

# The Living Church

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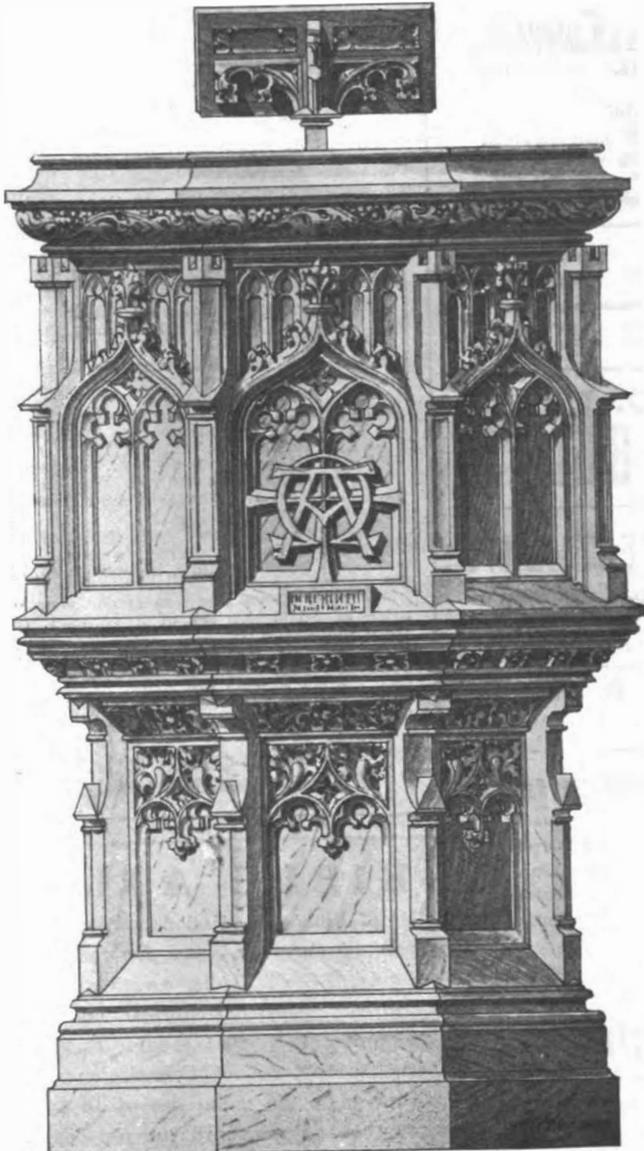
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MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 22, 1911.

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## THE FINDING OF THE CROSS.

FOR THE INVENTION OF THE HOLY CROSS (MAY 3RD).

O Cross, brighter than all the stars, renowned throughout the world, very dear to men, holier than all things! Thou alone wert counted worthy this world's ransom to uphold. Sweet the wood, sweet the nails, bearing a sweeter Weight. Bring health to the multitudes gathered together to-day in Thy praise. Alleluia, Alleluia.—*Antiphon to Magnificat.*

THE Emperor Constantine the Great was converted from paganism to Christianity, the legend tells us, by having a vision on the eve of a great battle, of a cross in the sky upon which was emblazoned the prophecy, "In this sign thou shalt conquer." We know something of the extraordinary consequences the conversion of the Roman Emperor had for the Church. It is not commonly so well-known that it was due to his influence that his mother, the Empress Helena, embraced the faith, and led thereafter a life of such piety, austerity, and devotion to the work of the Church that she came to be revered as a saint. Shortly after her conversion, according to a tradition first recorded by Rufinus, she was inspired to make a pilgrimage to the Holy Land with the purpose of erecting great churches upon the sacred sites of Christian story. Her devotion was to be rewarded, she was assured in a vision, so it is said, by the discovery of the True Cross upon which the Saviour suffered, which had lain buried for three centuries under a mass of débris without the walls of Jerusalem. Accordingly when she reached the Holy City, in addition to the splendid practical work she accomplished in building noble basilicas and churches, she set to work to verify the heavenly vision. She was assisted in this pious task by a Jew named Judas (afterwards known as St. Cyriacus), and their labors were crowned with success. The Cross was discovered, a portion of it enshrined in a silver reliquary, and deposited under the high altar of the Church of the Holy Sepulchre. The remaining parts were taken back to Rome to be divided and distributed as most holy relics. Such is the legend.

From the seventh century on, the Feast of the Invention of the Holy Cross by St. Helena has been observed in the Church. It has its chief value, it seems to us, not because we attach importance to the historicity of the narrative, but because of its symbolic beauty as a type of all true Christian experience. Every faithful soul finds the Cross in his life; indeed the finding of the Cross, the bearing of it bravely, is the experience that brings us most deeply into mystical union with Him who bore and died upon the Holy Cross for our sakes. Sweet the wood, sweet the nails, that teach us the blessed mystery of suffering. Sin is self-will, and has tainted all human life with waywardness. The stain can only be done away, the tendency of sinfulness only be destroyed, when it is replaced by that which is its antithesis—sacrifice. Sacrifice, the giving up of self to win back God's life, though it is the way to peace and happiness, is never without present suffering. The perfect sacrifice, accomplished by an infinite suffering, was made by Christ on the Cross, who, taking into union with His divine nature all our human nature, offered that absolute sacrifice to God, the benefits of which we receive as by love and the sacrifice of self-will we are united with Him. An ever-present means of union with Christ is in the patient bearing of the cross we inevitably find in our own lives. So the *Imitation* has it:

"Take up thy cross and follow Jesus. . . . He went before, bearing His cross, and died for thee on the cross; that thou mightest also bear thy cross and desire to die on the cross with Him. For if thou be dead with Him, thou shalt also live with Him. . . . Behold! in the cross all doth consist, and all lieth in our dying thereon; for there is no other way unto life, and true inward peace than this royal way, which is the way of the holy cross."

L. G.

## THE GREAT METROPOLITAN CATHEDRAL.

THE rejoicing of the diocese of New York in the opening of the completed portion of the Cathedral of St. John the Divine is one in which the whole Church claims a share. New York cannot, if it would, refuse to be in some manner the exponent of the whole nation, nor can the Church in New York rightly refuse to assume a position of leadership with respect to the whole Church. There are other large cities, there are other centers of population and of influence; but the numerical preponderance of the metropolis so far outstrips any other American city that there is no place among the cities for jealousy of her. New York *must* assume a position of preëminence among her equals, or else fail in the responsibilities that are hers.

Thus, we all have an interest in the new Cathedral that was opened so auspiciously last week. It is our metropolitan home. If we were not able to be present in person, we were there by delegation. Twenty-one Bishops beside the two of New York were in the long line of clergy who had places in the procession. They were there to represent, not their dioceses, but the national Church. In their persons, we were present. It was *our* service; our jubilation.

And so whatever transpires within the walls of the great Cathedral will forever concern us all. If the monumental edifice that has been erected on that commanding height has for its purpose only a pride of wealth and of local prestige it is of all wastes the most pitiful. If the Cathedral of New York shall, in its administration, stand as the exponent of less than all that is constructive in at least the whole American Church—we had almost said of all the centuries and lands of Christendom—it were better that one stone should not be left upon another. There was once a great temple, the pride of a theocratic nation and a national Church, that adorned the summit of a city that knew not the hour of its visitation. Opportunity was written on every stone, and every blade of grass preached the beauty of holiness and the loveliness of the God who was worshipped therein. But One glanced at it and wept. "There shall not remain one stone upon another." "Oh, Jerusalem, Jerusalem, that killest the prophets, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Opportunity—thrown away. Responsibility—neglected. The breadth of national life narrowed into a petty formalism. This was the temple in our Lord's day and its administration by pharisees.

We are not primarily interested in the New York Cathedral as a specimen of architecture. Before the dawn of civilization men had carved a Sphinx whose open question mark has defied the architects and the savants of untold centuries. Yes, and in the days when faith was rife and devotion warm, Cathedrals sprang up all over Europe, the gifts of the *people* rather than of princes of wealth. New York cannot claim a primacy of architectural greatness in her Cathedral.

The one greatness for which the Cathedral of St. John the Divine must forever stand, if it shall fulfil the ideals of American Churchmen, is the greatness of service. Colossal, because its opportunities are colossal; magnificent, because the human soul is magnificent; beautiful, because the life of Him who had not where to lay His head was beautiful—that is the measure of the noble edifice which consecrated New York Churchmen to their sublime duty when, on their behalf, their Bishop took the structure under his official protection in the function of last week.

WHAT SHALL BE the life of service which befits the great capital on Cathedral Heights? In a sense it is the life that befits every Cathedral, however humble be the diocese which it graces. But there is a distinction. Lesser dioceses have, to some degree, their local characteristics. Our Cathedrals are but groping toward a realization of the Cathedral system. Local congregations fill their pews and, for the most part, sustain their services. The particular necessities, or prejudices, or ecclesiastical sympathies of those local congregations and of the diocese, and, generally, the pitiful necessity to "make both ends meet," seriously hamper the average Bishop who has essayed to work out a local Cathedral problem. The Bishop's *cathedra* is set, for the most part, in the midst of local perplexities. It is now nearly forty years since Bishop Whitehouse and Bishop Armistead and some few other far-seeing statesmen in the episcopate took steps to provide diocesan centers for the realization of the ideal in service that the

Cathedral should exemplify, and the ideal is still unrealized. Local necessities, local limitations of outlook, local poverty, have hedged about each one of them.

But the Cathedral of New York, just because it is what and where it is, must rise superior to every sort of local limitation. We cannot tolerate the idea of but a magnified local congregation, reproducing conditions that reflect only themselves, as the net outcome of what has been created upon Cathedral Heights. A torrent of demand, from the Philippines, from Alaska, from California and Oregon, from the Rockies, from the great American plains, from the Middle West and the South, sweeps eastward and northeastward, demanding in the name of American Churchmanship that New York make good, and realize the possibilities and the responsibilities and the opportunities that are hers. There are too many Laodicean churches among us already that are "neither cold nor hot." We want no Laodicean Cathedral.

And what are these opportunities that especially crowd upon New York for realization in her Cathedral?

First comes the opportunity to teach us all how to worship, in the beauty of holiness. We do not maintain that the "use" of the Cathedral of New York should be selected with a view toward the exclusion of other uses from our churches. We do maintain that nothing less than a pattern of worship, such as may be copied because it is worth copying, is fit for the metropolitan Cathedral. In all the older Cathedral foundations—and very likely in the newer ones as well—the Precentor, who has immediate direction of the worship, ranks the Chancellor, who is presumed to be the theologian of the chapter. This is because no other function of the Cathedral compares with that whereby it sets the pattern of worship; because the intellect is subordinate to the spirit.

Now our history and our conditions are such that never before did a great national Church so urgently need the good offices of a metropolitan Cathedral to serve as an intelligent guide in worship as does ours. If a petty parochialism in worship should be established upon Cathedral Heights—a use that might conceivably be good enough for the parishes round about the Cathedral—it would be such a loss of opportunity as is unthinkable. No man of petty prejudices can be fit to lead the worship of the American people. Only a man who, by study, by sympathetic investigation of the worship of every era of Church history, and by appreciation of the aspirations of the American people, whatever be their ancestry—most of all, by the largeness of his own spiritual experience—is big enough for this position.

In ordinary parishes the question of worship rightly hinges upon the capacity and the immediate needs of a particular congregation. Nobody respects the callow youth who upsets a country congregation by suddenly springing upon them the wealth of ceremonial that is fitting somewhere else. Nobody respects the priest who goes into an advanced congregation and acts as iconoclast in order to adjust the service to his more conservative whims. The local point of view rightly governs the priest in determining the details of worship of particular congregations, and the most superficial judgment of the degree of Catholicity to be imputed to a priest is that which is based upon the ceremonial which he believes to be best adapted to his congregation.

But the use of the Cathedral *must not* hinge upon local circumstances. Nothing but the ideal can be good enough for the Cathedral of St. John the Divine. To work out the problem of a Catholic ceremonial adapted to the cosmopolitan American people is an opportunity to teach all of us, such as comes in equal degree to none of the rest of us. It would be pathetic, it would be almost criminal, if this opportunity should not be seized. We need an American Catholic use, to be worked out sympathetically with Catholic precedent and with American sensibilities.

Second comes the opportunity to use the Cathedral as a teaching force. We have not trained up in this country a priesthood of great preachers. Whatever be the causes, one cannot look over our clergy list and point to men who tower above their brethren in ability or in renown as preachers. But perhaps the Cathedral of St. John the Divine can *make* preachers; not eloquentary freaks, who strive after alluring and apt alliterations, but big men with big messages, who can be given sufficient freedom from other duties to tell their messages so forcefully that those messages shall resound far beyond the Cathedral walls. When the Cathedral preacher mounts the pulpit and tells his message, we in Milwaukee want to hear it.

That can only be possible by the training of men to be preachers, under the auspices of the Cathedral foundation. There is no ready-made material from which to draw. And it may be that men may be brought from far and from near to preach single messages from the metropolitan pulpit of the land.

But when we speak of the Cathedral as a teaching force we mean more than a forum for great preachers. We mean that we shall look to it to meet the changing intellectual difficulties of every day. Men who are enchanted by the sophistries of some brilliant agnostic or the exponent of some defective or partial system of theology or philosophy must be able to look to the Cathedral staff for that *balance*, which shall resolve their difficulties by supplementing the partial with the whole. Catholicity, which is completeness, must have its most perfect, its truest realization, in the intellectual force of the Cathedral. We look for a scholarship that shall be respected in the universities of the land, and to which may be referred those intellectual problems which are always changing from day to day.

And then we look to the Cathedral for a social clinic. We do not wish the politics of city or state or nation to be directed from any ecclesiastical machine; but we do look for such advanced thought in methods of social service that thinkers everywhere may be guided by the wisdom that may be centered at the Cathedral. The older Cathedral foundations, and particularly those that were monastic, were the teachers that led the thought of their respective days. Now the social problem of today has taken so unique a form in this country that the precedents of earlier days leave it still unsolved. If the Cathedral should ever degenerate into a class institution it would be worse than a failure. Of course social regeneration is largely a work among individuals, little though the average social reformer perceives it. Masses are never elevated. Individuals receive higher ideals, one by one. To what extent the Cathedral may find it feasible to perform social work among individuals we cannot prophesy. It may be that parochial foundations and social settlements can do such to better advantage. But if the Cathedral could afford a central clearing house of social activities, with a guiding hand to help organizations in specific work, and could supply sacramental energy direct to social problems, we should look for many, very many of the down-trodden of humanity to bless it. The best benediction that could be pronounced upon the new structure would be that of men and women whom it might raise from degradation.

Is OUR IDEAL too high? Have we asked for the unattainable?

Well, we doubt whether any lower ideals would ever make the erection of the great temple worth while. New York must prove whether the great expenditure has been only an investment of pride. "Master, see what stones are these!" might call out just such a response in New York as it did in Jerusalem. The nation demands that New York justify its money investment, when so many good works are crying out for help. We are a singularly prosaic, utilitarian people.

The Church looks to New York, oh so eagerly, for *leadership*. Does it always get it? Has New York been always in the advance in progressive Churchmanship? Has it led in seeking to coördinate ecclesiastical parties and welding them into a unity of spirit that should prove a challenge to the unity of Christendom? Has it led in binding parishes together in a common sympathy such as would make the power of the strongest the measure of strength to the weakest? Has it led in the movements toward a larger Catholicity such as should not tear down smaller, Protestant ideals, but should fulfil them in a larger comprehensiveness?

If it has not, New York has a new opportunity to-day in its Cathedral. It begins with a clean slate. No mistakes of past years rise up to hamper it. As every direction is south from the north pole, so every tense is future from the Cathedral. To be true to itself, to justify the gifts that have been lavished upon it, the Cathedral of St. John the Divine must assume a preëminence in the Church that it could never get by demanding it, and could never forfeit if it were earned. The history of the papacy may be divided into two parts. In the first part the papacy stood as the exponent of the whole Church; in the second part it *claimed* to be that exponent. By service, and not by lordship or by multiplication of dignities, the Cathedral may *be* that exponent for the American Church. And the only way to be it is—to *be* it; in worship, in teaching force, in social service.

The American Church is to be congratulated that New

York has so far realized this ideal as to erect the first stage of the building. We are not sorry that its size was wholly inadequate to accommodate the people who flocked to it on its consecration day. Let New York realize that it has only begun to build. But let New York also realize that it has only just reached the point where it can begin to *justify* building.

That the far-seeing Bishop who will direct the destinies of the Cathedral will work only with large ideals is our confidence; and he justified that confidence by using the Cathedral on the first Sunday evening after its consecration, in the interest of universal peace. No theme could have been more appropriate; no setting more appropriate for the theme.

The Church sends telepathic congratulations and sympathy to New York at the consummation of this first stage of its enterprise. May the future abundantly justify it!

**I**F men have been "kidnapped" in Indianapolis by detectives and spirited out of the state without due process of law, a crime has undoubtedly been committed of which the law should, and no doubt will, take cognizance. Suppose, now, that instead of kidnapping, Detective Burns had deliberately dynamited this man McNamara, blown him and his innocent family and perhaps some other innocent people into eternity, and wrecked their homes and property. What an infamous crime that would have been! How the socialist papers would have inveighed against the crimes of "capitalism"! How organized labor would have denounced the act—and how rightly!

Why, then, all this sympathy for McNamara and no sort of denunciations of the fiendish murders that *somebody* has been committing with dynamite? Nobody questions that the persons who have been dynamited in a long series of outrages are dead; dead; dead. Murdered; *murdered*; MURDERED. Now, if it is wicked to kidnap a man, who, being under charge of crime, was susceptible of arrest and extradition, so that "kidnapping" could not possibly have been necessary, why isn't it also a crime to MURDER more than a hundred innocent persons by dynamite?

One's mind reels at the thought that true representatives of organized labor can deliberately pass over the crimes against the hundred-odd, making no effort to discover the criminals, and yet raise funds for the protection of a man who is said, in a highly technical way, to have been arrested in such manner as, in law, to have been kidnapped. But—what is happening, about us? Is it all a dream?

If men who claim to represent organized labor or the economic system of socialism are sympathizing rather with wholesale murderers than with efforts to punish wholesale murderers, then honest laboring men and honest socialists who believe in the socialistic principle of law and order are insulted by their chiefs and cannot fail to show their determination to punish both the murderers and also those chiefs who have been false to them. This is not a time for mincing words. One is for law or against law; for murder or against murder.

### ANSWERS TO CORRESPONDENTS.

L.—(1) No pastoral letters were issued by the House of Bishops at the last two General Conventions, and it is not known whether the practice will be resumed.—(2) At "children's Eucharists" unconfirmed children do not receive but all are taught to worship.—(3) It is incorrect to say that "Christ was always the *incarnate* Son of God." The speaker no doubt did not intend to use the italicized word, since the Incarnation had a definite beginning in time.

M. C. S.—The works of the late Dr. Ewer now in print are *Catholicity in Its Relationship to Protestantism and Romanism*, *The Operation of the Holy Spirit*, and a smaller manual entitled *The Grammar of Theology*. These are published by The Young Churchman Co. Another work, *Sermons on the Failure of Protestantism*, is out of print.

W. W. T.—No legislation in the Church forbids the use of "Individual Communion cups"; but their use would be so seriously at variance with Church order that it is hardly to be contemplated as feasible.

### KNEELING IN CHURCH.

A TRUE Churchman kneels. He does not sit on the edge of the seat and bend his body forward, putting his head in his hat, his hand or his handkerchief. He kneels fairly and squarely upon his knees. It is what his Prayer Book directs; over and over again the rubrics tell him to kneel in prayer. The Church has no other custom. The instincts of an educated Churchman compel him to kneel when he draws near to God in prayer and supplication. It is one of the anomalies of our day that the very people who in their public worship sit during their prayers, would consider it an irreverence to do the same in their private devotions at home. Imagine any devout man sitting by his bed to say his prayers—*Church Work*.

## BLUE MONDAY MUSINGS.

ENGLAND! what magic there is in the name! I care not what blood courses in the veins of any American who speaks the English language: England will always be, in some special sense, his Mother Country, and the journey thereto will always be the very quintessence of "going abroad." My heart leaps up when I think of it. All the ugly, squalid, common-place things that I know too well there, vanish; and a composite picture rises before my mental vision, wherein ancient ivy-clad church towers, wonderful green fields, blossoming hedge-rows, children's indescribably sweet and gentle voices and manner, and historical associations that reach back to the days of Caesar, are inextricably mingled.

All this is apropos of the fact that I have my passage engaged. There is no vacation like it. I have landed in Liverpool sick and tired and melancholy, ready to turn back on the very next boat; and three days later found all the wrinkles in my forehead and all the knots in my nerves smoothed out magically, and a serene contentment diffused throughout my entire being. I should not want to *live* in England for twelve months in the year. The climate would exasperate me; and the problems that cry aloud for recognition there are so much more acute than our own, and the people are so slow in dealing with them, that I should "wear my nerves to a frazzle," if I may borrow the Rooseveltian phrase. But as for spending two or three months there in the summer, that is altogether a different matter. Even then there are disadvantages, of course, and I set them down in cold blood now, lest I should be accused of walking in a dream. The hotels are, for the most part, poor. I know nothing more tragic in the way of eating than a table d'hôte dinner in a provincial tavern, where you pay five shillings and get not five pence worth of edible things, all badly cooked. There are days of dreariness when the rain is torrential and the sun has evidently forgotten how to shine. There are certain English people who are more intolerable in their insolence and offensiveness than any cannibal that ever ranged the jungle; and they are usually those who are counted "the upper class." I can quite understand the civil wars of England when I see some of the people who profess to have descended from the leaders of that time. But having recorded so much, I turn away from it and let my memory play with the delightful recollection of bits of Paradise.

Who that has ever strolled along the cliffs above Lynmouth, with the Bristol Channel laughing in the sunshine and the sweet air blowing from over Exmoor, can ever forget it? The quaint and comfortable "Cottage" where there is delicious food, "Devonshire cream," and every comfort (except that the landlady is so fussy that she will not allow the slightest change in her arrangements no matter what you pay) is one of the places in England where I could return year after year, and where the leaving would always be an effort. Not far away the Doone valley winds up among the hills, much less formidable in fact than on Blackmore's pages, but still seductive enough. I remember how my heart leapt when I saw in the tower of the parish church the name of Nicholas Snow signed to some notice, and observed how all the sheep in the pasture were marked "J. R." for John Ridd, one of the large farmers there to-day.

OF ALL the thousands of American visitors that stream through London yearly, how very few find their way to St. Albans! It is only a few miles northward; and yet one feels as if transported to another planet! The gloomy old Abbey, "restored" under Lord Grimthorpe's baleful influence, is not specially attractive, however interesting historically. But, down at the foot of the hill, where the tiny Ver flows serenely, is St. Michael's Church, in which the mortal part of Francis Bacon, Lord Verulam, Viscount of St. Albans, lies waiting the judgment of a juster Judge than himself, "the wisest, brightest, meanest of mankind." A picture of it hangs by my bed-head, with a smiling figure in the foreground, precious memento of a perfect September day years ago, when we three, "the family triangle," who had read Bacon's Essays together when I was a little boy, had laughed at the cipher theory together, and had discussed all the legends of Verulamium four thousand miles from its site, made our first visit thereto. Not far away stands "The Fighting Cocks," a little round inn now, but once the monks' boat-house (so local legend says), and built about A. D. 750. It boasts of being the oldest inhabited dwelling in England; and we lunched delectably there on bread and cheese and jam and bacon and eggs and tea, and joyed in

the peace of the place. There are wonderful green fields close by, fenced with tall hedges that must be glorious in their blossom-time. Shall I ever forget my thrill when I turned up out of that thick grass a bit of Roman tile, and realized that here Verulamium had stood? Further on was a long stretch of white, winding road, overhung by ancient trees; I have always chosen it as the scene of "The Road-Mender's" labors. That single day in the region hallowed by the good confessions of Britain's Proto-martyr gave me a gallery of mental pictures hardly to be matched in any other land.

YOU NOTE that I mention out-of-the-way places often here. To me half the sanctity of a shrine is in that the world has forgotten it: or rather, half the time, with half my nature, I have that feeling. The other fraction craves the full tide of modern thought and life and conflict! In England all our American world goes to certain spots. Wherefore, seek others, if you would know the quintessential England of your dreams. Southwell is more enchanted than Salisbury, for example. Who goes to Southwell? It is not in any "personally conducted Cathedral tour." Not one in a thousand of those who flock to Lincoln or its acropolis ever turns aside to visit Southwell. And yet, if for nothing else than to see the effigy of an Elizabethan Bishop in Eucharistic vestments, it is worth the journey; and "The Saracen's Head," across the way from the Minster, has a bed-room rich in carved oak blackened with centuries, where once King Charles the Martyr slept.

Everybody knows Oxford; but not everybody knows the fascinating little villages up the river, hidden away in unsuspected corners. One glorious June day Sebastian and I turned our backs upon Cowley's austerity (softened not a little in gracious hospitality to two pilgrim-clerks of Outre-Mer) and set off on a journey of exploration. Bablockbythe and Cumnor, names fragrant with associations of Arnold and *Kenilworth*, to name no others: how we joyed in them! Southleigh, and its wonderful little church, adorned with a middle-age wall-painting of the Judgment, a mighty mailed St. Michael holding the scales; its tiny Lady chapel, whose screen is pierced with a confessional; and its box of a pulpit from which the Rev. John Wesley, M.A., of Lincoln College, preached his first sermon; and, best of all, a sunny little village clustered around a great house and a fine old church—how was it called? Sutton Harcourt, I think. What has the Carlton to offer half so delightful as the repast they spread for us outside the fourteenth century inn, under the branches of a mighty oak? The white-haired, apple-faced landlady was deep in "preserving": just to watch her in the old, old kitchen was appetizing. She wouldn't be photographed; she was too stained, she said, though I saw never a stain. But I carried away a mental picture of her that does not fade.

It was the Sunday after, I recall, that we walked to Iffley for vespers. It was St. Peter's Day, and a callow curate delivered himself of certain ultra-Spencerjonesesque notions about "the Prince of the Apostles" that would have startled St. John or St. Paul not a little. By way of counter-irritant, we pushed on across the fields to Littlemore. When we had finished our visits to the church and to poor Newman's cottage-monastery, dusk had fallen, and we were hungry and thirsty. But alas! the tea-shop was closed; there was no inn; and the "public's" effusive proffer of beer was only an aggravation of our state. Then a well-disposed villager said, "Perhaps the schoolmaster could give you something." Two sturdy beggars were presently rapping at the schoolmaster's door, beyond a delicious old-fashioned garden. Welcomed they were, too, as strangers are seldom welcomed in our colder-hearted land. A mighty Berkshire ham was set out, with all sorts of edibles to match; and, while we ate Homerically, the schoolmaster and his sister talked with us about books and lands and life. What fun it was! Awkwardly I broached the matter of payment, when we were going (mindful of the mighty Shilling that is a tutelary deity throughout much of Britain); but the schoolmaster laughed. "I'm church-warden, too," he said, "and it is part of my official duty to look after visiting priests." Well done, sir; *venturi salutamus!*

BUT SPACE fails to go on, till another time when the great name of England shall set my memories vibrating again in like fashion. Meantime, July 11th is marked in red on my Phillips Brooks kalendar. To borrow Stevenson's ingenuous question: "O don't you wish that you were me?"

PRESBYTER IGNOTUS.

**ENGLISH CHURCH TO BE LEGALIZED  
IN RUSSIA**

**Will Hereafter Constitute a Lawful Religion in  
that Land**

**MANY BRIEF ITEMS OF ENGLISH CHURCH NEWS**

*The Living Church News Bureau,  
London, April 11, 1911*

**C**HE St. Petersburg correspondent of the *Times* newspaper stated in a telegram of the 5th inst. that the Right Rev. Dr. Herbert Bury, who has recently succeeded Dr. Wilkinson as Bishop of the English Chaplaincies in Northern and Central Europe, was just then leaving St. Petersburg for Berlin, after his first brief visit to the chief chaplaincies in Russia. He was most cordially received by the emperor in a prolonged audience at Tsarskoe Selo the day before his departure. With the Procurator of the Holy Synod and M. Kharouzin, chief of the Department of Foreign Religions in its Ministry of the Interior, he has had lengthy interviews. Among the English chaplains in Russia and the members of the Holy Synod Bishop Bury found "a gratifying disposition to give practical effect to the desire for intercommunion between the two Churches." The correspondent further stated that the Duma Committee had concluded its report on bills dealing with "religious communities." It concurred with the government proposal to confer on the Anglican Church in Russia the rights and privileges held by the Roman and Armenian Churches and the Lutheran body—a recognized corporate existence throughout the empire under a head who shall have official *status*. At present English Churchmen hold, in matters of faith, a practically extra-territorial position, which is attended with serious drawbacks in matters of the registration of births, deaths, marriages, and the acquisition of Church property.

The *Times* gave in its weekly Literary Supplement last Thursday quite a lengthy and, for the *Times*, remarkably favorable notice of the book, *A Roman Diary and Other Documents Relating to the Papal Inquiry into English Ordinations, 1896*, by the Rev. T. A. Lacey.

It was taken for granted, says the reviewer, that Rome or rather the Pope in person, would rule on the merits, from a purely objective standpoint, uninfluenced by preconceived notions or local considerations: "To the amazement of all who knew Leo XIII., this confidence proved to be misplaced. He appears, at the last moment, to have left the matter to others, who contented themselves with reaffirming the decision previously arrived at—and on the same false premises, to all seeming, which had been relied upon all along." The result of this extraordinary episode was, it is pointed out, in conclusion, the reverse of what the Roman head authorities had been led to expect.

The long contested Swansea school case, in which most unfair discrimination was exercised on the part of both the Protestant Dissenting local authority and the Radical Board of Education at Whitehall against a Church school respecting the payment of teachers' salaries, has now been finally decided against the Board of Education by the unanimous judgment of a full Court in the House of Lords.

The arrangements for the procession of Churchmen from Trafalgar Square to St. Paul's on Good Friday, as an Act of Solemn Supplication for London and the nation, have now been announced. The procession will comprise the Lord Bishop of London with his three Suffragans, and some 2,500 of the London clergy and laity, of whom about 150 are priests, 700 are lay readers and choirmen, and the remainder unrobed laymen. The procession will start from St. Martin's-in-the-Fields about 4 P. M., and its route will be round Trafalgar Square, and then along Duncannon street, the Strand, Fleet street, and up Ludgate Hill to the Cathedral. There will be three main choirs of 250 choristers and 700 laymen. Each division of the procession will be led by a crossbearer and 12 priests. The Bishop, with his Suffragans and chaplains, will march in the central division with the main body of the clergy. The singing of each choir will be independent, and supported by a quartette of instruments. The hymns sung will be: "There is a Green Hill Far Away," "Jesu, Lover of my Soul," "Glory be to Jesus," and Hymn for London. The Litany of the Passion (No. 467, "A. and M.") will also be sung. The hymns sung in the Cathedral, without organ accompaniment, will be, "When I Survey the Wondrous Cross" and "Rock of Ages." The Bishop, after

a short address, will lead the intercessions. The public who have tickets will be admitted to the aisles of the nave when the procession has entered. The following special authorized prayer for a blessing on the Good Friday procession is being widely used daily:

"Almighty Father, Who didst give Thy Son to die for our sins upon the Cross, be graciously pleased to bless us as we go forth to bear our witness, in this great City, to the Love which has redeemed us; and grant us such humility and reverence that Thy Blessed Son may be known to be walking in the midst of us, and that multitudes may be drawn to confess Him as their Saviour, to Thy honour and glory, through the same Jesus Christ our Lord. Amen."

The arrangements for the International Music Congress that will be held in London during the week beginning May 29th are now sufficiently advanced to be made public, and the detailed programme was published in the *Times* last Friday.

Some of the glories of English Church music will be shown at a special service to be held in St. Paul's, when Gibbons' Service in F, Purcell's "Rejoice in the Lord," and Byrd's "Bow Thine Ear" will be sung. In the Ecclesiastical Section of the Congress a paper will be read by the Rev. W. H. Frere, D.D., superior of the Community of the Resurrection, on "Gregorian Music."

The *Times* has also recently published the list of music, as approved by the king, for the Coronation Service in Westminster Abbey. The music is as follows:

- Music Congress—  
Coronation Music**
- Anthem, "I was glad" .....SIR HUBERT PARRY
  - Litany .....TALLIS
  - Introit, "Let my prayer" .....HENRY PURCELL
  - Creed .....MERBECKE
  - (Arranged for Organ and Brass by SIR GEORGE MARTIN.)
  - Hymn, "Veni, Creator" .....ANCIENT PLAINSONG
  - Anthem, "Zadok the Priest" .....HANDEL
  - Comfortare, "Be Strong" .....SIR WALTER PARRATT
  - Homage Anthem, "Rejoice in the Lord".....SIR FREDERICK BRIDGE
  - Offertorium, "O hearken thou".....SIR EDWARD ELGAR
  - Sanctus.....DR. W. G. ALCOCK
  - Amen.....SIR JOHN STAINER
  - Gloria in Excelsis.....SIR CHARLES STANFORD
  - Concluding Amen.....ORLANDO GIBBONS
  - Te Deum.....SIR HUBERT PARRY

The *Times* also gave some interesting notes on the "comprehensive scheme" of the service music for the coronation. The sixteenth century is represented by Merbecke and Tallis, the seventeenth by Gibbons and Purcell, the eighteenth by Handel (whose "Zadok the Priest" was written for the coronation of George II. and Queen Caroline), the nineteenth by Sir John Stainer, and the present day by the other composers whose names are in the list. Of the above compositions the first, third, fifth, sixth, and seventh were all part of the coronation service of Edward VII. For that of his present Majesty five of the works have been specially written—those by Sir Frederick Bridge, Sir Edward Elgar, Dr. Alcock, Sir Charles Stanford, and Sir Hubert Parry. The Homage Anthem will be performed with a band and chorus of 500. The orchestral music for the occasion is not yet finally selected, but probably other living British composers will be represented. Meanwhile Sir Edward Elgar has promised to compose a "Grand Recessional March." The choir will be made up from among the best ecclesiastical choirs of London and the country, including St. George's, Windsor, and the Eton College choir. The nucleus of the orchestra will be the King's Band (of which Sir Walter Parratt, Master of the King's Music, is conductor), with additions from our best players. The official director of the music is Sir Frederick Bridge, who will conduct all the service music (except that Sir Walter Parratt will conduct his own composition). Sir Walter Parratt will also, as at the last coronation, assist Sir Frederick Bridge in conducting the orchestral-pieces. The whole of the service music will be issued by Messrs. Novello.

