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"Behold a great priest who in his days pleased God, and was found righteous" (Eccles. 44: 17).
 FOR ST. DUNSTAN, ABB. C. (MAY 16TH).
BEHOLD A GREAT PRIEST.

HOUGH the ancient English calendars are over-crowded with saintly names for commemoration, few stand out with that distinctness and appeal that have won them lasting fame in the offices of the Church; but among those few is St. Dunstan, who until his cultus was overshadowed by that of St. Thomas à Becket in the middle age, was the most popular saint of England. Born as he was early in the tenth century near the confines of Gloucestershire in Somersetshire, dying as Archbishop of Canterbury in 988, he serves to link the dim but beautiful traditions of the early British Church with those of medieval England. His parents were noble and devout, and he seems from birth to have been devoted to the service of God. There is a beautiful legend that tells how the candle of his mother, the saintly Cynethryth, was the only one that remained lighted on Candlemas day when the women of the neighborhood gathered in the Church of St. Mary (all that remained of the desolate sanctuary of Gloucestershire) to keep the Purification of the Virgin; a sign taken to mean that her child should be a light amongst his people.

He was nurtured upon all the rich traditions of that famous shrine, so much more rich and real than now for all the beauty that modern poetry and art and music have poured into them. One picture the penitential boy, separated by his interior consecration and his mystical experiences of angelic visitations, from the rude life of his times, wandering amidst the abandoned cloisters, musing now of the primitive church of oisiers waited together by the saintly hands of Joseph of Arimathea as a shrine for the Holy Grail, dreaming now inspiriting dreams of the great revival of the Holy Rule which he could little have known he was destined to bring so splendidly to pass.

For a while, due to the influence of aristocratic connections, he was detached from his boyish purpose, but after a short and unsatisfactory experience at the royal court, he was given holy orders by his kinsman St. Aelfheah, Bishop of Winchester, his where for some years he dwelt as a hermit. Later, when he came into a fortune at the death of a kinswoman, he restored the ancient abbey, gathered about him a band of monks, and was himself appointed abbot. His influence led to the gradual conformation of English monasticism to the Benedictine model, and to the well-planned revival and reformation of the religious life as a practical evangelic institution. King Eadmund summoned him to court, and from that time on, through successive reigns except for one short period of exile in Flanders, he was a leading councillor in the affairs of the nation, and after 960, as the occupant of the throne of Canterbury, its virtual ruler.

A vision of angels is said to have warned him of his imminent death, and in 988 he passed away one morning in his Cathedral at Canterbury, while making his thanksgiving after Holy Communion, just as he uttered the words, "The hath made a remembrance of His wondrous works, giving food to them that fear Him."

His England was a place of confusion, often of anarchy; the theatre of the slow process of the welding of a nation out of the barbarian tribes that had driven back the native semi-Romanized inhabitants of the island and taken possession of the land. He was one of the strong positive forces of the time; his inspiration was the vision of a united Christian state, and his power the pure, unselfish, devoted service he brought to the task of making his vision real. And that at least is of the message of every saintly life—the vision of God's Kingdom a reality among men as a condition of abiding service. L. G.

NEVER has the American Church, through its constituted authorities, seemed so completely alive to its opportunities as to-day. We believe the May meeting of the Board of Missions struck high water mark in determination and faith. Advance, in spite of a present deficit—this means both.

The Board of Missions might better be termed our Board of Strategy. It is acting on the assumption that the Church is in earnest. It calls upon missionary department organizations and social service commissions for information and work as though these were accounted flying battalions in the Church's army. The splendid audacity of what the Board sketches out for the Church to accomplish must startle the Church into the most direct repudiation of it—or the most emphatic indorsement and co-operation. There is no place now for apathy or drifting.

Which shall it be?

Our vote is for indorsement and co-operation.

And we vote with our eyes open. The present policy of the Board means—ADVANCE and SUCCESS, or the bankruptcy court for the Church with the most gigantic religious failure that the world has ever known. And the members of the Board of Missions know it, and have deliberately staked the honor and the future of the Church upon the success of their policy.

What is this but a colossal adventure of Faith? Faith in God and Faith in American Churchmen. Faith in the power of God to awaken in the hearts of Churchmen a zeal that even yet is too largely dormant. Faith, at the same time, that the **LORD GOD OMNIPOTENT REIGNETH.**

Has the Board rightly gauged the temper of American Churchmen? Will we sustain them in their splendid forward movement?

Let the laity answer; and let them do it in the most unmistakable manner; by their **DAILY PRAYERS** and their **WEEKLY OFFERINGS** for missions, which can begin **NOW.**

Armies do not suspend operations in order to play golf; neither can Churchmen drop this work because the summer vacation period is almost upon us.

Help! Help!! HELP!!!

THE Church must applaud the far-sightedness of the Board of Missions in taking advantage of opportunities to secure needed property in China and in Japan, in connection with our educational institutions in these lands, as narrated by Mr. John W. Wood in his article in this issue. If Churchmen appreciated the work that is being done by St. Paul's College in Tokyo and by St. John's College in Shanghai we cannot think that these would be permitted to run on with the meagre support that is accorded them. The same reason that justifies gifts of millions to the University of Chicago and to the eastern universities and colleges of our own land calls for like generosity toward these institutions of the Orient. Their very prosperity is a source of anxiety to those who must administer them, for everybody knows that no institution for higher education is, or ever will be, self-sustaining. We cannot permanently maintain such institutions on the basis of rigid economy, often to the point of parsimony, which has been necessary in past years.

The Church has men of wealth. Urgently do we need such far-sightedness with respect to opportunities for doing good that has been shown by Mr. Carnegie and Mr. Rockefeller, while the impetus given to Presbyterian missionary institutions by the bequests of Mr. Kennedy far exceeds anything that has come to us. Shall we forever seek in vain for similar large-heartedness and large-mindedness on the part of Churchmen of like means?

In the meantime, however, redoubled efforts must be made by those in moderate and even those in pinched circumstances; always remembering that the blessing of God is not contingent upon the size of an offering, and that if God desired us humble Churchmen to be large givers, He would have given us opportunities, and therefore responsibilities, that do not fall to us to-day.

THE *Independent* professes to be an impartial, non-sectarian magazine of news and letters; but it fails lamentably to live up to its profession sometimes, as witness the following editorial paragraph in its issue of April 20th:

"There was much complaint two years ago because at the time of the Eucharistic celebration in London a Catholic procession through the streets was allowed. But last week, for the first time

in three hundred years, the Anglican Bishop of London led a procession of 4,000 men from Trafalgar Square through the Strand and Fleet street to St. Paul's Cathedral. The Bishop was preceded by a priest carrying the cross, the clergy in white surplices followed and the laymen. Exactly what good came from it is not clear, but it looks like another case of imitation of the Catholics."

We infer that the careless writer means "Roman Catholic" when he writes "Catholic"; but as there are Eucharistic celebrations daily in London to the number of hundreds, his first reference is not quite clear. The Bishop of London, being a Catholic Bishop, has no need to "imitate the Catholics," though the animus of the *Independent's* sneer is plain enough. One wonders why magazines that care for the Christian religion and purport not to be partisan cannot write courteously concerning matters in the Church. But, if the question *Cui Bono?* is seriously raised, here are answers sufficient, from the *Church Times* of April 21st:

"What does it all mean; these parsons coming out like this?" said a well-dressed youth to his companion. 'It means that Jesus Christ is not dead yet, that's what it means,' said a savage-looking tatterdemalion of a man, unkempt and ragged, but with a gleam in his eyes that silenced the supercilious boy.

"The procession was a remarkable revelation of the heart of the 'man-in-the-street.' . . . He gazed a little wonderingly, trying to fathom what it all meant. And after a while perhaps questions began to surge in the dim recesses of his mind. Half unconsciously he found himself asking, Could this be the doing of the proud and haughty Church of England, the Church of the rich and the comfortable? And was it really a Bishop, one of that obstructionist, obscurantist body that sat in the House of Lords to help maintain a tyranny over 'the people,' that was actually walking here with many whom he recognized as belonging to his own class in the singing ranks before and behind? There was the evidence of his own eyes, and unconsciously it pitted itself against what had been dinned into his ears until it had become almost a tradition, a fixed belief, a thing to be taken for granted. Those old hymns, too, had a curious effect. They moved long dormant emotions, and without an effort of will he found himself first humming them and then shyly voicing the words. The children in the crowd—his children, too—were taking them up, more or less lustily, and that helped him. And then a wonderful thing happened. After a break, the next section came into view with the cross at its head, and here and there hands went up at once and hats were removed, and he followed suit, hardly knowing why, but still there was a strong impulse at work.

