress, and finally to terminate it. It is therefore compelled to fly against the wind. So the Christian must not attempt to go with the world; if he does it will not only hinder but end his religious progress.—*Dr. Davies.*

TEN YEARS ago an English Church mission was begun among the Indians of Paraguay, who are among the most degraded of all pagans. When the mission was commenced infanticide was common, four out of every six children being killed as soon as they were born, and old people were killed or left to starve. Now there is a civilized community, with churches and schools, many communicants and native evangelists, and good homes, suitably furnished.

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