There has been a *Requiem* at Christ Church, Nice, for the soul of the late Bishop Collins. The priest in charge of the Eastern-Orthodox congregation, being prevented from coming by services of his own, wrote in part as follows:

"I shall always keep in my heart the remembrance of the interest that he (the Bishop) showed towards our Church. I join my fervent prayers to yours for the repose of his soul, and pray God to send His divine consolation to his relations, and to all his orphaned people. My heart and soul will be with you and your faithful ones."

It is announced in to-day's *Times* that Dr. Nickson, Bishop

Suffragan of Jarrow, has felt compelled to withdraw his acceptance of the Bishopric of Southwark, to which he was recently nominated by the Crown. He has been working under a great strain for some years in the Durham diocese, and while staying last week with the retiring Bishop of Southwark, Dr. Talbot, Bishop-designate of Winchester, at his house in South London, became conscious of a nervous breakdown, and has been ordered by his doctors a complete rest for at least six months. His leaving London was followed immediately by his request to be released from his acceptance of the See of Southwark.

A movement is on foot in the diocese of Chichester (says the *Church Times*) to present the Bishop with a "Coronation Year Gift." An offer has been made to his Right Rev. Lordship to provide him with a cope and mitre, which he has agreed to accept, "provided the gift emanates from a fairly representative number of Church people in the diocese." It is particularly asked that the contributions should be small, and the proposal has been taken up with great enthusiasm.

#### Miscellaneous Items of News

The Duke of Bedford has given St. Guthlac's Church, which he built about twelve years ago on his Thorney estate (near Peterborough), to the parishioners of Northside, Whittlesey, and has also offered to pay the legal expenses of the transfer. Last year the Duke handed over the neighboring abbey church of Thorney to the Bishop of Ely on the completion of the sale of that estate. It is indeed but right that his Grace should make some restitution for the sacrilege that has tainted the legal tenure by the House of Russell of so large a portion of its extensive landed possessions since the reign of Henry VIII.

The king caused the following telegram to be sent to Mrs. Bristow, mother of Canon Rhodes Bristow, yesterday:

"I am commanded by the king to convey to you the expression of his Majesty's sincere congratulations on the occasion of your 104th birthday.—Equerry."

It is announced that old Dr. Johnson's house in Gough Square (between Fleet street and Holborn) has been purchased by Mr. Cecil Harmsworth, who intends that it shall be set apart as national property, and, if it is thought desirable, be established as a Johnsonian museum, in addition to the house at Lichfield.

An anonymous donor has given £5,000 to augment five of the poorest benefices in the Liverpool diocese. J. G. HALL

### ANGLICANS AND OLD CATHOLICS UNITED.

TO the recently consecrated Church of St. Boniface at Coblenz, special interest attaches, says the *Guardian*, since, by an admirable arrangement, the church has been erected by Old Catholics and Anglicans and is used in common by them. This is the first instance in Germany of Anglicans and Old Catholics uniting in so practical a way, and is certainly a hopeful sign for the future. A similar arrangement exists at Lucerne, where a church is shared by Old Catholics and American Catholics. There are in Germany a number of Anglican churches which are used for Old Catholic worship—for instance, those at Aix-la-Chapelle, Leipzig, Stuttgart, and Frankfort-on-the-Main. Most of the German Old Catholic communities show a tendency to increase in numbers, the new adherents being all ex-Romanists. At Munich Dr. Heldwein, a Roman Catholic court chaplain, recently joined the Old Catholics.

ON EASTER DAY we rejoice in the religion that is real and true, a religion which we feel with all our hearts speaks through the life of its Founder the last word on life everlasting. We have the gift of God through Jesus Christ, which is everlasting life. And having that which all men hope for and desire, on Easter Day we should consecrate ourselves anew to the task of carrying the Gospel of the risen Christ to every man in the whole world around.—*Selected.*

GOD IS a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we can not be pleasing Him if we are not happy ourselves.—*John Ruskin.*

### "TRANSIT UMBRA—LUX PARMANET."

(The Inscription on a Sun-dial.)

The shadow of mine unbelief! Oh, let it pass away  
Till all the things eternal I view as cloudless day;  
Mine art Thou, Sun of Righteousness, the while I struggle here,  
A Light that shineth ever, though darkness seemeth near.

The shadow of my suffering! May it, too, pass away;  
Give me the peace that cometh when I Thy will obey;  
For, pain is hallowed ever since Thou hast suffering known,  
A Light shines on the pathway I need not tread alone.

The shadow of my sorrowing shall also pass away;  
Whene'er I seek for comfort Thou wilt not say me "Nay";  
In holy radiance gleaming Gethsemane I see,  
And, though my cup o'erfloweth, I drink it, Christ, for Thee.

The shadows of this fitful life at length shall flee away,  
Then, I shall see the dawning of an eternal day;  
Oh, Lamb of God, the vision give to light my darkness here  
Of jasper-stone most precious, that shines as crystal, clear.

HELEN ELIZABETH COOLIDGE.

### THE FAITHFUL FEW.

BY CYRUS MENDENHALL.

THEY are to be found in every institution in the land. They keep the Friday evening service alive and do not forget the saints' days. They keep right on until some change warms up the cold, sluggish, indifferent ones. They are at the annual meeting, and also attend the "specials." Is the church to be cleaned, fuel provided, repairs made?—they are ready for labor, ready to contribute cash, time, work: any one, or all three, if there is need. You can depend on them for anything, anywhere, any time, any way.

Counter attractions do not draw them away, nor do heat nor cold nor cloud nor rain prevent them from being in their places in God's house, ready for devotion and work. They are the salt that saves. They raise the money that runs the machinery. They see that the rector receives fair treatment.

They are not generally men and women of leisure. As a rule they have their personal business and many individual cares to take up their time. Their labor, money, talent, and time are as valuable as those of any of the communicants of the Church, but all are freely given.

Some one must see to these things, and they do it—not to lord it over any one, not to be conspicuous, not for the sake of shaping matters their way, but because these things must be done. The Faithful Few would rejoice to share these responsibilities, which really are blessings, if you would become interested.

Now isn't it unkind to criticise the actions of the "Faithful Few"? They transact the business of which all have had "due and timely" notice, and the stay-at-homes find fault. Why were you not present at the proper time and place with your wiser ways and better methods? Why not forever after hold your peace? If a church is built, a rectory planned, a parish house provided, a pastor settled, or a dollar spent, the Faithful Few are said to run things their own way. How else could they do, when you forget the meeting or could not spare the time?

Thank God for the "Faithful Few," who keep the prayers, songs, finances going! The rector knows and appreciates them. Some who lay the burdens on the Faithful Few do not criticise, but are ready to accord just praise.

Brother and Sister Faithful may be a "little flock," but high heaven smiles upon them and a glorious future awaits them.

VERY FEW, perhaps, of the many thousands who sang the Doxology, "Praise God, from whom all blessings flow," remembered that yesterday was the bicentenary of the death of Bishop Ken, the writer of that most famous hymn. Ken was born at Berkhamsted—where Cowper also first saw the light—in 1637, and grew up under the guardianship of Izaak Walton. The first mention of his two great hymns, "Awake, my soul" and "Glory to Thee, my God, this night," is found in his *Manual of Prayers for the Use of Scholars of Winchester College*, published in 1670, wherein they are recommended for morning and evening use. Ken himself, we are told, used to sing them to the accompaniment of a viol or spinet, but to what tunes is not known. Charles II. is said to have made Ken a Bishop out of admiration of his courage in refusing to receive Nell Gwynn into his house. Macaulay describes him as being "as near as human infirmity permits to the ideal perfection of Christian virtue."—*Westminster (England) Gazette.*

# OPENING OF THE CHURCH CONGRESS.

WASHINGTON, April 25.

**S**T. JOHN'S CHURCH, opposite the White House, was the scene of the opening service of the Church Congress this morning, and there was a goodly attendance when the procession entered the choir. The Bishop of the diocese was celebrant and the sermon was preached by the Rt. Rev. John G. Murray, D.D., Bishop of Maryland. The sermon follows herewith:

CHURCH CONGRESS SERMON.

St. Matthew 22: 42: "What think ye of Christ?"

We are familiar with the circumstances and conditions under which this question was asked. No special reference thereto is necessary. But, as the Founder of the Church has given being and name to this present assembly, the Questioner claims our attention, and His interrogation commands our consideration. Indeed the one legitimate function of this Church Congress is to know Jesus Christ and conceive proper thought concerning Him, His personality and mission, and endeavor competently to promulgate the same for the information and affirmation, the exhortation and inspiration, of the Church and the world. This constitutes its charter object and aim. Its one title to present and future existence is based absolutely upon continued fidelity to the expressed purpose of its creation.

And so, no meeting of the congress can ever be of a perfunctory nature, or aimless in its object. Those participating in its deliberations cannot be without positive conviction of a clearly defined obligation. The precious memories of the past, the solemn responsibilities of the present, and the promised possibilities of the future, bind us together in a common cause and inspire us with a sense of mutual interest, affection, and esteem.

As those called of God to do His work together with Him in an institution of Divine establishment, government, and control, our task is fixed, our purpose united, our love reciprocal, and our prayers those of brethren in Christ.

We are on the threshold of the twenty-ninth session and the thirty-eighth year of the life of the Church Congress. Before proceeding to the consideration and discussion of our set subjects, we have met to consecrate "ourselves, our souls and bodies," in a reasonable, holy, and living sacrifice and service to God the Father in the supreme Sacrament of Christ the Son—the highest and holiest office of His Church.

The occasion suggests many profitable possibilities. Among them is the reasonable opportunity afforded us to measure ourselves by the Divine standard in the relation we sustain, as clergymen and laymen, in *vices, vows, and vocation* to the service of the Master and the uses of His Church. This subject suggests itself not only because of the sacred personal relationship involved, but also on account of the unusual influence now operating upon the mind of the whole world, industrial, educational, ethical, and spiritual. As never before in human history, there is manifest now in every sphere of life an insistent insurgent demand, and nowhere is it more vigorous than in the Church of God. It is to the credit of this insurgency that it is not so much in the nature of rebellion, insurrection, and insubordination, as of inquiry, investigation, and examination. Whatever may be the ground for legitimate criticism of some of the special methods it employs, its uniform mood is one of regeneration and righteous accomplishment. The honest duty of man to his fellow in business; the pure patriotism of citizenship in civic life; the true aim of the noble mind in the pursuit of natural knowledge; and the hope of the soul in the righteous plan and purpose of God concerning creation and the children of His Image, as made manifest in revealed religion—these are preëminently the ideas going into the warp and woof of the web the shuttles of the present years are weaving for the purposes of man under the direction and guidance of a Providential Hand.

There is a strong secular and materialistic tendency of the times, it is true. More than this, the antagonistic forces of corrupting evil are, because of the very altruistic intrusion I have mentioned, most vindictive and actively hostile. Nevertheless, this uplift movement is stirring the atmosphere of every department of human life; and the special importance it possesses for us consists in the fact that, everywhere, it is nothing more nor less than a living branch of that growing, fruitful tree which is rooted and nourished in the soil of Christianity. The eternal existence of Jesus Christ is the most important fact in the universe of God; and the mundane influence of this fact, as it is now finding expression in current, every-day affairs, is the most potent agency for the amelioration of evil and the growth of good that man has ever known.

Whatever others may think of this truth, you and I are here to-day because, and only because, we recognize and acknowledge it. Not only so, but our very usefulness depends upon our proclamation of it as being the only truth of God unto salvation for ourselves and others. Seeking this usefulness that we may persevere in it and lead others to a participation of it, we have grown to know this truth, and our knowledge has made us free. Through it "God hath recon-

ciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit, that God was in Christ reconciling the world unto Himself, not reckoning their trespasses unto them; and hath committed unto us the word of reconciliation. We are ambassadors for Christ." And if we are faithful ambassadors, then Christ's truth to the world is being presented through us, and His work in the world is being done by us. For the revelation of this truth and the performance of this work He was sent by the Father. As the Father sent Him, so hath He sent us. We are in this life with God behind us and in us, and the world before and around us. He has spoken and still speaks to us in the Person of the Son, and the world has waited and listened, and notwithstanding the urgency of its movements, is waiting and listening still for and to the message we have to bring. The value of this message will be measured by the degree of perfection characterizing our conception of Him whom we represent, our fidelity to the vows we have taken to serve Him, and our consecration to the service we render, "according to the gift of that grace of God which was given us according to the working of His power," in our vocation as ambassadors of the Lord "through the Gospel, whereof we are made ministers."

The Master twice during His ministry upon earth sought by direct interrogation to ascertain man's conception of Him. At the climax of His career, after He had Himself proclaimed His Divinity by word and established it by works, we are told He took with

## Our Views

Him into comparative solitude and quiet His immediate Disciples, and demanded of them, "Whom do men say that I, the Son of Man, am? Or more definitely, 'Whom do the men'—that is, the world—say that I, the Son of Man, am?" He had continued the work of John the Baptist; He had performed the miracles of Elijah the Tishbite; He had known the sorrows and was acquainted with the grief of Jeremiah the Prophet; He had proclaimed the kingdom; revealed the will, and exemplified the love of God with the wisdom of all past prophets combined; and, in the faith of transmigration of the soul, divergent views had been expressed concerning Him, which found voice in the reply of the Disciples: "Some say that Thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." But Jesus had asked this question simply to prepare the way for and lend emphasis to another more important one. In His own good time He would call upon the world to answer for itself concerning its conception of Him. What He really sought to know now was, how He impressed His own? He had called them and made them His, not as man, but as the Son of Man of the Vision of Daniel. He had spoken to them as never man spake. He had loved them as man had never loved before, and has never loved since. He had sent them forth as sheep in the midst of wolves with "power against and authority over unclean spirits, to cast them out, and to heal all manner of sickness and disease." And now they loved Him, but as what? They had confidence in Him, but as whom? Simply as perfect man among them? Or as the one altogether lovely and the chief among ten thousand? This He would know, and so, "unto them He saith. But ye, whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God"; and the heart of Jesus was glad. "He was in the world, and the world was made by Him, and the world knew Him not." But He had come unto His own, and His own had received Him, and "to them gave He power to become the sons of God." The supreme crisis had passed; the supreme question had been asked: the supreme reply had been satisfactorily given.

"Behold when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent Me unto you; and they shall say to Me what is His name? what shall I say unto them?" had been the question of the Lawgiver of God.

"Behold the Lamb of God, which taketh away the sin of the world," was the later apostrophe of the Messenger of Christ.

"Thou art my Substitute, my Saviour and my God—Man, Messiah, Christ—is now the proclamation of the Disciple of the Gospel whose revelation of the Son comes from the Father by the witness of the Holy Ghost.

"Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." And upon the rock of this Man-Messiahship and pre-existent Divinity of the Son with the Father is, and alone can be, the Christian Church founded. In the faith of it exclusively can any minister of that Church have the inspiration of a conviction that he is called of God to proclaim that only Jesus Christ, the Perfect One, is the author of eternal salvation unto all them that obey Him.

The inspiration of such conviction, dear brethren, must be ours, both in the sense of sufficient satisfaction for self in our service to God and man and in the glory accorded God and the good done man in and through that service, else we fail.

The affection of St. Peter for the perfect Man Jesus saved him neither from desertion or denial of his Friend; for when put to the test, friendship's favor failed. Not only was the Disciple in his human relationship guilty of the infidelity of desertion, but blasphemous in his declaration of denial: "I never knew the man."

The love of Simon Bar-Jona for, and his faith in the God-

Christ inspired and strengthened him (even with the mortifying memory of his weakness and his wickedness) in the strong conviction and blessed assurance that his Master knew, after all and through all, His servant's devotion to Him and His career. So, with a confidence overcoming all fear and an abandonment of complete self-surrender which found expression in a declaration of finality that his Master was not only Omniscient but also Omnipotent, this Apostle, weak in the flesh, but strong in the spirit, gives us words for use in our ministry when the question of our relationship with Christ is brought to the front either by something in our own lives or in the lives of those committed as a sacred trust to our care—"Lord, Thou knowest that I love Thee." "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?"

"Lord, Thou knowest that I love Thee. Jesus saith unto him, Feed my sheep. Verily, verily I say unto thee, when thou wast young thou girdest thyself, and walkest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had spoken thus, He saith unto him, Follow Me."

St. Peter was no longer his own, but now for all time a "prisoner of Jesus Christ." The law of God the Father for him now must find its interpretation and fulfilment in the Gospel of Jesus Christ the Son, moralism and humanitarianism to the contrary notwithstanding. A wicked world might assail and attack; mocking voices of vanity and ridicule might criticise and sneer; Sanhedrin of quasi-authority might plead precedents and issue edicts and commands; but Simon, Bar-Jona, as St. Peter the Apostle of Christ, must always and forever "speak the things which of his Lord he did see and hear."

It was signified him "by what death he should glorify God." By that death on the reversed cross of his Master, when his temporal life of labor should end here, and his eternal life of service begin yonder? Yes, it was to be his to "glorify God" even then in that solemn moment wherein so many blessed saints have glorified Him since, and do so even now. But also was it to be his to glorify God by that greater death than the dissolution of body and soul; by the death of the body while it is still the temple of the soul; that death of sin unto righteousness whereby the body with all its members becomes but the willing servant of the soul, doing its bidding for the sanctification of self, the salvation of others, and the satisfaction of God; that death which "brings to nought him that had the power of death, that is, the Devil"; and now and forever makes "alive unto God through Jesus Christ our Lord"; that death to the cares and concerns, the distractions and diversions of the world other than those incident and absolutely essential to the faithful discharge of the obligations of home, society, and state, which, while it perpetuates the condition of the Apostle when he said, "Silver and gold have I none," conduces to the acquisition of that more precious possession, the power of God, which brought the greater blessing to the man lame from his mother's womb, in its bestowal upon him in the continuing words, "but such as I have give I thee; in the Name of Jesus Christ of Nazareth rise up and walk." God is glorified, in that, with St. Paul, His disciples "die daily" the death unto the Flesh, the Devil, and the World. "Behold, we have forsaken all and followed Thee," St. Peter, in the impulsive impetuosity of his desire to serve, without that knowledge of the sacrifice involved necessary to enable him to estimate and consider it, had once declared. And now the Master solemnly replies, "It is well, follow Me." Furthermore, "Renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so thou wilt not follow, nor be led by them." "I renounce them all," is the apostle's reply, "and follow Thee; and so have said we all."

"Behold, we have forsaken all and followed Thee; what shall we have therefore?" This question of St. Peter has been variously considered. It has excited curiosity, invited criticism, and received condemnation. And yet, whether viewed through the lens of God's revelation or man's experience, it presents itself to us, not only as a natural question, but a very proper and righteous one. I think the whole connection and context afford reasonable presumption for the view that it was not so much whether compensation meet and commensurate with the surrender made was to accrue, that St. Peter desired to know, as whether the service was to be perpetual and permanent and the results of that service sure and satisfying. The Master certainly treats the question, not with contempt, but consideration, and makes complete and comfortable answer to it without one word of condemnation. I have frequently myself contrasted this question of St. Peter's with that of Saul of Tarsus, when, determined to walk in the light of the new way opened to him on his journey to Damascus, he said, "Lord, what wilt Thou have me to do?" And yet there is a legitimate consideration of the two questions, in the setting of their different environment and circumstances, which to me is more suggestive of comparison than contrast. At any rate, we have the assurance that having forsaken all, and followed Jesus Christ, our Master is con-

siderate of us and patient with us in our times of perplexity, our days of doubt and our nights of despair.

John the Baptist had proclaimed himself His messenger; he had baptized Him; he had seen the Spirit descending from heaven like a dove and abiding upon Him; he had heard the voice from the excellent glory, "This is My beloved Son in whom I am well pleased"; he had pointed Him out as "the Lamb of God, which taketh away the sins of the world"; he had called Him the Bridegroom, and said of Him, "He must increase while I must decrease." And yet there came from this man of faith, yea, this man of Divine destiny—in his dungeon of desolation and doubt—messengers to Christ, with that pathetic appeal, "Art Thou He that should come, or look we for another? Jesus answered and said unto them, Go and show John *again* those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in Me." No reproach, unless a suggestion of it might come in the use of the word "again." No condemnation, unless the Baptist should feel self-condemned by the gracious patience and kind forbearance of the persevering assurance of his Lord.

Christ Himself came to do the Father's will. That was His vocation upon earth. That there was conflict at times between the Divine determination of the Father and the human desire of the Son (perfect and pure as was that desire), is evidenced by the petition, "if it be possible, let this cup pass from Me." But the work given Him to do, the Master did. That He rested in assurance of the reward of that work and the Father's approval of the Son's submission to His will, and was sadly shaken and sorely disappointed in His expectation of the enjoyment of that reward, we have full knowledge of in His petition upon the cross, "My God, My God, why hast Thou forsaken Me?"

The second direct interrogation of Christ concerning man's thought of Him was made at the close of His earthly career, as the first one to which we have referred was made at the zenith of that career. He had forsaken all in the beginning and had followed a perfect and faithful service to the end for the welfare of those to whom He now spake. His question was a combination of St. Peter's and that of Saul of Tarsus. "What was His reward for that which He had done?" "What was there yet that He must do?" "While the Pharisees were gathered together Jesus asked them, saying, What think ye of Christ? Whose Son is He?" The answer dashed to the ground all hope of reward in the shape of realized results, but afforded opportunity for proclamation of the Questioner's cause and vocation. And whatever of exaltation there might be in that proclamation, the circumstances rendering it necessary were eloquent with interpretation that the mission of Christ could only be accomplished by Him through His Church and Her ministry by sacrifice as well as service. The mission of our vocation now is that of our Master then—to regenerate a world. And the chief resisting force now is same as then—not the impenitence of the publicans and sinners, but the high head and haughty heart of the Pharisees and Scribes. Self-righteous men now, as ever, take of the very things of Christ and prostitute them to their own use and service. Philanthropy is preached, and endeavor made to establish and perpetuate cults, the fundamental principles of which are flowers plucked from the stem of a Christian plant, rooted in a Christian soil, and nourished in a Christian atmosphere—flowers which never bloomed in any light save that of Christianity's sun, and which can only gradually wither and die when severed from the parent stem, the very source of their life and beauty, their nourishment and their strength. The common people, as of old, hear gladly the words of Christ when spoken in their ears. But the human mind and will still run riot in imagination, invention, and determination in the field of finite folly and worldly wealth and wisdom. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In connection with this thought once "Said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works." And so, in the platform of the Master converge the views of the apparently divergent disciples. Service—if with the reward of results—well; but service, nevertheless, even if it involves the sacrifice of toiling not only all the night, but all the day, too, and apparently taking nothing. It is the privilege of the humanitarian to please himself in the manner of his service, but the man who ministers in the Name of Jesus Christ has no prerogative but that of his Master, "I must work the works of Him that sent Me." "I lay down My life for the sheep."

Brethren, this is our only prerogative to-day; but should be, and I pray God it may be, more than sufficient for us. For exercising this prerogative to the full, it shall one day be ours to know the joy of the Master in His wonderful apostrophe to the Father. "I have glorified Thee on earth: I have finished the work which Thou gavest Me to do."

#### Our Vocation

None of us are this hour without worry in our work; some of us more, some less. The considerations and discussions of this meeting may help lessen our worry and relieve our perplexity; but whether or no, let us remember whose this work is, and endeavor to perform it with a perfect and obedient will, wholly consecrated in service and submissive in sacrifice to God; thoroughly fixed in opposition to evil and impregnable against every assault of Satan.

Not only in the studies of this Church Congress, but everywhere and always in our every word and work, let us be consistent in our *views*, faithful to our  *vows*, and constant in our *vocation*. With St. Paul, this one thing, by the grace of God, let us determine to do, Not counting ourselves to have apprehended; but "forgetting those things which are behind (of a nature to discourage, disturb, decimate, or disrupt), and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus," and so walk worthy of our Master in our every thought of and relationship with Him. And as we thus walk, we shall find that we are not alone, for in such walk the "I will be with thee" of the Father and the Son will have its perfect fulfilment, in the very personal presence of the Holy Ghost, taking of the things of Christ and showing them unto us, "bearing witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

This afternoon is given over to social festivities. President and Mrs. Taft receive the officers, committeemen, speakers, and guests at the White House at 2:30 and at 4 the Bishop tenders a reception at the National Cathedral School for Girls. The discussions, which will be held in Continental Hall, begin this evening with the subject, "The Value of Protestantism." The programme has already been printed in THE LIVING CHURCH.

**MISSIONARY BULLETIN.**

NEW YORK, April 17, 1911.

**A**PRIL 1st finds us \$34,585.66 ahead of contributions to the Apportionment, as follows:

Amount received to April 1, 1911.....	\$301,263.52
Amount received to April 1, 1910.....	266,677.86
Increase.....	\$ 34,585.66
Contributing Parishes 1911.....	2,393
Contributing Parishes 1910.....	2,250
Increase.....	143
Parishes completing Apportionment 1911.....	580
Parishes completing Apportionment 1910.....	635
Decrease.....	55

It will be noticed that fifty-five less parishes have completed their apportionment, but there are many encouraging signs. For instance, with this month's report I feel that the gain of \$34,500 is real; the time now having passed by when the unusually large early contributions made the reports of two and three months ago abnormal. Again, while fifty-five less parishes than a year ago have completed their apportionment, in spite of this loss there is an increase of receipts of nearly \$35,000, thereby showing how truly deep and real is the interest and concern of those whom we have recorded. And this is also an indication of what we may expect from this date on.

Very truly yours,  
 GEORGE GORDON KING, *Treasurer.*

**MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS.**

**T**HE Executive Committee of the Board of Missions spent two busy days at the Missions House on April 20th and 21st. The bulk of its work consisted in the consideration of the yearly schedules of appropriations to the various fields. The entire area of the Church's mission was carefully gone over and recommendations prepared to be presented to the Board for its final action.

It is worthy of note that practically every Missionary Bishop, and indeed almost every missionary post, is urging upon the Church more generous support of its work. This indicates that everywhere there is an optimism and eagerness among the workers who believe themselves to be facing great opportunities and are anxious lest the Church shall lag so far behind that it may be prevented from seizing them. Of course the Executive Committee was not able to recommend the appropriation of all that was asked, nor even to make any very large advance, yet it was cheered by the report that the Church is  
 (Continued on page 868.)

**CONSECRATION OF THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE, CITY OF NEW YORK.**

[BY OUR SPECIAL CORRESPONDENT.]

**T**HE morning of Wednesday in Easter Week, April 19th, was clear and balmy. Long before the hour of service, Bishops, clergy, invited guests, and lay people began to arrive and a great crowd gathered outside the Cathedral Close. The great Cathedral building was soon crowded and hundreds were unable to gain admission. The procession of choristers, over four hundred clergy in vestments, ministers of other communions wearing academic gowns and hoods, laymen representing the Standing Committee and delegation to the General Convention and various institutions of learning and philanthropy, and the visiting Bishops, twenty-one of them, with the Bishop Suffragan and the Bishop of New York, moved from Synod Hall at half past ten o'clock. The long line was halted when the choir and ministers took their places in the stalls. The clergy were drawn up right and left face, and the Diocesan and other Bishops passed by in reverse order. The sanctuary and choir stalls being fully occupied, about one hundred vested clergy were given seats in the crossing on the south side of the middle alley.

The two chapels were donated by proper instruments, and the sentence of consecration for the completed portions of the Cathedral of St. John the Divine was duly read. Matins followed. It was 12:15 when introit was sung. Bishop Greer celebrated the Holy Communion and preached. The service was about four hours long, the recessional hymn being started at 2:35 o'clock. Comparatively few people left before the close, and their places were promptly taken by others, so that the church was completely filled throughout the long function.

The roster of officiants was as follows: Consecrator, the Rt. Rev. Dr. Greer, Bishop of New York. Morning Prayer was begun by Archdeacon Nelson. Lectors: First lesson, the Rev. Dr. William M. Grosvenor; second lesson, Rev. Canon George Wm. Douglas, D.D. The Creed and prayers were intoned by the Rev. Dr. William T. Manning. Bishop Greer celebrated the Holy Communion, assisted by Bishop Vincent as epistoler and Bishop Burch as gospeller.

The instruments of donation and legal papers were read by George Macculloch Miller, secretary of the board of trustees. Levi P. Morton, who gave the altar, reredos, organ, and choir stalls, read the deeds of those gifts, which were received by Mr. Miller, who has been identified with the Cathedral from its inception. August Belmont read the deed for St. Saviour's Chapel, and Charles Hoffman accepted the gift for the trustees. George Gordon King read the deed for St. Columba's Chapel, given as a memorial to his sister, Mary Le Roy King, by their mother, Mrs. Edward R. King. This gift was received for the trustees by Henry Lewis Morris. Letters were read from the trustees turning over the choir and chapels to the spiritual jurisdiction of Bishop Greer, and in turn a letter was read from the Bishop accepting them.

The Bishop preached from the text, "Love the brotherhood. Fear God. Honor the king" (1 St. Peter 2: 17), and his subject was "A Present-day Cathedral."

This, he said, is a practical and utilitarian age, an age which concerns itself not chiefly with another world, but with the more engrossing and pressing affairs of this; not so much with temples as with temporalities. And yet it also is, in its appreciations and in its insistencies, an age of moralities as practically shown in two appealing and comprehensive forms of ethical expression. One of them is philanthropy; the other is the love of country, the patriotic love. For while it is true that God has made of one blood all nations of men to dwell on the face of the earth, it is also true that He has determined their appointed times and the bounds of their habitations.

Here are the two practical forms of righteousness in our modern life—philanthropy and patriotism; ethics and civics: duty to our fellow-men and duty to our country, both of them proceeding from the religion of Jesus Christ. Love the brotherhood, honor the King, branching out on either side from that religious plant of reverence for God which was by Jesus Christ planted in the world.

But why a Cathedral for this? Is it not enough to teach and enforce this reverence for God by some didactic process, homiletical or other, from the pulpit of a parish church or the platform of a lyceum; or by the quieter method of personal instruction, giving from time to time its counsels of perfection? Has not this produced some of the best and greatest of the world's benefactors, its philanthropists and patriots, men and women who in both of these capacities have rendered such notable service to mankind and whose memories and names are high on the honor-roll of the world's mora?

heroes, not to be forgotten? Unquestionably it has, and for such rare and gifted souls this didactic method is perhaps enough. And yet even for these something else and more is not without its value, and for human life in general it has not proved enough and is not now enough. Something more, indeed, the human soul requires than counsels of perfection, however finely phrased, with which to elicit and also to express her reverence for God. Some other quickening voice or quickening touch she needs, to reach and stir and move that deepest depth within her. Human speech does not suffice, and something more she needs; some other kind of utterance than the language of the lips, and something more she seeks. She summons all her choicest things, her best and greatest treasures of art and beauty and music and form, to help her to express what seems so inexpressible. As a rare and gifted spiritual thinker puts it: "She needs larger, grander, fairer instruments of expression than her own poor gifts supply. She cannot bear the defaced image of humanity which her broken mirror shows. She feels hurt by the disappointing tones of her common voice. She dilates to the scale of sublimer forms and fills the volume of the choral chant. She seizes on all height and depth and immensity to speak for her and demands room and rhythm to pass with measured reverence out to God! Am I reminded," he adds, "of what is called the simplicity of the early Church, of the upper chamber in Jerusalem, of the unadorned *proseucha*, that sufficed for the apostolic disciples? Yes; but this at least was the best they had, and no more is asked from us; less than this no true devotion has ever given."

And so we are here to-day to give the best we have: not only to perpetuate some sweet and sacred memories, but to help us and others to try to express, as from time to time we gather here, our reverence for the God of the Incarnate Jesus Christ. This of itself has a value beyond all earthly values and which no fiscal figures and no quotation terms can measure or express, and which makes even the attempt to justify it seem like a sacrilege and a profanation. And yet more than this is the aim of the present-day Cathedral, and more than this also will it help to do: not merely to implant in the mind of the private-worshipper, but in the mind of the general public, that reverence for God which is, I submit, one of the greatest practical needs of the present practical age; without which it cannot consistently enforce, or with a practical thoroughness apply, those two practical forms of righteousness which are at least in theory so appealing to it. Is one of them love of the brotherhood, in the best and truest sense philanthropic love? Then when strifes and conflicts come to sever and divide it through avarice and greed and arrogance and pride; to disfigure and deface it with wantonness and hate; to rend and tear it with the passions of the hour, then shall this Cathedral teach, not only by its voice, but by its very presence, that reverence for the God of the Incarnate Jesus Christ which shall make for peace and righteousness and love, and the righteousness which is love. What else can make that fairer form of brotherhood appear than that great and growing reverence for God which this Cathedral shall help to put into the hearts of all the people?

Is it loyalty to our country, patriotic love, that high and holy sentiment which has been so deeply planted by God Himself in every human heart? Then, when we are tempted to exercise and use it for some unworthy end, for some vain-glorious or avaricious end, or boastfully to exploit it for conquest and dominion and national aggrandizement, or when, for the settlement of vexed and heated questions of an international character, we are disposed to use it to incite and inflame the passions of the people and thus to make it minister not to what is best or what is noblest in us, but to what is worst, through the savage and the barbarous ferocities of war, that obsolete arbitrament that still persists among us, then shall this Cathedral teach by its very presence, standing here among us, such reverence for the God of the Incarnate Jesus Christ, who has made of one blood all nations of men to dwell on the face of the earth, their God and our God, that it shall be as an arbitral court among us, the highest and the best, which shall make for peace and righteousness and love, and the righteousness which is love.

Here, then, is a value, a value beyond price, of a present-day Cathedral, as a force to make for righteousness in our modern life; not personal merely, but public, philanthropic and patriotic—a force that will help the people of this age and the people of this city, this representative city of the whole modern world, with all tribes, kindreds, tongues, and voices coming and crowding in it, to realize more fully and more faithfully to perform their duty toward their fellow-men and their duty toward their country through reverence for God. And here upon this eminence, this metropolitan eminence, does our Cathedral stand, with the hospital near by as the symbol of the philanthropy of the age, with the university near by as the symbol of the patriotic citizenship of the age, each of them to be inspired for guidance and for safety, for highest and noblest use, by that which this Cathedral shall forever symbolize and encourage and promote. Love the brotherhood, honor the King; philanthropy and patriotism, ethics and civics, both of them proceeding from reverence for God, shooting out on either side, in their best and purest form, as lateral branches from it.

And so, for the sake of our common humanity, to bless and to crown it; and for the sake of our common country, to help us more and more to love and to serve it and to make it take its place, its true and destined place for righteousness and peace, among

the nations of the earth, we consecrate to-day, as the offering of our love, these memorial chapels and this Cathedral choir, to the service here among us of the Incarnate Jesus Christ; God of God, Light of light, very God of very God, by whom all things were made, who for us men and for our salvation, in this world as another, came down from heaven and was made Man. And we have seen His glory, shining on and in and through our human life to-day, giving righteousness to it, philanthropic and patriotic. And this Cathedral shall help us as long as it shall stand more and more to see it, the glory as of the only-begotten of the Father, full of grace and truth.