"All this was extraordinary; it required an extraordinary response. It called perhaps to old racial instincts that were dominant three, four centuries ago, about which he knew nothing. A Catholic race had been robbed of much of its birthright against its will, and its instincts perverted for hundreds of years. But not killed, apparently, after all. Deep down in the heart of the English democracy has lain perhaps that old reverence for holy things buried under the wreck and ruin of the old faith of its fathers, the faith which took its yeomen forefathers to the forefront of every Crusade, and only stubbornly yielded at length to overwhelming political pressure. And the first time the old Church that represented and still represents that faith comes in touch with the common people in the mass, as it were, that ancient, hereditary instinct stirs feebly in response. Just the lifting of a cap as her great Symbol is borne aloft in the ways of common men. Far fetched? Possibly. But how else account for it, remembering all the past? And has it not been seen, this phenomenon, on a smaller stage? Ask them in Stepney, London Docks, Haggerston, Lambeth, Deptford—wherever the Church has struggled to free herself from the ropes of conventional Protestantism that have bound her for more than three centuries. How many of the 'poorer brethren' that have recovered their heritage in these places will tell you 'when I saw them come out into the street like that I followed in, and here I am, and here I stop.'

"It has been said that fine music, lights, incense, and vestments have failed to fill the churches with the people. And it is true. But whoever supposed they would? You may swing your censers from year's end to year's end in a church. The man outside is none the wiser. But take your fine processional cross or crucifix outside, and sing your Litanies in the by-ways, and see then whether the old buried instincts of a once Catholic people do not begin to stir. Afterwards they will demand the other things as a matter of course. All the rich stores of the Church's ancient ceremonial will respond to the strengthening, developing instinct.

"And then in the midst came the Bishop—the Bishop of London, the latest of a long line of lordly prelates, mostly mere names to the multitude, known more from the fact of drawing, as it was popularly supposed, fabulous income from the state. Somehow lately things have straightened themselves out a little in this respect, and the popular mind has been cleared of some misconceptions. But how many years ago would it have been possible in a bank holiday crowd (and it was that to a large extent) to have heard 'Hats off to the Bishop of London!' 'God bless the Bishop!' and similar cries from lusty plebeian throats in Fleet street? And the hats came off as the Bishop gravely acknowledged the salute and passed on!"

(For Answers to Correspondents see page 46.)

BLUE MONDAY MUSINGS.

I SPENT Friday with a group of old friends of my boyhood. That is always a delightful experience, to one who holds much by the past: yet it is generally saddened a little by the changes and chances that have left their visible marks upon the circle. Usually, some are missing; and those that are left show scars of conflict, signs of advancing years. One, perhaps, is mad; another (we shudder as we speak of it!) has just poisoned himself; a third has gone into obscure retirement with a shadow on his name; and the circle, closing up, clasp hands tighter and sings the old songs with deeper feeling, if with less buoyancy, than twenty years ago.

But these friends whom I saw yesterday are all in their familiar places, unchanged; not a hair grayer, not a wrinkle more. The same radiant smiles, the same ineffable charm that endeared them to me when first I made their acquaintance in my salad-days, adorn them still; and, as I wandered from one to another, I proved the truth of Dobson's verse:

"All passes; art alone
Enduring, stays with us.
The bust outlives the throne,
The coin, Tiberius."

Ah, now you guess! Right. I am off on a little week of holiday after Easter, seeking peace and quiet in the midst of New York. "A great city, a great solitude," the Latin proverb puts it; and among the hurrying millions of the metropolis one can be serenely alone, unmolested, as much by himself as if in another planet, does he so desire. But it is not good to be too much alone; and so I wandered off to the Metropolitan Art Museum, and paid my respects to the dear pictures I liked best when, a boy of eighteen, I made my first visit to them, and continued to choose out of all in those happy years, a little afterward, when (much graver and older and more conscious of my own importance than I have ever been since!) I used to frequent those halls weekly.

First of all, it gratifies me to find that my boyish taste was so good. I have travelled much in realms of gold since then; Pitti, Uffizi, Borghese, Brera, Louvre, Mauritshuis, a score of others, I know well; and there are not a few studios where I have the happy privilege of *entrée*. Yet my maturer judgment approves my youthful preference, almost without exception. Let me enjoy that bit of innocent vanity, please.

But I must tell you who and what they are, these old friends whom still I value so much: and that without the jargon of art-criticism, but plainly and simply.

First of them all (though I do not name them in order of preference of merit) is a dear little blue-eyed girl, looking out from her frame with wide-eyed, smiling innocence. She holds the deuce of hearts in one hand, and the cards are piled up before her. When first I knew her, they called Hogarth her painter; but Sir Caspar Purdon Clark has identified original and artist, and labelled the picture: "Miss Rich Building a House of Cards," by Morland. Ah, landscapes and wonderful pictures of buildings, and all sorts of paintings of things inanimate, may be very interesting, very beautiful: but if *personality* is lacking, the picture must take second place. And this dear, friendly little face has kept the charm of childhood generations after the original was dust and ashes. If paint can do so much, who shall doubt the promised palingenesis at the Resurrection? "The years that the cankerworm and the caterpillar and the palmer worm, my great army, have destroyed, I will restore." In that day, I shall hope to see "Miss Rich"—albeit then with stars, not cards, for play-things.

THEN COMES a school-picture, called after Velasquez, a portrait of Queen Mariana of Spain: so stiff, so weary with the

burden of the preposterous head-dress and the rigid stomacher, that the pouting Hapsburg lip seems quivering with pain; yet preserving, somehow, the feeling of adorable youth, however "cabined, cribbed, confined, bound down." I was only a little boy when first I met Her Spanish Majesty; but I can recall yet the startling sensation it brought to me—that kings and queens must have been only men and women after all, despite their cumbrous attire, and that royal children were just children of kings and queens, not a type by themselves. I have a little friend to-day whose deep-cleft chin and lower lip are unmistakably Hapsburg, though she is just a normal American child herself: I should like to bring her face to face with this far-off kinswoman of hers some time.

Not far away hangs a picture by Ambrose de Preda: "Portrait of a Girl" is all its title. I wish I knew who she was, that grave-smiling, high-born damo-sel of Italy, with her red-brown hair and her handful of fruit. She has always reminded me of "La Gioconda," though I like her better. There is no *arrière-pensée* in the smile that is just breaking on her face. It is another Italian type that Lefebvre shows twice in this same collection: a little Capriote peasant, "Graziella," perched on a rock and looking out over the blueness abundant to Vesuvius, smoking in the distance. The same model appears, standing by the seashore, in the next room. I remember a twelve-year-old Sorrentina much of that type, preserved unchanging by my camera six years ago. But, after all, Italians are not so pleasantly near to us as English; and the darling barefoot "Girl with a Cat," by Gainsborough Dupont, must find mention here, and reproduction, too, with Graziella, if the editor's generosity allows. It was such another tangle-haired, soft-eyed six-year-old in Caldey, who had for a fortnight beamed shyly in absolute silence, whenever an English priest, passing by, greeted her, but, to his wonder, broke into fluent chatter when I accepted his challenge and guaranteed to make her speak. "Was it magic you used?" Father Waud questioned. "Just American gumption," I boasted—which was not quite honest; for the real secret lay in the seductive que-



"GRAZIELLA." JULES LEFEBVRE.
METROPOLITAN MUSEUM OF ART, NEW YORK.

tion. "My dear, wouldn't you like me to make your picture?"