Bishop Greer's sermon was, unfortunately, unheard by many, the acoustic properties of the crossing and choir being unsuited to the speaking voice.

The Bishop before leaving the pulpit read letters of con-his Grace the Archbishop of York. An invitation to be present had been extended to his Grace Archbishop Platon, and to the Dean of the Russian Cathedral, but although the Archbishop had at first hoped to be present, circumstances arose which prevented him and the Dean from attending the services.

After the sermon, the Bishop announced that the money needed for the erection of the Potter and the Huntington memorial chapels had been subscribed in full, the donations to be a part of the offerings to be laid on the altar at this service. He paid graceful acknowledgment to the enduring work of the Rt. Rev. Dr. Henry Codman Potter in furthering the Cathedral project; to the late Rev. Dr. William R. Huntington for his indefatigable work and interest in the actual building and adornment of the Cathedral. Continuing, the Bishop gave notice of the Peace Meeting to be held on the following Sunday evening in this Cathedral.

Too much cannot be said of the work done by the Cathedral organist and choir-master, Mr. Miles Farrow, and his superbly trained choristers. It was a real treat to notice the *reading* put into the hymn tunes. The dignified and devotional tempo, and the due value put on the shorter notes enabled the choir and congregation to sing words and syllables. Two great periods were felt by the great company of worshippers: In Stanford's B flat setting of the *Te Deum* at the "Holy, Holy, Holy," and in the tender pathos of the versicle, "Vouchsafe, O Lord." Of course the Nicene Creed and the *Sanctus* (both unabridged) from Gounod's *Messe Solennelle* were full of fine effects in lights and shades. The great organ in accompanying these canticles distinctly showed great orchestral resources in the hands of Mr. Farrow. At appropriate paragraphs in the psalms, hymns, and anthems the choir sang without instrumental accompaniment with exquisite effect; faultless intonation and beautiful, clear enunciation being charming qualities.

Besides the world-famed tapestries hung about the sanctuary and walls, there were palms and white flowers; not so many as some expected to see, but quite sufficient in quantity to be in good taste. Six candles were lighted at matins, and two large Eucharistic lights were added at the Introit.

At 4 o'clock there was a choral evensong. The congregation inside the Cathedral was even greater than in the morning, many worshippers standing in every available space. A dismal rain had set in at about half-past three, but this did not visibly affect the size of the congregation. Canon Voorhis intoned the Office, Canon Kimber and Canon Jones reading the first and second lessons respectively. The closing collects and the benediction were taken by Bishop Burch.

## MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS.

(Continued from page 867.)

doing somewhat better in the matter of offerings and is encouraged to look forward to the day when her gifts shall be more nearly in proportion to the blessings God has bestowed upon her.

Other than the consideration of the appropriations, the chief items of business were the appointment of Miss Katharine E. Scott as a teacher at St. Hilda's School in the district of Hankow, China, and the nomination by the president, and election by the committee, of the Rev. Arthur P. Gray to take the work of the former educational secretary.

The committee adjourned to meet again on May 2d, the day preceding the meeting of the board.

"GOD WILL be with us to-morrow as He was yesterday. There is no misfortune that can befall us but by His permission, and if He permits it surely He will give us strength to bear it."

## "PEACE MEETING" AT THE NEW YORK CATHEDRAL

### Efforts Made to Awaken Widespread Interest

#### FURTHER ECHOES OF HOLY WEEK AND EASTER IN CHURCHES

##### Delivery of the Paddock Lectures is Postponed

##### OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, April 25, 1911 }

A PEACE MEETING was held in the New York Cathedral on Sunday evening. The Bishop of New York presided. Printed announcements were widely distributed about the Cathedral and other centers of Church life. The programme included addresses by the Rev. Charles E. Jefferson, D.D., Broadway Tabernacle; Nicholas Murray Butler, LL.D., president Columbia University; Jacob G. Schurman, LL.D., president of Cornell University, and the Rev. William T. Manning, D.D., rector of Trinity Church. An augmented choir of 250 voices sang.

The Cathedral was completely filled ten minutes after the door was open, two thousand people being in attendance, and fifteen hundred more were accommodated in an overflow meeting in Synod hall. Great crowds were unable to gain admission to either. Archdeacon Nelson read the second chapter of Isaiah as the lesson and special collects were offered. Bishop Greer presided and preached, saying, in part:

"We are here to-night to give the sanction of religion to one of the greatest movements of the day; a movement in behalf of good will, brotherly spirit, and peace among the nations of the world. That is what the Christian religion stands for and that is what Christianity can bring about. Let all Christians in all Christian countries take this stand and keep it." Bishop Greer read a copy of the letter received by Bishop Tuttle from the Archbishop of Canterbury. The two meetings were most enthusiastic.

On Palm Sunday morning and during Holy Week the preacher at Trinity Church was the Rev. Father Figgis of the Community of the Resurrection, Mirfield, England. For the noonday addresses until Good Friday, he took as his subject "The Crown of Thorns,"

choosing some sin for each thorn and finding its embodiment in some action in the Passion of our Lord. Pride was illustrated by the attitude of the chief priests, avarice by the act of Judas, and cowardice by Peter's denial and by our Lord's surrender to the mob by Pilate, whom Father Figgis characterized, in his quaint style, as the only "gentleman" who took part in the Crucifixion.

At all of these services the Church was packed to the doors.

On Good Friday 5,400 persons attended the three hours' service. The Seven Last Words were treated by the preacher quite independently, and the sermons were most practical, happily lacking that tone of sentimentalism which too often characterizes Good Friday preaching. On Easter Even there was the customary Confirmation service at 3 o'clock. The Bishop officiated and sixty-seven candidates received the laying-on-of-hands.

On Easter Day there were celebrations of the Holy Eucharist at 6 and 7, a German celebration at 8, and the High Celebration at 11. This service was attended by an immense congregation and many were turned away. The service was Haydn's Mass in B flat (No. 1), the offertory anthem being Hollins' "Why seek ye the living among the dead?" Dr. Manning preached the sermon from the text, St. Luke 24: 39. In it he emphasized the fact that it is the living, risen, and ascended Christ who works now in His Church. In Baptism, He acts through the minister, in Confirmation He sends the Holy Ghost, in Absolution He forgives, in Holy Communion He feeds us with His very Body and Blood, in all the sacraments and ordinances of the Church He, the living Lord, works His ministrations to men. Dr. Manning exhorted his hearers to pray earnestly that the Church might have a spiritual resurrection to a new life of more earnest service.

St. Paul's chapel of Trinity parish reports well-attended services daily in Lent for business men and women at 12:05 noon and 1 P. M., with frequent addresses. There was the usual increase in Holy Week, and additional services were held. The total attendance on Good Friday was 3,429, which was made up as follows: 10:30 A. M., 139; 12:05 noon, 1,954; 1 P. M., 678; 7:30 P. M., 189; 8 P. M., cantata "Olivet to Calvary." 469. The Easter service for night workers at 2:30 A. M. was unique in character and most interesting. The musical part was rendered effectively. The male choir, made up of newspaper compositors, who sing at all the services for night workers, sang the *Magnificat* in F by Carnall, and the Easter hymns. The service and sermon were taken by the vicar, the Rev. W. M. Geer. The total attendance was 190.

At St. Luke's, Convent avenue, the rector, the Rev. G. Ashton Oldham, gave three illustrated lectures on the Passion Play of 1910

on Monday, Tuesday, and Wednesday evenings. On Easter 875 communions were made during the day. The rector had asked for offerings of \$5,000 to clear off a floating debt and accumulate a small reserve for summer, and received \$5,900. A memorial canopy over the newly rebuilt pulpit was unveiled.

St. Mary's, Bronx, the Rev. Burton H. Lee, rector, situated in a district as down-town in character as almost any on Manhattan island, had celebrations on Easter at 7, 9, and 10:30, and the number to receive was 510. The offerings amounted to \$1,000, and there had been raised another \$1,000 to apply on the debt. Two and a half years ago this debt was \$15,000. Now it is reduced to \$9,000. Within a very short time it is believed the entire sum can be wiped out. The rector is also in charge of Emmanuel mission, worshipping in a store room, and having 90 children in its Sunday school—more than ought to be crowded into the room. On Easter afternoon in St. Mary's a festival was held, when Emmanuel school marched a mile through crowded streets, carrying a new banner which St. Mary's school had recently presented to it.

The Church of the Redeemer, Harlem, has elected the Rev. Henry C. Dyer, for nine years chaplain of Bellevue Hospital, to be its rector, and he has accepted, to begin work at once. Working under the City Mission Society in the famous city hospital, the chaplain came to have a wide reputation for successful treatment of the sick and the poor. The Redeemer has struggled with mortgage debt for many years, and within the last four or five years has seen added to the burden that of a negro population, a prosperous and respectable people, but attending churches of their own. Through the influence of Bishop Greer, outside financial aid has been secured for interest on the mortgage. A sale of the property has been discussed, but it is felt now that if a little further assistance can be secured for this year, the church may remain. There are many Church people still in the community.

The executive committee of the Associate Alumni of the General Theological Seminary on recommendation of the Board of Examiners for the 1911 McVickar prizes has awarded the prize in Greek to Mr. Robert Frederick Lau of the diocese of New York; and the Ecclesiastical History prize to Mr. Leicester Crosby Lewis of the same diocese. The annual meeting of the Alumni will be held at the Seminary on Tuesday, May 30th, at 10 A. M. The commencement day is Wednesday, May 31st. Owing to illness, Professor Miller has been obliged to postpone the delivery of the Paddock Lectures, which had been announced in these columns last week. It is hoped that the course may be given at the beginning of the Michaelmas term, next fall. The Rt. Rev. Dr. Cheshire, Bishop of North Carolina, will deliver two lectures on "The History of the Church in the Confederate States," in the gymnasium at 4:45 P. M. on Monday, May 1st, and Wednesday, May 3, 1911. The clergy and laity are invited.

The Sisters of St. John Baptist, who have the care of St. Michael's Home, Mamaroneck, ask for a correction of a paragraph in the report of the Church Mission of Help lately published. The paragraph referred to is worded thus: "St. Michael's Home depends largely upon laundry receipts to meet expenses." To speak concisely, St. Michael's Home is not, and never has been, an industry. From many years of experience, both here and in England, laundry work, as part of the home training, has been found the work best suited for the majority of the girls; they care for it, and it gives a scope for young and energetic minds, bodies, and tempers. The girls are constantly being changed from one department to another, as is found better for their general welfare; nor is the time of the Sisters taken up with the laundry work any more largely than with the oversight of other departments of the house. The yearly financial reports show a varying sum received for laundry work, but if the expenses of the laundry, *i. e.*, furnace man, coal, water, supplies of every kind were deducted, the net gain would be insignificant as a means of support. The average net gain for the last three years has been about \$500.

The parish at Bronxville, Christ Church, has suffered a severe loss in the death of its treasurer and senior warden, Mr. Robert Webb Morgan. From very small beginnings, this parish has grown remarkably in the past eleven years. Instead of the little room where the services were first held, there is now a beautiful stone church (enlarged last fall to double its original seating capacity) and a well equipped parish house. It is not too much to say that scarcely a day has passed in this development in which Mr. Morgan has not done something for Christ Church. He was closely identified with every move in rapid growth. He was its first and only senior warden and has been its treasurer for several years past. Mr. Morgan was the son-in-law of the Rev. W. Epiphanius Wilson. At the time of his death he was a member of the Society of Colonial Wars and of the Military Order of Foreign Wars. Unless his business made it impossible, he represented Christ Church each year at the diocesan convention. His funeral service, which was held in Christ Church, April 19th, was a remarkable demonstration of the esteem in which he was held not only by the congregation of Christ Church, but by all who live in Bronxville.

The Rev. Franklin J. Clark, rector of St. Barnabas' Church, (Continued on page 871.)

The Rev. Franklin J. Clark, rector of St. Barnabas' Church, (Continued on page 871.)

## COADJUTOR AND ONE SUFFRAGAN BISHOP REQUESTED BY THE BISHOP OF PENNSYLVANIA

**And Bishop Mackay-Smith Announces His Intention  
to Resign His Jurisdiction**

**LEADING LAYMEN CONFER AND RECOMMEND BOTH  
ELECTIONS**

**"Men and Religion" Movement Inaugurated in Philadelphia**

**OTHER LATE NEWS OF THE QUAKER CITY**

*The Living Church News Bureau |  
Philadelphia, April 25, 1911*

ON Tuesday in Easter Week, just before leaving for New York to participate in the dedication of the Cathedral, Bishop Mackay-Smith issued to his diocese a letter asking that the approaching diocesan convention would elect both a Bishop Coadjutor and also one Bishop Suffragan, and stating his purpose to resign his jurisdiction at the next meeting of the House of Bishops. His letter is as follows:

"With the approval of the Standing Committee I hereby give notice that in accordance with the provisions of Article II. of the Constitution, and Canons 9 and 11, I will ask for the election of a Bishop Coadjutor and one Bishop Suffragan at the annual convention to be held in the Church of St. Luke and the Epiphany on May 9, 1911.

"Acting on the advice of my physicians, I will resign my jurisdiction to the House of Bishops after the Bishop Coadjutor has been consecrated, my resignation to take effect at a stated time within one year after his consecration.

"I affectionately urge you to daily pray for the guidance of the Holy Spirit, that you may be led to choose men of character, filled with faith and with the Holy Ghost, who seek not their own glory, but who will labor faithfully to the glory of God and the advancement of His Holy Church."

This action of the Bishop comes at the end of a brave struggle to bear the pressing responsibilities of his office and the burden of physical weakness and pain, in the hope that strength might be restored in time; and in the determination not to leave the diocese without a head at this critical time in its history. He spent a year abroad, from October, 1909, to October, 1910, returning just in time for the General Convention, in the effort to regain health by rest and treatment. The illness and death of Bishop Whitaker, following so soon upon his resumption of the duties of office, threw upon him unusual and trying duties, and this request for relief is felt to be inevitable.

The clergy and laity of the diocese feel that the coming convention will bring upon them decisions of grave moment in the choice at one time of a Bishop Coadjutor, who will be practically the Diocesan, and also a Suffragan. Pennsylvania is a diocese of unexampled opportunity. Containing the third city in population in the country, with a thickly settled suburban territory so close at hand that no other diocese in the country is so compact, it has the prestige of more than two hundred years of vigorous Church life, and a century and a quarter of organized existence. A strong body of clergy, many of whom have spent their entire ministry here, and a force of lay workers of exceptional efficiency, enthusiasm, and spiritual power, will stand behind the Bishop and assure him unstinted support in large, constructive effort for the extension of the Church and the increase of the Kingdom of God. No diocese except New York has a larger body of communicants, and even New York cannot count so many teachers and scholars in Sunday schools.

On the day following the issue of the Bishop's letter, an informal conference of laymen was held at the Church House, to consider some recommendations to the diocesan convention. George Wharton Pepper, Esq., acted as chairman of the meeting, and among the prominent laymen present were Henry Budd, Esq., chancellor of the diocese, E. H. Bonsall, R. Francis Wood, John E. Baird, and Samuel F. Houston of the Standing Committee, Ewing L. Miller, treasurer of the diocese, Major Moses Veale, William Drayton, Morris Earle, Clinton Rogers Woodruff, Arthur E. Newbold, J. J. Collier, and Francis A. Lewis.

It was the unanimous decision of the conference to support the Bishop's request for the election both of a Coadjutor and a Suffragan, and it was then decided to recommend to convention that the salary of the Bishop be increased from \$6,500 to \$10,000 a year (in addition to the episcopal residence); and

that the suggestion be made that the salary of the Suffragan Bishop be \$5,000. A committee consisting of Messrs. Budd, Lewis, and Pepper was then appointed to prepare for submission to the convention such amendments to the constitution of the diocese as may be deemed necessary to effect the Bishop's request; and another committee, consisting of Messrs. Houston, Bonsall, and Woodruff, to prepare suitable resolutions for introduction into the convention, respecting the Bishop's announcement of his intention to resign his jurisdiction.

The local deputies to General Convention and members of the Standing Committee later signed a call to the clergy of the diocese to meet on Tuesday evening at the Church House in informal conference, behind closed doors, on the episcopal election. The Rev. Dr. W. C. Richardson, preaching at St. James' Church, Sunday morning, urged that the election be deferred until fall.

The Men and Religion Movement began its campaign in Philadelphia with the inevitable dinner, on Thursday evening, April 8th.

The representatives of the Brotherhood of "Men and Religion" St. Andrew on the committee of arrangements (which included nineteen men's organizations) were Messrs. E. B. McCarthy, Franklin S. Edmonds, and E. H. Bonsall, and Mr. Bonsall presided at the dinner. Bishop Thomas offered prayer before the speeches were begun, and the first address was made by Dr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew. Both Mr. Bonsall and Dr. Carleton dwelt on the spontaneity of the movement, and on the fact that it arose among the laymen and was meant for them. Dr. Carleton reviewed the stages of its inception, described its somewhat elaborate organization, extending into ninety cities, and requiring a central campaign fund of \$125,000, about half of which has been raised, and outlined the methods to be used: work by men and boys for men and boys, in a concentrated, general effort extending over six months, the use of magazines and newspapers, and similar agencies for wide publicity, visits to the principal cities by "teams" of trained workers to initiate and direct the attack, and the extension from these cities as centers to outlying towns and villages. He dwelt with characteristic eloquence upon the need for work among boys. An appeal was then made to the men present to purchase the book, *Men and Religion*, which is the official organ of the movement.

Between three hundred and four hundred men were present, including comparatively few Churchmen. The strength and weakness of the Movement were alike revealed by the evening's conference; its strength in the fact that it does spring from a real desire of earnest men to get to close quarters with the enemy in the cause of the Kingdom of God; its weakness, in that there is but the vaguest definition of what is meant by "Religion," and the tendency shows itself to spend a vast amount of energy in conventions, rallies, banquets, and rhetoric, of which there are signs that we already have more than we need.

The minister in charge of St. Barnabas', the Bishop Whitaker memorial church, asks that attention be directed to the short time remaining for payment of donations to the memorial fund. Bishop Whitaker's birthday, May 10th, has been designated by Bishop Mackay-Smith as the day for the united presentation of gifts from churches and individuals. Checks may be sent to Ewing L. Miller, treasurer.

### Bishop Whitaker Memorial Fund

St. John's Church, Lower Merion, was further enriched on Easter Day by the gift of a pulpit canopy in carved oak completing the memorial to Mr. and Mrs. William Simpson and their three sons. The pulpit of Caen stone and Sienna marble was erected a few years ago by the same donors. The canopy, which is an exquisite piece of workmanship, was made at Oberammergau from designs furnished by the architect of the church. The same firm is now engaged on a case for the new organ which was placed in the church last year. The carving will follow the lines of the design of the canopy.

### Gift to St. John's, Lower Merion

Three priests have recently assumed rectorships in the diocese, the Rev. Britton D. Weigle, from the diocese of California, who has become rector of Trinity Church, Southwark, Philadelphia; the Rev. Sydney Goodman, from the diocese of New Jersey, who comes to Emmanuel Church, Holmesburg, Philadelphia; and the Rev. George G. Bartlett, from Minnesota, who began work at the Church of Our Saviour, Jenkintown, on Palm Sunday.

### Notes and Personals

The Rev. John G. Hatton, rector of the Church of the Transfiguration, in his Easter appeal to the parish, mentions the interesting facts that there have been 120 baptisms and 140 communions to the sick during the past year. Within the parish boundaries are two large hospitals, in which the rector's efforts are untiring, and many of these ministrations are in connection with the hospital work.

A canvass of the Sunday school of the Holy Apostles has brought out that of the 1,500 scholars in the school, 873 are communicants. Of these 626 are in the Bible classes. In the main school 247 are registered, of whom 177 are girls.

**FOR FRESH AIR MINISTRATIONS IN CHICAGO**

**Liberal Gift of Mrs. Joseph T. Bowen in Memory of Her Husband**

**ECHOES OF EASTER IN THE CITY**

*The Living Church News Bureau Chicago, April 25, 1911*

**A**S a memorial to Mr. Joseph T. Bowen, whose death was chronicled in these columns a few weeks ago, and who for a long period was one of Chicago's best Churchmen and most useful citizens, his widow has planned a most excellent gift to the poor of the city. It is her purpose to purchase a large tract of land within easy transportation reach of the city, equip it properly, and turn it over to the trustees of Hull House for the use of their poor. Accommodations will be arranged for mothers and children on daily outings, and for a continuing population of fifty boys the whole summer long, in relays to be changed every two weeks. It is Mrs. Bowen's desire that the farm be kept open in winter as well as in summer, in order that there may be some place for convalescent working girls and others temporarily incapacitated to recuperate their strength. The need of such a charity in Chicago is a very large one, so large that this gift of Mrs. Bowen's will only begin to supply it. Some of our parishes in the more densely populated neighborhoods are only awaiting philanthropic individuals with sufficient funds to supplement this beginning by Mrs. Bowen. It is expected that the Bowen farm will be in operation by the beginning of hot weather.

The King James Bible celebration at Orchestra Hall is fixed for the evening of May 4th. William Jennings Bryan will speak on "The Book of Supreme Influence," Bishop Anderson on "The Bible and the People," and Dr. Davis, president of Chicago Theological Seminary, on "The Bible for all the World." The Apollo Club will render choruses from Haydn's "Creation," Mendelssohn's "Elijah," and Handel's "Messiah." The expenses will be met by the sale of boxes and by a charge of 50 cents for seats on the first floor.

The Newberry Library has an exhibition of unique Bibles of many kinds, and a similar exhibition will be given by the University of Chicago from April 30th to May 10th. In the former exhibition Bibles in 109 languages are shown and there are a number of mediæval copies.

The officers' conference of the Woman's Auxiliary, held on Thursday, lasted from 10:30 to some time in the middle of the afternoon. In whatever was presented during the meeting, whether by Mrs. Greeley in her gracious presiding, by the speakers, or in the discussions, one thought seemed to prevail and that was of a "step forward." There was no note of discouragement, although there was some disappointment over there not being larger support given to Providence Kindergarten. The pledges always have been fulfilled and will be this year, and next year pledges will be so arranged that the increased apportionment of \$3,500 will be met.

Noonday prayers were read by Archdeacon Toll. There were present 105 delegates from thirty-three branches, and Deaconess Elizabeth. Three subjects, the apportionment, the pledges, and Providence Kindergarten, were presented by four speakers—Mrs. Gregory, Mrs. Eaves, Mrs. Street, and Miss Sturges, while many others brought out in discussion pertinent facts. Mrs. Gregory gave point to the value of missions by telling of the work of Dr. Martin Edwards as connected with Church foundations at St. John's, Shanghai, China. Mrs. Eaves told of the successes, needs, and remedies at hand of the colored people, Mrs. Street gave information concerning the Sisters of St. Mary in their work at the Mission House, and Miss Sturges dwelt on Providence Kindergarten, the fine work done there, and the real need of funds given at stated times, or an endowment. Mrs. Anderson presided at luncheon. The meeting was one of the most encouraging, beautiful ones in the history of the Chicago branch.

Saturday, May 6th, will be the fiftieth anniversary of the ordination of the Rev. Henry C. Kinney. On that day he would be pleased to see any of his friends either at 11 A. M. at Holy Trinity church, Union avenue, near Forty-seventh street; or in an afternoon call at his house, 711 West Forty-seventh street; or in the evening at 8 o'clock at the church, when efforts will be made, through letters and brief addresses, to follow Mr. Kinney's ministerial life for at least the first twenty-five years. On Sunday, May 7th, he closes his connection with a mission work which he began in November, 1884, while the missionary at St. Bartholomew's, Englewood.

Although Christ Church, Winnetka (the Rev. H. W. Starr, rector), has on its hands a \$40,000 building plan, it nevertheless this Easter continued its custom of devoting its entire Easter offering to causes outside the parish. A portion of it was turned over to Dean DeWitt for the use of some deserving candidate for Holy

Orders and the rest was sent as an increase to the apportionment already paid of the parish for General Missions.

The Rev. Daniel W. Wise, the priest stationed at St. Timothy's Church, has been forced to resign that charge and is now confined to the hospital with a severe attack of gastritis and neuritis. This is indeed unfortunate for St. Timothy's, which under the Rev. W. B. Williamson and later under the Rev. D. W. Wise has been having a very healthy growth. It is situated near the Northwestern Railway car shops and is developing as a thoroughly workingman's parish.

Among the smaller cures which had successful Easters, perhaps the Church of the Advent (Rev. A. T. Young, rector), had the happiest. Until this year this cure has been supported largely by the diocesan Board of Missions. The present priest when he took charge about a year ago decided to put the congregation on its mettle and see if they couldn't support themselves. This Easter the small congregation showed what it could do by giving an offering of \$1,030, and paying off, in addition, \$300 on the bond issue which was gotten out about six months ago. There were 196 communions, far larger than in previous years.

The Rev. George R. Hewlett, formerly curate at the Church of the Redeemer, Chicago, who resigned some time ago to become rector of St. John's, Skaneateles, N. Y., has given up that cure and resumed work at the Redeemer under the Rev. John Henry Hopkins, D.D.

The Rev. R. W. Andrews, priest at Akita, Japan, addressed the clergy at the Round Table on Monday on the work in that jurisdiction.

**Happy Easter at the Advent**

**Personal Mention**

**A PRAYER OF SAINT CHRYSOSTOM.**

*"Where two or three are gathered"*

(St. Matt. 18:20.)

Within Thy holy temple  
Are gathered, in Thy Name,  
The two or three, who now from Thee  
Thy gracious promise claim.  
Thy servants' meek petitions,  
According to Thy will,  
As for them most expedient,  
Do Thou, in love, fulfil.  
Whate'er unto their pleading  
Thou grantest, or deny,  
Thy Spirit interceding,  
Hear now their humble cry:  
Grant us Thy holy keeping  
Until Thou call us home:  
In this world knowledge of Thy truth,  
Eternal life to come.

I. E. C.

**"PEACE MEETING" AT THE NEW YORK CATHEDRAL.**

(Continued from page 869.)

Reading, Pa., has been elected a secretary of the Board of Missions for the student work, and has signified his acceptance of the work. He succeeds the Rev. J. J. Gravatt, Jr., who recently resigned to take a parish in the diocese of Virginia.

The United Lodges of the Order of the Sons of St. George attended service at the Church of St. John the Evangelist on St. George's Day, Sunday evening, April 23d. The Rev. Joseph Rushton was the preacher. The annual service is an event looked forward to by the English residents of the city.

On St. Mark's Day, Tuesday, April 25th, the Rev. Theodore Sedgwick was instituted as rector of Calvary Church, Fourth avenue and Twenty-first street. Bishop Burch conducted the services, and was assisted by the rector of Grace Church, the Rev. Dr. Slattery, and the rector of St. George's Church, the Rev. Dr. Birkhead, and also by the clergy of Calvary Church.

There was an attendance exceeding 300 at the fifth annual dinner of the Men's Club of St. George's Church on Wednesday, April 19th, at Terrace Garden. The rector, the Rev. Dr. Hugh Birkhead, acted as toastmaster. Other speakers included the Rev. Percy Stiekney Grant, rector of the Church of the Ascension; Dr. Benjamin Tilton of St. Mark's Hospital, and Controller Prendergast.

Archdeacon Nelson has been named as one of the delegates to the third National Peace Congress, which meets in Baltimore in May.

Resolutions have been passed by C. A. I. L. endorsing bill 262A, introduced at Albany by Mr. Jackson limiting the work of women wage-earners to fifty-four hours a week.

**Fifty Years in the Ministry**

**Extra-Parochial Easter Offering**

## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

**A**T the Liverpool Conference on Details of Practical Town Planning Administration one of the principal speakers was his Grace, the Most Reverend Archbishop of York. In a speech which plainly impressed the large audience present, his Grace reminded members of the councils in the district of the overwhelming responsibility placed in their hands during the next five years. The question before them was—of what character were these new towns to be? At present they were at the cross-roads between following the old way of blind chance, which meant a repetition of the mistakes of the past, or the way of wise foresight along which lay the hope of the people. No one there would say that the way the people were housed in the South Yorkshire colliery towns and villages reflected any honor on the civilization of the nineteenth century. Did it follow that decent work-people could only be housed in long, dreary rows of ugly houses? It was not necessary that they should be so housed. It was only allowed to be so. They knew of the blank spaces which might have been playgrounds for children, but which were left damp, dirty, ugly, derelict sites because no builder cared to utilize them. It was useless to embark on crusades against tuberculosis unless they saw that over-crowding was stopped.

Describing the provisions of the Town Planning Act, the Archbishop said there was no question of forcing the development of estates. Either one authority, or a combination of authorities, acting through a joint body, could apply for powers to carry out a town planning scheme for the whole district around Doncaster. They would not be Yorkshiremen if some of them were not saying philanthropy was all very well, but they were to keep an eye on business. I should have little respect for my own common sense, said Dr. Davidson, if I was not certain of this proposition—that a wise town planning scheme, undertaken with the good will of all concerned, will be for the direct financial benefit of the land-owner and rate-payer. We all stand in fear of any increase of the rates, but we sometimes forget that economy, which we all believe to be associated with efficiency, is not measured by the amount of the rate, but by the things that the rate buys.

They might have a technically small rate productively for securing the health and happiness of the people about them, or pay a rate unproductively for dealing with disease, drunkenness, poverty, and crime. In the words of an English correspondent:

"No miners' leader could have summed up more tersely the Housing and Town Planning problem of the miner than the Archbishop did in a few sentences. They asked a man," said his Grace, "to work all day in the depths of the earth, and then put him to sit at the front door to contemplate a barren monotony of ugliness, or to walk about some derelict bit of land. Could they wonder if he went to get excitement in a public house or drinking club?"

"If owners of land in colliery districts will realize the justice of this criticism, then there will indeed be hope for the future of areas which to-day are amongst the most depressing in the United Kingdom."

### NEW YORK'S FIRE CHAPLAIN.

The Fire Department of the City of New York has a chaplain, the Rev. E. M. H. Knapp, curate at the Church of the Incarnation, who is expected to attend all large fires, such as require the sending out of a second alarm or greater, to minister to injured or dying firemen or citizens, and to render any assistance he can to the men at their work. He is under the direction of the chief of the department, Edward T. Coker. He also must visit the fire houses regularly to advise the firemen and to keep in touch with them; and in case of sickness to visit them in their homes or in the hospital, wherever they happen to be. The fire chaplain has often been able to assist the medical officers of the department, both in attending to the injured at fires, and in advising careless ones of their habits and weaknesses. It was through the efforts of Mr. Knapp's

predecessor that a coffee wagon was sent out to all third alarm fires to furnish the men with hot coffee and sandwiches when kept out in the cold for hours at some big fire.

The chaplain is a member of the uniformed force, and has the rank of chief of battalion. He has a fire gong and tape register in his bedroom, which sounds every alarm sent from the boroughs of Manhattan and the Bronx. Until recently he was given a horse, wagon, and driver to take him to fires, and on his visits to the houses.

A few months ago he secured the fire commissioner's permission to install in each fire house a small library and to solicit funds to purchase such books as would aid the men in preparing for civil service examinations, which they must pass before promotion. Already the Public Library has cooperated with him in placing books of fiction, travel, and history in each house. Mrs. Russell Sage has given \$10,000 for the purchase of the technical books, such as civics, engineering, hydraulics, mechanics, automobile construction and driving, a dictionary, chemistry, modern building construction, etc. As soon as these books are selected, he expects to place in each fire house a small library of fifteen or twenty books, which will remain in the house and be the property of the company. In all there will be 257 branches. The fire commissioner has appointed Mr. Knapp to be librarian in addition to his other duties.

For many years the Boston Public Library has been sending books to fire companies. The work has increased year by year till at present books are sent to fifty-eight companies. Others would be supplied if they requested it. The number of volumes sent in the year 1910 was 17,400. The books are in small sets, and delivery is made once a month by the library wagon. Half the books are fiction. An attempt is being made to include some books that are likely to be of special interest to members of the fire department, and if requests come in for special books, these are sent when they are obtained.

### MERRIAM'S DEFEAT IN CHICAGO

brought regret to many. He seemed so fully equipped for the office of mayor that it was the hope of the progressives that he would be elected to inaugurate a new era in that city. He was defeated, and here is how one of his ardent supporters explains his defeat:

"As to Merriam, in whose candidacy I was deeply interested and in whom I have a real personal interest as well as political interest: My views added to those of others, and many better qualified than I have spoken, may aid you in understanding the situation.

"(1) Just a little too much attack with too little outline of constructive policies.

"(2) An unnecessary rejection of help from the old line politicians; at least an unnecessary offending of many who would have helped.

"(3) A resulting lack of genuine organization, for in politics as elsewhere, business ability and trained workers are required to carry on a campaign.

"(4) A growing tendency as the campaign progressed toward what is by the more, and perhaps too constructive elements known as socialism.

"The strong points in Merriam's campaign were his splendid personality and platform ability and the deep undercurrent of hostility to recent misgovernment of public affairs.

"I believe that Merriam could have been elected by a due regard to means for avoiding above pointed out errors.

"On the other hand, Harrison is in many ways strong and will, I doubt not, give the city a better administration than it has recently had. In any event this was the view of many."

### A CHILD LABOR COMMITTEE'S PROGRAMME.

Eliminate all children under fourteen years from glass factories, cotton mills, sweat shops, canneries, and stores.

Eliminate all children under sixteen from coal mines and breakers, night work in glass factories, occupations dangerous to life, health, morals.

Regulate hours and conditions of labor for all minors.

Establish the eight-hour day for children under sixteen.

Prohibit all night work for children under sixteen.

Secure (1) sixteen-year age limit for illiterates; (2) eighteen-year age limit for operators of dangerous machinery; (3) twenty-one year age limit for night messengers.

Provide scientific physical examination of all working children and secure adequate inspection of all places employing children.

## Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

THE General Board of Religious Education, so far as organized, has decided to postpone further action until the full membership of the board has been elected. It will be remembered that the canon constituting the board calls for two classes of membership, so far as method of appointment or election is concerned. Twenty-one members were appointed by the General Convention, who, together with the Presiding Bishop *ex officio*, make up the present constituency of the board. To these are to be added sixteen other members elected by the Departments at the regular Sunday school conventions called for that purpose. Each department will thus have the right to elect two members of the board.

The Department Sunday school conventions are to be made up of five delegates from each diocese or district in the Department. These delegates may be elected either by the diocesan convention or convocation of the district directly, or these bodies may authorize the Sunday school organizations of the diocese or district to choose them. There is no regulation as to the status of these delegates, whether clerical or lay, whether men or women, nor is there any statement as to the two members of the board elected by the conventions. They may be of any order or status.