I can only name George H. Boughton's little "Puritan Maid," so prim and patient and sedate, like the scores of her descendants round Plymouth to-day; Bonnat's "Roman Girl at a Fountain," on tiptoe to drink of the cool stream from far-off hills; Henner's "Bather," sitting in a rosy, misty twilight on the shore of a fairy stream in a serpentless Eden; George Fuller's "Nydia," cloudy and cracking on the canvas already, as if to show how much wiser old painters were than moderns, but still lovely and gracious; Pierre Cot's "Storm," with two radiant figures (Paul and Virginia, perhaps), running joyously in mutual support; Charles Bargue's marvellous "Moor," like a piece of jewelled inlay, so brilliant, so hard and gemlike; Zurbaran's splendid "St. Michael," with arms of a hero and maiden's face, trampling the Dragon almost as if unconscious of his existence, so immediate his own vision of the Glory of God; Pollajuolo's great "St. Christopher," fading not a little, but still worthily portraying the old sweet mythos; Romney's "Mrs. Fitzherbert," displaying something of the spell that held the royal blackguard, her husband, even when he denied her; and Dagnan-Bouveret's gentle, placid "Madonna of the Rose." *Salvete, vos omnes!*

But a few others call for more than mention, in this roll of old friends. Who that has seen her would not willingly have been her guest, that ample, high-well-born Dutch Vrouw unnamed whom Frans Hals painted so literally? One can fancy the spotless house, where perpetual *schoonmakkerij* kept all in order; the break-neck stairs, the massive mahogany, the wonder-

ful china, the very pictures on the wall (this portrait included), and the big black-letter Bible always at hand. Old age, in the Dutch portraits, is lovably human, neither grotesque, nor tragic, nor austere. They knew how to live, and to grow old gracefully and without pretence: also they knew how to die. Wherefore, their children rise up and call them blessed. *Ecce signum!*

Two other Dutch pictures are on my list: Vermeer's "Young Woman at the Window," and Israels' "Expectation." The Vermeer is unique in the collection, alas! I wish there were others. But though the figure is not so altogether adorable as "The Head of a Girl," in The Hague, nor the coloring so exquisite, it is still a delight forever; and the wonderful illumination from that left-hand window which we see so often in Vermeer's pictures may well be the despair of modern artists. Israels has shown, with admirable reticence and modest suggestion, the reverent joy of the young wife, toiling over the tiny garments so soon to be needed, if God will. I wish a print of it might be hung up in every newly established home, as an encouragement and a warning!

I cannot speak lovingly of Holbein's portrait of Cranmer, marvellous as it is. That bloodless old man, so quick to yield to his beastly master's will, so ready even to anticipate it, did not atone for all his base compliance by "burning well," or even by the inspired euphony of his English collects. But for all that, here he is, in his habit as he lived; and one must make obeisance to the office he bore, and praise God that he was strengthened at the last to witness a good confession.

I HAVE LEFT two special favorites until the end; and if you tell me neither is "high art," I laugh, unmoved, and return to my early loves. One is Gabriel Max's picture of the young girl in the arena, the lions pressing closer, one tawny brute creeping out of the den licking its blood-stained lips above the blood-stained sill; but she is unconscious of the imminent death, and looks upward whence a rose has just been thrown down by some loving hand. It helps to make those martyrdoms *real*, much more than all the painted horrors of San Stefano Rotondo in Rome.

And the other: if I had a pen dipped in sunlight, perhaps I could worthily praise Bastien-Lepage's "Jeanne D'Arc." Here is no figure of a poet's fancy, no mythical demi-goddess; but, instead, the veritable peasant-lass of Lorraine to whom God spake at sundry times and in divers manners. She stands in her father's orchard, leaning against a tree, the cottage in the background. Poorly dressed, "a thin slip of a girl, like a new moon," with a rather sad, meditative face, not uncomely but still no beauty to be toasted at court. Behind her, in shimmering mail, hardly to be seen at first, so blent with the light is he, stands

"Michael, archangel, like the sun,
Splendid beyond comparison";

and St. Catherine, too, appears attendant. She listens to her Voices, the blessed Maid of Domrémy; and all the glory and goodness of the spring is forgotten, because God calls her to deliver France and she is straitened until that task be accomplished.

Ah, we needed not to wait for any word from Rome, we that loved the good Lorrainer, to say "Blessed Jeanne, pray for us and for thy France, now fallen into evil case."

Have I wearied you with all this rehearsal of my boyhood's friends? Let it be so, if it must: I have paid a debt of

grateful affection to them and to their makers; and in the doing of it I have been transported to

"The brave days when I was twenty-one."

Good days they were, were they not, Karl and Harry and Oscar, Jessica, Helen, and Grace? What matters it that we are older? These others, they stay young.

"But the thoughts of youth are long, long thoughts!"

There are scores of new pictures side by side with these, and worthy of praise, were there time. Of two I must say a word, lest I forget to return to them. One is Sorolla's palpitating "After the Bath," alas! only lent, but surely a desirable possession. That Spaniard has caught the full dazzling brilliance of the Spanish sun and transmuted it into paint, as he portrays his little daughter, fresh from the surf, just being enfolded in a mantle that has not yet hidden the lovely delicacy of the childish bloom. And the other is Kendall's "Psyche," a portrait of a tiny American, resting a moment, as she beams out of the canvas with a mischievous smile, conscious of her butterfly wings and of the butterfly poised on her forehead, but patently in no mood to flutter away, and too beautifully young to know any Eros except the heavenly love that such children inspire in us all. She deserves a better place than to be hung so high. But see her for yourselves, and judge.

And here will I make an end. PRESBYTER IGNOTUS.



"GIRL WITH A CAT." GAINSBOROUGH DUPONT.
METROPOLITAN MUSEUM OF ART, NEW YORK.

GLORIOUS SUNSHINE.

BY RALPH ERSKINE GENTLE.

THE Sun of Righteousness shall arise." The rising of the sun is one of the most wonderful things in nature, not merely for its grandeur and beauty, but for its sublime display of strength. Who could hold back the horses of the sun? What hand could block the golden wheel of his chariot, or bid him stay his course? The time is come for him to rise, and lo! he delights the world with dawn.

Holy Spirit, such is Thy power. When it is Thy time to work who can stand against Thee? As the sun floods the whole earth with its splendor, and no power can hinder his movements, so will the Holy Spirit work, and none can withhold Him.

We children of God sometimes reach a state of soul not conducive to spiritual growth. If it were not so we should not have been given the promise, "Ye shall go forth and grow up"—when the Sun of Righteousness shall shine. Do you feel the barren winter in your soul, as if you had not grown in grace? You need the Sun of Righteousness to shine upon you—and you will grow as do the things of nature. The trees are all bare in winter, their boughs dead and sear, apparently, but the bright sun comes, the buds begin to swell, the leaves appear, and the trees blossom and yield fragrant flowers or luscious fruit.

So shall it be with us. The Lord has not left us. We may have been stunted in our spiritual growth for a little time, but the Sun of Righteousness shall arise.

Let us, then, plead this promise. Let us cry, "O Sun of Righteousness, arise upon those that fear Thee; come now in all Thy majesty and wealth of grace; pour upon us Thy light and heat and life, and fill this place with Thy glory."

ANSWERS TO CORRESPONDENTS.

M. N. M.—The rabbit as an Easter symbol depends upon the German legend that the rabbit provides the colored eggs for the children on Easter morning. It is not a religious emblem.

J. B.—The hymn known as "St. Patrick's Breastplate" was sung at the Fond du Lac Cathedral on the occasion of the celebration of the twentieth anniversary of the consecration of Bishop Crawford, in 1900.

Nineteenth Annual Conference of Church Clubs at Philadelphia.

By nothing is the world without so well and so significantly taught of the true power and strength of Christian lives and Christian effort as by the list of conspicuous men full of every good word and work, the national conference of these Church Clubs gathers."

This quotation from an appreciative editorial in the Philadelphia *Press* of May 3d aptly described the impression which the Conference must have made upon any visitor. There were in all 56 delegates present, representing 21 clubs, not only from the nearer places along the Atlantic seaboard, but from the remoter cities of the Middle West, Cleveland, Cincinnati, Chicago, and St. Paul. The discussions were on a high plane throughout, and the optimism of the opening address by the president, Mr. Burton Mansfield, of the Connecticut Church Club, was justified by the exhibition of interest which the Conference brought forth.