THE ELECTION of these delegates to the Sunday school convention is a matter of first importance, and should have careful consideration at the coming convocations throughout the Church. The full organization and the real efficiency of the board, the character of its work, will be materially influenced by these elective members. They are primarily intended to make the board widely representative of the entire Church, and they will no doubt exert no small influence upon its policy.

IT IS A MATTER of regret that progressive work under the board has to be postponed until the autumn, but it is deemed wiser to wait for final action on matters of policy and budget and the choice of a secretary until such time as there can be this wider representation of the Church at large. The delay will surely be more than offset by the character that will thus be given to the board's action, and in the ultimate result will over-balance, in the opinion of many, the loss incidental to delay.

The present organization will continue as a preliminary arrangement until the final call for a meeting, which will be in the autumn.

MISSIONS IN THE SUNDAY SCHOOL is a subject that is attracting more and more attention. We are waking to the importance of the Sunday school as a training school, not only for missionaries themselves, but for the coming generation in its interest in the expansion of the Church and in its understanding and grasp of the privilege of taking part in this work. The decision of the Board of Missions to include in one general total all the contributions from parishes and missions towards Church extension is a decision that will receive widespread commendation. But care must be taken not to let the massing of the Easter offerings from the Sunday school into the larger totals act as a deterrent on the children. The splendid results of the past thirty-three years will surely serve as an incentive to greater things in the future.

It is coming to be recognized with a clearer vision that the only way to quicken the interest of the children in missions is the definite study of what the Church is doing, as a part of the regular curriculum of the school. Knowledge of the Church's work is of the greatest help in arousing interest and in securing results in the school as well as in the parish at large. It is certainly encouraging to find in the better outlines for the Sunday school instruction, a definite place given to missions.

AMONG THE MOST helpful discussions of this subject are, of course, the Rev. W. E. Gardner's articles in the *Spirit of Missions*. Lest some of our readers should fail to have seen these, we would call attention to the fact that beginning with the September issue for 1910, Mr. Gardner has been editing a Sunday School Department in the *Spirit of Missions*. In these

articles, which should all be read with care, he has discussed the more important principles and given in addition considerable matter on different fields as lessons for each month. It is greatly to be hoped that at some time in the not far distant future, when the course has reached a suitable point in its development, we may have these articles in a permanent form.

THERE SHOULD be no place for question as to when to begin teaching the children about missions. From the very start of their religious life they should learn about what is being done to teach others the good tidings of the Gospel. There is a question as to how far they can be taught about work at a distance from their own environment. But surely it is possible to find a point of contact with them for many different fields. For instance, the Chinese laundry will open the way to China and what is being done there. Similar points of contact can be found for other fields, or it may be possible to create them by objects presented to the class and stories told about these. The method for little children, of course, is the method of the story; and the subject generally should be the work among children. But the principles on which the Church's forward movement is being carried on can well be given in this way even to the primary classes.

With the older children of the main school there will of necessity be a progress in method of teaching missions as well as in the rest of the curriculum. The study of missions should go, as to method, side by side with all the other subjects. The work of great heroes in the field, or work among older children, or perhaps adults, with the introduction of more definite information as to the ways of teaching, and such things, can claim a share in them. During these years there may well be made collections of missionary objects for that most valuable part of the Sunday school equipment, the museum.

Finally, in the high school grades we ought to see the study of fields and then of the whole work in its fullest and deepest aspects. The presence of a definite course of missions in the high school curriculum is much to be desired, not simply on the side of missionary activity, but as bringing into the formal education a present-day aspect of the work of the Church.

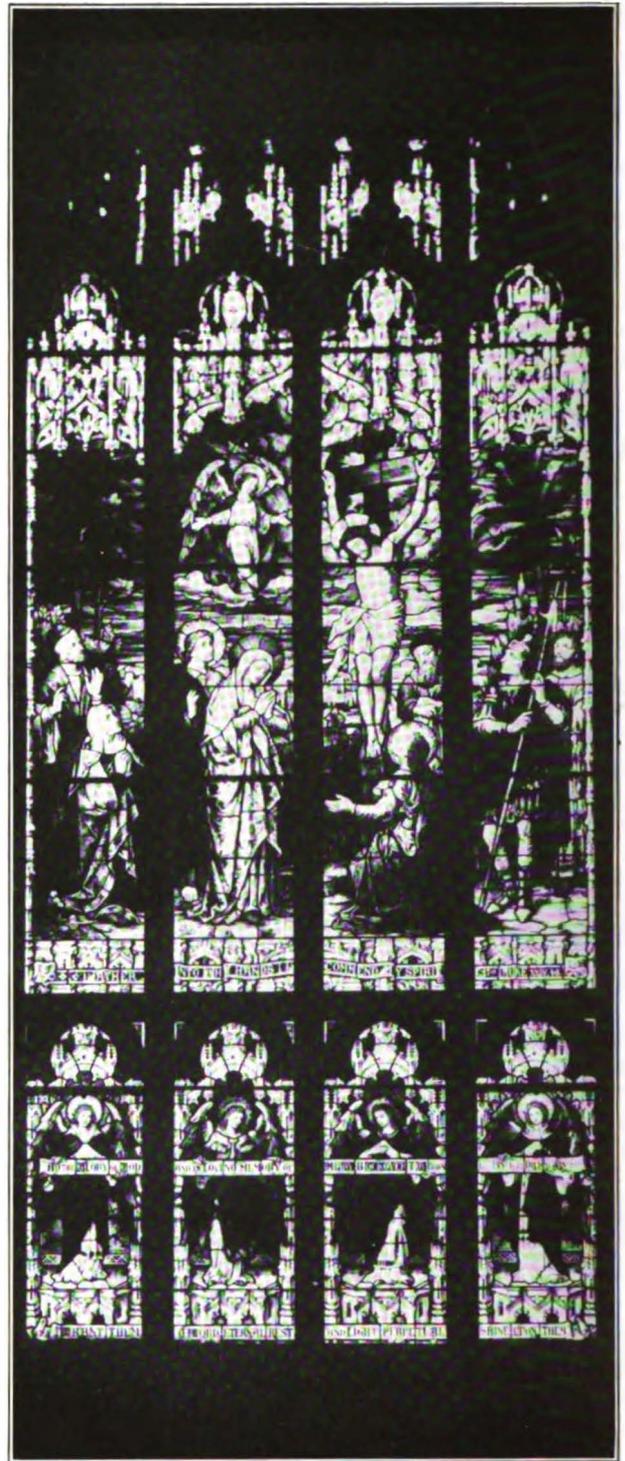
MR. GARDNER has given in places the arguments for the different methods by which missionary instruction can be made a part of the regular curriculum of the lower divisions of the school. Men are divided as to whether it is better to give ten minutes each Sunday to mass instruction or department instruction in missions; or one whole session each month to this subject alone. The latter plan has the advantage of keeping to the one subject each Sunday, but has on the other side the difficulty of the loss of all missionary instruction that month to the absentees. The former plan, ten minutes each week, avoids the second danger, but falls into the objection, which is greater to some minds than to others, of having two topics each week.

Alongside of this is the question whether it is better to have the entire instruction on one side in the hands of either a special teacher or the rector or superintendent, or on the other side, left to the individual class teachers. The solution of both these problems must be the fitness and adaptability of either method to each particular school. Methods are means to an end, not the end in themselves, and whatever method secures the desired result most thoroughly is the best method to follow. The important thing is that all the children are taught to work for missions, to pray for missions, to learn about missions, and that as a part of the active life of the Church of our Lord in these present days as well as in the past.

EVERY DAY we struggle with giants in the spiritual region; they are called principalities, and powers, and the rulers of the darkness of this world—invisible but mighty, nameless but strong because of fury. We can only overcome by the grace and power of the God of David. Wherefore, take unto you the whole armor of God, that having withstood in the evil day you may stand firm and strong evermore. There is a provided panoply, every part of which has been prepared and appointed by the Captain of Heaven. In vain do we take swords of our own manufacture, and adopt plans of our own feeble and perverse ingenuity. Stand in the old paths; demand to know the old ways; resolutely refuse to adopt any answer to satanic assault that is not included in the replies of Jesus Christ Himself to the great foe; and constantly pursuing this course, the course can have but one end—victory in the name of the Lord, and heaven for evermore.—*Joseph Parker*.



"TE DEUM" WINDOW, CALVARY CHURCH,  
PITTSBURGH.



WINDOW FOR ST. LUKE'S CHURCH,  
ATLANTA, GA.

## TWO NOTABLE WINDOWS

THE accompanying illustrations show notable memorial windows recently placed, the one in the north transept of Calvary Church, Pittsburgh, the other in St. Luke's Church, Atlanta, Ga. The first is placed in memory of John Beard Jackson by his sister, Miss Mary L. Jackson. It represents a part of the *Te Deum*, with angels and archangels, cherubim and seraphim, apostles, prophets, martyrs, and the Church throughout the world, grouped in praise about the King of Glory. The window is of great height, forty-one feet from sill to apex, and contains nearly one hundred life-size figures. The faces are full of character, the drawing spirited, the grouping skilfully done, the color superb in depth and richness. It is perhaps the most important window of a modern type that this country has yet produced. It was made by the Gorham Co.

The other window, which was unveiled at St. Luke's Church, Atlanta, on Good Friday, was given in memory of Mary Bockover Toy, by her husband and children, Mr. Robert Boyte Toy, Mrs. William B. Lamar, Mr. Rogers B. Toy, and Mr. Bockover Toy. Mrs. Toy was for many years active in good works and alms deeds, and was endeared not only to Church people but also to many others in the community. The window is 10 feet wide and 24 feet high. About three-fourths of this space is taken up by the upper lance panels and the lower portion is divided into four swinging panels. The work was executed in Europe, in the highest type of stained glass art, and the color combinations and contrasts are very rich. The subject portrayed is the Crucifixion. The service was conducted by Bishop Nelson and the Rev. C. B. Wilmer, D.D., rector of St. Luke's Church.

### SWEDISH ORDERS DECLARED VALID.

THE official "Report of the Commission appointed by the Archbishop of Canterbury in pursuance of Resolution 74 of the Lambeth Conference of 1908 on the Relation of the Anglican Communion to the Church of Sweden"\* is now at hand. The following are the "conclusions of the commission:

"(1) That the succession of Bishops has been maintained unbroken by the Church of Sweden, and that it has a true conception of the episcopal office, though it does not as a whole consider the office to be so important as most English Churchmen do;

"(2) That the office of priest is also rightly conceived as a divinely instituted instrument for the ministry of the Word and Sacraments, and that it has been in intention handed on throughout the whole history of the Church of Sweden. The change in language introduced in 1811, which continued in use until 1894, does not appear to us to have vitiated the intention, when regard is paid to other documents which remained in authority and throughout testified to that intention. For example, this intention is manifested in the *Augustana Confessio*, Articles V. and VII., and elsewhere, both in the Prayer Book itself and in the Church Law.

"We are, therefore, agreed to recommend that a resolution should be proposed, either to the next Lambeth Conference or to a meeting of the English Bishops, similar to that which was adopted by the Lambeth Conference of 1888 in reference to the Old Catholics of Germany, Austria, and Switzerland, under which members of the National Church of Sweden, otherwise qualified to receive the Sacrament in their own Church, might be admitted to Holy Communion in ours.

"As regards facilities for the use of churches for marriages, burials, and the like, where Swedish churches are not available, we believe that concession on this head is within the competence of any diocesan Bishop, and we trust that such facilities may be generally granted. We also believe that permission might with advantage occasionally be given to Swedish ecclesiastics to give addresses in our churches. We believe that such permission would be valued.

"Further, we suggest that notice should be sent to the Archbishop of Upsala of important events or appointments within the Church of England, and that we should welcome similar information on his part.

"Your Grace will observe that our recommendation is limited in its scope. We do not think it part of our duty to suggest what action the Swedish Church should be expected to take in response to it. If what we propose is adopted by the authorities of the Church of England it will be sufficient practical expression at this moment of our own good will. We trust, however, that the step which we propose may lead on to fuller and more constant intercourse between ourselves and our Swedish brethren. We trust that it may eventually, if God will, lead to intercommunion in that fuller sense defined by the Bishop of Kalmar at the opening of our conference."

The report is a pamphlet of fifty pages, more than half of which is embraced in appendices. It narrates briefly the interviews of the Anglican commissioners with representatives of the Church of Sweden when, on behalf of the Lambeth Conference, the Bishops of Winchester, Salisbury, and Marquette, the Rev. Dr. A. J. Mason, and the Rev. Canon Edward R. Bernard visited Sweden last year. Questions relating to both communions were discussed, each requiring of the other, evidence which would show the continuity of orders in the respective Churches during critical periods. Swedish questioners particularly required assurances relating to the consecration of Bishop Barlow and Archbishop Parker, the intention of the Anglican Church as judged by its forms of ordination, the Royal Declaration prefixed (in the English Prayer Book) to the Thirty-nine Articles, the history of the title "Supreme Head," etc.

On the Anglican side information was requested concerning the disuse of the Diaconate and the impaired use of Confirmation in Sweden, the doctrinal force and authority of the Augustana Confession, the Swedish doctrine of the Holy Communion and of the ministry, and a declaration of the Swedish members of the conference was given on the latter subject. These exchanges lead the Anglican commissioners to the conclusions already printed.

The appendices, which are fuller than the report itself, comprise: A Sketch of the History of the Swedish Church, by Dr. Bernard; a paper on Questions which have been Raised in Regard to the Continuity of Episcopal Succession in Sweden, by Dr. Mason; and Forms of Ordination of Priests and Consecration of Bishops used in Sweden since the Reformation, unsigned, but referring to the Bishop of Marquette's book, *The Church of Sweden and the Anglican Communion*, which was

reprinted in book form from the columns of THE LIVING CHURCH, for a fuller statement, and evidently abridged from the latter. Bishop Williams' book is cited several times in the text of the report; and announcements both of that book and of the volume of Hale Lectures by the Bishop of Salisbury on *The National Church of Sweden* appear after the appendices. The official report and those two volumes are each published by Mowbray in England and by The Young Churchman Company in the United States.

The Report and the conclusions of the commission will be reviewed editorially in later issues of THE LIVING CHURCH.

### EASTER: ITS SECRET AND ITS MEANING.

WHAT CHRIST appeals to, both in His disciples and in the multitudes to whom they preach the gospel of the resurrection, is the inner susceptibility which constitutes the will to believe. Without that susceptibility, physical evidence is useless; with it, such evidence becomes merely subordinate. The apostles were made the physical evidence, because in their case personal devotion to our Lord had become so deep and all-controlling that the physical could be thus subordinated to the spiritual. For the world it could not be so. Hence, for mankind at large the evidence of the Christian message is fourfold. In the first place, its historical basis is furnished by the apostolic testimony. Then its truth is pressed home by the joy, the power, the unworldly and transcendent satisfaction of their lives. Still further, the spiritual appeal of Christ to the heart, using both historic evidence and apostolic influence, becomes irresistible to those who yield themselves to the Spirit. And, lastly, the message of Easter so illuminates and reinterprets the world as to make its highest and inmost reality great enough to satisfy the reason, the hope, the love and the holiness without which human nature perishes, but which naturalism can neither explain, satisfy, nor sustain.

With Easter the Sun of Righteousness arises with healing in his wings. As the radiant light touches and quickens every faculty of spiritual being, men find in the risen Christ the "yea" to every promise of God made not only to them, but in and through their nature, its needs, and its aspirations. Thus through the message of Easter they are enabled to possess its secret. The spiritual process which led the disciples on from Easter to Pentecost is reproduced in all that believe.—*Methodist Times*.

### SAVING BLIND BABIES.

"THE BABY in its first year works harder than at any other time in life, getting a grip on vital things," writes Mrs. Cynthia Westover Aden, president general of the International Sunshine Society, in the *Survey*.

"Now the blind baby has to come to this apprehension of the Ego by devious processes, through touch, hearing, and the sense of smell. The work is heavier. And help from the trained parent is not to be expected, even where the parent is not compelled by the need of earning a livelihood to neglect the loved little boy or girl. With children who can see, the parent has the guide of personal memories running back almost to babyhood, and the guide of common and conventional treatment of babies. Both fail miserably when applied to the case of the blind baby.

"Until the recent establishment of homes for blind babies, such infants took their chances with special attendants always unscientific and often unsympathetic, if the parents were more than well-to-do people; or in middle-class homes, were fed and washed and pitied by affectionate mothers whose ideas of drawing out the mind were primitive and impossible; or in the wage earning class they were left long hours each day, locked in rooms or even tied up, to guard against accident, while the mother earned a living; or, if foundlings, they were picked up and classed as idiots and made to become idiots by institutional surroundings."

IT IS TRUE that the Lord has been the only one to come back to us from the dead. And then we hastily say that no man has ever seen even one person who has returned to us and so no one can believe in a resurrection. It would seem, then, that the evidence was faulty and that we might easily dismiss the thought of a possible future life. But it is only necessary to reflect that one case of a resurrection from the grave is quite sufficient. One fact of the sort requires that we make a broad enough conclusion to gather in that fact, even if no other fact should present itself during our lives. One resurrection, the resurrection of our Lord, is enough to establish the belief in the life beyond the grave. And while we are talking of the results of our experience, it is well for us to remind ourselves how limited those experiences are. The experience of any man is small, but the experience of all men yet living has much ground to cover. The very fact that the dreams of to-day are the actualities of to-morrow should broaden out our vision and make us the more ready to accept more than we have hitherto seen and known.—*Selected*.

\* London: Mowbray. Milwaukee: The Young Churchman Co. Price 40 cents.

**MAGNIFICENT REREDOS OF CLEVELAND CATHEDRAL.**

**W**ITHIN the past year, Trinity Cathedral, Cleveland, Ohio, has been greatly enriched and beautified by several magnificent gifts.

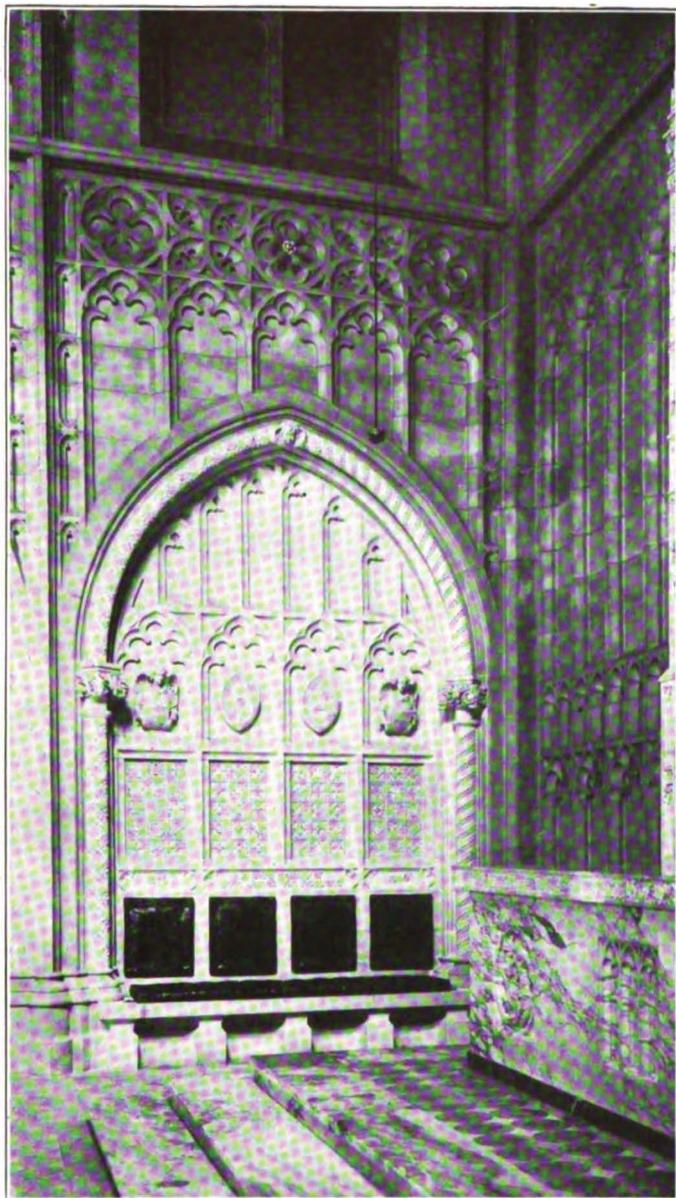
The object which attracts and rivets the attention on entering the Cathedral is the imposing reredos, which for beauty of design and exquisite delicacy of tracery is, perhaps, unsurpassed in this country. Dominating the whole structure is the central and majestic figure of our Risen and Glorified Lord with arms outstretched, the outline of the cross furnishing the background. On either side are the figures of the Blessed Virgin Mother and St. John. Three tiers of larger figures are seen on either side of the statue of our Lord. In the upper tier are represented St. Bertha, St. Alban, St. Phoebe, St.

Bishop Seabury, Archbishop Parker of Canterbury, St. Joseph of Arimathea, and Theodore, Archbishop of Canterbury.

On the north side of the sanctuary are the sedilia, beneath an arch with delicately carved pillars and capitals. In the background are eight panels. In the outer panels of the upper four are two angel figures, each bearing a shield, on which are inscribed respectively the words "Jesus" and "Pax." In the inner panels are two seals, one bearing the inscription "*In Nomine Summi Sacerdotis Christi Jesu Eccl: Prot: Epis: Amer:.*" The other bears the seal of the diocese of Ohio. The four lower panels are filled with exquisite carving. The sedilia bears the inscription, "In loving memory of John James Van Nostrand—1876-1906."

The great window in the south transept illustrates the Nativity of our Lord. In the central light of the upper five is seen the figure of the Holy Child, and on either side the Blessed Mother and St. Joseph. In the outer lights are adoring angels. Below, the shepherds occupy all the five lights, and in the distance is seen the village of Bethlehem, over which rests the star. This window is placed "In memory of Leila M. Painter, by Lydia and E. T. Painter."

The great window in the north transept treats the subject of the Resurrection of our Lord with a wealth of detail in ac-



NEW SEDILIA, Trinity Cathedral, Cleveland.

Elisabeth, St. Timothy, St. Peter. In the central tier, Moses, Elijah, Isaiah, St. Matthew, St. Luke, St. Paul. In the lower tier, David, Daniel, King Arthur, St. Ignatius, St. Polycarp, St. Francis. The smaller figures are adoring angels.

The reredos is cut in Indiana limestone, and was designed by and executed under the personal supervision of Mr. C. F. Schweinfurth, the architect of the Cathedral, and is the gift of Mrs. W. A. Leonard, wife of the Bishop of the diocese, and Mr. Arthur T. Sullivan of New York, in memory of their saintly mother.

Immediately over the High Altar is the "Te Deum Window," given by the Tod family. In the upper central light is depicted our Lord enthroned in glory. On either side are the Cherubim, and in the two outer lights, the apostles. Below in the five lights are seen: Bishop Chase, first Bishop of Ohio,

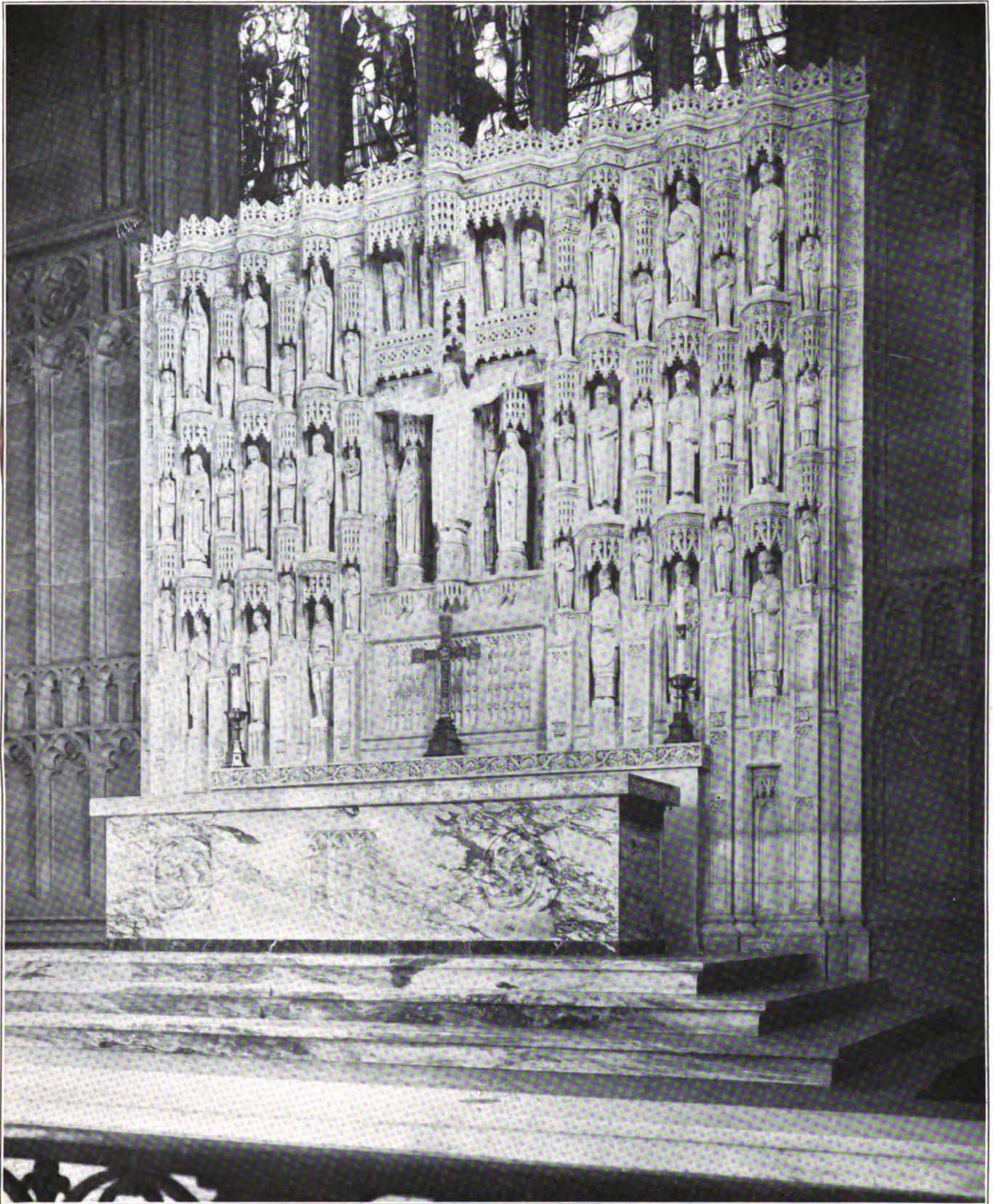


CENTRAL FIGURES IN THE REREDOS, Trinity Cathedral, Cleveland.

cordance with the description of the Evangelists, the figure of the risen Lord entirely dominating the whole window. This window is given by Mr. Samuel Mather in memory of his wife, Mrs. Flora Stone Mather.

The great window over the main entrance to the Cathedral depicts the Ascension of our Lord based upon the narrative of St. Luke 24, and Acts 1. The design is in strict accordance with the "antique" or English method of glass painting. The coloring is, however, a little deeper and richer, suited to the more powerful sunlight of this country. The window bears the inscription, "In loving memory of Captain and Caroline Oglebay, by Earl W. Oglebay, A. D. 1910."

I know now that it is by loving, and not by being loved, that one can come nearest the soul of another; yea, that where two love, it is the love of each other, and not the being loved by each other, that originates and perfects and assures their blessedness. I know that love gives, to him that loveth, power over any soul beloved, even if that soul knows him not, bringing him inwardly close to that spirit; a power that cannot but be for good, for in proportion as selfishness intrudes, the love ceases, and the power that springs therefrom dies.—George Macdonald.



ALTAR AND REREDOS, TRINITY CATHEDRAL, CLEVELAND.

### AMONG THE SEMINOLES.

BY THE REV. ALFRED K. GLOVER.

THE Seminole Indians of the Everglades of Florida have been the center of a perpetual tragedy for a century. Originally part of a large confederation of tribes occupying the rich valleys and mountains of Alabama and Georgia (known all together as the Muscogees), and settled in well-built villages in the midst of a highly cultivated land, they separated from the main body about one hundred and fifty years ago, and migrated southward into what is now the northern part of the state of Florida. Because of the more unsettled and roving life of the tribe in their new country, they soon became known as "Is-te-es-mo-le," or "Wild Men," and out of this name the modern "Seminole" was gradually evolved. The Florida Indians already in possession of the land were conquered and absorbed by the Seminoles, the final result being the rise of a new nation in which flowed the blood of Seminoles, Yemassee, Apaches, and other Florida tribes. Thus the Seminoles are a mixed race, but harshness and persecution have developed them into a people of marked individuality, with the original Is-te-es-mo-le as the predominating type.

In 1812 the Seminoles numbered about 5,000 or 6,000 souls and still roamed freely over the rich regions of northern Florida, then a dependency of Spain. Though peaceable, they excited the cupidity and jealousy of the white settlers of Georgia, and the Seminole country was invaded in the above year, their lands laid waste and many of the Indians were slaughtered. This was only the beginning of the tragedy of the Seminoles, since it was not long before the whole military power of the United States was sent against them, and, at the end of fifty years of carnage and robbery at the hands of our government, the Seminoles, decimated, but still defiant, took final refuge in the vast Florida swamps known as the Everglades. The Seminoles have no written language in which to record their tribal history. They never had even a sign language, and to this day they depend wholly upon tradition for the preservation of their tribal past. They need no school-books to hand down the tragedy of Osceola's capture under a flag of truce and his sad death in Fort Moultrie, Charleston, while every Seminole boy and girl knows by heart the treachery of General Andrew Jackson in decoying three chiefs on board



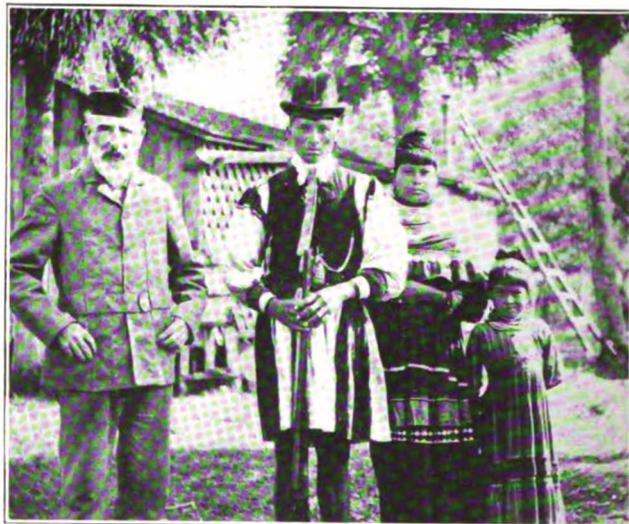
CHAR-CAR-NO-GO-TEE-HER-CHEE (JOSIE BILLIE).

An English-speaking Indian of the Everglades, "three-feather" man, or sub-chief of the Mikka-Fuki Seminoles.

a United States war ship flying the British flag, and then hanging them at the yard's arm "just for example."

The present domain of the Seminole Indians is called in their own tongue "Pai-ha-ho-kee" or "water grass country," and the name is quite significant of the whole aspect of this vast silent swamp, covered as it is with a deep brown grass. It occupies the whole of the lower end of Florida, but the name is specially applied to the southeastern part of the lower end of the peninsula, from lake Okechobe to Cape Sable, the southernmost part of Florida. The whole extent of the Everglades covers upwards of ten thousand square miles, or twice the size of the state of Connecticut. The main point of departure for

the Everglades is Fort Meyers, on the Coloosa river, where Thomas A. Edison has his winter residence. By boat we go to Alva, some thirty miles up the river, thence by wagon to Immokalee, thirty-five miles away from civilization, then southeastward across a sandy waste to the great Ocoomacoochie swamp, where we at last get our first sight of the Seminoles, on the edge of the Everglades proper. Their trading is carried on mainly at a point about eighty miles southeast of Fort Meyers, in the heart of the Everglades, near-by a mission hospital called the "Everglade Cross," maintained by the Church in Florida. This spot bears no other name than "The Trading" and does not appear on our maps. The hospital and store are



DR. W. G. GODDEN, MISSIONARY PHYSICIAN, AND AN INDIAN FAMILY OF THE EVERGLADES, FLORIDA.

in charge of a resident missionary physician, who gives his life, without pay, to the cause of the Seminoles. At Immokalee the Church owns 320 acres of good land, a kind of oasis in the sandy waste, and here is found a comfortable church and missionary house. Instead of going from Fort Meyers first by steam to Alva, the trip to the Everglades can be made by ox-team across country. The whole of southern Florida, including the Everglades, is a very paradise for hunters, being full of a great variety of game, such as the wild turkey, ibis, deer, otter, and quail, while moccasins, rattlesnakes, and alligators swarm in the shallow waters of the swamps and water trails. Speaking of "trails," it must be understood that these watery paths mean just as much to the Indians of the Everglades as do the land trails to the red men of the plains and mountains of the West. They thread the vast reaches of the Everglades in every direction, but are so intricate that only the Seminoles can follow them. The untrained eye cannot detect them, as we look out over the wide expanse. In many parts the water is only about three to six inches deep, while in others it increases to two or three feet. It is always fresh and pure, and this is quite a mystery, since the water of the Everglades has no motion, and is devoid of both outlet and inlet. The boundless expanse of brown grass, growing in the water, hides the water itself from one's view, and we look out upon this strange scene with a feeling of awe, as we see the form of a tall Seminole silently moving along the horizon in his canoe over what is apparently only brown sage brush! All over the swamp, rising like oases out of the brown desert, appear "hummocks," or mounds, covered with a dense green undergrowth, and cypress, where the Seminole builds his frail palmetto shack, raises his corn, and hunts the always abundant game. On all sides birds of wonderful color greet us, while equally striking and strange flowers fill the air with delicious perfumes. Dense growths of palmetto and saw-grass are seen all around, while over all rise, in superb beauty, a forest of towering palm-trees.