MR. MANSFIELD began with remembrance of some of those splendid men who have passed to their rest within the ten years since the National Conference last met in Philadelphia. There have been great changes in the work and activities of the Church within those years. Two of these changes took definite shape in the last General Convention. "They are, first, the reorganization of the Board of Missions, and second, the appointment of a Commission on Faith and Order." He presented both these subjects rather fully, and proceeding then to the work of the present conference, observed that "the life of every Christian man is of a twofold nature and comprises not only his own religious individual growth, but through him, the growth of the religious life of others." He believed that the world had more good in it to-day than it ever had before, and that such manifestations of good as we find in schools, hospitals, libraries, etc., are in effect products of the religion of Jesus Christ. Apart from outside matters, however, he observed that "the foundation of the Christian religion is love; not fear, not justice, not hope alone, but love towards God and man. This religion does not change. It may be seen through a variety of eyes, under many different conditions and in an environment constantly changing, but Jesus Christ and His religion remain the same to-day as they were yesterday and as they will be to-morrow." "Persons may abound in what we call piety and be filled with all sorts of religious sentiment, but these things fail without an abounding love and righteous living."

Mr. Mansfield's address was the first item on the programme of the opening session on Tuesday morning, May 2d. There had previously been held a celebration of the Holy Communion, early, in the chapel of the Church House, attended by about forty of the delegates, who afterward breakfasted together in the rooms of the Church Club in the same building. After the routine business of organization was completed, Mr. EDWARD H. BONSALE of Philadelphia, president of the Brotherhood of St. Andrew, led the first of the discussions under the general subject of the conference, "Work of Men in the Church," taking up the opportunities offered by the Brotherhood of which he is the efficient head. He spoke of the need of efforts to win larger attendance on the Church services and increase the heartiness of the layman's part in the service, of the call for men in the Sunday school and the possibilities of men's Bible classes, of the results to be obtained by house to house visitation, confirmation campaigns, and men's communions, and touched upon the work in hospitals, car barns, rescue missions, and the like, in which many Brotherhood men are engaged. Many of his points were enforced by illuminating bits of personal experience. In the discussion that followed, allusion was made to the field of influence open among recently discharged convicts.

Then, under the head of new business, the Church clubs of Central New York and Colorado were admitted to membership in the conference, and Mr. EVERETT P. WHEELER of New York precipitated a spirited debate by his report as chairman of a committee appointed at Portland last year to consider affiliation with other like organizations. The report included a resolution permitting the chairman and secretary of the conference, at their discretion, to invite the attendance of delegates from similar organizations in any religious body which "worships our Lord Jesus Christ as God and Saviour," provided that such representatives shall have no vote in the conference. After a good deal of friendly discussion this guarded proposal was approved.

Invitations were received from Boston, Baltimore, and Mauch Chunk, Pa., for the next session.

The chief feature of the afternoon session was a carefully prepared paper by Mr. WILLIAM F. COCHRAN of Baltimore on "Missions."

Paper and Discussion on "Missions"

Mr. Cochran reviewed the rapid and almost bewilderingly elaborate increase of movements in behalf of the missionary cause during the past few years, warmly commended such interchange of knowledge with other communions as is offered by conferences like that at Silver Bay, and among the secretaries of Mission Boards, and notably in such gatherings as the great one at Edinburgh; com-

mented upon the place of missions in the programme of Church Club work, and showed that home problems can never be met until the whole field of the kingdom is taken into view. Spontaneous applause burst forth when he told how the Laymen's Missionary Movement found him "playing with religion" and left him awakened to the fact that he who has no will to share the rich food of spiritual privilege with less fortunate brothers is a mere parasite on the body of the Church.

His earnest words inspired a notable discussion. Mr. Everett P. Wheeler made a plea for the support of educational work in China, where the presence of his daughter as a missionary teacher has "somehow made facts come home" which were not realized before. Mr. Eckfeldt of Concord, Mass., told how the duplex envelope and systematic canvass had transformed a little New England parish and increased its missionary contribution from \$150 to \$450. Mr. Jones and Mr. Farquhar of the diocese of Bethlehem brought similar stories from parishes there. Major Veale of Philadelphia pleaded for a clearer recognition of giving as an act of worship, and the abolition of commercial devices for raising church funds. Mr. S. F. Houston of Philadelphia moved that a committee be appointed to prepare a memorial to the House of Bishops, asking for the setting forth of suitable prayers for missionaries, and his motion was carried. There seemed to be no dissenting voice to the general conviction that the Church is awakening to new conceptions of missions, and that marvellous results will follow the efforts to enlist all its members in the cause.

The report of the committee on Church Club Extension, read by Prof. L. B. EVANS of Tufts College, showed a year of active correspondence with the dioceses where Church Clubs do not exist, in the effort to spread the movement, and the organization of two new clubs, which had already been admitted to the conference, Colorado and Central New York.

The report of Mr. MORRIS EARLE of Philadelphia, from the committee to memorialize the General Convention concerning an improved and enlarged hymnal, traced the movement from the paper read at the sixteenth annual conference in St. Louis, by Mr. John Thomson of Philadelphia, which resulted in the resolution of Church Clubs to take the matter up, down to the appointment of the Joint Commission on the desirability of preparing an enlarged and revised Hymnal, of which Bishop Doane is chairman and Mr. Earle secretary and treasurer, appointed by the General Convention at Cincinnati last fall.

The plan of the commission is first to obtain (through the Church papers) suggestions from Church people as to which hymns in the present Hymnal might profitably be omitted. It is proposed that the balance of this year be devoted to this particular work. Next year will be begun the constructive activity of gathering new hymns and tunes, and finally a manuscript hymnal will be prepared for submission to the General Convention in 1913. For the expense of preparing this, the Church Clubs have subscribed \$100, and will stand back of the plan, which was heartily approved by the conference, until its completion.

Tuesday evening was given up to a dinner at the Union League, with the Philadelphia Church Club as host. Over two hundred and fifty men were present, including a large number of members of the Church Club of Philadelphia, and many of the clergy. Mr. Francis A. Lewis acted as toastmaster, substituting for Mr. George Wharton Pepper, who was unable to attend. The speakers after dinner were the Bishop of Wyoming, who spoke of the primary condition of attaining Christian unity, which he thought was neither a right faith nor apostolic order, but love. The Church which shows that most richly and universally can become the center of Catholic unity. The Rev. Dr. Slattery of Grace Church, New York, followed the Bishop and discussed the question, What shall the Church in America be? We must work, he thought, toward a truer simplicity, toward the winning of young men, and to make the Church the home of the men who work with their hands, of whom indeed there are more now kneeling at her altars than many of us suppose, but who must be sought in larger numbers yet; and lastly, the world must be convinced that Christ and the Church are identical. The third speaker, Mr. W. F. Cochran of Baltimore, made a deep impression by his earnest and direct plea for personal service in the missionary work of the Church, and long, recurrent applause followed his closing words of self-dedication.

Wednesday morning, after a brief business session, was given up to the consideration of Sunday School work and social service.

The Work of the Sunday School

The paper on the former topic was read by Mr. HENRY E. REES of Hartford, Conn., and warmly discussed. Mr. Rees deplored the lack of interest in religious education on the part of parents, which he thought was at the root of much of the ineffectiveness of Sunday schools. Yet he stoutly asserted that the Sunday school cannot be charged with failure, and cited the giving of over two million and a quarter dollars to missions through the Lenten offerings as evidence of vigorous life. He urged the Churchmen present to do their part as members of diocesan conventions to bring their respec-

tive dioceses into line in the present movement for Sunday school advancement, and to work in parish vestries for the adequate support and equipment of their schools. In the discussion which followed, emphasis was laid upon teacher training, and upon the difficulty of getting the children of well-to-do parents into Sunday school, though they seldom receive religious instruction at home. One speaker reported talking to a clergyman's son who could not find the Gospel according to St. Matthew in the Bible, and a child of a prominent Church family who thought the Beatitudes were uttered by Moses. Mr. R. E. Van Kirk of St. Paul urged a uniform, graded course of study, examination, and real work instead of talk in the classes.

The paper on "Social Service" prepared by Mr. F. C. MOREHOUSE, editor of THE LIVING CHURCH, was read, in his absence, by Mr. J. E. Bathgate of Newark. It was a plea for constructive and positive work instead of mere negative criticism of social evils. The extension of the kingdom of God is the fundamental requirement in social service, and this implies, first, the extension of the Church, and then the carrying of the Christ-life into political, civic, and industrial relations. There is energy enough in the sacraments of the Church not only to regenerate individuals, but to reconstruct society, if it be socially applied.

One suggestion of the paper which was favorably mentioned in the ensuing comment was that the diocesan Social Service commissions might well scrutinize bills introduced into the legislature which bore upon social betterment, and concentrate the influence of Christian men upon forwarding those which seemed likely to lead to real improvement. The thanks of the conference were extended by vote to Mr. Morehouse for his paper.

After selecting Baltimore as the next place of meeting, and passing the customary resolutions of thanks, the conference was adjourned and the members were taken in automobiles to lunch at the Boys' Club maintained in Kensington by the Philadelphia Church Club, and afterward to visit historic places in the city, and Washington's camping ground at Valley Forge.

The officers chosen for the ensuing year are: President, Judge U. L. Marvin of the circuit court of Ohio, Cleveland, Ohio; first vice-president, J. J. Collier, Esq., Philadelphia, Pa.; second vice-president, Prof. Lawrence B. Evans, Tufts College, Boston, Mass.; third vice-president, Frank V. Rhodes, Esq., Baltimore, Md.; secretary-treasurer, Charles F. Chase, Esq., New Britain, Conn.

A PRIMITIVE LEBANON SCHOOL.

By OUR JERUSALEM CORRESPONDENT.

ABOUT twenty minutes' walk, on an exceptionally rough road, from 'Ain 'Anûb, the village of Beshimmoon is a prominent feature. It contains 400 inhabitants, consisting of 200 Syrian Orthodox Christians and the same number of Druses. A new "Orthodox" church, dedicated to Mar Elias, has been lately built, and will be consecrated by the Bishop of the Lebanon (Boulos abu Adal), when it is properly furnished. There are two resident married parish priests, both natives of this village: (1) The Rev. Elias Haddad, and (2) the Rev. Bisharah abu Dhahiz.

On Saturday morning, April 1st, I visited Michael Khoari, in order to ascertain some details of the interesting work which he is enthusiastically conducting in his native village, with the assistance of his niece, Sarah Solomon Khoari. Until quite lately Michael Khoari has been living for several years past in Jamaica, where he became a member of the Anglican Church and a British subject.

As neither of the priests in Beshimmoon is in the habit of preaching, Mr. Michael Khoari frequently expounds the liturgical Gospel appointed for Sunday, in his "Orthodox" village church, with the good will of clergy and flock. His chief interest, however, is in the education of all the village children.

And what a primitive day school it is! Rented from a Christian landlord, it contains ninety children, who occupy the space of 6 yards 2 feet by 6 yards—sitting on rough benches, with no school furniture around them, save one card of a printed English alphabet. There is no master's desk, not a single map or picture, and no books belonging to the school. Many children from this and an adjoining village wish to be admitted, but there is no space for more.

Now how is this native school going to be supported? In order to give permanency to it, the Rev. J. T. Parfit, who superintends the adjoining Anglican mission at 'Ain 'Anûb, has arranged to be responsible, through the generous assistance of the Hosannah League, for £30 a year, provided that the villagers contribute the same amount for the teachers' salaries.

To this proposal the local "Council of Education" have

(Continued on page 49.)

SEVERAL ENGLISH PREFERMENTS

Professor Inge to be Dean of St. Paul's; Dr. Burge, Bishop of Southwark.

VARIOUS ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London, April 25, 1911

THE selection of the Rev. Professor Inge, Lady Margaret Professor of Divinity at Cambridge, for the Deanery of St. Paul's, which was announced yesterday, must come as a very unpleasant shock to Churchmen generally. It would seem to be indicative that neither the king nor his constitutional adviser, Mr. Asquith, have had as large a sense of their responsibility as so important an appointment demanded from them. It is, however, consoling to know that the Dean-designate of St. Paul's will have to meet with such colleagues, and who will form the majority, as Canon Newbolt, the newly appointed Archdeacon of London (Canon Holmes), and the Rev. Dr. J. G. Simpson.

The announcement of the new Dean of St. Paul's has been followed to-day by that of the new Bishop of Southwark—the Rev. Dr. Burge, Headmaster since 1901 of Winchester College.

Among the twenty-eight laymen who have been elected by the parochial representatives of the Rural Deanery of Westminster to serve for three years on the London Diocesan Conference are Lord Halifax and Lord Hugh Cecil, M.P.

A resident of one of the districts of Northwest London writes to the *Times* newspaper concerning the equestrian statue of King Charles the Martyr at Charing Cross. In view of the numerous visitors to London during this Coronation year, he suggests the need, and it is greatly to be desired that the suggestion will be carried out, of rewriting the inscription on the pedestal of the statue—one of the most interesting statues we have, as he well observes—which has become entirely obliterated by time and weather.

Sir Frederick Bridge (chairman of the College board), presiding at the recent College dinner of Trinity College of Music, London, in proposing the health of the king, said he claimed their sympathy in the very onerous and very honorable task

which lay before him as director of music at the Coronation. It was an honor, and people often congratulated him upon it; but he did not think they all knew how much it brought in its train, if they were going to do a great ceremony such as that with success. They all rejoiced as musicians that music was called upon to take such a prominent part in that great ceremony. From beginning to end the whole service was accompanied by music, and it was fortunate it was so, because so very few of those in the Abbey would really see anything of the ceremony. No other art could supply what was needed on that occasion.

The *Church Times* refers as follows to the great Church event in New York last week:

"Twenty years ago the Churchmen of New York took in hand the task of building a Cathedral church worthy of their great city. On Wednesday in this week the first portion of the building, consisting of the choir and two memorial chapels, was dedicated by the Bishop of New York, Dr. Greer, some twenty-five other Bishops and 400 priests assisting. The church, which is dedicated to St. John the Evangelist, will, when it is completed, rank fifth in point of size among the Cathedrals of the world, but as yet it is far from completion, and it is estimated that the work will take another thirty years. In a city where there are Churchmen who could individually subscribe the remaining necessary millions for the building purposes, it should not be difficult to raise the whole amount required within a shorter period than thirty years; and perhaps, now that a portion of the contemplated whole will be used for worship, the desire to see the entire scheme carried out will stimulate the flow of additional subscriptions. The new Cathedral stands high above the city and its sky-scrapers, commanding it as the great church of Montmartre dominates the city of Paris. Its spire, it is said, will be some fifty feet higher than the cross of St. Paul's, but great as its height will be it will not equal that of the spire of old St. Paul's. Let us hope that the Cathedral Church of St. John the Evangelist will be for New York City what St. Paul's is for London."

The *Times* honors the English Church Union by inserting in its "Ecclesiastical Intelligence" the following extract from the *Church Union Gazette*, the official monthly organ of the E. C. U.

Effort to Insure
Catholic Practice

"The avowal of a parish where there

has been full Catholic teaching and the Eucharistic vestments, lights, and incense, and the rest of 'the Six Points,' which have been in use for more than twenty years, is now for sale. It was bought a few years ago for £750, and a priest appointed who keeps up everything on the old lines. The present owner is obliged to sell it; but is willing to take £500 for it, provided that the patronage can be secured forever in the hands of Catholic trustees. In these circumstances a few Churchmen are trying to raise the sum required (£500), with the object of presenting the advowson to the Society for the Maintenance of the Faith. . . . There are several reasons why it is especially important to secure the patronage of this parish."

As the Festival of St. George, Martyr, Patron Saint of England, fell on Low Sunday this year, it was celebrated at many churches on Monday. As arranged by the President and Council of the English Church Union, there was a solemn oblation of the Holy Eucharist on that day at St. Barnabas', Pimlico, at 11 A. M. The cross and banners in the procession were carried by men of the Naval Volunteer Reserve, and a number of army officers and men in uniform also took part in it. Two members of the London Scottish were servers. The sermon was preached by the Rev. the Hon. R. J. Yarde-Buller, and the alms were given to the Navy House, Chatham, of which he is warden. The church was decorated with red and white roses. The Royal Society of St. George were at St. Paul's for Evensong on Sunday afternoon.