The Seminole is every inch a man. He differs in every essential from all other American Indians. So great is this divergence that many are inclined to look to Mexico or Peru as having been his original home. His morals, without the aid of the Christian missionary, have always been high and rigid, the tribal laws still prescribing death as the reward of marital infidelity, while death to the fruit of unwedded love is equally certain. There is no record or tradition of a divorce case among the denizens of the Everglades. The Seminoles are of a type that might almost be called physical perfection, both men and

women, and so high is woman in man's estimation, that family descent among the Seminoles is always traced along the female line. Both men and women are straight in build. The skin is of a bright copper color. The men have an average height of six feet, while that of the women is far above that of the average white woman, or the Indian woman of the plains. They walk like kings and queens, superbly and gracefully. The whole face of the Seminole brave tells of mental and moral strength, especially about the chin and mouth. The nose is aquiline, the eyes black and sharp, the hair black and shiny as a raven's. The men cut the hair short, leaving only a scalp-lock. A woman's hair is very long and is her crowning glory. She seldom wears any head covering. The dress of the men consists mainly of a single garment—a kind of kilt, reaching as far as the knees and held in place by a girdle. It has full sleeves. Around his neck the Seminoles brave wears a parti-colored kerchief. He generally goes bareheaded and barefooted, but often wears a kind of becoming derby hat, crowned with feathers. The female dress is about the same, only the principal garment reaches the feet, while around the neck the women wear large bead necklaces. Each family, or small clan, has a distinguishing crest or flag. This insignia is seen flying at the bow of every canoe on special occasions, as it glides in and out along the tortuous trails of the Everglades. The Seminole has no use either for Uncle Sam or his flag, and when over sixty canoes recently arrived at a trading station on a gala occasion, besides their own family banners the flag of every civilized country save that of the United States of America could be seen fluttering in the breeze! They are always against the Federal government, and they trust very few white men other than the missionaries.

At present the Seminoles have no real chief. The hereditary line has passed away, but they still have certain chief men as leaders and advisers, besides a tribal council meeting annually to discuss tribal affairs. In everything the Seminole is independent. He lives on no reservation and receives no government supplies. He is the only Indian to-day who is as free as were his ancestors in pre-Columbian days. If all the world but the Everglades were to be blotted out of existence, the latter would still be enough of a world for the Seminole's wants and happiness. He is peaceable and honest, and was never worthy of the terrible things done him a hundred years ago by the white man, when nearly everybody believed that the "only good Indian was a dead Indian." The tribal religion of the Seminoles is far above that of the other native Indian tribes. It is lacking in their revolting and harsher features. Some of them have recently become Christians, and as such, God is known to them as E-shock-c-tom-e-see, while the tribal God is called His-a-kill-nussi. They like to stand by the latter, better than by the former. The green-corn dance of summer is a kind of harvest festival, as well as being partly religious. It lasts four days, and is characterized by ball-games, dancing, and feasting, followed by emetics, a tribal sweating in the sweat houses, tests of strength, and a final fasting. It is during the corn-dance that the Seminoles cry out at times "Yah-vah! Yah-vah!" to the sound of tom-toms. Now "Yah-vah" is the divine name found elsewhere only in the original Hebrew of the Bible, generally translated "Jehovah" in English. The following tradition of some past desert wandering is strongly like that of the Bible story of the Exodus:

"Long time, many moons, Seminole slave. They go out, cross a big place, all sand; nothing grow. Hisakitamissi see Indian hungry much. Then Hisakitamissi send down big rain, plenty manna, same like white man's biscuit, only small—good, but no keep. Every day it come plenty."

Does this Seminole legend, with its desert wandering and its manna, along with the use of "Yah-vah," lend strength to the theory that the American Indians are descended from the ancient Israelites?

Marriage by wife-capture appertains among the Seminoles. After the parents of the girl have consented to the marriage, the young suitor sets a roasted wild turkey, or a ham of venison, at the door of the maiden's home. If this be acceptable to her, the young brave is sure of his wife, provided he can capture her in a fair race at the July corn dance, or on some other festive occasion. After capturing his intended, preparations are then made for the wedding, consisting of emetics and ablutions, the wedding involving the very simple ceremony of the groom proceeding in gala attire to the girl's home, there to remain through life as a member of her family.

So the Seminoles still live out their happy life, marrying

and giving in marriage, cultivating their crops on the hummocks of the Everglades, dwelling beneath the shade of the pine trees, selling alligators and otter skins to the whites, and, in return, buying bright calicoes and other merchandise brought to the trading post from Fort Meyers. The Seminoles now number about five hundred souls and appear to be gradually increasing.

### "WAVES."

By MARY RICHARDS BERRY.

THE tide is going out. The waves roll back in long, lazy breakers. They are not the "wild waves," nor the waves that "dashed high," but just those of an average day, the kind that make us quiet and thoughtful as we sit on the rocks above them, fascinated by the sight, as they chase each other up on the beach below, and then scamper back like frightened children who have strayed too far away from their mother.

Now they come up as far as the shale! But now, only to the sand! Now, the pebbles are uncovered and, try as they will, even the foam of those waves cannot touch the sand.

Sometimes are we not like the waves? Do not our ambitions, hopes, and ideals roll up to the highest mark on the shores of life? The tide is going out! We grow discouraged, we lose heart; little by little our ambitions, hopes, and ideals fall first to the sands and then to the very pebbles! "What is the use?" we cry as we sink into the ocean depths of despair.

But as the waves receded they left their marks upon the shore. See the boys racing to secure a bit of driftwood, left high and dry, for their evening bonfire! See the girls hunting for star-fish, or the little children filling their pails with the wonderful shells and pearly stones cast up from the treasure-house of the sea!

Was it not worth while that the waves should have sought such boundaries when they left these treasures behind them in their recession?

"But what do we leave," you ask, "when we strive and fail, when we struggle and fall"?

Perhaps we carried some one along with us on the crest of the wave of our enthusiasm, and as we fell back, we left them high and dry like the treasured bit of driftwood.

Possibly our faith, before it turned into despair, helped some one up and left them in possession of a treasure far more precious than the pearls of the sea.

The waves fell back, little knowing that they left anything worth while behind them, and so may we have done.

But why fall back? Why be like the outgoing tide? Look, the tide has turned and is coming in now!

The children have placed markers in the sand and are watching to see how soon each will be engulfed.

That wave almost touched your castle, lads! Ah, that one laid it low! There goes your fort! Did you think that a fort could keep back those eager-pressing waves?

See how they roll up and then slip back! But not far, because there is one just behind to help it onward and push it even further. It will take a long time for them to reach the rocks I am sitting on; but they will do it eventually, even though it may not be until just before the tide turns once more.

Would it not be better, instead of going out with the tide, leaving treasures, it may be, behind us—would it not be better to turn and say, "I will reach up to the highest mark"!

Let us cover the marks of all failures and slippings by an honest determination to struggle on. Let us lay low all obstacles set in the path for our discouragement; demolish all hindrances set in the course to deter our purpose and aims. Let us determine to reach those rocks high above us, although we may not accomplish it until just before the tide of our life runs out.

We may slip back each time, but it will not be far, because we will keep a fresh impulse behind us to lift us gradually higher and higher.

As we struggle on, conquering every obstacle in our way upon the shore of life, do not let us forget to reflect the sunshine of God's grace in our power, and let our waves so sparkle with it that the world may become quiet and thoughtful as, fascinated, they gaze at the wonder of such God-given power.

WE MUST resist our daily temptation and do our daily duties in the strength of His grace. Every day brings its temptation with it; our Master knew that when He taught us, as duty as we pray for our daily bread, to pray, "Lead us not into temptation."—*Sel.*

## 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.

### A TRUE PEACE.

To the Editor of *The Living Church*:

One who is face to face, as we are in Japan, with a strong people deeply imbued with ideas alien to Christianity, it has come with a shock, and with a feeling of disgust, to learn that the old, threadbare arguments about the real status of the Church of the English-speaking race have once more been brought out into the open air from the dusty attics where they were put long ago.

I cannot but feel, too, that my own friends have been ill-advised and rash. Perhaps in making such an admission I may be a blunderer, and I may gain no approval from anybody. Never mind; I am more anxious to be right and to persuade than to "gain a victory" over anybody.

I have something to say, which I hope may be an aid toward the only "victory" worth while.

I believe that the true line is to seek for admitted points of agreement, define them as far as is reasonable, and so mark off such areas as may be freely allowed to opponents without imputing blame, and also such other territory on either side as cannot with good conscience be granted, and then trying to see just what the really debatable propositions are.

Such a common ground I think we can all see in the Prayer Book, and by this I mean the standard book used in *England*, for this was our own once, and in setting forth our American book our forefathers declared that "this Church is far from intending to depart from the Church of England . . . further than local circumstances require."

The Prayer Book, then, speaks of our Church as the old Church organically and vitally continued.

This does not mean, we must insist, that we find the Gospel religion in primitive times bursting out in full flood, and then, after a time, as if denying its sweet waters to unworthy generations, running unseen for ages, and then springing out again with fresh force at the Reformation, but, rather, that it continued right through the ages (whether dark or renescent) in and through the means of the Catholic Church. It was in fact no more corrupt than our own Church is now. Men in the Church are always corrupting the truth, corrupting life, debasing the spiritual. God is ever purifying and restoring His own institution.

Well—the Church continued through the long Reformation period. There is not a hint to be found that in the roar and tumult of those reigns a new Church had been set up. The subject of the actions of Henry, of Edward's counsellors, of Mary, was the "Church of England," that same "*Ecclesia Anglicana*" spoken of in *Magna Charta*. The possibility of its being different, to say nothing of its being new, never came into men's heads then. And it was precisely because of this vital continuity that the Puritans separated from her. It is impossible to understand how in the world keen, hard-headed, educated, conscientious men, could have left the English Church if she had been a new body with only legal relations with the old. It was the substance of offence with them that the old ministry which Penry calls "the foole Priesthood" continued.

How differently the men in Scotland acted! There the old Church was voted out of existence in 1560, and its old clergy were expressly denied all right to be anything more than schoolmasters. The English Separatists tried to destroy the English Church in the same way. They spoke of our ministry—our ministry, not the papal—"a ministry of Anti-Christ," declaring that the English Church had then (in the reign of Elizabeth) "an anti-Christian hierarchy and a papal order of ministers contrary to the word of God." No papal condemnation of Anglican Orders has ever approached in fierceness and thoroughness the condemnation pronounced steadfastly and consistently by the English Come-outers of three hundred years ago. They knew too well the meaning of words to play with great realities, and were too honest to invent excuses for separation from the English Church if she was in fact Christian. They were sure she could not, as a body, be Christian, and so, since they knew they had to belong to God's true Church, they left her out of loyalty to Christ.

But was there *no* change? Yes, of course, very great change, in relation to the rest of Christendom, in thought, and in life. Take one thing alone: During the middle ages the Scholastics developed a marvellously rich, profound, and far-reaching system of philosophy, which met the needs of those times.

But the result was also to bind religion too closely to thought. There was no room for life. It had to go, the good along with the bad, more's the pity.

A new philosophy had to come into being, and so the whole

scholastic system was mercilessly slashed down. A living mollusk casts off his last year's armor when he begins to reach this year's bigness. The figure will do. The readjustments needed because of new surroundings and relations made the English Church throw away what she in common with all the Western Church had once used to defend her life.

When Elizabethan statesmen began the slow work of restoration it was all they could do to keep the main stem alive. That feeble stock was assailed by Separatists and Papists; it was well-nigh bled to death by the state. A generation later it was plucked up and thrown out to wither and die. Not quite dead, it was once more planted and it still lives. This brings us to the Caroline period. And what we have to say upon the Caroline Divines is this: that their real work was put into the Prayer Book. We need not strain their words in their books either one way or other. The work of the English Reformation, so far as it was completed, was completed in the Restoration. The Prayer Book was, to them, more an ideal, a dream for a future that had not even yet begun to dawn, rather, I say, an ideal than a reality. It set up a standard that those divines could not themselves practically reach. They did not work it, and nobody ever did in fact succeed in making the Prayer Book into a working system until the Tractarians and their successors did.

Now I want to press this lesson home all along the line. Does not this sketch keep substantially to the line of the actual development of our modern Church life? And can we say, any of us, that this full system, being, as is admitted on all sides among us, an *adequate* statement of Catholic belief and Catholic devotion, has been reached? The spirit of the book is one of tempered, chastened, humble yet trustful devotion. Those of us who use it most love it most. It brings us into sympathy with the holy ones of every age. And the real force it ministers is the power of the Catholic heritage of life in Christ.

And I plead for men like Pusey and Keble and Liddon, who were in very recent years stigmatized as "Pseudo-Catholics," that they, and men who, like myself, follow them as disciples, should not be accused of slavish conformity to the past because when we speak of our Catholic heritage we mean it *all*. There should be no mean suspicions, no hasty judgments, no insinuations or charges of disloyalty on either side. Those of us who boast most of the fulness of our Catholic faith may hold that glorious gift in a narrow and a cavilling spirit. It is time that we wiped off the slate. I fear we have all, on both sides, been badly led. We've taken each our own line, disregarded the other, sneered at each other, forgetful of the common tie. Why should we not all take this heritage of our Prayer Book as a whole, use it all, be patient with each other, give over our keen contests, and try to work out a true union, a true peace?

There are some pretty definite practical consequences of such a line of action. For one thing we should necessarily see that "Roman Catholic" does not by itself denote a form of Christianity which must be shunned—a warning of danger. It does not, it cannot, mean that "Rome" means essentially corrupt doctrine from end to end. On the other hand "Protestant" does not necessarily imply hopeless heresy and deliberate schism.

But "Catholic" certainly implies obedience to the whole course of the Christian tradition, obedience to type, and steadfastness in service to truth. It means high hope and wide adventure for the sake of the Christian ideal. It means service to all for the sake of our Lord. It means that nothing less than *whole Church* can content us, and that we all believe that our Lord means for us to make it come true.

CHARLES F. SWEET.

Tokyo, Japan, March 28, 1911.

### THE PRICE OF UNITY.

To the Editor of *The Living Church*:

SEVERAL months ago, you were so obliging as to print a letter from me hinting a doubt of the wisdom of most of the efforts for Church Unity, now so popular. I find that the letter expressed the views of many besides myself, some of whom have asked that it be reprinted and widely circulated. I cannot consent to this; but perhaps you will allow me to say something further on the subject: I fear at too great length.

Every Christian must join in our Lord's prayer that His disciples may be one. He must work for that end, too; but, while it is wrong to magnify difficulties, it is foolish to ignore them. If one could take seriously most recent sermons and addresses on the subject, he would suppose that unity is the chief Christian virtue, and that it may be realized any day. I believe this to be a delusion. It cannot happen; and it would be very unfortunate if it should; since it would involve the sacrifice of principles much more important than Unity. Moreover, no such sudden conversion would last.

As Archbishop Platon, of the Orthodox Church, in a recent address, says very truly, "Unions arranged by the order and through the efforts of lay and spiritual authorities . . . have brought to Christianity nothing but harm. . . . Haste in such a cause would be highly dangerous."

It is dangerous. At a recent "Fellowship" public meeting, held in an Universalist church in Philadelphia, the speakers included a Quaker, a Baptist minister, an Episcopal clergyman, a Methodist minister, a Schwenkfelder, an Unitarian, an Universalist, and a Jew. According to the newspaper report, the Jewish rabbi "made an ap-

peal for Church Unity." The Episcopal clergyman made an address "in which he did not spare his own communion." The president of the National Federation of Religious Liberals also made an address. Is it possible that any intelligent Churchman can hope for a good result from such meetings?

The truth is that unless we are prepared to surrender unconditionally nearly everything that we have held dear, we are wasting time which might be better employed, and raising expectations which cannot be realized. The great majority of our Presbyterian, Lutheran, Orthodox, and Roman brethren treat our overtures with some suspicion, more surprise, and a little good-natured contempt. Many Churchmen, Bishops, clergy, and laity, all sincere, some able and eminent, seem to have become hysterical on the subject, and to be willing to make any sacrifice of doctrine, discipline, or worship to attain the desired end.

Indications of a turn in the tide are not wanting, however. Perhaps the foremost (certainly the most energetic) promoter of the Unity theory, who, a year or two ago, advocated immediate action without regard to consequences, has interviewed lately many men prominent in the Lutheran, Orthodox, and Roman Communions, and has learned something. He now says, under date of March 25th, "The time has not come for corporate planning, discussion, or conference."

Are we then to stand still and do nothing? Certainly not; while avoiding "entangling alliances," we are to cultivate kindly and cordial relations with our fellow Christians, hoping that, some day in the distant future, God will find a way to unite us. We are to join with our fellow citizens, whether Christians or not, in all good works; but we are not to "gush," or to surrender any one principle. Woe be to us, if we do.

I fear that some will think that I have no "Vision." Be it so. I know that many abler and better men than myself differ from me. But I don't believe that the doctrines, or the practices, or even the prejudices of the ages, will be, or ought to be, set aside within a few years. I am sure that many other members of the Church, clerical and lay, agree with me in this opinion; and I believe the time has come for them to say so.

EDWARD F. PUGH.

Philadelphia, April 17, 1911.

### "THE PULPIT FOR THE GOSPEL ONLY."

To the Editor of *The Living Church*:

IT is the duty of the layman to listen reverently to and to obey the preaching of the Gospel by his pastor. It is not his duty to listen to that pastor upon any other subject than the Gospel. Upon that one subject the pastor commands his attention and his obedience, because he is executing the Great Commission; "teaching them to observe all things whatsoever I have commanded you." These "things" which the pastor is thus authoritatively to preach are all delivered to him in the Prayer Book as things witnessed to by the Catholic Church in all ages, as having been originally delivered to her by the inspired apostles. They are not open questions, subject to debate. They are all settled and adjudicated matters. For nineteen centuries the infallible voice of the Catholic Church has been teaching them. These are the things to be preached to the layman, and only these, as Gospel certainties, to which he must listen and be obedient. He has the right to demand of his pastor that in preaching he confine himself to these certainties, authenticated as such by God's appointed witness, the Church. The pastor infringes the layman's rights when, challenging his attention as an authoritative preacher, he compels him to listen to his, the preacher's, private opinions upon transient questions of the day. The layman has the right to call for Gospel certainties from the pulpit, whenever he discharges his duty of attendance on preaching. What right has his preacher to speak in the character of an infallible Pope and say: "Our present capitalistic system is unrighteous; you must substitute the Socialist Commonwealth therefor; such and such legislation is demanded to make the conduct of business righteous, or to suppress drunkenness, or to improve the condition of the poor. These things are demanded by righteousness. It will be wicked not to support them. It is so. I say it. Do therefore as I bid you, my people, or grossly fail in duty." How would my critics in your paper of to-day (April 8th) like me to stand in a pulpit and say, as I surely would if my conscience would allow me to use a pulpit for such subjects, "Beware of Socialism, my hearers. Its proposed commonwealth would overthrow the Christian Church and religion; would sap morality; would result in anarchy and desperate misery to the masses of men. Cling to your present free social system under which alone can real and lasting reforms be attained."

"Oh, no," my critics would say, "you must not preach that."

But such, my friends, is my view of the application of the principles of "righteousness" to the matters referred to. And I think many brethren agree with me about these topics; and if our pulpits are to be thrown open to such subjects, they would soon be degraded from being pulpits into mere debating platforms.

Of course I concede that our clergy have the right to advocate any political, social, economic views and ethical applications they please; but only as citizens. Let them submit them to the public from debating platforms and through the press, expecting their views to have influence only by force of the arguments behind them. Let

them never present them in their character as preachers; let them never claim for them the reverential attention due the official, authoritative, and therefore infallible pulpit deliverance of an Ambassador of God.

2. To my critic, the Rev. E. M. Duff, I beg to say that I think he will find on careful reflection that my definition of the Gospel which alone should be preached from our pulpits includes "fraternal love and service." But what are the proper ways of rendering "fraternal love and service" among modern perplexities, who can infallibly show us? Therefore keep such doubtful applications out of the pulpit, which is the place for Gospel certainties—the apostolic "traditions" of the Church which St. Paul bids us hold fast. These traditions are in seven groups as presented by the Prayer Book, and are taught by the living Catholic Church in all its branches, Anglican, Eastern, Roman, to-day; and by such unanimous testimony are shown to be the "all things" which Christ commanded His preachers to teach. These seven traditions are the Prayer Book teaching of the Creeds and about the two sacraments of Baptism and Holy Eucharist, and four sacramental rites of Holy Orders, Confirmation, Absolution, and Matrimony. Examine, brethren, and see if these seven traditions as presented in the Prayer Book do not constitute that whole Gospel which has the sole right to our pulpits.

Baltimore, April 8, 1911.

CUSTIS P. JONES.

[The discussion of this subject is now at an end.—EDITOR L. C.]

### CEREMONIAL LAW.

To the Editor of *The Living Church*:

I WISH to take issue with your Answer to Correspondent "Nilo" in your issue of March 18th in which you say: "The American Church has no distinctive ceremonial law except in so far as directions are given in the Book of Common Prayer. Consequently whatever ceremonial has, in fact, been widely current in the Catholic Church at large, and is not inconsistent with such directions, must be lawful in this Church. Obviously the use of incense comes within this category."

While obviously there has been much liberty and individual expression permitted in the American Church, should any of the matters of rites and ceremonies come before courts, there would be, as heretofore, a well-defined expression of what that law is, as shown by our law-writers, Hoffman on Ritual Law, White, etc.: to wit, the canons and use of the Church of England, except as modified by the constitutions, canons, and rubrics of the American Church and changed customs when approved by the Bishop of the diocese. As the nation adopted the English law as a basis, which is binding unless modified by statutes, so the Church likewise adopted the Church law of the Church of England, except as modified as above stated; otherwise there would be entire confusion and anarchy.

Nashville, Tenn.

THOMAS D. WINDIATE.

### THE NON-PAROCHIAL CLERGY.

To the Editor of *The Living Church*:

THE other day I was looking over the *Living Church Annual*. Noting especially the "non-parochial lists," I was curious to know how many out of our 5,543 clergy were included in this category. Exclusive of Archdeacons, professors, teachers, missionaries, army and navy chaplains, editors, and retired clergy, I counted eight hundred and forty. Now I know that perhaps some of these are in the same position with several of my acquaintances and myself, being reported as "non-parochial" when actually in the active work, though not in their own diocese. I know also that some of these men reported as "non-parochial" are inactive through choice. Yet, making due allowance for such cases, there are between seven hundred and fifty and eight hundred of our clergy who are out of work, i.e., 15 per cent. of our entire clergy list.

All of us who have any extended acquaintance among the ministers of our Church know that a large proportion of these "non-parochials" is made up of capable and even superior men, who are "out" through no fault of their own. Most of us know also that in many places the salaries are so meager that, after a man has gone all the way, or even half the way, across the continent to take a charge and has been dropped at the end of a year or two, he has no means to carry him to a new field, especially as the parishes generally do not and the missions cannot pay his travelling expenses.

Is it not time, Mr. Editor, for our Church to wake up and devise some remedy for this state of affairs? Of course we all know that, could our Bishops be given the power of mission and the rector's tenure made—what it is ideally—for life or during good behavior, which for clergy would amount to the same thing, the problem would be solved. But seeing this is purely utopian, as is also the hope that all men in our ministry should have a living salary, it would perhaps be practical for parishes to give their newly elected rectors contracts, say for five years, and for the Bishops to give some equivalent assurance to the missionaries they do have the power to appoint.

F. C. H. WENDEL.

Shelburne Falls, Mass., April 20, 1911.

## Literary

### HISTORICAL.

*The Church and the Empire.* Being an Outline of the History of the Church from A. D. 1003 to A. D. 1304. By D. J. Medley, M.A. New York: The Macmillan Co., 1910. Price, \$1.40 net.

This is Volume IV. of that excellent series of Church histories edited by the Rev. W. H. Hutton, entitled *The Church Universal*. The volumes of this series are not intended for historical students, not as learned treatises on the periods they cover, but as clear, concise statements of the Church's life as seen in the salient features; these to give the results of modern scholarship in a readable form. Their value is more for the beginner than for the adept; they are excellent books to be complements of seminary lectures, to be given to candidates reading for holy orders, and to be read by laymen desiring to get a knowledge of Church history. And this is their purpose.

Being written by different authors, they show the merits and demerits of their authorship. The series is an uneven one; some of the volumes stand out as excellent, notably, Pullan's *The Church and the Fathers* and Whitney's *The Reformation*. In this class we venture to place this new volume. Mr. Medley has dealt with the period assigned him in a most satisfactory way. We know of no book of its size that has given so accurate and clear an account of the three hundred years from 1003 A. D. to 1304 A. D. as this.

It is difficult to compress the history of the Catholic Church of this time within the limits of 300 pages without omitting much that is interesting, without dwelling upon much that is absorbing, without, in brief, losing the sense of the right proportion of things. We think that our author has succeeded beyond our expectation.

The plan of the book is good, and well carried out; no important event or movement is untouched, but none is disproportionately treated, and the handling of some is deserving of high praise, as for instance, the clear, concise, and accurate account of the development of scholasticism, given in Chapter VIII. Nowhere have we seen a better presentation in a few words of the dangers inherent in Nominalism and in Realism. On the whole the book is to be commended.

However, we are not satisfied with Mr. Medley's treatment of the doctrine of the Eucharist; we are not prepared to say that it gives an erroneous presentation (for it does not); yet, while Mr. Medley presents accurately the views of the mediaeval doctors, one feels an unsympathetic note, which may be the result of the Anglicanism of the author.

Our author is conservative. Rightly so is his treatment of the relation of Peter the Hermit to the first Crusade, but wrongly so, in his explanation of the origin of the Pseudo-Isidorians. To-day it is generally held that these were not compiled to aid the papacy directly, but the episcopate against lay presumptions. The papacy made use of them in the strife of Investitures.

The bibliography given at the end is good as far as it goes; but why are not German books given if French are mentioned? Nothing shows the poverty of English books on this period more than the comment on Robertson's *History of the Christian Church*: "the best work in English." Would that some English or American student should do for the age of Hildebrand what Luchaire has done, in French, for that of Innocent III.; or that the whole period should be done more fully than Mr. Medley could do in this small volume. There is need of a new Milman or Robertson. We regret that Lea's *Sacerdotal Clergy and History of the Inquisition* should have had no warning comment against the author's militant Protestantism. The bibliography, on the whole, is good, and furnishes an excellent guide to further reading—a course of reading we heartily recommend.

H. P. SCRATCHLEY.

### RELIGIOUS.

*An Excerpt from Reliquiae Baxterianae,* or Mr. Richard Baxter's Narrative of the Most Memorable Passages of his Life and Times; also an Essay by Sir James Stephen on Richard Baxter. Edited with Preface, Notes, and Appendices by Francis John, Bishop of Chester. With two portraits. New York: Longmans, Green & Co.

"As George Herbert is the representative Country Parson, so Baxter is the representative Town Parson of the seventeenth century." So the Bishop of Chester writes of a man who in very troublous times in England wrote one hundred and sixty-eight books during his seventy-five years of life. The most famous of these books was the last solace of the dying "Iron" Duke of Wellington. Perhaps there is to be found no more valuable contribution to the greatest of all Christian works to-day than this attractive *Self Review* of the mighty Nonconformist. The *Review* is accompanied by an essay from one who in his day "literally ruled the Colonial Empire." Sir James Stephen "graciously taught an older genera-

tion how to study the careers and characters of devoted men and women in different—sometimes conflicting—Christian communions, with eyes all the more truly Catholic because they were steadily Protestant":

"I am deeper afflicted for the disagreements of Christians than I was when I was a younger Christian. Except the case of the infidel world, nothing is so sad and grievous to my thoughts, as the case of the divided Churches. And therefore I am more deeply sensible of the sinfulness of those prelates and pastors of the Churches, who are the principal cause of these divisions. O how many millions of souls are kept by them in ignorance and ungodliness, and deluded by faction, as if it were true religion! How is the conversion of infidels hindered by them, and Christ and religion heinously dishonored! The contentions between the Greek Church and the Roman, the Papists and the Protestants, the Lutherans and the Calvinists, have wofully hindered the kingdom of Christ."

"Acquaint yourselves with healing truths; and labor to be as skilful in the work of pacifying and agreeing men, as most are in the work of dividing and disagreeing. Know it to be a part of your Catholic work to be peacemakers, and therefore study how to do it as a workman that needeth not to be ashamed."

"Bear with those that Christ will bear with; especially learn the master duty of self-denial, for it is self that is the greatest enemy to Catholicism."

These quotations will show the bearing of our book on Christian unity—a far more hopeful cause to-day than three hundred years ago.

As showing the nature of that anchorage which is afforded by a conscientious adhesion to the Church's plan of instruction for her children, indicated so clearly in the baptismal office, it is worth noting that after Baxter's many spiritual and intellectual experiences he should be found writing in his old age these words, "The Creed, the Lord's Prayer, and the Ten Commandments do find me now the most acceptable and plentiful matter for all my meditations; they are to me as my daily bread and drink. And thus I observed it was with old Bishop Usher." W. S. E.

*Christianity and the Modern Mind.* By Samuel McComb. Dodd, Mead & Co., 1910.

We are agreeably surprised to find the author treating this subject constructively for the most part rather than critically, although his construction is not always that of Catholic Christianity. We find ourselves drawn also to the spirit and manner in which he is writing. We find him, however, neither a thorough coming Modernist, nor a consistent Catholic. We are in accord with so much of the book that when suddenly the author comes to some unorthodox conclusion, we cannot but think that he has failed to be true to his own instinctive and deeper voice. Space does not permit a detailed account of the work, though we may advert to an occasional topic. Dogma as revealed truth certified by the Holy Ghost to the mind of the Church, is rejected; in fact that view is not adequately presented at all. The picture of the "historical Jesus" is drawn unconventionally yet reverently; but it leaves out of account many of the significant words and acts which have always been referred forward to the Church as determining her character and life. Of the Resurrection of Christ the author speaks haltingly and not always uniformly. He contrasts "the new belief in prayer" with the old belief, and holds that "Religion, and therefore prayer, without mysticism, would be quite powerless to answer the deepest needs of the soul."

Dr. McComb's book may prove a valuable introduction to serious study on the part of men of the day outside of the Church who, however, will neither find it inclusive nor conclusive.

*The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Edited by Samuel Macaulay Jackson, D.D., LL.D., and others. Complete in Twelve Volumes. Vol. VIII. Morality, Petersen. New York: Funk & Wagnalls Co., 1910.

This useful work is being issued with commendable promptness. It is very useful, in spite of the limitations of its Protestant standpoint. Among the more important articles we note the following: "Movement, Layman's Missionary"; "Mysticism"; "Navigation" (Hebrew); "Nestorius" (not theologically accurate, nor just to St. Cyril); "New England Theology"; "Noah" (conservative); "Ordinal" (by Bishop Hall); "Organization of the Early Church" (by A. Harnack, anti-sacerdotal, of course, but acute); "Pastoral Theology"; "Patristics"; "Paul the Apostle" (by H. S. Nash—hesitating as to the Pastoral Epistles, gives a useful list of commentaries); and "Pelagius, Pelagian Controversies."

Biography is, as usual, very full, but the omission of William Palmer is strange. In treating of the Council of Nicea of 787 A. D. the honor which was ordered to be paid to images, *proskynesis*, is erroneously rendered *adoration*. "*Opus operantum*" is crudely defined, as if it meant an automatic conveyance of grace to all recipients of the sacraments. We of course dissent from the statement. "In the Church of England and the Protestant Episcopal Church of the United States, ordination has not the significance of a sacrament."

F. J. H.

# 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.

## KALENDAR OF COMING EVENTS.

- May 2—Dioc. Conv. Mississippi, South Carolina; Conv. Miss. Dist. New Mexico.
- “ 2-3—Annual Conference of Church Clubs in Philadelphia.
- “ 3—Dioc. Conv. Alabama, Louisiana, Massachusetts, Washington.
- “ 9—Dioc. Conv. Dallas, Harrisburg, New Jersey, Pennsylvania.
- “ 10—Dioc. Conv. Arkansas, Delaware, Georgia, Tennessee, Texas, Western Massachusetts; Conv. Miss. Dist. of Kearney.
- “ 16—Dioc. Conv. Bethlehem, Kansas City, Long Island, Newark, Ohio, Rhode Island, Western New York; Conv. Miss. Dist. Western Colorado.
- “ 17—Dioc. Conv. Florida, Los Angeles, Maine, Michigan, Nebraska, North Carolina, Pittsburgh, Sou. Ohio, Virginia, West Texas; Conv. Miss. Dist. of Eastern Oregon.
- “ 18—Dioc. Conv. Maryland, Missouri, Indianapolis.
- “ 19—Dioc. Conv. Southern Ohio.
- “ 20—Dioc. Conv. East Carolina.
- “ 21—Dioc. Conv. Iowa.
- “ 23—Dioc. Conv. Chicago, Erie.
- “ 30—Dioc. Conv. Central N. Y., Kentucky, Minnesota, Southern Virginia.

## 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.  
DEACONESS GERTRUDE STEWART of Hankow.

### SHANGHAI:

DEACONESS T. L. PAINE of Shanghai.

### JAPAN.

### TOKYO:

Rev. R. W. ANDREWS.

# Personal Mention

THE Rev. JOHN R. ATKINSON, for sixteen years rector of Trinity Church, Elizabeth, N. J. has resigned and will become rector of St. Luke's Church, Scranton, Pa.

THE Rev. F. M. BACON of Red Lodge, Mont., will on May 7th take charge of St. James' Church, Meeker, Colo., succeeding the Rev. J. H. DENNIS, who has gone to Delta, Colo.

THE diocesan Board of Missions for Western Michigan has appointed, with the Bishop's sanction, the Rev. C. J. DECOUX as Archdeacon. He has at once entered upon his new work with residence at Grand Rapids.

THE address of the Rev. WILLIAM N. DUNNELL, D.D., will be Rector Place, Red Bank, N. J.

THE Rev. EUGENE DE F. HEALD, Jr., and Mrs. E. de F. Heald sailed for Europe April 18th, for an absence of several months. The former's address while abroad will be care U. S. Despatch Agency, 4 Trafalgar Square, London.

THE Rev. H. B. HEALD has resigned the Church of St. John the Baptist, Linden Hills, Minneapolis, Minn., to take effect May 7th, after which he becomes assistant to the Rev. George Craig Stewart at St. Luke's Church, Evanston, Ill.

THE Rev. WILLIAM A. HENDERSON has changed his address from Big Rapids, Mich., to 240 Cedar avenue, Zanesville, Ohio.

THE Rev. C. E. MCCOY, who has been vicar of the St. Mary's Memorial Church, Pittsburgh, Pa., left on Easter Monday to become curate to the Rev. Dr. Fliske of St. Stephen's Church, Providence, R. I. He is to be succeeded by the Rev. WALTER N. CLAPP of Elmsford. In the interim the work will be in charge of the Rev. A. S. H. Winsor.

THE Rev. WALTER R. NOE has resigned the rectorship of St. Paul's Church, Charleston, S. C., and has accepted work in the diocese of East Carolina and will move to Windsor, N. C., on May 1st.

THE Rev. HERBERT J. OBERHOLTZER, for a year and a half priest in charge of Calvary Church, Roslyn, and the Church of the Nativity, Cle Elum, Wash. (district of Spokane), has accepted the Bishop's appointment as a member of the staff of All Saints' Cathedral, Spokane, with special charge of St. James' and St. Peter's missions. He takes charge May 21st.

THE Rev. HENRY STUART PAYNTER has resigned his charge of St. Luke's mission, Hot Springs, S. D., and has accepted an appointment as assistant at the Church of the Redeemer, Bryn Mawr, diocese of Pennsylvania, dating from May 1st.

THE Rev. J. E. REILLY, D.D., rector of Christ Church, Oil City, Pa., accompanied by Mrs. Reilly, expect to spend July and August in Europe through the kindness of his parishioners.

THE Rev. WILLIAM P. REMINGTON assumed charge of St. Paul's Church, Minneapolis, April 23d, and may be addressed "The Plaza."

THE Rev. F. P. WILLES, formerly of Grafton, W. Va., has taken charge of St. Alban's Church, Alberton, Md.

## ORDINATIONS.

### PRIESTS.

CHICAGO.—On Palm Sunday, April 9th, at St. Anne's church, Chicago, by the Bishop of the diocese, the Rev. FLOYD ERWIN BERNARD. The sermon was by the Rev. Prof. Orville E. Watson, D.D., of Bexley Hall. The candidate was presented by the Rev. Prof. F. J. Hall, D.D., of the Western Theological Seminary. The assisting presbyters were the Rev. Prof. Hall and the Rev. Prof. M. B. Stewart of the same institution. The new priest will continue to serve at St. Anne's, where he has been ministering as a deacon.

MINNEAPOLIS.—On Wednesday, April 19th, in Gethsemane Church, Minneapolis, by the Bishop of the diocese, the Rev. GEORGE THOMAS LAWTON. Bishop Edsall was the preacher. The candidate was presented by the Rev. Irving P. Johnson, and the Rev. Messrs. Haupt, D'Argent, and Trimble assisted in the service.

## DIED.

EDMONDSTON.—Entered into life eternal, at the "Louise Home," Washington, D. C., April 6, 1911, MADELEINE HUNTER EDMONDSTON, widow of Major James N. Edmondston, and eldest daughter of Captain Thomas S. Hunter and Mary Virginia Herbert Hunter; age 72 years. "Father in Thy gracious keeping, Leave we now Thy servant sleeping."

HAMILTON.—On April 6, 1911, in New York City, AUGUSTA GAUTIER, widow of Edmund S. HAMILTON and daughter of the late Samuel T. Gautier.

"He giveth His beloved sleep."

HELLIER.—At his home in Grass Lake, Mich., April 20, aged 81 years, 3 months, and 3 days, WILLIAM HELLIER.

"Lord, all plying Jesu, blest, Grant him Thine eternal rest."

HODGES.—On March 25th in Rutland, Vt., aged 70 years, Mrs. CHARLOTTE S. (WISBIE) HODGES, widow of James B. Hodges.

LOOMIS.—In Burlington, Vt., on April 18th, aged 54 years, Mrs. MARY HAIGHT PHELPS, wife of the late Prof. Horatio LOOMIS, and daughter of the Hon. E. J. Phelps, a former minister of the United States to England, and Mrs. Mary Haight Phelps, his wife, both deceased.

MORGAN.—Entered into rest from his home in Bronxville, N. Y., on April 17, 1911, ROBERT WEBB MORGAN, son of the late N. Dennison Morgan and Matilda H. Morgan and husband of Emily Gabrielle, second daughter of the Rev. W. Epiphanius Wilson, M.A., aged 46 years. The funeral services were held in Christ church, Bronxville, April 19th. The interment was at Kensico Cemetery.

MOSS.—Entered into the rest of paradise on Easter Even, in the 83d year of his age, JOHN MOSS, lay reader of the mission of St. John Baptist, Upward, N. C.

"The souls of the righteous are in the hand of God."

## MEMORIALS.

### REV. SAMUEL RINGGOLD, D. D.

The wardens and vestry of St. John's parish, Knoxville, Tenn., have placed the following on the records of the Church relative to the late Dr. Samuel Ringgold:

"The Rev. SAMUEL RINGGOLD, D.D., became the Rector of St. John's parish Easter, 1887, which relation was maintained until the summer of 1906, when at his request, on account of advancing years, he tendered his resignation. This was with regret accepted by the vestry, and at the same time, Dr. Ringgold was elected rector emeritus. In February, 1907, he was relieved of the active care of the parish by the call of his successor as rector.

"For nearly twenty years he labored hard and successfully in the parish for Christ and His Church; he was a man of dominating force and compelling energy, strong and courageous in action, tender and sympathetic in sorrow and trouble. He was the leader of his people for many years, Dean of the Convocation of Knoxville, and was always prominent in the affairs of the diocese and in the general councils of the Church.

"To his efforts mainly were due the erection of the present church edifice in 1892, and its consecration in 1905, and the home of the Church orphanage.

"As a priest for fifty years, he ministered before God unto His people, strong in the faith of the Church, and glorying in her history and institutions. As a servant before the altar, he ministered with strong voice and firm faith the many and varying services of the Church; in the pulpit he preached with power, and in clarion tones he charged his hearers 'that they go forward,' and demonstrated his belief that preaching was ordained to turn many souls to heaven.

"At midday on Palm Sunday, April 9, 1911, as the congregation of St. John's Church said for him the commendatory prayer for a sick person at the point of departure, Dr. Ringgold entered into the life eternal. Like ripe harvest gathered unto the garner, like a voyager reaching the haven of his desires, he does now rest from his labor.

"The strife is o'er, the battle done;

The victory of life is won;

The song of triumph has begun, Alleluia!

"The wardens and vestry of St. John's parish, with a due sense of official and personal loss, inscribe this minute upon their records, with an expression of sympathy for the members of Dr. Ringgold's sorrowing family."

### ALBERT E. PAYNE.

PAYNE.—Entered into Life Eternal, ALBERT E. PAYNE, Treasurer St. Mary's Church, East Boston, Mass.

"And his servants shall serve him."

The Executive Committee of St. Mary's Church, East Boston, Mass., desire to record on behalf of the parish the profound sense of loss which they feel in the death of the Treasurer, ALBERT E. PAYNE.

His efficiency in the business affairs of the parish, his devotion to the Church, and his loyalty and earnestness in every phase of parish life will be an inspiration to us all.

The Church Militant has suffered his loss, but we feel confident God has some larger work for him in the Church Triumphant.

KENNETH RIPLEY FORBES (Vicar),

GEORGE A. WICKSON (Clerk),

STELLA GOOSTRAY,

HUGH A. SHARPE.

Executive Committee.

## 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—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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

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

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

**WANTED.****POSITIONS OFFERED.**

**GRADUATE NURSE** wanted to take charge of Mission Hospital in Georgia highlands; also **KINDERGARTEN TEACHER** fitted to train pupil teachers. Address H. P., LIVING CHURCH, Milwaukee.

**POSITIONS WANTED.**

**YOUNG ENGLISH ORGANIST** (Mus. Bac., F.R.C.O., L.R.A.M.), desires position as Organist and Choirmaster in the U. S. A. (eastern states preferred). Highest references. Held present Church appointment 8½ years. Pupil of eminent English Cathedral organist. Can sail at short notice. Minimum salary required \$1,000. Fee for introduction to suitable post. Address E. H. BUBBY, care Forsyth Bros., Deansgate, Manchester, England.

**ORGANIST AND CHOIRMASTER** desires a position. Young, ambitious, energetic. Successful with mixed and boy choirs. Fully understands the boy's voice. Now located in a boys' school and can furnish best reference as to ability, etc. Address **SUCCESSFUL**, care LIVING CHURCH, Milwaukee.

**ORGANIST AND CHOIRMASTER** desires change. Excellent qualifications (Oxford University, England). Cathedral experience in England and America. Recitalist. Excellent references. Large, good organ essential. Address C. B. A., LIVING CHURCH, Milwaukee.

**CATHOLIC PRIEST**, well supplied with vestments and other Church ornaments, seeks Catholic parish. Musical; can train boy choir; is considered fair preacher; visitor, active, robust, single. Address, **FELIX**, LIVING CHURCH, Milwaukee.

**JAMES PEARCE**, Yonkers, N. Y., Reformed Church (church sold), seeks another organ anywhere; widower; moderate salary; mixed or girls' choir (not boys); formerly Christ Church, N. Y., St. Mark's, Philadelphia, etc.

**CHURCHWOMAN**, with experience, wishes position as companion or private secretary to young or elderly lady or invalid. Address F. R. G., 313 Essex street, Salem, Mass.

**WANTED**, in fall, by Churchwoman experienced in visiting, directing boys' and girls' clubs, etc., a position as rector's assistant. Address F. C., LIVING CHURCH, Milwaukee.

**PRIEST** desires a position as teacher for next school year. Some experience. Address K. S., care LIVING CHURCH, Milwaukee.

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**DR. VAN ALLEN'S** new tract, *Born of the Virgin Mary*, a correspondence with the Massachusetts Board of Education, and a lecture on the Virgin-Birth. Sent post paid for 11 cents; in quantities of fifty or more 7½ cents. Apply to J. H. HUNTING, 30 Brimmer street, Boston.

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

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**HIGH GRADE TOUR**, 64 days, \$490. Sail from New York June 20th, visiting England, Scotland, Holland, Belgium, France, The Rhine, Germany, to Berlin. Experienced conductor and chaperone. Itineraries and information on application. **NEW YORK TRAVEL CLUB**, Rochester, N. Y.

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**EUROPE**.—**FREE TOUR.** Rectors and others. Splendid offer for organizing small party. References. **Rev. GEORGE NASON**, Wilmington, Delaware.

**EUROPE**.—Splendid tours, select small parties. \$250 up. **UNIVERSITY TOURS**, Wilmington, Delaware.

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National, official, incorporated. Accounts audited regularly by public official auditor under direction of Finance and Audit Committees. All Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

About 550 beneficiaries are on our present list. Sixty-six out of 80 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i.e., to Pension or Relief, or to earning interest if so designated by contributor. All contributions go to the use for which contributed. Royalties on Hymnals pay expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent or Endowment Funds; Special Cases; Automatic Pensions at 64.

**GENERAL CLERGY RELIEF FUND,**  
**ALFRED J. P. McCLURE,**  
Treasurer and Financial Agent,  
Church House, Twelfth and Walnut Streets,  
Philadelphia, Pa.

**NOTICES.**

Gifts for Missions are Trust Funds. They are carefully administered by

**THE BOARD OF MISSIONS**

as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it. Address

THE SECRETARY,

281 Fourth Avenue, New York.

**GEORGE GORDON KING**, Treasurer.

**LEGAL TITLE FOR USE IN MAKING WILLS:**

*"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

THE SPIRIT OF MISSIONS—\$1.00 a year.

**OFFICIAL—DIOCESE OF ATLANTA.**

To enable my clergy to trace the increasingly large number of communicants coming into Atlanta and to secure their definite attachment, I beg the reverend clergy of other dioceses and cities to send to my office the names and addresses of any communicants known to have removed to Atlanta within the past three years, not including those who have been duly transferred by letter.

Leading information, personal or family, will be of still further assistance to locate and attach these children of the Church who are at large.

C. K. NELSON,  
Bishop of Atlanta.

**APPEALS.****HELP NEEDED AT HAVELOCK, NEB.**

In addition to my mission parish of St. Luke's Church, Lincoln, Neb., I have opened a mission at Havelock, which is a Burlington railroad shop town. The Burlington railroad has spent \$1,000,000 on these new shops and further enlargement is about to be made. One hundred houses are to be built there this summer. We desire to buy a lot of land on which we can build a church. Land is low in price as yet but will soon advance in value.

We have received a pledge of \$150 as the last payment for the lot of land. This lot will cost \$500. Will some persons kindly help us in the extension of Christ's kingdom among people who need the Church and who are doing all that is possible to help themselves? Give us your help so that we will not lose the above pledge.

Subscriptions will be gladly received and acknowledged by the **Rev. A. H. BROOK**, 715 North Sixteenth street, Lincoln, Neb.

The **Rev. A. L. WILLIAMS**, Bishop of Nebraska, indorses the above appeal.

**HELP MUCH NEEDED.**

Church organization in very wicked town of Middle West is hampered for lack of funds. Can do good work among boys if money is provided. Write for particulars. Address **HELP**, care LIVING CHURCH, Milwaukee.

**FROM THE BISHOP OF KANSAS.**

You will, I feel quite sure, be interested in this proposition in the interest of Church and charity.

The citizens (not our Church people) of Wellington, Kan., a city of nine thousand inhabitants and two hundred miles from our Christ's Hospital here in Topeka, invited me to their city and made this proposition, viz., to give me, as Bishop of Kansas, \$12,000, a beautiful site of six acres one-half mile from the center of the city, reduced price on light and heat, and \$2,000 a year for charity for three years, if I would build a hospital to cost not less than \$16,000 and manage it.

It was a wonderful proposition and I have accepted it, as there is no hospital for miles.

The contract is let for \$17,200 and the building is under construction to be finished next May. I feel sure friends will help me towards the \$5,200, the difference between the Wellington promise of \$12,000 and the cost of construction, \$17,200. I promised in faith. I shall be deeply grateful for any help. **F. R. MILLSPAUGH**,  
Bishop's House, Topeka, Kan.

**INFORMATION AND PURCHASING BUREAU.**

For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information is maintained at the Chicago office of **THE LIVING CHURCH**, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

## THE LIVING CHURCH

may be purchased, week by week, at the following places:

## NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)  
Thos. Whittaker, 2 Bible House.  
E. S. Gorham, 37 East 28th St.  
R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Fifth Ave. above Madison Square

## BROOKLYN:

Church of the Ascension.

## BOSTON:

Old Corner Bookstore, 27 Bromfield Street.  
A. C. Lane, 57 and 59 Charles Street.

## SOMERVILLE, MASS.:

Fred L. Farwell, 34 Summer Street.

## BALTIMORE:

Lycett Stationers, 317 North Charles Street.

## PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut Street.

## WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.  
Woodward & Lothrop.

## ROCHESTER:

Scranton, Wetmore & Co.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.  
A. C. McClurg & Co., 215 Wabash Avenue.  
The Cathedral, 117 N. Peoria St.

## ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.  
Wm. Barr Dry Goods Co., 6th and Olive Sts.

## LOUISVILLE:

Grace Church.  
St. John's Church.

## LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)  
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

## KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

## "THE MEANING OF THE MONTHS"

Canon Holmes has written an exquisite little book on the *Meaning of the Months*. It tells of history, legends, and conceits of every one of the twelve months, and weaves in a most beautiful lesson for each. We know of no small book richer for a birthday gift, so that each person, and particularly young people, may know the full meaning of his birth-month. "Thou Crownest the Year with Thy Goodness," is the fitting text for the series of most charming sketches. And to add still further to the attractiveness of the booklet each month is prefaced by an exquisite illustration in color, from water color drawing by Miss Isabel Bonus. Bound in parchment cover, wide margin, uncut edges, price 60 cents; by mail 65 cents. The book is now in its twelfth thousand, and was first published in August of last year. Address THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

## FOR CHILDREN.

*The Earthly Life of Our Lord*. By Rev. B. W. Randolph, D.D., Canon of Ely. Profusely illustrated in half-tones. Stiff board covers 40 cts., by mail 48 cts.; full cloth bound 60 cts., by mail 70 cts.

*The Blessed Angels*. A book for children. Full page illustrations. By Dorothy Asling. Stiff paper boards 40 cts., by mail 44 cts.

*My Catechism Book*. A Simple Explanation of the Church Catechism for Young Children. Full page half-tones from wash drawings. Illustrated board covers 80 cts., by mail 88 cts.

*The Childhood of Our Blessed Lord Jesus Christ*. For the Children of His Church. By Agatha G. Twining, with Preface by Bishop Ingram. Lord Bishop of London. Illustrated in monotone, with an exquisite colored frontispiece of Irlam Briggs "In the Workshop at Nazareth." Illuminated paper boards 60 cts., by mail 66 cts.

The four books above mentioned are published by Mowbray and imported by us. They are books that every Church family should supply for their children. They are beautifully made, remarkably low in price, and the subject matter of the highest grade. We commend them all very highly. Address THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

## THE FLOWER SERVICE.

The season for the Flower Service is now at hand. We make two services in the same style as our Christmas and Easter services. The service is entirely from the Prayer Book, and has four hymns suitable for the occasion. It is an exceedingly attractive service, and by practicing and planning several weeks may be taken up and great enthusiasm result. The gathered flowers can be distributed to the sick, to hospitals, prisons, etc. We make two different services (differing only in hymns), which are Nos. 68 and 82 of our Evening Prayer Leaflet series. Samples will be sent free to any one interested. Now is the time to begin practicing the hymns. Price \$1.00 per hundred post paid. Address THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

## PRAYER BOOKS AND HYMNALS.

## CHURCH PEWS EDITION.

Size, 5% x 3% inches.

No. 300—Prayer Book. Imperial 32mo. bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

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No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

## CHURCH HYMNALS AND CHANT BOOKS WITH MUSIC.

## HUTCHINS' HYMNAL.

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

Edition A. Cloth bound, size 7x4% inches.

List price, 1.00. Net price, .80; by mail .93.

Edition B. Cloth bound, larger page and type, size 7% x 5%.

List price, 1.50. Net price, 1.20; by mail 1.38.

## LEATHER BOUND.

Edition A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.

Edition A. Morocco, red or black, gilt edges.

List price, 5.00. Net price, 4.00; by mail 4.13.

Edition B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.

Edition B. Morocco, red or black, gilt edges.

List price, 5.00. Net price, 4.00; by mail 4.18.

Organ Edition. Large type, size, 12x8% inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

## HUTCHINS' CHANT AND SERVICE BOOK.

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer. Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12x8% inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

## THE NEW MISSION HYMNAL.

## WORDS AND MUSIC EDITION.

In full cloth, stamped in ink. \$25 per 100.

Single copies .35.

In extra cloth, stamped in gold. \$50 per 100.

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## SPECIAL BINDINGS.

Pulpit Edition, in Morocco Skiver, gold edges, \$1.50 per copy.

Gift Edition, in limp Levant, gold edges, \$2.50 per copy.

## WORDS ONLY EDITION.

In limp cloth. \$10 per 100. Single copies 15c each.

The above 100 rates do not include transportation.

Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

## SUNDAY SCHOOL HYMNAL.

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to their voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.,

484 MILWAUKEE STREET, MILWAUKEE, WIS.

## BOOKS RECEIVED.

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

## STURGIS &amp; WALTON. New York.

*The Children's City*. By Esther Singleton, author of *Dutch New York*, *Social New York Under the Georges*, etc. Illustrated.

## EDWARD J. CLODE. New York.

*Confidential Chats with Boys*. By William Lee Howard, M.D., author of *Plain Facts on Sex Hygiene*, etc. Price, \$1.00.

## THE CENTURY CO. New York.

*The Dweller on the Threshold*. By Robert Hichens, author of *The Garden of Allah*, *Bella Donna*, etc. Price, \$1.10 net.

## THE MACMILLAN CO. New York.

*The Ladies' Battle*. By Molly Elliot Seawell. Price, \$1.00 net.

## A. R. MOWBRAY &amp; CO., LTD., London, Eng.

*The Arts of the Church. The Chancel and the Altar*. By Harold C. King, M.A. With a preface by Percy Dearmer, M.A. With forty-eight illustrations. Price, cloth, 1s. 6d. net.

## THOMAS WHITTAKER (INC.). New York.

*The Passing of the American*. By Monroe Royce, author of *Americans in Europe*. Price, \$1.20 net.

## PAMPHLETS.

*The Use of Incense. A Plea for Its Restoration*. [Parish Librarian Church of the Advent, Nashville, Tenn. Price, 15 cents a doz. \$1 per hundred.]

*In Memoriam, Edward Robert Atrill*. [Published by authority of the Standing Committee of the Diocese.]

*The Fundamentals: a Testimony*. Volume IV. Compliments of Two Christian Laymen. [Testimony Publishing Co., Chicago, Ill.]

*The Way of the Cross: a Three Hours' Service for Good Friday*. Adapted from the Treasury of Devotion. [Lafford M. A. Haughwout.]

*A Civic Opportunity*: Address Delivered by the Rev. James E. Freeman before the Publicity Club of Minneapolis, March 8, 1911.

## HOME WORK, A VICIOUS CIRCLE.

THE CHILD LABOR law in New York prevents any child under fourteen years of age from being employed in any factory, mercantile establishment, restaurant, and other places of business, but no law reaches the home-working child save the compulsory education law—and that has jurisdiction over his school day only. He may work from six in the morning until school opens, and from three on to midnight, with no respite, every school day, and all day long, as many days a week as he can conveniently remain out of school without being regarded as a truant, and there is no law to stop him.

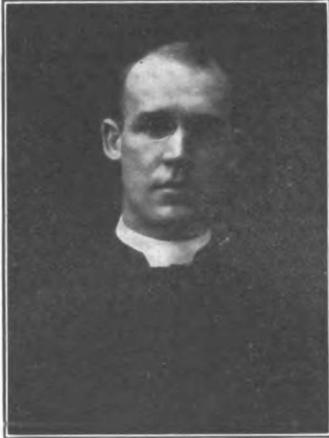
"There are two points upon which the public needs to act in relation to tenement work," says Florence Kelley, secretary of the National Consumers' League, in the *Survey*.

"We never can know the extent of such work, and for want of knowledge we cannot safeguard either the children of the tenements or the buyers of the goods; we cannot keep the home-work system and escape its inevitable consequences and accompaniments.

"The time is ripe for the sweeping prohibition of the abominable system. In the interest of the children and of the public health, it should be abolished by law without further waste of time. It spreads disease broadcast. It robs children of their childhood and their school life. It promotes congestion of population by keeping young home-workers within walking distance of the factory. It encourages manufacturers to stay in congested districts in order to be near the cheap home-workers. A vicious circle injurious to every one involved in it.

"Every effort to resist or regulate home-work has ended in failure in this country and in Europe. The only rational thing left to do is to abolish it outright exactly as cows, goats, chickens, geese, and pigs have been banished from the tenements."

# The Church at Work



REV. H. C. ACKERMAN

[Who has accepted a call to the Chair of Hebrew and Old Testament at Nashotah].

## MEMORIALS AND OTHER GIFTS.

THE CHURCH OF THE EPIPHANY, Providence, R. I., had an Easter offering amounting to \$1,000, which, added to the amounts pledged and on hand, constitutes a fund of \$10,000 for the purpose of building a much needed parish house. Work will be begun this summer.—AT ST. ANDREW'S Church, Providence, the mixed male and female choir appeared vested for the first time. A Bishop's chair of carved oak in harmony with the chancel furniture was given this church by Mrs. John Atherley in memory of her husband.—AT ST. MARY'S, East Providence, the rector, the Rev. H. C. Dana, was presented with a very handsome surplice by the members of the parish.—THE NEW TRINITY Church, Pawtuxet, had in place the new chancel furniture of carved oak given by Mr. and Mrs. Edward C. Sprink, and a baptismal font, the gift of Mr. and Mrs. Frank H. Sweet and Mr. A. C. Utter in memory of daughter and wife, Mrs. Louise Sweet Utter. The Rev. H. J. Klaren, the rector, announced that \$2,000 toward the new organ had been secured.—AT ST. BARTHOLOMEW'S, Cranston, a handsome pair of candlesticks was used on the altar, a gift of Mr. George Hill in memory of his wife.

A NEW ALTAR has been made by a local firm for St. Luke's mission (South St. Joseph) of Christ Church, St. Joseph, Mo. In the door of the tabernacle, as a panel, is a beautiful picture of our Lord in heaven, standing facing the people with a golden chalice in one hand and in the other the Host, as in the act of bidding to communion. At the bottom of the picture is a gold plate inscribed with the words, "The Sunday School, Easter, 1911." Mr. Bert Vaughan has given a pair of oak candlesticks to match the altar; Miss Alice Pickle has made an embroidered "fair linen cloth"; the Rector's Aid Society has presented a silk super-frontal, and white silk burse and veil and white silk book-marks have also been given. These gifts were all blessed at the 9 o'clock Eucharist on Easter morning.

LAST NOVEMBER the Margaret Hayes Chapter, United Daughters of the Confederacy of Denver, Colo., gave to the Church of the Redeemer, Biloxi, Miss., a richly embroidered altar frontal in memory of Mrs. Hayes, oldest daughter of Jefferson Davis. On Easter Day at the 6:30 A. M. celebration

the rector of the parish, the Rev. C. B. Crawford, blessed a beautiful embroidered frontal for the lectern, a burse, chalice veil, altar linen, etc., including a stole, which completes the white set for the church, and which were the generous and noble gift of Mrs. Schuyler, wife of the Rev. Livingston Rowe Schuyler of New York City. Through her interest the Church has also received a full green set which will be given *in memoriam*, a most generous gift from the New York Chapter, United Daughters of the Confederacy. This will be blessed and consecrated later.

CHRIST CHURCH, Indianapolis (the Rev. J. D. Stanley, rector), acquired three memorials during Holy Week. A tablet of brass laid on black marble in memory of Lieutenant-Colonel Oskaloosa M. Smith was placed on the south wall of the nave. The tablet was given by his sister, Mrs. Joseph C. Talbot. A window in memory of Mr. Richard L. Talbot, for many years a communicant of Christ Church, who had served the parish faithfully in various official capacities, was likewise placed in the south wall. This was the gift of his widow, Mrs. R. L. Talbot. An altar service was given by the Woman's Auxiliary of Christ Church as a memorial to Mrs. Sarah Knickerbacker, wife of the Rt. Rev. David B. Knickerbacker, a former Bishop of the diocese. The memorials were blessed by the rector on the morning of Maundy Thursday.

ON EASTER morning in connection with the early celebration of the Holy Communion the rector of Holy Trinity Church, Gainesville, Fla., the Rev. Thomas A. Houghton Burke, consecrated a pair of solid brass vases and the new church furniture, consisting of *prie dieu* and choir stalls, Cathedral design, chancel balustrade, frontal pews, and screens. During the year Mr. Burke has been rector of Holy Trinity the parish has received some handsome gifts and the furniture dedicated on Easter Day completes the furnishing of the church and makes Holy Trinity one of the most complete and handsomely furnished churches in the state. The furniture is of hand carved oak, very massive and of antique finish. It was made by the Fond du Lac Church Furnishing Co.

A HANDSOME fald stool book has been presented to Trinity Church, Pine Bluff, Ark., by Mr. M. S. Trulock, in memory of his wife, Mrs. Juliet Irene Trulock. It was blessed by the rector of the parish, the Rev. Charles L. W-Reese, at the early celebration on Easter Day. The Sunday school and Bible class presented the rector with a magnificent private Communion set of six pieces in solid silver, made by the Gorham Company of New York City. It was enclosed in a leather-bound case, suitably inscribed, and was presented at the Sunday School Festival and Flower Service on Easter Day. Several other gifts were received by the rector at Easter-tide from individual members of Trinity Church.

THERE WAS presented to St. Paul's Church, East St. Louis, Ill., on Easter Day, a massive jeweled altar cross. It is about three feet high, of polished brass, with jewels set at the top, at the foot, and at the ends of the arms. The sacred monogram is embossed in the center. On the three steps of the base of the cross is the following inscription: "To the Glory of God and in sacred memory of Adele Clinton Taylor, who entered into Paradise February 15, 1911. An offering from her loving husband. Easter Day, 1911." Another gift was a handsome altar service

book in red morocco and gold, also in memory of Mrs. Taylor. "an offering from her loving daughters, Georgie and Sadie."

THERE WAS presented to Mt. Calvary Church, Baltimore, on Easter Day a set of white vestments, given by certain persons as a thank-offering. It consists of chasuble, dalmatic, tunic, and all the smaller pieces. The silk was imported from London, and the work, which was done in the Sisters' embroidery room, is patterned after some very beautiful old Bruges work, of which the Sister had a sample made abroad some years ago. A new pair of Eucharistic lights, given as a memorial, were also used on Easter, and the acolytes were provided with new cottas. For the first time in the history of the Boys' School of Mt. Calvary, all the boys, twenty in number, are confirmed, five of the class lately presented to the Bishop being from the school.

ST. MARY'S Memorial Church of Wayne, Pa., received on Easter Sunday a material addition to the decoration of its edifice, in the form of a memorial window, which was designed and executed by the Tiffany Studios of New York. In the foreground, and forming the principal features of the design, is a



NEW WINDOW,  
ST. MARY'S CHURCH, WAYNE, PA.

figure of the "Boy David," holding a harp in his hand. His youthful and robust appearance, together with his richly colored robes, present a striking figure. The background consists of masses of luxuriant foliage with a suggestion of landscape, and vista of a beautiful sky in the distance. At the base

of the window is the inscription, "In loving memory of Adolph Gosling."

AT ST. PAUL'S CHURCH, Waterloo, N. Y., on Easter Day a fine hand-carved tablet shelf was blessed, and set aside on which to place the ewer in the baptistery. It is the work of Mr. Charles S. Hall, in memory of his little daughter, Marion Kemery Hall, now in Paradise. Mr. Hall has done considerable carving for different churches and this is undoubtedly the best he has done. The carving is from a solid piece of black walnut, and represents Caner's thorn-crowned face of Jesus in the center with Easter lilies on either side running up to the supports of the shelf. A beautiful silver bread box was also blessed and used at the sunrise service on Easter Day, the gift of Mrs. Jane Van Tuyl.

AN UNUSUAL number of memorial offerings were given on the "Queen of Feasts" to Trinity Church, Mobile, Ala. They comprise the following: Eucharistic candlesticks, accompanied with all necessary fittings and a supply of wax candles, given by Mrs. Arthur E. Stiles and her daughter, Mrs. Jack Dan; seven branched paschal candlesticks similarly furnished with all requisites, the gift of Mrs. John H. Friend, in memory of her husband; sterling silver 18-inch alms basin, a memorial to the late senior warden, Mr. W. H. Johnston, by the family; an altar service, name of donor withheld. All the metal work was made to order by Geissler of New York, and is very massive and handsome.

AT THE Easter morning service of Christ Church, Fairfield, Conn., two memorial windows, which were designed and executed by the Tiffany Studios of New York, were dedicated. The windows are of the medallion type, especially attractive and unique in design, and because of their soft color effects present a restful picture. In the centre of each there is a simple landscape scene, illustrative of the texts, "Green Pastures and Still Waters" and "I will look unto the hills." They are given in memory of the Rev. Noah Hobart (1706-1773) and the Rev. Herman Humphrey, D.D., LL.D. (1779-1861), by J. Sanford Saltus.

EUCCHARISTIC candlesticks of solid brass, inscribed "To the glory of God and in loving memory of Frank Howard Taylor," were used for the first time at St. John's Church, Bangor, Maine, on Easter Day. Mr. Taylor was long a vestryman and the treasurer of the parish, and was greatly esteemed generally. The Rev. L. W. Lott, the rector, in his sermon in the morning referred feelingly to the loss that the parish had sustained in the death of Mr. Taylor, and dwelt upon the meaning of Eucharistic lights. The candlesticks were made by the Gorham Co. of New York.

IN ST. ANDREW'S CHURCH, Louisville, Ky., on Easter Day a memorial tablet to the Rev. John K. Mason, D.D., former rector of the church, who died last December, was unveiled. It is the gift of the vestry, and was a complete surprise to the members of the congregation. The tablet is of solid bronze, mounted on oak to harmonize with the oak furnishings of the church. Other gifts to Louisville churches on Easter Day were a silver chalice to St. George's mission, Parkland, and a set of handsome brass crosses on white silk book-marks for the lectern of the Church of the Advent.

AT A SERVICE held in the early morning of Easter Day, during a snowstorm, the new bell presented to St. Andrew's Church, Rochester, N. Y., by Mrs. Ernest R. Willard, in memory of her father, Herbert F. Atkinson, was dedicated. Upon learning that the bell was to be given to the church, the vestry had the belfry made an open structure, so that the bell, a handsome piece of work in bronze, weighing 2,000 pounds, is in view. Another gift to the parish at this time was that of

Prayer Books and Hymnals for the entire auditorium from Mrs. James S. Watson.

ON THE ANNUAL visit of the Bishop of Newark to Christ Church, Short Hills, N. J., on Wednesday in Easter week, it was his privilege to dedicate the new organ given to the Church by Mr. and Mrs. James Rumsen Strong in memory of Mr. Strong's father and mother. The organ was built by the W. W. Kimball Co. It contains two manuals and is supplied with the latest mechanical devices; electricity is the motive power. The instrument cost \$4,000 and is the largest single gift ever made to Church Church.

THREE memorials have been donated to Grace Church, Corona, Long Island. A white marble baptismal font was given as a memorial to Charles H. Wood, who died on April 25, 1910, as was an alms basin of brass, the presentation being made by the widow; also a pair of brass candlesticks as memorials to the late Thomas Schweizer. This flourishing mission is in charge of Mr. Robert Harrold, a lay reader, who is well-known throughout the diocese as the custodian at the Diocesan House in Remsen street, Brooklyn.

AMONG THE announcements made at the morning service on Easter Day at St. Luke's Church, Rochester, N. Y., was one that Mrs. Alfred Ely had given as her offering the sum of \$1,000, to be used for the welfare of the Church and parish as the rector (the Rev. Rob Roy Converse) and the vestry should think wise. Mrs. Ely has at different times in the many years of her membership at St. Luke's made large donations to the parish. Some years ago she gave \$10,000 towards the endowment fund.

ON THE morning of Easter Day at Trinity church, Aurora, Ill., a memorial chalice and paten of silver was blessed by the rector, the Rev. Frank Erwin Brandt. The paten is in loving memory of Frederick Hollis, who entered into life June 25, 1910, and who was for thirty years the faithful warden of Trinity Church. The gifts represented the free will offerings of many in the parish who revere the memory of Mr. Hollis, who for fifty-one years was a resident of Aurora.

THE FOLLOWING solid silver communion vessels were presented and used for the first time at Trinity Church, Detroit, Mich., on Easter Day at the two celebrations: Two patens, given by Mr. Thomas Smith in memory of his wife; a chalice, given by Mrs. Sarah Wilson, the mother of the rector, the Rev. W. Warne Wilson; a chalice, given by Mrs. Joseph Dees; ciborium, given by the Altar Society.

ST. PETER'S PARISH of Louis, Mo., has received a legacy of \$20,000 toward the endowment fund.—GROUND HAS been broken for the new St. Philip's church, St. Louis and an anonymous gift of \$10,000 supplements a gift of \$5,000 from the Bishop of the diocese.—EUCCHARISTIC LIGHTS, memorial gifts, have been placed upon the altar at St. George's chapel, and at the Church of the Holy Communion, St. Louis.