A solemn Requiem for the soul of Bishop Collins is to be offered to-morrow at St. Alban's, Holborn. This service is arranged for the members of the Anglican and Eastern-Orthodox Churches Union and of the Society of St. Willibrord, of which societies he was president.

Canon A. J. Mason, Master of Pembroke College, Cambridge, writes from the Precincts, Canterbury, that he has undertaken to prepare a brief memoir of Bishop Collins, and he will be very grateful to the Bishop's many friends if they will aid him in the task by the loan of letters and papers or by sending reminiscences which may serve the purpose of the memoir.

The Right Hon. George W. E. Russell writes from 18 Wilton street, S. W., to say that he has undertaken to prepare a memoir of the late Bishop of Lincoln, Dr. Edward King. He will be deeply grateful for the loan of any of his letters.

J. G. HALL.

A PRIMITIVE LEBANON SCHOOL.

(Continued from page 48.)

cheerfully responded, so that the continuity of instruction is now assured. But a permanent school house is necessary, furnished with the usual accompaniments.

The "Orthodox" Christians and Druses live happily together, and alike contribute to the up-keep of the school. This is the more remarkable, as most of the Lebanon Christians are Maronites, who object to their children attending schools under Anglican auspices.

Mr. Parfit has been giving them a display of lantern slides on Sunday evenings. The Bible stories greatly interested them. On Friday, March 31st, the Druse Sheikh and friends attended a drill for their children at 'Ain 'Anub, at which I was present, and the boys acquitted themselves most creditably.

Contributions will be thankfully received by Mr. Parfit for this promising educational work at Beshimmoon, which will probably be extended to neighboring villages, provided this appeal meets with sufficient encouragement.

St. Luke's Mission, Haifa, under Mt. Carmel, Palestine, April 10, 1911.

THE LIFE of a true Christian seems to me to be continually full of Easters: to be one perpetual renewal of things from their lower to their higher, from their temporal into their spiritual shape and power. . . . So the partial, and imperfect, and temporary are always being taken away from us and buried, that the perfect and eternal may arise out of their tombs to bless us. So our life is like the life of a tree, which is always full of immediate apparent failure, which is always dropping back after each rich summer to the same bareness that it had last winter, which keeps no leaves or fruit, and stands again and again stripped of every sign of life that it has put forth, and yet which still has gathered, as we see when we watch with a larger eye—has gathered all those apparent failures into the success of one long, continuous growth, has not lost the strength of those old summers but gathered them into its own enlarged growth and sturdier strength.—*Phillips Brooks.*

AGGRESSIVE LEADERSHIP

That is What the Church has Gained in the Reorganization of the Board of Missions

SPLENDID ADVANCE DEMANDED AT ITS MAY MEETING

BULLETINS.

The new Apportionment is to include all amounts requested from Parochial Sources in a flat amount. Dioceses and Parishes may divide them as they may prefer.

Apportionment for next year Increased to \$1,314,010.

And that in spite of a probable Deficit of \$200,000 on this year's account.

Amounts received to date \$50,000 in excess of receipts to same period last year.

Property costing \$85,000 purchased for St. John's College, Shanghai. The purchase must be financed.

More money must be given for Work among Negroes.

What shall we do about the Immigrant Problem?

NEW YORK, May 5, 1911.

THE hopes which had been awakened in regard to the place which the new Board of Missions was to take in the work of the Church suffered no disappointment in the third meeting of the Board, held at the Church Missions House May 3d and 4th. Again the attendance was widespread and representative. Every missionary department was present in some one of its elected representatives—two of them had every member present—and practically the whole list elected by the General Convention was in attendance for all or part of the time. On the opening day thirty-five of the members of the Board attended, as well as Bishop Knight of Cuba and Bishop Cheshire of North Carolina. The Secretary of the Second Department was also present and the Rev. Charles E. Betticher, missionary in Alaska, who made a brief and telling address. The sessions of the second day found twenty-six members in their places, a showing which on the whole was unusual. The spirit manifested by the gathering was also most encouraging. The members realized fully how great an undertaking lay before them, but did not shrink from their responsibility.

The meeting opened with the Holy Communion at 10 A. M., the president celebrating, assisted by the Rev. H. L. Burleson. At this time a special note of commemoration was made concerning the late Rev. Dr. Eccleston, and appropriate prayers were offered, as also for our two missionaries in China, the Rev. J. M. B. Gill and Miss Mary Ogden, who have gone to the relief of the famine and plague sufferers.

At 10:30 the Board organized for work with the large representation noted above. The report of the treasurer showed

Report of the Treasurer

a gratifying increase to date, amounting to \$50,000. While not at all adequate, even if maintained, to meet the entire responsibility devolving upon the Board, it was a great encouragement to know that the Church was doing thus much better, and it was also to be noted that the increase came from a smaller number of contributors; since beyond doubt from the natural growth in interest the number of contributors will be increased, it would seem that the proportionate gifts are likely to be larger. In spite of these facts the treasurer felt that there would be a deficit of at least \$200,000 at the end of the fiscal year, owing to the fact that the apportionment for several years had not been increased in the ratio at which appropriations were increasing—in other words that the Church has not been asked for as much as the Board has actually been compelled to spend.

The chief business of the meeting was, of course, the making of the appropriations and the providing of the new apportionment for the fiscal year, September 1,

The Apportionment

1911, to September 1, 1912. The apportionment was first taken up. Two features of it were discussed at length and with great seriousness. The first was the basis. The Committee on Apportionment had followed out the instructions of the Board at its last meeting and issued the apportionment as a unit, with the idea that the Woman's Auxiliary offerings and those of the Sunday schools should be counted upon it and no separate apportionment made

to them. After prolonged debate the original resolution was modified so as to read as follows, the portion in brackets being the matter inserted. It was then unanimously adopted:

Resolved, That the report of the Special Committee on Apportionment expresses the sense of this meeting with regard to the principles to be adopted in making the apportionment for the next fiscal year [but that it be left to each diocese or missionary district to determine for itself in what manner or from what sources the amount apportioned to it shall be raised.]

The second question was of the amount to be asked and of the distribution upon the dioceses and districts. This also was discussed and the report as presented by the committee unanimously adopted. It was most gratifying that on so serious a matter and one which will deeply affect the whole Church, involving as it does a very large advance on anything before attempted, the judgment of a Board so thoroughly representative and so largely in attendance at the meeting should have been unanimous. This is as it should be, and argues well for the energy and hopefulness with which the Church will respond to the Board's call.

There can perhaps be no better place than this for saying a word about the new apportionment. It is very much larger than any of its predecessors. This is partly due to the fact noted above that for years the apportionment asked from the Church has been practically stationary, while the obligations have been uniformly and considerably increasing. This could only result in a cumulative deficit. The second reason is that the large impetus given so lately to the missionary work of the Church has naturally resulted in a large blessing upon its energies, which means more missionaries offering for work and more need for their support. These forward steps which moved the General Convention to make its call to the Church by the creation of new responsibilities, impelled the Board of Missions to issue its message to the Church, launching the Forward Movement and asking that it result in an addition of at least \$500,000 to the revenues of the mission board. The new apportionment does not ask for quite so much as this when the gifts from all sources are taken into account, but it does come to the Church with the request that a major portion of this advance be made during the next fiscal year. The total amount apportioned is \$1,314,010. For this year the sum was \$727,700, together with \$240,000 from the Sunday schools and Woman's Auxiliary, making altogether about a million dollars. The seemingly great increase, therefore, is in part apparent rather than real when all the resources are taken into account. If the disposition of the members present at the Board meeting is at all a criterion of their action, it would be safe to say that the Church will face the problem with a loyal determination to do the utmost that is possible and a hope that, large as is the demand, the awakening sense of responsibility may be larger.

Already for the present fiscal year the appropriations of the Board run far beyond the million dollar mark and, in connection with the deficit of last year, make almost the total of the proposed new apportionment. It was absolutely necessary therefore that to many urgent requests for help in enlarging the work in various fields the Board was compelled to turn a deaf ear. Bishops who asked for increases reaching into thousands could only be granted a few tens or hundreds, while in many cases the appropriation was actually less than the previous one. The spirit displayed was evidence of the desire of the Board not to force the hand of the Church by placing unusual and unnecessary burdens upon it. Everything that could be cut was cut and the result was a net increase of scarcely two per cent on the work of the previous year. Until the Church has adjusted herself to the new apportionment and until it can be known how far it will be possible to realize the whole sum asked, it was felt essential that the appropriations made by the Board should be absolutely conservative and the action taken registered with conviction.

All the appropriations were passed practically as presented by the Executive Committee with the exception of that for Haiti, which was recommitted to the committee for further consideration. The Board also made suggestion to the committee that some one be sent to Haiti to investigate the conditions obtaining there with a view to determining future action.

In passing the appropriations for central expenses it was determined after discussion to cancel the sum allowed for printing the *Young Christian Soldier*, it being the opinion that the continuation of that publication beyond the present fiscal year was not desirable.

Other important matters dealt with were as follows:

A communication from St. Stephen's College suggesting that the advantages which it offers be employed by the Board, especially for the training of missionary workers, was referred to a committee consisting of the Bishop of Newark, the Rev.

Theodore Sedgwick, and Mr. Burton Mansfield, to report at the September meeting of the Board.

A routine action recalled a matter of business transacted at the last meeting of the Board which could not then be made public, namely, the purchase of additional property for St. John's University, Shanghai. St. John's, which is beyond question the greatest work of our Church in the Orient, occupies an admirable situation on the lower end of a peninsula which is almost separated from the main part of the city by Soochow Creek. The remainder of the peninsula was a private estate, whose owner allowed the University, somewhat reluctantly, the right of way across the only land entrance to the Compound. This estate has just been offered for sale and Bishop Graves and Dr. Pott instantly set in motion plans for securing it and thus making St. John's safe from the encroachments of business and undesirable residences. They bound themselves to do the utmost possible in securing part of the necessary sum in China and asked that the Church at home should back them in the matter. The Board recognized that this was an opportunity for strategic advance such as rarely occurs, and voted unanimously that \$17,000, the amount necessary to complete the purchase, should be advanced out of the general funds. As one of the members of the Board said in discussing the question: "This means that St. John's will have a chance of becoming to China what Harvard College has been to America. This money invested now should bear fabulous interest for Christianity in generations to come."

Although the property was secured at a figure within the limit set by the Board, its purchase involves a heavy obligation. The price paid was approximately \$85,000. In addition to the \$17,000 advanced by the Board, over \$18,000 was available from special funds for the enlargement of the university. Bishop Graves has been authorized to effect a loan of \$50,000 at 6 per cent., to run ten years or less, at the option of the Board, for which the university has agreed to furnish the interest. The loyal Alumni Association in China will do its utmost, but most of the money to pay the principal must come from the United States. The members of the St. John's Alumni Club in this country are enthusiastic about plans for contributing their share toward wiping out this indebtedness. One member of the Board has pledged \$1,000 a year for five years and another has promised \$1,000 before the end of the present fiscal year. Some way must be found to create a sinking fund to pay off the loan of \$50,000 at the rate of at least \$10,000 a year. The Board expressed the hope that others will follow the lead of the two far-sighted laymen of the Middle West who have already made gifts to the fund.

The committee appointed at the last meeting to consider the memorial received from the Seventh Missionary Department concerning an apportionment of men, made its report but asked that it be not acted upon until the September meeting, which was granted.

Another important matter considered was the report of the committee on the president's message, which dealt with a variety of subjects and to which the Board devoted several hours of the two sessions. As a result of these deliberations a number of resolutions were adopted which may be briefly summarized here.

It was asked that steps be taken for a better coördination in plans and methods of work in Church schools for Negroes, and greater attention was recommended to the study of domestic science and mechanical arts in such schools. It was decided that the campaign for solicitation of the necessary funds to carry on this work be renewed without delay among Churchmen and others, and that the assistance of department secretaries, councils, and committees be secured in order to increase the diocesan consciousness of responsibility and to insure diocesan coöperation.

A more general use of the voice of the laity was the subject of another resolution. It was felt that the awakening of the lay conscience has created an era of opportunity which should not be lost. The call of the Church to the layman is not merely for his money, but for the consecration of his life to the service of Christ and the good of his fellow-men. Any manifestation of a spirit of aloofness was deplored. It was recommended that laymen of other communions be invited to

share our meetings and impart to us their inspiration for all that is good. It was believed that this mutual intercourse will conduce to a more perfect understanding and a larger charity.

The Board decided to request the Bishops and department secretaries to supply such information as will enable it to make known to the Church the grave conditions existing in some of the large rural dioceses of the South and in districts into which, as into Oklahoma, there has been a great influx of population; and to ask diocesan social service commissions to contribute the result of their inquiries into the question of concentrated populations and the needs of scattered peoples.

In considering the problems presented by the immigrant population it was decided to request the department secretaries to send the Board information with regard to the number of communities, whether urban or rural, in their departments, populated largely by immigrants, where there is little or no religious training offered to the people, and to present their observations and recommendations with regard to the matter. The councils of the missionary departments were also requested to give serious consideration to the immigrant problem and a special committee was authorized to present recommendations with regard to the establishment of Church bureaus in the principal ports of entry for the purpose of rendering such assistance as may be needed to immigrants.

The committee was instructed also to consider what might be done with regard to leading the government authorities to extend its care for the immigrants after they leave the ports of entry, and especially while passing through railroad centres such as Chicago, St. Louis, and Kansas City. The committee was also asked to confer with other committees and agencies of like character in order that, so far as possible, joint action in this important matter may be taken.

Taken altogether, this meeting of the Board only further confirmed the opinion that at last the Church has found a practical way of securing at the same time a careful attention to detail and a vigorous and efficient leadership in larger affairs. The Board separated to carry back to all portions of the Church the word of encouragement and admonition, begging them not to be discouraged at the seemingly large burdens which must be assumed, it being the conviction to which many gave voice that the time had come when—whether the Church be conscious of it or not—she is able for much larger things.

THE DIVINE SOCIETY.

IS THE CHURCH of England a sixteenth century product, or is it a branch of the divine society which our risen Lord originated when He said to His apostles, "As My Father sent Me, even so send I you"? This is the question to which attention has been urgently called by the spirited letters of Dean Paget of Calgary and Rural Dean Taylor of St. Mary's, some time ago. Was the historian Freeman correct when he stated, "Legally and historically the Church before the Reformation and the Church after the Reformation are one and the same body. The Church presided over by Augustine (597), by Becket (1162-70), by Cranmer (1533-1556), by Laud (1633-45), and by Sumner (1848-1862), is one and the same society"? And if Freeman's words are history, why should conflicting and widely divergent views be taught in the histories in our schools? Lord Selborne in his great work, "A Defence of the Church of England against Disestablishment," quotes Professor Freeman's strong phrase, "Absolute identity," as describing the continuous life of the Church of England from a very early period, and on through the sixteenth century upheaval to the present time; and Lord Selborne begins his book with some of the proofs of that "identity." As Professor Freeman and Lord Selborne are right, then the Church should not rest till our school histories tell the same story, and we hope that Dean Paget or Rural Dean Taylor, or both of them, and others, will in season and out of season expose the false and mischievous teaching of our school histories referred to, have the truth admitted and made known.—*Canadian Churchman*.

NEW YORK CHILDREN PRESENT MISSIONARY OFFERINGS

Large Attendance at the Cathedral Last
Sunday Afternoon

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, May 9, 1911 }

THE attendances at the morning and afternoon services at the Cathedral are so large, that the authorities fixed 2:30 for the special service for Sunday school children on Sunday, May 7th. At this time the pupils presented their Lenten offerings. The sum asked for (\$15,000) is confidently expected when all the returns are in. Over 1,600 children and their teachers were present, and their contributions amounted to \$7,120.60. The banner for the largest proportionate offering was awarded to St. James' morning Sunday school, Richmond, L. I. This gathering was arranged for and held under the auspices of the Junior Clergy Missionary Association. The speakers were Bishop Greer, the Rev. Charles E. Betticher, Jr., and the Rev. Dr. Stires.