A TABLET was unveiled on Easter Day in the Church of the Holy Communion, Charleston, S. C., in memory of Mr. Francis Amelius Mitchell, who for many years served the parish as vestryman and warden and was a most devoted member. The tablet was erected by his friends and fellow parishioners in testimony of their appreciation of his services. It was the second anniversary of Mr. Mitchell's death.

A FINE processional cross has been given to St. John's parish, Camden, Ark. It was presented by friends of Rev. Daniel Breck Ramsey, who for eleven years ending with 1902 was rector of this parish, and was carried for the first time on Easter Day by

Breck Ramsey Rightor, a grandson, living in Helena, Ark.

IN GRACE CHURCH, Toledo, Ohio, on Easter Day the rector (the Rev. Henry L. McClellan) dedicated a handsome litany desk in natural oak finish as a memorial to Mrs. Martha Anna Leibius. The gift is from her son, George Leibius, choir director and a communicant of the parish.

THE CHURCH of the Incarnation, Knoxville, Pa., received on Easter Day the gift of a handsome brass altar cross from Mr. Joseph Johnston, in loving memory of his parents.

THE ST. AGNES GUILD of St. Paul's Church, Des Moines, Iowa, presented on Easter Day a set of white hangings for the altar, prayer desks, and pulpit. The work was done by Miss Lucy V. Mackrille of Chevy Chase, Md.

AN EASTER gift to the Church of the Good Shepherd (Norwood), Cincinnati, was a handsome Litany desk, presented by Mrs. William A. Goodman in memory of her husband.

#### UNUSUAL RECORD FOR A DOWNTOWN CHURCH.

AT THE annual meeting of Christ Church, St. Paul, which is the mother parish of the diocese of Minnesota, the reports showed that the year has been a remarkable one. The church has had a hard struggle for the last ten years, yet there have been more baptisms, more confirmations (with two exceptions), more marriages, and funeral services conducted, and a great many more communions made the past year than in any of the twenty years preceding. The average congregations are four or five times as large as they were two years ago; the offerings for all charitable purposes have been doubled; apportionments for city and diocesan missions have been met in full, and a large part of the general missions apportionment paid. In addition to meeting all running expenses, a large floating indebtedness, a mortgage of \$8,500, and back insurance have been liquidated, and the Easter offering of over \$700 was used to begin an endowment fund for the parish. The vested boy choir, under the direction of Mr. Paul W. Thorne, has been entirely reorganized. The present rector is the Rev. F. G. Budlong.

#### ANNIVERSARY OF ST. AUGUSTINE'S, ATLANTIC CITY.

IN AUGUST, 1900, definite plans for special work among colored people of Atlantic City were begun by the Rev. John Townsend, then rector of the Church of the Ascension. The Rev. George F. Bragg, Jr., D.D., of Baltimore, was asked to preach and launch the enterprise at a special service which was held in the Church of the Ascension on the evening of the last Sunday in August, 1900, St. Augustine's Day. A building for use as a reading room had been given, and this was removed to a lot secured on Arctic avenue. In November of the same year Bishop Scarborough formally blessed and opened the building. The upper part was occupied by Mr. and Mrs. James S. Courtney, the former acting as lay reader, and the latter directing the guild and institutional work. In December, 1900, the Rev. James N. Deaver (colored) of Charlestown, W. Va., was appointed in charge of the work, and in a few months presented his first class for confirmation. He has continued in the work, and is now rector. In February, 1911, the congregation celebrated its tenth anniversary with a public reception to Mr. Deaver, and a special service, very largely attended, at which Dr. Bragg was the preacher. In ten years the work has grown to an enrolment of 250 communicants and the possession of a property valued at \$15,000, on which is an indebtedness of only

\$3,500. the original purchase price of the lot. The work has been practically self-sustaining from the beginning. It has never received any missionary aid. A third story has been added to the building, providing apartments for the rector and his family, and leaving the second floor for parish uses; and a fine pipe organ has been added to the equipment.

#### COUNCIL OF GEORGIA COLORED CHURCHMEN.

THE COUNCIL of Colored Churchmen was opened in Brunswick, by Evensong excellently sung, in St. Athanasius' church, on Tuesday, April 18th. The edifice was filled with representative colored people of the city; the Easter decorations, the lighted altar, and the hearty singing contributed to a devout and interesting service. Four were confirmed. The Bishop gave his annual address, in which he took decided grounds against the proposal for a missionary jurisdiction for negroes with (probably) a racial Bishop. Such a course, he said, would inevitably lead to a final extinction of all interest and sympathy on the part of the white race toward the colored, and would only exaggerate the separation between the races. Two Bishops having co-territorial jurisdiction would lead to trouble and disaster; would be to the injury of both races.

The council continued in session through Wednesday and Thursday, discussing various themes bearing on their work, one theme presented by a layman being on the subject. "The Loyal Layman Who Does, vs. the One Who Does Nothing But Criticise."

The Bishop's address supplies the following statistics: Episcopal visitations, 21; confirmations, 17; number confirmed, 86 (as against 59 in 1909); ordinations, 1 priest. This covers the fifteen months since January, 1910. Present number of colored clergy, priests 7, deacons 1. All of the parishes and missions have parish or industrial schools. Of these, St. Athanasius' is the most important, having been incorporated under the state laws and placed under the supervision of the Church Institute for Negroes. One of the churches (St. Stephen's, Savannah), is self-supporting.

#### DEATH OF REV. DR. RINGGOLD.

AT MIDDAY on Palm Sunday, the Rev. SAMUEL RINGGOLD, D.D., rector emeritus of St. John's Church, Knoxville, Tenn., and until 1897 its rector for twenty years, passed to the fuller life beyond. The erection of the present church edifice in 1892 and its consecration in 1905 are mainly due to his efforts. He was a man of considerable force of character, courageous, yet tender and sympathetic. He was dean of the Knoxville Convocation and was prominent in the councils of the diocese and of the Church in general. His ordination as deacon took place in 1861, and to the priesthood in the following year.

#### IMPORTANT MEETING OF MINNESOTA CHURCH CLUB.

THE EASTER meeting of the Church Club of the Diocese of Minnesota was held in Minneapolis on April 19th. There were about 150 present, fifty of whom were invited guests of the club. The subject for discussion was the matter of episcopal supervision to come up at the next diocesan council—whether the supervision shall be the division of the diocese, a Coadjutor, or a Suffragan Bishop. The principal speakers were the Rev. Messrs. C. L. Bates of Lake City and P. K. Edwards of Mankato; Messrs. Herbert Theopold of Faribault, W. H. Lightner of St. Paul, Dr. W. H. Lawrence of Minneapolis, and the Bishop of the diocese, who summed up the matter and expressed his decided opinion in favor of a Suffragan.

#### BANQUET IN HONOR OF BISHOP WEBB.

IN HONOR of the fifth anniversary of the consecration of the Rt. Rev. William Walter Webb, D.D., the Church Club of the diocese of Milwaukee will give a banquet on Tuesday evening, April 25th, at the Hotel Maryland. The speakers will be the Rev. Lyman P. Powell of Northampton, Mass., Professor Carl Russell Fish of the University of Wisconsin, and the Rev. George Heathcote Hills of St. Mark's Church, Milwaukee. Mr. Herbert N. Laffin, president of the Church Club, will present the congratulations of the diocese, and Bishop Webb will respond.

#### BISHOP ANDERSON SPEAKS TO PRESBYTERIANS.

THE BUFFALO CLERICUS availed itself of Bishop Anderson's presence in the city on April 18th by securing him as its guest of honor at a luncheon held at the University Club. The luncheon was attended by the clergy of Buffalo and vicinity as well as by several prominent laymen, together with the officers of the Presbyterian Union and two Presbyterian ministers. Bishop Walker, having made an out of town appointment prior to the arrangements for this gathering, was, much to the regret of all, unable to be present.

After luncheon Bishop Anderson held the rapt attention of the guests for an all too short half hour. His eloquent address, says the Buffalo Express, was built about the principle that it was not by controversy, but by prayer and the effort to get together, that Christian unity was to be brought about. Perhaps the whole tone of the address might be summed up in this question, which he put to the audience: "Did you ever pray for the Pope? Seriously! That he may do God's will?" he added. On that strain he continued by asking if Presbyterians ever prayed for Episcopalians and *vice versa*. When that stage was reached in religious work, then, he held, unity among Christians was at hand. It was becoming work among disciples of Christ.

In opening his address, Bishop Anderson said that one of the great stumbling blocks to unity was that in getting together each denomination was afraid it must give up something. The slogan should be what each can give the other and what each is humble enough to accept. It is a cause which must be won by assimilation and not by elimination. At present the prospect of union was as a vision. Ancient controversies, which led to the division of Christians, were next taken up. He showed that each division held part of the truth. The controversy over faith and good works had truth on both sides, yet one was but a complement of the other.

Speaking of the proposed Conference on Faith and Order, he said that people are there asked to discuss not the things upon which they agree, but the things upon which they disagree. He took up next the question of Orders. "It is the question of the priest and the prophet," he said. "The priest idea is everywhere in religion. The man who promulgates, promotes, and brings the people into a religion is its prophet. He is the man who brings them in and then falls back upon the priest to complete the work. The priest is essential. It seems that which emphasizes the priestly side alone is wrong, and that which alone emphasizes the side of prophet alone is wrong. We are not to look upon them as antagonistic but as supplementary and complementary to each other." He felt that extemporaneous prayer was needed in addition to liturgical worship. He dwelt also upon the impossibility of the real followers of Christ quarreling with one another. It was laxity in the Christian principles which had brought about division. "We have got along this far in Christian unity," he

said, "that we cease to hate each other for the love of God." By Christ-like action, unity will be brought about. It took 300 years to bring Christianity into its present condition. It might take that long to bring about unity. He closed with a graphic word painting of one Church, holy in its origin, Catholic and Apostolic in its mission.

#### NEW AND PROJECTED PAROCHIAL IMPROVEMENTS.

THE ENLARGED St. John's church, Johnstown, N. Y., was opened on Easter Day and the new mixed choir participated in the service for the first time. Eight memorial gifts were dedicated on Easter Even. These consist of a reredos, a credence, Bishop's chair, a priest's chair, Eucharistic lights, two memorial tablets (presented by Brigadier General Dudley, U. S. A.), an altar rail, and an oak hymn-board. The chairs, reredos, hymn-board, and credence table are of carved oak. The chancel is large and the whole interior of the church and new parish house is very pleasing.

IN DELAWARE plans are being made for the erection of a new rectory for St. Philip's church, Laurel. It is expected that the erection of a new clergy house for All Saints', Rehoboth, will be commenced this spring. Thorough repairs will soon be made on the interior of St. George's, Indian River. In St. Thomas', Newark, the Bishop officiated on the morning of Easter Day, reopening the building after it had been closed for some weeks for various improvements, among them a new chancel hardwood floor, new windows of cathedral glass, and a stained glass window to the memory of Frederick Augustus Curtis, the father of Chancellor Curtis.

THE NEW tower and porch of Christ Church Cathedral, St. Louis, are now complete, adding much to the beauty and dignity of the building. Work is progressing rapidly on the new altar and reredos, which, when finished, will be the finest of its kind in the American Church. It is a copy of the altar at Winchester Cathedral, England.—HOLY CROSS CHURCH, Poplar Bluff, Mo., has been remodeled and handsomely decorated.—A BEAUTIFUL little chapel has just been completed in connection with the Church of the Holy Communion, St. Louis.

GROUND has been broken at St. Andrew's, Dayton, Ohio, for a new church, the old building having been demolished to make way for a boulevard, the congregation worshipping in a social hall in the new parish house. When the new church is finished a complete plant of church, parish house, and rectory will stand as evidence of the splendid work of the Rev. Thomas W. Cooke, the present rector. Now also acting Archdeacon of the Dayton Convocation.

ST. JOHN'S CHURCH, Georgetown, D. C., has bought the organ of St. John's, Washington. This organ, which is a fine Odell instrument, will be entirely rebuilt and improved with pneumatic action and in other ways and installed before September 1st. It will greatly add to the musical features of St. John's services, which are already of a high character.—ST. JOHN'S, Washington, is to have a new organ, the result of a \$9,000 memorial gift by Mrs. James Lowndes.

A MEMORIAL parish house, the gift of a parishioner, is soon to be erected in the parish of Our Saviour, Akron, Ohio (the Rev. George P. Atwater, rector). The building is to be of ample size, and will be thoroughly equipped for institutional work for young men and boys and young women and girls.

A STEAM heating plant has been installed in Trinity church, Baraboo, Wis. An addition 25 by 24 feet has also been made to the parish house, in order to furnish a sufficiently large room for a cadet company of

forty members, which is fully equipped with uniforms, etc.

THE PARISHIONERS of Emmanuel Church, Boston, have shown their esteem for their rector, the Rev. Dr. Elwood Worcester, by providing him with a new rectory, the purchase having just been consummated of a fine house in Marlboro street, on which thoroughfare the rector now lives.

THE CHANCEL window of St. Mark's, Minneapolis, was unveiled on Easter Day.—St. PAUL'S CHURCH, Winona, has been redecorated and some needed improvements made in the parish house.

GROUND WILL be broken at once for the new parish house for St. Andrew's church, Rochester, N. Y. It is to be erected in the rear of Nazareth House and will cost \$15,000, which amount has all been pledged.

SEWANEE SUMMER EXTENSION COURSE.

IT IS A PLEASURE to note that the summer course at Sewanee is again arranged for the coming season, furnishing such uplifting and entertaining lectures in the ideal environment of the mountain. The Rev. William Norman Guthrie, professor of General Literature at Sewanee, is director and the session will last from July 16th to September 16th, with a daily service in St. Luke's chapel.

Among the lectures offered are "The Theory of Wagnerian Music Drama, and the Music of McDowell," by Mr. G. C. Ashton Jensen; "The History and Significance of Socialism," by Stephen M. Reynolds; "Walt Whitman, the Poet of Democracy," "The Religion of Democracy," "Britany" (illustrated), "The Vanished Splendors of the Ancient World" (illustrated), "Modern Poet Prophets," by the Rev. W. N. Guthrie; addresses on the Spiritual Problems of Education, by members of the Sunday School Institute, the week of August 6th; the Study of Church Music, by Dean Craik Morris; appreciation of Modern Painting, Tendencies in American Art, by Charles H. Caffin; Irish Humor and Celtic Mythology, by Mr. George Townshend; The Modern Masters of French Literature and Recent French Drama, by M. Benedict Papet; Interpretative Readings from Southern Poets, by the Rev. W. W. Meminger; Illustrated Development of Musical Form and Its Significance, Mr. Chilton; Our Native Birds and Their Conservation, by Mr. Rice.

At different times during the session there will be exhibitions of Rookwood pottery, Newcomb pottery, Japanese prints, rare books, artistic photography, arts and crafts jewelry, book plates, art printing, etc., with classical plays by the University Extension players under the direction of Mr. Samuel Sharpe. The extensive library of the University is also to be open to students and visitors. The Bishops of Tennessee, South Carolina, and Mississippi expect to speak at some of the sessions as well as other well known lecturers. The DuBose Week and reunion of the students of the *Dean Emeritus*, Dr. DuBose, with addresses by him, will conclude on Sunday, August 6th.

"THE WORLD IN BOSTON."

THIS MAMMOTH undertaking, which has been in course of preparation for eighteen months, opened in Mechanics' building on the evening of Saturday, April 22d. The exposition, which illustrates conditions in the mission fields of the world, is purely educational and has enlisted the services of hundreds of people from all the denominations, the Church taking a prominent part. The principal address on the opening night was made by Bishop Lawrence, while others taking part were Bishop Lloyd, Bishop Nelson, and Bishop Francis, all of whom are deeply interested in the exposition, which doubtless will be repro-

duced in other parts of the country in the next year or two.

Those directly concerned in the management, and members of the Church, include the Rev. Charles E. Jackson, who is on the Board of Trustees; Professor Philip M. Rhinelandt of the Theological School, who is educational secretary; the Rev. William E. Gardner, captain of stewards; Miss Lucy C. Sturgis, Educational Missions secretary; the Rev. A. N. Slayton, the Rev. Ernest J. Dennen of Lynn, and the Rev. Thomas S. Cline of Boston, Mass. Tuesday, May 9th, will be observed as "Episcopal Church Day."

FATHERS FRERE AND FIGGIS IN BROOKLYN.

BEGINNING with Friday, April 7th, and continuing through Holy Week, Father Frere, Superior of the Order of the Resurrection, Mirfield, Yorkshire, England, con-



REV. W. H. FRERE, Superior of the Community of the Resurrection.

ducted a highly successful mission at St. Paul's church, Brooklyn (the Rev. Andrew Chalmers Wilson, rector), as told in these columns last week. On Tuesday in Easter week the rector entertained the Catholic Club at a luncheon, in honor of Fathers Frere and Figgis. Seventy-six were present and it was probably the largest and most representative gathering in the history of the club. The Bishop was present and spoke in his happiest vein.

Fathers Frere and Figgis spoke at length on the movement towards Church unity in England. They laid stress on the fact that dogma was the starting point; order must come as a secondary consideration. Short speeches were made by Fathers Allen and Mayo, O.H.C.; the rector of the parish; the Rev. John D. Skene, a former rector of St. Paul's, and others. The Rev. John S. Miller, rector of the House of Prayer, Newark, N. J., presided at the luncheon.

FEATURES OF THE EASTER CELEBRATION.

IT IS MANIFESTLY impossible adequately to chronicle in a single issue the reports that have been received from all over the country as to the observance of the "Queen of Feasts," and these have necessarily been greatly condensed. Judging from the returns thus far received, the record has been broken this year not only in the number of communions made, but also in the amount of the offerings, a much larger number of the latter than usual

being for others than parochial purposes, especially missions.

CALIFORNIA.—Perfect weather brought out overflowing congregations throughout the diocese. The reports as to number of communicants are most encouraging, almost every church having had the largest number in its history. The offerings were very satisfactory. Two parishes at least (St. Paul's and Trinity, Oakland), met their diocesan assessments and their apportionments for missions by their Easter offerings. Christ Church, Alameda, had an offering of over \$2,000, with which it is able to pay off all the indebtedness. The offering in St. John's, Oakland, amounted to about \$600, being simply an Easter offering without any special appeal or object.

COLORADO.—At the early service the communicants at St. John's Cathedral, Denver, numbered 360 and the offerings amounted to \$250. All churches in Denver were crowded, and the number of communicants generally is thought to have been largely increased over former years.

DELAWARE.—St. John's, Wilmington, had over 200 communicants at the early celebration, and nearly all the parishioners communicated during the day. In several Sunday schools the offerings for missions averaged about a dollar per scholar. In St. Paul's, Georgetown, the debt on the church was paid, and a subscription started for a parish building.

ERIE.—Ascension Church, Bradford, gave the largest Easter offering in its history, amounting to \$1,400.

INDIANAPOLIS.—Easter communions were generally large, and the offerings in some cases exceeded the amount asked for.

KANSAS CITY.—St. George's, Kansas City, had the largest number of communions and the largest congregations in the life of the parish. There were seven services during the day. The sum of \$3,000 was asked for by the vestry; the result was an offering in money and pledges of about \$5,000. There is a strong prospect that the new church will be started this year, as the parish house is too small for the congregations.

KENTUCKY.—No special event marked the services of Easter Day in Louisville other than a large number of communicants and generous offerings. About 800 persons made their communions at the three celebrations at the Cathedral. The congregation had been asked for an offering of \$3,700 to meet a deficit made necessary by extensive repairs and other unusual expenses; about \$2,200 was raised, and it is expected that the balance will be secured before the first of May. The offering at the Church of the Advent and its parochial mission, St. Thomas', amounting to several hundred dollars, will be entirely devoted to missions, general and diocesan.

LOUISIANA.—Nothing of unusual interest can be reported of the Easter services in this diocese, with the exception that at St. Mark's, Shreveport, the Easter offering amounted to \$8,000, wiping out the debt on the church edifice, which was erected during the rectorate of the Rev. J. H. Spearing, at present headmaster of Sewanee Grammar School. It is hoped that the church will be consecrated in May.

MARYLAND.—During the day there were about 600 communions made at old St. Paul's, Baltimore, and 425 at St. Paul's chapel. The offering at the chapel amounted to \$474.87. More than 2,400 persons attended the Easter Day services at the church. During Lent there was an aggregate attendance on the daily services of from 300 to 500. At St. Michael and All Angels', Baltimore, all records were broken, there being 1,123 communions made at the four celebrations on Easter Day. During the week more than 50 sick and "shut in" were communicated, and

these, with 86 at the mission chapel, make a total of 1,260. On Maundy Thursday about 800 people made a solemn preparation for the Easter communion.

**MASSACHUSETTS.**—In Boston, as usual, the Church of the Advent leads in the amount of Easter offerings, and this year it has to its credit about \$13,000. Emmanuel Church comes second, with a collection of \$5,000, and the offering of Trinity Church amounted to about \$3,200 and that at St. Paul's \$1,600, which was about the sum the rector had asked for. At the High celebration at the Advent brand new vestments were worn, the work of St. Margaret's Sisterhood, and on Easter Even a silver flagon, in memory of the late Rev. H. A. Metcalf, was consecrated.

**MICHIGAN.**—Out of 270 communicants of St. Matthew's parish (colored), Detroit, 230 made their communions on Easter Day, a proportion which has perhaps never been excelled anywhere. All except forty of these received at the two early celebrations; the majority at 6 A. M. At 10:30 A. M. the capacity of the church was taxed to the utmost, and the music was the best sung in many years. The offering was by far the largest ever given in this parish, it amounting to over \$500.

**MINNESOTA.**—Easter offerings in the diocese were large. In St. Paul, St. John's Church reports \$2,000; St. Clement's, \$604; Christ Church, \$715; St. Paul's, \$120. In Minneapolis: St. Paul's, \$1,600; St. Mark's, \$1,627; Holy Trinity, \$500; All Saints', \$675; Christ Church, \$175; Gethsemane, \$1,800 cash and \$1,200 in pledges with 577 communicants, 308 of whom were present at the 6:30 A. M. service; the Cathedral at Faribault \$500; Ascension, Stillwater, \$219.

**MISSOURI.**—St. James' parish, Macon, had one of the most inspiring Easter Days in its history. The beautiful church, Gothic in design, of brick, stone, and slate, built a short time ago, was freed from debt, and in addition an offering was made for the new rectory. The total offerings for the day were over \$5,000. The children's mite box offerings for the Board of Missions were the largest in the history of the parish. At the early service the mortgage of \$2,600 was burned, and the Bishop will consecrate the Church on Trinity Sunday.

**NEWARK.**—On Easter Day at St. Paul's, Englewood, the offering of \$8,000 completed the payment of the debt upon the Church, which was \$18,000 when the Rev. Howard C. Robbins began his rectorship there in 1905. The consecration of the church is appointed for Whitsunday, which is the anniversary of the parish. Large and generous offerings at St. John's, West Hoboken, at Easter will make possible the payment of the church debt and the consecration of the edifice. At Christ church, Hackensack, the offerings amounted to \$2,200, one-half of which was given by the Guild of the Good Shepherd for the renovation of the Church. The response to the work of Rev. A. P. Tulp has been most encouraging.

**NEW JERSEY.**—At St. John's Church, Salem, on Easter Day 132 communions were made. The Easter thank-offering was taken by special envelope, for the completion of the apportionments of the parish for general and diocesan missions, the balance being for improvements to the Church property, and amounted to \$177.50. The Lenten mite offering of the Sunday school was presented at a special festival service for the school in the evening, and amounted to \$108.52, probably the largest Sunday school offering ever sent from the parish.

**OHIO.**—At the early choral Eucharist at St. Paul's Church, Fremont, more communicants received than at all the services the previous Easter, and there were only half as many communicants at the late service as at

the early one. The offerings, which amount to about \$1,500, will be devoted to liquidating the church debt. St. Mary's Guild presented at the early service a new set of linen for the altar. The children's offering for missions amounted to \$72. Many were turned away from lack of room at the 11 o'clock service at Trinity Church, Toledo. The Easter offering was over \$7,578. The Sunday school children made an offering of \$145 for missions. St. Stephen's Church, Steubenville (the Rev. E. B. Redhead, rector), reports the largest congregations and offering at Easter in the history of the parish. The latter amounting to almost \$3,300, which together with the building fund of \$3,000, which has been accumulated during the incumbency of the present rector, will enable the parish to erect a parish house or rectory, or both.

**PITTSBURGH.**—Easter Day saw all the churches filled and in some of the parishes there were notably large offerings. In the Church of the Redeemer, Pittsburgh, over \$6,000 was given for the purchase of a suitable lot in the Squirrel Hill district of the city, to which the present church building, which is now on private property, will be removed.

**SOUTHERN OHIO.**—The number of communions made, and the offerings, at All Saints', Portsmouth, were larger than ever in the ninety-two years of the history of the parish; 173 were present at the 6 o'clock Eucharist on Easter Day and 104 made their communion at the choral celebration. The offering, from all sources, will be about \$1,000. Clear and bright weather prevailed in Cincinnati, the congregations were large and the offerings substantial. At St. Paul's Cathedral \$1,000 was received; the new vicar, the Rev. S. B. Purves, presented a class of 33 for confirmation. The Church of Our Saviour made an offering of about \$1,000. At the Church of the Good Shepherd (Norwood) 210 communions were made and nearly \$500 was given. The many vacant parishes and missions made great demands on the clergy. At Trinity Church, Hamilton, the sum of \$2,500 was subscribed for a parish house; the last of the beautiful stained glass windows for the church have been generously provided; the Easter services were well attended.

**SPRINGFIELD.**—A somewhat pathetic feature of the Easter services at St. Paul's Church, East St. Louis, showing the sympathy of the congregation with the rector, the Rev. Dr. F. M. S. Taylor, in the recent loss of his wife, was a souvenir "Order of Service" handed to each member of the large congregations. It was in the form of a Passion cross, and was an offering from St. Cecilia's Guild in memory of Mrs. Taylor, who passed away on February 15th. Two-thirds or more of the communicants of St. Paul's Church (formerly the pro-Cathedral), Springfield, partook of the Blessed Sacrament on Easter Day. The offering amounted to \$1,260, which breaks the record for this parish.

**TENNESSEE.**—More than 300 received at the 7 A. M. celebration in St. John's, Knoxville, and the vested choir of forty sang. A congregation of 700 was present at 10:30 A. M. The offerings were \$1,800, of which \$1,200 was due to educated action by the Churchmen's Club. At the Church of the Epiphany the offering was \$540.

**WASHINGTON.**—The Easter offerings and number of communicants at the various churches in the nation's capital this year were very encouraging. Among others these were particularly to be noticed: Ascension—Communicants, 600; offertory, \$1,200; Christ Church, Georgetown—Communicants, 300; offering, \$800; Epiphany—Communicants, 600; offerings, \$6,200; St. Andrew's—Communicants, 400; offerings, \$1,570, the largest ever taken in St. Andrew's; St. John's, Georgetown—Communicants, 300; offerings, \$3,070;

St. John's, Sixteenth street—Communicants, 600; offerings, close to \$5,000; St. Margaret's—Communicants, 594; offerings, \$11,900, the largest ever taken in St. Margaret's; St. Mark's—Communicants, 500; offerings, \$2,300; St. Paul's, Twenty-third street—Communicants, 584; offering, \$2,000, the largest for many years; St. Thomas'—Communicants, 674; offering, \$4,200.

**WESTERN NEW YORK.**—Reports from all the Buffalo churches show an unusually large number of communicants on Easter Day and generous Easter offerings. The new church building of St. Matthew's parish, one of the many fruits of the missionary labors of the Rev. Dr. Charles H. Smith of St. James', was used for worship for the first time. Though this parish is composed almost entirely of East side working people, its Easter offering was \$1,240.

### THE SUMMER SCHOOL AT GAMBIER, OHIO.

THE SECOND year of the Summer School at Gambier, Ohio, will open on Monday evening, June 19th, and extend to Friday noon, June 23d. The Rev. George Hodges, D.D., Dean of the Episcopal Theological School at Cambridge, Mass., will speak on Monday evening upon "The Christian Ministry for this Age" and on Tuesday morning will give two addresses upon "Social Service." The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia, will give on Wednesday morning two addresses upon "Pastoral Care." The Rev. George C. Foley, D.D., professor of Homiletics in the Philadelphia Divinity School, will on Thursday give two lectures on Homiletics and make the concluding address on Friday morning. The afternoons will be left open for recreation, with an out of door service at 5:30 P. M.

On Tuesday, Wednesday, and Thursday evenings there will be an informal clinic for the free discussion of parish problems under the leadership of one of the clergy. The lectures will be given in Bexley Hall library. Harcourt Hall will be thrown open for the reception of all guests at the summer school, and will be reserved entirely for their use. The charge for board and lodging will be \$2 a day, or \$5 for the whole session, from Monday night until Friday noon.

The object of the summer school is to unite for conference and fellowship the clergy of the Middle West, in the common cause of making the Church stronger and more effective in that part of the country. The attendance last year at the first session was forty-five; a much larger number is expected this year. For further information and for reservation of rooms in Harcourt Hall write to the Rev. Theodore Irving Reese, 85 Jefferson avenue, Columbus, Ohio, chairman Summer School committee.

### BISHOP PARTRIDGE NOW BISHOP OF KANSAS CITY.

A MAJORITY of both Bishops and Standing Committees have given their approval to the election of the Rt. Rev. Dr. S. C. Partridge to the diocese of Kansas City. He is therefore its Bishop without further action as soon as he receives the cablegram.

### DEATH OF THE REV. SAMUEL THURLOW.

THE REV. SAMUEL THURLOW, rector of the Church of the Holy Comforter, Baltimore, died April 11th, at the Church Home and Infirmary, Baltimore, after an illness of four months, aged 47 years. He was born in London, England, and came to this country about twenty years ago. After graduating at Willamette University of Portland, Ore., he went to Idaho, where he was ordained deacon by Bishop Talbot, November 21, 1897, and priest

by Bishop Johnston of West Texas, June 4, 1899. He served successively at Rockport, Texas, Neosho, Mo., Waynesboro, Blue Ridge, and Summit, Pa., Severn Parish, Millersville, Anne Arundel county, Md., and at the Holy Comforter, Baltimore, where he had been rector since July 1, 1907. He had greatly endeared himself to the members of his own congregation, and also to the veterans at the Confederate Soldiers' Home at Pikesville, and the inmates of the Bay View Asylum, where he often held services. He is survived by a widow and two daughters. The funeral was held on April 13th at the church, the services being conducted by Ven. Peregrine Wroth, Archdeacon of Baltimore, assisted by Rev. E. T. Kemp and Rev. G. Mosley Murray. The interment was at Millersville, Md.

#### CONFERENCE OF THEOLOGICAL SEMINARY FACULTIES.

A CONFERENCE of members of the faculties of theological seminaries was held on April 20th and 21st at the Berkeley Divinity School. A similar conference was held in New York about a year ago. The Bishop of Connecticut was present, and the following professors were in attendance:

General Seminary—The Rev. Herbert M. Denslow, vice-dean and professor of pastoral theology; the Rev. W. H. P. Hatch, adjunct professor of New Testament; the Rev. Arthur W. Jenks, professor of Church history, and the Rev. C. N. Shepard, professor of Hebrew.

Episcopal Theological School, Cambridge—The Rev. George Hodges, D.D., dean; Rev. Dr. E. S. Drown, professor of systematic divinity.

Philadelphia Divinity School—Rev. Dr. J. A. Montgomery, professor of the Old Testament. Delaney Divinity School—Rev. Thomas B. Berry, warden.

University of the South—Rev. Cleveland K. Benedict, dean.

Berkeley Divinity School—The Rev. Samuel Hart, D.D., dean, Rev. W. P. Ladd, professor of Church history; Rev. Anthon T. Gesner, professor of Ethics and Apologetics; Rev. H. B. Van der Bogart, instructor in Hebrew.

After Bishop Brewster had opened the conference with prayers and spoken some words of welcome, the first topic for discussion was presented: "The Ideal Curriculum for a Theological Seminary, and the Desirability of Standardization." The evening conference was devoted to a discussion as to the need of changes in the canonical requirements of examinations for ordination. The third conference, held on Friday morning, was devoted to the question, "How Can the Work of the Seminaries and That of the Examining Chaplains Be Better Related?"

#### CROZIER PRESENTED TO BISHOP FAWCETT.

A HANDSOME crozier, the gift of the clergy of the diocese and of Churchmen in Quincy, was presented to the Bishop on Low Sunday, and first used on that day in the Cathedral when the Bishop administered confirmation to a class of twenty. The crozier is of walnut, harmonizing with the Bishop's throne and with emblems in sterling silver. It was made by Gorham & Co. The Bishop of Quincy now has a complete episcopal outfit.

#### DEATH OF MRS. GRACE J. AMORY.

IN THE DEATH of Mrs. Grace Josephine Amory of Boston, which occurred suddenly on Easter Eve, the Church loses a devoted adherent. Mrs. Amory was the wife of Francis I. Amory, and sister of Mr. Joseph Grafton Minot, a prominent Churchman, one of the corporation of the Church of the Advent, of which she herself was a member, and a niece of Bishop Charles C. Grafton of the diocese of Fond du Lac. At the funeral, which took place from the Church of the Advent

three days later, one of the officiating clergy was Canon B. Talbot Rogers of the Fond du Lac Cathedral, who came East for the services to represent Bishop Grafton, who was unable to undertake so long a journey. Bishop Lawrence took part in the service, as did Mrs. Amory's rector, the Rev. Dr. van Allen, who said the last rites at the interment.

#### A PRAYER FOR INDUSTRIAL PEACE.

THE FOLLOWING prayer has been set forth by the Bishop of Western Michigan for use in the churches of Grand Rapids during the continuance of the present strike among the furniture workers:

"O Almighty and Eternal God, Father of all men, Source of all mercy and justice, we humbly beseech Thee to bestow Thy blessing upon all those in this community who are engaged, whether as employers or employed, in the industries of life, and especially to guide and guard them at this time. Deliver them from all thoughts of animosity and injustice, and from all deeds of violence and oppression. Dispose them, we pray Thee, toward patience and forbearance; and lead them into such peaceful measures as shall result in the furthering of their common interest, and thus in the promotion of the peace and prosperity of all the people and the glory of Thy Holy Name; through Jesus Christ our Lord. Amen."

#### ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Progress at Trinity Church, Mobile.

THE SUNDAY SCHOOL of Trinity Church, Mobile, reports an increase of 100 per cent. within the past year. A new institution in connection with this Church is the Trinity Laymen's Club, with a membership of sixty and a monthly increase. The organization exists not alone for special purposes, but each member is pledged to definite financial assistance to the parish, and a committee is renewed from its membership month by month to welcome strangers at the services.

#### CALIFORNIA.

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

Oakland Colored Mission Organized—Recent Clerical Changes.

THE NEW mission to colored people in charge of St. John's Church, Oakland, reports a most encouraging Easter, with a large congregation and a very satisfactory offering. This has been organized as the mission of St. Augustine.

RECENT CHANGES among the clergy include the coming of the Rev. Walter H. Cambridge from Southborough, Mass., to take charge of the Church of St. Matthew in San Mateo; the coming of the Rev. Halsey Werlein, Jr., from Jackson, Miss., to Trinity Church, San Jose; the coming of the Rev. Charles L. Miel from Sacramento to resume charge of St. Peter's Church, San Francisco, of which he was rector a good many years ago; the resignation of the Rev. W. E. Hayes from All Saints' Church, San Francisco, and the resignation of the Rev. Crompton Sowerbutts from the Church of St. Mary the Virgin, San Francisco. Mr. Hayes goes to be a curate of one of the large churches in Boston. The Rev. Arch Perrin, assistant in the Church of the Advent, San Francisco, becomes priest in charge of the Church of St. Mary the Virgin, under the oversight of the Rev. C. N. Lathrop, rector of the Church of the Advent.

#### COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Notable Confirmation Class at Trinity Memorial, Denver.

A CLASS of 36, the largest in the history of the Church, was confirmed at Trinity Memorial,

Denver, on the evening of Easter Day. Many of these were men and women, the men predominating. Several were formerly affiliated with other religious bodies and six of the men and boys were members of the choir.

#### DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Coming Anniversary and Reunion of Christ Church, Milford.

IN CHRIST CHURCH, Milford, the seventy-fifth anniversary of the building of the present church will be celebrated on Wednesday, May 3d. It is also intended as an opportunity for a reunion of all members of the parish who can come; while a fund will be started for a rectory and parish house. There will be two celebrations of the Holy Communion, and a sermon by the Bishop. The church, known first as "Savannah" church, was established in 1704, in connection with Christ Church, Dover. It was served by missionaries of the S. P. G. until 1777. In 1791 the old site three miles from town was abandoned and the present building begun. It was consecrated by Bishop Onderdonk in 1836, and was remodelled in 1866. The Bible said to have been used at the consecration is yet in possession of the rector.

#### EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Colored Mission Work at Roper.

ST. JOHN EVANGELIST'S CHURCH (colored), Edenton, is making an effort to pay for its rectory lot. The members are making sacrifices and at present owe a balance of \$60. The Rev. W. J. Herritage, the rector, has charge also of the colored mission at Roper. This mission is only a little more than a year old. The first class presented for confirmation was 33, and 8 more have been confirmed since, making a membership of 41. This mission was given a lot by Mr. Thomas W. Blount of St. Luke's, and went to work at once to erect a building. The foundation was laid last August and it is now sufficiently closed in so that services can be held in it during the warm weather. There is a debt of \$572, however, and Mr. Herritage is making an appeal for help.

#### EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

Date Set for the Annual Convocation.

THE FOURTH annual convocation of the district is called for May 17th, at the Church of the Redeemer, Pendleton.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop

Church Club to Meet—Personal.

THE NEXT annual meeting and dinner of the Church Club of the diocese will be held at the Brockerhoff House, Bellefonte, Wednesday evening, May 10th. Addresses are to be made by the Rt. Rev. Rogers Israel, D.D., Bishop of Erie; President E. E. Sparks of State College, and James A. Beaver of Bellefonte.

MR. FREDERICK DIEHL, lately received by the Bishop of the diocese as a postulant, has been placed in charge of the Church of Our Saviour, Montoursville. He will hold regular services at Upper Fairfield and Halls.

#### KANSAS.

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

Losses and Accessions at Iola.

DESPITE the fact that the closing down of the smelter at Iola has resulted in the loss to St. Timothy's Church of about fifteen communicants, including four heads of fam-

ilies, out of a list of sixty, yet, under the leadership of the Rev. Carl W. Nau, deacon in charge, good progress is being made. Eight candidates were confirmed last month.

#### KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Holy Week and Easter in Louisville—Death of Mr. Samuel R. James.

HOLY WEEK and Easter were most faithfully observed in Louisville, all of the parishes and missions of the See City reporting excellent attendance at the various services. The custom of an evening communion on Maundy Thursday is rapidly dying out, this service being held in not more than two or three churches. On Good Friday, the three hours' service was held in a number of the Louisville churches; that at Christ Church Cathedral being especially well attended, it was estimated that upwards of 1,000 persons were present, Bishop Woodcock giving the meditations.

THE Church of the Advent, Louisville, has met with serious loss in the death of one of its most faithful members, Mr. Samuel R. James, who died at St. Anthony's Hospital on Friday morning, April 21st, following a surgical operation undergone Easter Day. Mr. James was 42 years of age; he had been for many years a vestryman of the Church of the Advent, was assistant treasurer, and devoted much time to the various parochial activities, as well as serving on some of the diocesan boards and committees. He is survived by his wife and four little children. The funeral was held on the afternoon of Low Sunday at the Church of the Advent, the rector, the Rev. Harry S. Musson, officiating.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Rev. E. F. Baker Becomes Rector Emeritus.

AFTER SERVING twenty-eight years as rector of St. John's Church, Cold Spring Harbor, the Rev. E. Folsom Baker has become *rector emeritus* and has removed to East Aurora, in Erie county. The Rev. Mr. Baker has labored successfully in his Long Island charge, and his retirement is sincerely regretted by his parishioners and the people in general.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

The Diocesan Council.

THE DIOCESAN COUNCIL convenes May 3d. The sessions will be held in the Cathedral, New Orleans. The Rev. W. S. Slack, rector of Mount Olivet Church, New Orleans, will preach the council sermon.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Notes of Progress from Whittier.

ON EASTER EVEN there were twelve baptisms of adults and children in St. Matthias' Church, Whittier, and the congregation nearly filled the little church. At the later service on Easter Day the church was crowded to the doors and a vested choir, the first ever organized in the mission, rendered the service exceedingly well. A large number received the Blessed Sacrament at this time. A new parish house will be completed in the course of a month or six weeks. New choir stalls were in place and also a temporary rood screen decorated with cypress added to the Churchly appearance of the building. The Woman's Guild presented the missionary in charge, the Rev. Charles S. Mook, with a fine hand-made linen surplice. The members of the choir also presented the organist, Mrs. George M. Atkinson, with a purse in token of their appreciation of her services. The offer-

ing was \$110. The mission is small in numbers, having at the last report but thirty-six communicants, but is growing steadily.

#### MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Features of the Observance of Holy Week—Other Items of Diocesan News.

AT THE Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), all records were broken for attendance during Holy Week and Easter. The Holy Week services at the church drew remarkable congregations. A daily afternoon preaching service in Holy Week averaged congregations of 600.—AT ST. PAUL'S CHURCH, Baltimore (the Rev. A. B. Kinsolving, D.D., rector), large congregations were present at the services during Holy Week, especially on Good Friday.

AT A RECENT service at the Industrial Home for Colored Girls at Melvale, near Baltimore, the Rev. George J. Kromer, priest in charge, baptized twenty-six candidates, and afterward gave the Holy Communion to a dying member who was baptized and confirmed a year ago. Bishop Murray confirmed the girls April 3d in the chapel room of the Home. Of the 113 inmates, 85 are now members of the Church.

AT A MEETING of the Standing Committee of the diocese held April 5th, the Rev. William M. Dame, D.D., rector of the Memorial Church, Baltimore, was elected president, in place of the late Rev. J. H. Eccleston, D.D.

AT A RECENT meeting of the diocesan associates of the Girls' Friendly Society, held at Christ Church parish house, Baltimore, helpful addresses were made by Mrs. A. B. Kinsolving, Mrs. Bolton (one of the G. F. S. vice-presidents), Mrs. Fisher, and Miss Geraldine Gordon. Mrs. Tyson presided, and there was a good attendance.

A MEN'S GUILD has recently been organized at St. James' First African Church, Baltimore (the Rev. G. F. Bragg, D.D., rector).—AT ST. THOMAS' CHURCH, Hancock, Washington county (the Rev. J. E. Carret, rector), a Church Club for men has been organized, with Messrs. John Hudson, James G. Turner, and Robert J. McCandlish as executives. A Junior Church Club for boys up to 18 years of age has also been organized, with Dr. H. E. Tabler in charge, assisted by Fitzhugh Barker, Earl Wilkinson, and Jesse Murray.

A WOMAN'S GUILD was recently organized at Grace Church, Elkridge, Howard county.

#### MASSACHUSETTS.

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

The Rest House at Swansea—Lectures on Church History and Ritual.

THE REST HOUSE at Swansea, down on Cape Cod, the generous gift of one of the parishioners of the diocese, is nearly completed, and will be ready for dedication before the summer season opens. Clarence H. Poor, one of the prominent business men of the diocese, and associated with a number of the diocesan organizations, will be the managing director.

COURSES OF LECTURES which Mrs. Frye of Cambridge has been giving on various phases of Church history and ritual have proved to be very scholarly. Those who have heard them at the parlors of some of the leading Churchwomen of Boston have voiced the feeling that they are full of the truest Catholic spirit and of the greatest informing interest. The courses this past winter have been given under the patronage of some of the leading women of the Church, and there is a fervent and widespread hope that these or similar lectures will be given another winter. Mrs. Frye's lectures have shown her to be a deep student of every phase of Catholic tradition.

#### MICHIGAN.

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

News from St. Matthew's (Colored) Church, Detroit—Services During Holy Week—Other News of Interest.

UNDER the leadership of the new rector, the Rev. R. W. Bagnall, St. Matthew's Church (colored), Detroit, is making commendable progress. During Passion Week a missionary dinner was held for the men of the parish with the Bishop of the diocese as the principal speaker. The result is a decision to quadruple the offering of the parish for missions, and to conduct an every-member canvass, beginning Easter Week, securing weekly pledges for missions. On Palm Sunday a number of handsome memorials were blessed, including a sanctuary light given by Mrs. M. C. Johnson in memory of her husband, a silver plated sanctus bell in memory of Jessie Beasley, the gift of her sisters; a pair of massive Eucharistic candlesticks given by Mrs. John B. and Miss Fannie Anderson in memory of Mrs. Mary Anderson, and a pair of cut glass cruets with a silver tray. In the afternoon a men's service was held, conducted by the rector of the parish, at which the attendance was very large.

HOLY WEEK and Easter in Detroit preserved past records for attendance at services, and in some instances did better than in former years. Special mention should be made of the Three Hours' services, observed by nearly all the churches, and by the presence of large congregations. Confirmation classes were remarkably large, the record being borne off by the class at the Cathedral on Palm Sunday, numbering 108, which was the largest class ever confirmed by Bishop Williams.

THE LITTLE band of Church people at Marine City, deprived of any service for seven months, secured the Rev. S. W. Frisbie to give them his help on Easter Day. The interest in the Church, however, has been kept alive through the agency of a vestryman, Mr. L. T. Guyor, who maintains the Sunday school, trains the choir, and takes care of the church. The services showed the result of his fidelity. The Rev. A. R. Mitchell will assume charge of the church in connection with the church at Algonac on May 1st.

THE REV. C. L. ARNOLD conducted a very successful mission in St. Mark's Church, Detroit, during Holy Week. A class of twenty-five, thirteen of the number being adults, was confirmed by the Bishop on the First Sunday after Easter. Plans are now under way for enlarging the church so as to double its present seating capacity, and provide a basement, which will be adequate for choir and Sunday school rooms.

THE SEVENTY-EIGHTH annual convention of the diocese will begin on Wednesday, May 17th, in St. Paul's Cathedral. In connection with this will occur the formal opening of the Cathedral. The sermon will be preached by the Bishop of Massachusetts.

#### MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Personal.

MR. JESSE CHASE, for many years treasurer of the Church Club and of the Sunday School Association, has moved from Minneapolis to Beeville, Tex.

#### MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Lay Readers' League Formed—The Diocesan Convention.

A LEAGUE of lay readers, recently formed, is taking care of all the vacant parishes and missions outside St. Louis, until clergymen can be found.

THE DIOCESAN convention will be held on May 18th to 21st.

**NEBRASKA.**

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

**New Mission Opened at Havelock.**

A REMARKABLE change has recently taken place in the spiritual life of St. Luke's Church, Lincoln, under the leadership of the Rev. Arthur H. Brook. During the past six months ten new families have become connected with the parish. The rector has opened a new mission at Havelock, among railroad men.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

**Joint Archdeaconry Meeting Arranged.**

THE ARCHDEACONS of Newark and Morristown have arranged for a joint meeting of the Archdeaconries in Christ Church, Bloomfield, N. J., on Tuesday, May 2d.

**NEW JERSEY.**

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

**Notes from St. John's, Salem.**

BISHOP SCARBOROUGH visited St. John's Church, Salem (the Rev. E. J. Perot, rector), on Thursday after Mid-Lent Sunday, and confirmed a class of 28, 13 men and boys and 15 women and girls. There have been twenty-one baptisms in the month preceding Easter, an interesting feature being the baptism of ten young boys and four infants on Easter Even. The Passion Service was held for the first time in the parish, with an attendance of eighty at the closing hour.

**OHIO.**

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

**Churchly Progress at St. Paul's, Toledo—Debate at Canton on Socialism—Results of the Mission at Fremont—Notes and Personals.**

DURING the five and one-half years' rectorship of the Rev. J. C. Ferrier, rector of St. Paul's Church, Toledo, the following changes in the usages of the parish have been introduced: The use of wafer bread; the blessing and distribution of palms on Palm Sunday, the services on this day being attended by as large congregations as on Easter Day itself. A processional cross has been introduced; and on Easter Day of this year candles were lighted on the altar for the first time. These changes are all the result of careful teaching of the Catholic faith and have not caused any "ritual" troubles, but all are ready to concede their helpfulness. St. Paul's is the second church in the city to use the Eucharistic lights.

AT A RECENT meeting of the Ministerial Association of Canton, Mr. Allen Cook, an attorney at law and socialist, read a paper in defence of socialism which was publicly answered by the Rev. Arthur W. Higby, rector of St. Paul's, Canton, the following Sunday evening, whereupon Mr. Cook challenged the Rev. Mr. Higby for a public debate on the question. The challenge was accepted, and the debate took place in a public hall in the presence of three thousand people.

THE RESULT of the mission conducted by the Rev. Percy C. Webber at St. Paul's, Fremont, is shown in the increased number of communicants at the Eucharists on Sunday and Thursday mornings. The Lenten services were well attended. Holy Week was ushered in with well attended services, which kept up through Easter Day. On Palm Sunday palms were blessed and distributed. The parish will complete its apportionment for missions by May 1st.

ON PALM SUNDAY Bishop Brooke closed six weeks of visitations in the diocese and left for Oklahoma. His final service was at Emmanuel Church, Cleveland, where he confirmed a large class and received two from the Roman communion.

THE ANNUAL convention of the diocese will be held at the Cathedral, Cleveland, on Tuesday and Wednesday, May 16th and 17th.

BISHOP AND MRS. LEONARD expect to leave Pasadena, Cal., for Ohio on May 2d.

**PITTSBURGH.**

COETLANDT WHITEHEAD, D.D., Bishop.

**Fire at St. Mary's Memorial, Pittsburgh—The Laymen's Forward Movement—Diocesan Convention Notes—Other Items of Interest.**

ON WEDNESDAY night in Holy Week, April 12th, a fire occurred in the St. Mary Memorial, McKee place, Pittsburgh, caused, it is thought, by crossed wires. Flames were discovered in the vestry room, and the damage, amounting to \$800, was largely confined to that part of the building. The fire burned out a door leading to the chancel, and some of the work on one side of it was partially destroyed, and the church was filled with the smoke, damaging the walls and altar hangings. Temporary repairs were made so as not to interfere with the services on Easter Day, which were largely attended. These repairs will be supplemented by the refinishing of the ceiling and other woodwork of the church. The loss was covered by insurance.

A MEETING of the Central Diocesan committee of the Laymen's Forward Movement was held on Thursday evening, April 20th, at which definite plans were adopted for promoting a scheme for raising funds which has proved successful in other places, not only in increasing the offerings for missions, but also for current expenses and the various benevolences. This system will be presented in detail to the delegates at the diocesan convention, May 17th, by a special representative from the Board of Missions in New York.

THE FORTY-SIXTH annual convention of the diocese will be held at St. Peter's Church, Pittsburgh, on Wednesday, May 17th. On the day preceding the Pittsburgh branch of the Woman's Auxiliary will have a grand rally in the same church, in behalf of the United Offering, when noted speakers will make addresses, and the first ingathering from the United Offering mite boxes for the offering of 1913 will be presented.

THE MONTHLY meeting of the Clerical Union took place on Monday, April 24th, when the Rev. Dr. Prince of All Saints' Church, Allegheny, read a paper on "The Utility of a Diocesan Historical Society."

ST. PETER'S CHURCH, Butler, has liquidated all of its indebtedness, and is now to be put in thorough repair, and the interior decorated, after which it will be consecrated, probably in the early summer.

NEW VESTED CHOIRS have lately been introduced in Christ Church, New Brighton, and the Church of the Atonement, Carnegie.

**RHODE ISLAND.**

JAMES DEW. PERRY, JR., Bishop.

**The Observance of Lent—Evening Communion—Receptions in Pawtucket and Newport to Bishop Perry—Notes.**

REPORTS from all over the diocese show a very earnest keeping of Lent on the part of the people. Large congregations were the rule everywhere. The larger parishes in the cities maintained daily services, some of them holding two or three a day, with addresses and instructions. Grace Church, Providence, maintained its noonday service with speakers from other cities, besides Bishop Perry and some of the local clergy and one or two laymen. In Newport on Wednesday evenings, united services were maintained by the four churches; the services being held in turn, and preachers from out of the city delivered the sermons. These services were in addition to the parochial lists. In Paw-

tucket also united services were held weekly in turn at the Advent, St. Luke's, Good Shepherd, St. George's (Central Falls), and Trinity. At the Church of the Advent, Pawtucket, the Sunday evenings in Lent were devoted to missionary topics; illustrated lectures being given on "Work Among the Mountaineers," "The Southern Negroes," "Indians," "The Diocesan Institutions," and "The Life of Christ." At the Church of the Advent, Pawtucket, and at St. Mary's, East Providence, a "Quiet Day" for women formed a part of the Lenten exercises, both conducted by the rector of the latter parish, the Rev. Herbert C. Dana.

EVENING COMMUNION was celebrated in a number of the important churches throughout the diocese, and in some of the smaller ones as well, on Maundy Thursday. This seems to indicate a growing regard for sentiment in Rhode Island, rather than respect for the Church's rule of fasting Communion. The "Three Hours" on Good Friday is also a growing custom, but at some of the churches there was not as large an attendance at this service as last year.

THE BISHOP and Mrs. Perry were entertained at dinner and a public reception in Pawtucket on the evening of April 20th. The affair was undertaken by the rector, wardens, and vestrymen of St. Paul's Church. The dinner was served at the home of the senior warden, Judge W. W. Blodgett, at which were present besides the Bishop and Mrs. Perry, the Rev. and Mrs. Marion Law, the Rev. and Mrs. Chauncey Blodgett, the Rev. and Mrs. Kinsley Blodgett, and the members of the vestry and their wives.

THE RECTOR, wardens, and vestry of Trinity Church, Newport, extended a cordial invitation to the members of the other parishes in the city to attend a reception to Bishop and Mrs. Perry in the guild hall of Trinity from 8 to 10 P. M., April 18th. The people responded in large numbers and a very brilliant reception was held. In the receiving line were the Rev. Stanley C. Hughes, rector of Trinity, Mrs. Hughes, the Rev. W. L. Essex, curate at Trinity, and Bishop and Mrs. Perry.

THE PROVIDENCE *Journal* classified its accounts of the Easter services as of the Catholic Churches, the Episcopal Churches, and the Protestant Churches. So we know just where we stand in Rhode Island.

AT ST. JOHN'S CHURCH, Providence, the Armenians held a service in the afternoon, commemorating Palm Sunday.

**ROYAL****BAKING POWDER****Absolutely Pure***The only baking powder made from Royal Grape Dream of Tartar***NO ALUM, NO LIME PHOSPHATE**

**SOUTH CAROLINA.**

WM. A. GUERRY, D.D., Bishop.

**Gift for the Parish House at Graniteville—United Services in Holy Week.**

THROUGH Bishop Guerry the fund for the parish house at Graniteville has recently received \$2,000. Of this amount \$1,000 is the gift of Mrs. Eugene A. Hoffman of New York.

THE UNITED SERVICES which were held daily in St. Michael's Church, Charleston, by the clergy of the city, were conducted by the Bishop of the diocese several times during Holy Week.—AN INTERESTING schedule of services was held during Holy Week and Easter at Grace Church, Charleston, by the Very Rev. George Hodges, D.D., D.C.L., of Cambridge, Mass. During the week Dr. Hodges also met the clergy of the city and the various ministers of the Ministerial Union at Grace Church parish house and delivered a most helpful and suggestive address which dealt with the subject of preaching.

**SOUTHERN OHIO.**

BOYD VINCENT, D.D., Bishop.

**Anniversary of St. Thomas', Terrace Park—Various Other Items of Interest.**

ST. THOMAS' CHURCH, Terrace Park, celebrated its thirty-fifth anniversary in Easter week with appropriate services, and the Rev. Dr. J. N. Rippey of Elkhart, Ind., who was the incumbent when the parish was organized, preached. The Rev. Maxwell B. Long of Hyde Park, the Rev. J. Benjamin Myers of Hamilton, and Canon Reade, who was master of ceremonies in the absence of the Bishop and the rector, assisted Dr. Rippey at the anniversary services on April 19th. A new organ will soon be placed in the handsome stone church, which is a memorial given by the late John F. Robinson to his wife and daughter.

CHRIST CHURCH, Dayton, under the new rector, the Rev. Arthur Dumper, shows large attendances at services and renewed interest.

CHRIST CHURCH, Glendale, vacated by the election of the Rev. C. K. Benedict to the chair of Homiletics at Sewanee, has been temporarily served by many clergymen and has issued a call to the Very Rev. J. Cyaik Morris, Dean of the Cathedral at Memphis, Tenn.

THE COMMUNITY of the Transfiguration added to its members when Sister Caroline Mary and Sister Eleanor Mary were admitted to the novitiate on Easter Tuesday.

THE SHEFFIELD choir, which gave three concerts in Cincinnati in Easter week, has among its 200 members many communicants of the Church of England. It is to be in Indianapolis and Chicago soon.

BISHOP VINCENT attended the ceremonies connected with the consecrating of the Cathedral of St. John the Divine, New York, but will hurry back to Cincinnati to make preparations for the diocesan convention, which meets at Trinity Church, Columbus, on May 17th.

ALL SAINTS' PARISH, Portsmouth, has given during Lent the sum of \$457 to foreign, domestic, and diocesan missions. The average attendance at the daily Eucharist has been eighteen. Sixty-four candidates were confirmed by Bishop Vincent on the Third Sunday in Lent; the average age of the class was twenty-three, and thirty men and boys were confirmed. The Rev. E. Ainger Powell, the rector, took charge of the parish last September.

**WASHINGTON.**

ALFRED HARDING, D.D., Bishop.

**Meeting to Stimulate the Missionary Interest—Resting After a Strenuous Week—Various Gatherings.**

ON MONDAY, April 24th, the Central Missionary Committee, formed of a representative from each of the several parishes in the

diocese, held an informal smoker in the children's hall of the Church of the Ascension, to which were invited the rectors, wardens, and vestrymen of the parishes in and about Washington. The object of this meeting was to stimulate a more general enthusiasm in the subject of missions, both foreign and domestic, and is in line with a movement that is very generally being adopted by the Church throughout the United States under the direction of the Board of Missions. At the meeting Monday night the Right Rev. Dr. Arthur S. Lloyd, president of the Board of Missions, and Mr. John W. Wood, secretary of the Board, together with Admiral C. H. Stockton and others prominent among the local laity, made addresses. The plan which the Central Committee has in mind is to endeavor to organize in each parish a local committee which will take up the details of the work. The splendid work which the Board of Missions already has in hand is inspiring a very general desire for more liberal support that will enable it to extend the field which it now occupies; and both the clergy and the laity in the diocese are most enthusiastic in their desire to cooperate.

SEVERAL of the city clergy have been away resting after the strenuous labors of Lent and Easter. Among them are the rector of St. John's, Rev. Roland Cotton Smith, D.D., who attended the consecration services of the New York Cathedral; Rev. Herbert Scott Smith, D.D., who always spends Easter week at Atlantic City, and Rev. G. Freeland Peter, who will be away from his parish work until next week. Bishop Harding has also been in New York. After a strenuous day he left Washington April 19th by the night train to be in time for the consecration of the Cathedral.

THE WASHINGTON Clericus held its usual monthly meeting—business meeting only—at St. John's parish hall, April 18th.

THE REGULAR meeting of the Sunday School Institute was held, as announced, at 8 P. M. Tuesday, April 18th, when Mr. Edward Temple Lowe and Mrs. H. J. Patterson were the principal speakers.

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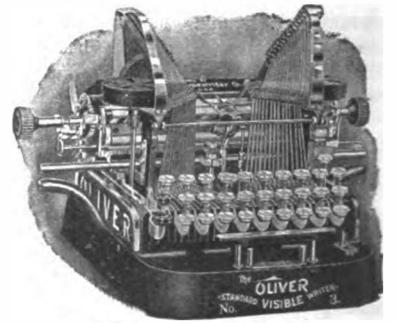
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land met on Wednesday, April 19th, at 11 o'clock at Trinity Church, Upper Marlboro, Prince George county.

THE Rev. Dr. ALLNUTT, one of the professors of Bishops' College, Lennoxville, Province of Quebec, spent Good Friday and Easter in Washington as the guest of Rev. and Mrs. J. Henning Nelms. Dr. Allnutt was one of Mr. Nelms' instructors while the latter was preparing for the work of the ministry.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp. Easter Day at Hanna.

SERVICES were held in Hanna on Easter by Archdeacon Dray. We have no church building there, but are allowed to use the Finnish church, as they rarely have service. There are about 1,500 people living at this coal camp, and faithful work has been carried on among the children by a young couple, the Dean of the Cathedral at Laramie going up twice a month for week night services. At the celebration of the Holy Communion on Easter a communicant was present who has not been able to attend an Easter service of the Church for twenty years. A children's service was held in the afternoon, at which an offering of \$6.00 was made for General Missions. The organist at three of the services was on night duty at the mines both Saturday and Sunday nights, and had just time to wash his face before walking three-quarters of a mile to the early service.

CANADA.

Bishop Farthing on the Annulment of the Hebert Marriage—Other Dominion News of a Week. Diocese of Montreal.

THE CITY churches in Montreal were well filled on Easter Day and there was a specially large number of communicants at the early celebrations. Bishop Farthing preached in Christ Church Cathedral in the evening on the recent judgment, declaring that marriages of Roman Catholics by Protestant ministers are illegal. The Bishop attacked the judgment vigorously. "The moral sense of the whole Dominion," he said, "has been outraged by the annulling of the Herbert marriage by our courts." Both parties to the marriage were Roman Catholics, and they were married by a Methodist minister. Many of the Anglican clergy throughout the country have condemned the judgment, considering it an attack on civil and religious liberty.—VERY SATISFACTORY reports were given at the Easter Monday vestry meetings in the city parishes. Four: the Cathedral, St. James the Apostle, St. George's, and St. John the Evangelist, adjourned the vestry meeting to a later date. At St. Stephen's the rector, Dean Evans, announced that two members of the congregation, a man and a woman, had presented the church with the entire cost of the organ, \$2,800, which was lately erected.—THE FUND for the new building in the parish of St. Matthias is growing rapidly.

Diocese of Huron.

THERE WAS a good deal of feeling shown at the Easter vestry meeting in the Church of St. John the Evangelist, London. Some of the congregation desire that the rector, the Rev. J. Hill, shall resign, but he has declined to do so.—THERE WAS an unusually large attendance of delegates at the annual meeting of the diocesan Woman's Auxiliary in London the first week in April. In answer to the appeal from Bishop White, Honan, China, for special help in his district, which is famine and plague stricken, the Auxiliary voted \$100. As this has been supplemented by other branches throughout the Dominion it is hoped that substantial aid will be given.—THE Rev. Professor Jenkins

of Huron College has accepted the rectorship of the church at Clinton.—THE NUMBER of communicants at St. Jude's Church, Brantford, on Easter Day exceeded that of any previous year.

SPECIAL services were held in St. James' Church, Paris, the Fourth Sunday in Lent to commemorate the twenty-fifth anniversary of the Rev. Canon Brown's charge of the parish. In his sermon in the morning the rector spoke of the changes that had taken place in the parish since he first came to it. There were then only 74 communicants, now there were 300. The Church was organized in 1839, when the Bishop of Quebec exercised jurisdiction.

Diocese of Ottawa.

PREACHING at All Saints' Church, Ottawa, on Palm Sunday, Archbishop Hamilton paid a high tribute to the character of the late Bishop Du Moulin of Niagara.—APRIL 30th will be Missionary Sunday in the Ottawa

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churches. Amongst the visiting preachers will be three Bishops. Two great missionary meetings are to be held on the evening of May 1st, one in St. George's parish hall and the other in St. Matthew's.

Diocese of Ontario.

THE PREACHER at the opening meeting of the diocesan synod, which is to be held June 3d in Kingston, is to be Dean DuMoulin of Cleveland, Ohio.

Diocese of Rupert's Land.

CHRIST CHURCH, Belmont, became entirely self-supporting at Easter. Work in the parish is going on vigorously.—THE RECTOR of St. Peter's Church, Winnipeg, the Rev. S. Lea, has had to have six months' leave of absence in consequence of ill health. A student from Wycliffe College will officiate during the absence of the rector.

Diocese of New Westminster.

BISHOP DE PENCIER has returned home after his visitation on the upper coast. Among other services he opened the new church at Spencer's Bridge, built entirely by the Indian of the district, and held the opening service in the new parish hall at Merritt. The Bishop leaves for England in the end of April, to be away till July.

Diocese of Toronto.

A LARGE number of the clergy were present at the opening of the new Church of the Epiphany, Toronto, March 31st. Bishop Sweeney preached and the assistant Bishop, the Right Rev. Dr. Reeve, was also present. The choir, numbering 60, was vested for the first time. The new church has cost \$50,000, half of which has been paid. The rector is Canon Bryan.

AT A RECENT confirmation in All Saints' Church, Peterborough, by Bishop Reeves, out of thirty-two candidates, ten were married people.—THE OFFERTORY on Easter Day given in St. Alban's Cathedral, Toronto, was the largest in the history of the church. Bishop Sweeney preached at the morning service.

Diocese of Qu'Appelle.

AN INTERESTING service was held in St. John's Church, Moose Jaw, on Palm Sunday, when Bishop Grisdale blessed the new bells, eight in number. They were cast in England and used for the first time on Easter Day.

The Magazines

IF IT were possible to say that one issue of the Spirit of Missions is better than another, the April number of this year should have the preference, not only for variety of content, but also for interest. In "The Church and the City Negro," the Rev. S. H. Bishop makes a telling plea for better treatment and opportunities for the colored man, who is discriminated against in many ways. "The Panama Canal and the Church's Work on the Isthmus" tells of the efforts being made to supply the consolations of religion to the canal workers and the native population. The Rev. John A. Staunton, Jr., writes of work among the Igorotes, the article, like nearly all the others, being handsomely illustrated. These are only a few of the many excellent features which a casual glance at this magazine reveals. No Churchman can afford to be without it.

THE PRINCIPAL contents of the International Journal of Ethics for the present quarter are articles on "The Meaning of Good and Evil," by J. S. Mackenzie; "Goethe's Influence on Carlyle, II.," by F. Melian Stawell; "The Question of Moral Obligation," by Ralph Barton Perry; "The Spencerian Formula of Justice," by H. S. Shelton; "The Fascination of Pantheism," by W. S. Urquhart; "The Sex Problem," by M. E. Robinson.

THE EASTER number of the Treasury, a valuable and handsomely illustrated English

magazine for Church people, contains several articles of peculiar interest to Americans. "New York Cathedral," by John Garrett Leigh; "The Rebuilt Churches of Jamaica," by the Bishop of British Honduras; and "The Sacring of the King," the first of a series by Canon Bickersteth Ottley, which tells of the Abbey, the Coronation Stone, the "Recognition," and the Oath, are of the first importance. There are nearly 100 pages of absolutely fresh reading matter which will interest both saint and sinner.

THE APRIL number of the Hibbert Journal (quarterly) contains articles among others, on "Philosophy and Religion," by the late Count Leo Tolstoy; "Can Theology Become Scientific?" by M. M. Pattison Muir; "The Sub-conscious and the Super-conscious," by Prof. Percy Gardner; "The Cross: the Report of a Misgiving," by the Rev. G. A. J. Ross; "The Moral Service of the Intellect," by Lewis R. Farnell; "Judas Iscariot," by Prof. W. B. Smith; "Vitalism," by J. W. Jenkinson; "A Study of the Resurrection," by the Rev. Neville S. Talbot; "The Problem of the Church of England," by the Rev. W. F. Cobb; "Essentials of Education," by Philip Oyler; "Beyond Morality," by the Rev. E. W. Lewis, and on "Personality," by Miss E. M. Rowell. There are also able book reviews and discussions. The magazine is published in this country by Sherman French & Co., Boston, Mass.

WRITING in The East and the West, an English quarterly review for the study of missionary problems, Herbert Baynes tells of the "Hindu Conception of Sin," which, according to Svami Vivekananda, who came to America to preach Hinduism some years ago, consists in the denial of its existence. "Atman alone exists, all else is illusion, and the veil can only be removed by knowledge and intuition." It is stated that this phase of Hinduism is the most formidable foe the Christian missionary has to meet. This doctrine appears to be identical with that of a certain cult masquerading in a Christian name which originated in recent years in Boston, Mass. Several other articles also treat of Hindu problems and philosophy and of missionary efforts in India.

AMONG the varied contents of the March number of Pax, the quarterly magazine of the Benedictine Community, Isle of Caldey, South Wales, may be mentioned the second of three articles on the subject of Benedictinism, entitled "Need," which reviews, in a limited space, some of the chief characteristics of Benedictine life and religion in their practical bearing on certain features of modern English Christianity. The Rev. E. C. Linton, vicar of Halling, contributes a meditation on "The Peace of Home," which is worth more than a casual reading. The origin of "The Devotion of the Three Hours," and the original manner of conducting it, by the Rev. Francis H. Thomas, is of much interest in these days, when the observance has become so widespread, not only among English and American Catholics, but in the Roman branch of the Church as well.

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