Joint Mission Conference

The cooperating committee of the Laymen's Missionary Movement in the diocese of New York held a general meeting for missions Sunday afternoon, April 30th, at the Church of the Heavenly Rest. Fifty-one churches in the diocese have joined in the movement and about 100 men were present at the meeting. The speakers were Bishop Greer, Stephen Baker, William J. Schiefelin, W. F. Cochran of Baltimore, and the Rev. Charles E. Betticher, Jr., an Alaskan missionary. Bishop Greer said:

"I want to sound an optimistic note. Sometimes a gathering of 100 earnest men has more significance than a gathering of 1,000 men when a lukewarm spirit prevails. In regard to missions I feel extremely hopeful. I find that interest in mission work is no longer chiefly confined to the pulpit, the sanctuary, and the clergy, but that the laity is beginning to be aroused.

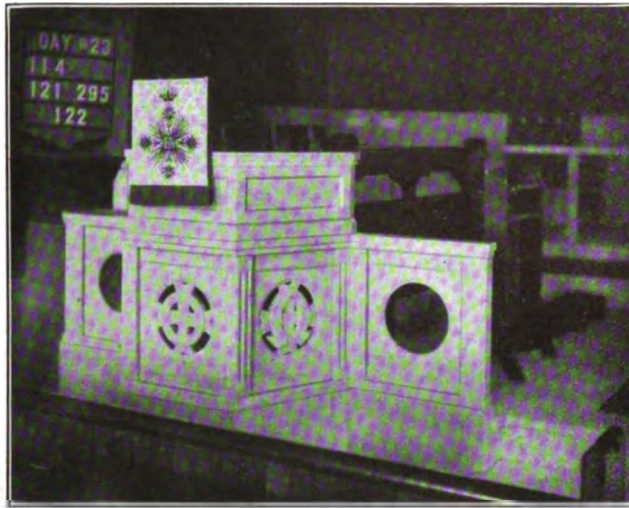
"You are aware that our apportionment for missions in the Church has been increased. Last year it was \$131,100. We have met it and paid it in full. Now it has been increased to \$140,100, the sum the parishes in our diocese will have to contribute for mission work. Some persons regard it as a large sum. I believe that if it were \$1,000,000 this year and every other year it would not be too much, and it would greatly strengthen the Church."

On Sunday, April 23d, the new marble pulpit and parapet wall, recently erected in the Church of St. Joseph of Arimathea, Elmsford, by Mrs. W. L. Bull, daughter of Mrs. Sara Newton Worthington, in memory of whom the gifts were erected, were formally dedicated by the rector, the Rev. Walter N. Clapp. The sermon was preached by the Ven. F. B. Van Kleeck, D.D., Archdeacon of Westchester.

The pulpit and parapet are the principal features of a somewhat extended scheme of chancel improvement, involving two marble stalls in the sanctuary, an extension of the chancel floor to accommodate better seating arrangements for the choir, and new choir stalls. The work is executed in Italian marble after designs made by Messrs. Upjohn and Conable, and carries out the classic feeling of the present marble chancel, which was put in some years ago by Messrs. Worthington Whitehouse and Newton Rae as a memorial to their mother, and is exceedingly pleasing and impressive. The new work adds much to the convenience and effectiveness of the church—not the least value being an added sense of length and openness to the whole building.

Mr. Clapp is about leaving the parish, to accept the rectorship of St. Mary's, Pittsburgh. He came to Elmsford two years ago from Philadelphia, where for six years he was assistant to the Rev. Dr. Upjohn at St. Luke's, Germantown. Not only has he efficiently built up the parish, but he is also president of the Board of Health and chaplain of the fire department and is the founder of the "Elmsford Club."

The Associate Alumni of the General Theological Seminary has



NEW PULPIT AND PARAPET,
ST. JOSEPH'S CHURCH, ELSMFORD, N. Y.

accepted an invitation to luncheon in the gymnasium on Alumni Day.

G. T. S. Alumni to Meet

John Keller is cooperating with Dean Robbins to make the affair one of unusual interest. Members of the alumni are asked to send their acceptances to Mr. C. B. Zabriskie, the bursar, as soon as possible and not later than May 27th. Considerations of space limit the attendance to those members holding tickets. The business meeting of the Associate Alumni will be held at half past ten o'clock on Tuesday morning. At noon, in the chapel, the Rev. Professor Randall C. Hall will read the necrologist's report; the annual alumni essay will be read by the Rev. Charles Fiske of Baltimore. On account of the increasingly large number of guests the seminary luncheon will be omitted on commencement day. Instead, the senior class will give a luncheon for their members and to their friends by special invitation.

On Easter Day the rector of St. Mary's Church, Castleton, West New Brighton, the Rev. Dr. Frost, blessed a new bell cote and bell, given in memory of the late Francis O. Boyd. The bell cote is built over the gable surmounting the chancel arch, being on the

In Memory of Francis Ogle Boyd

east end of the nave ridge, and is made of the local stone, which was used for the original church, trimmed with blue-stone. It was designed and erected under the supervision of Henry M. Congdon & Son, architects, in the same period of English Gothic as the rest of the church. It is surmounted by a cross potent, bearing the sacred monogram at the intersection of the arms, and just below the base of this cross the words "Laus Deo" are carved in deeply. The bell, weighing over six hundred pounds, was cast from special patterns by Meenely & Company, and bears the inscription:

To the Glory of God
In loving memory of
FRANCIS OGLE BOYD.
Erected by his family, A. D. 1911.

Personal and Other Notes

The Rev. Theodore Sedgwick, lately rector of St. John the Evangelist's Church, St. Paul, Minn., and now rector of Calvary Church, preached for the first time from that pulpit on Sunday morning, April 30th. The preacher emphasized the necessity of teaching the Ten Commandments, even in the public schools. He contended that no religious belief could object to that moral code.

Mr. Sedgwick was formerly senior curate at St. George's, Stuyvesant square, under the Rev. Dr. Rainsford.

The Rev. Dr. George R. Van de Water was operated on for cataract earlier than was expected. The operation was made on Thursday, May 4th, at the New York Eye and Ear Hospital. But one eye was treated this week; a second operation is to follow on the other eye. Encouraging reports are made by the surgeons to the many friends of the genial rector of St. Andrew's Church, Harlem.

Bishop Greer administered Confirmation in St. Stephen's Church (Rev. Dr. Nathan A. Seagle, rector), West Sixty-ninth street, on Sunday evening, April 30th. In the afternoon of the same day a memorial service was held in this church for Mrs. Thomas Henry Whitney. Representatives from the New York chapter, D. A. R., and other organizations with which Mrs. Whitney was identified, were present.

Changes in the list of Sunday afternoon preachers in Columbia University, St. Paul's chapel, are announced. On May 21st, the chaplain, Rev. Raymond C. Know, will preach. On May 28th the preacher will be the Rev. David M. Steel, rector of St. Luke and the Epiphany, Philadelphia.

HOME-MADE things are usually known as the best and most reliable of their kind. So it is with opportunities. The best opportunities are really not made so much by outside events as by the elements which the individual has combined within his or her own heart, mind, and soul.—*New Guide*.

MEN OF PHILADELPHIA FOR MISSIONS

Eighteen Hundred of Them—With Twenty Irrepressible Women—at a Great Mass Meeting

SPLENDID LENTEN OFFERINGS OF SUNDAY SCHOOLS

On the Eve of an Episcopal Election

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau (Philadelphia, May 9, 1911)

"Missionary Work means souls in action—not tongues in motion."—George Wharton Pepper.

THE Men's Mass Meeting on behalf of Missions, planned by the Men's Auxiliary of the diocese, was held in the Academy of Music on Friday evening, May 5th, under the presidency of the Bishop, with an attendance of over eighteen hundred men and perhaps a score of women, whose interest in Missions is so great in Pennsylvania, that no prohibition

could keep them out. The wide stage, with twenty-six of the vested choirs of the city massed upon it, was an inspiring sight, and the music, under the direction of Mr. Ernest Felix Potter, was admirably rendered. Gounod's "Unfold, ye Portals," was the anthem, and the hymns, sung with majestic effect, were "To the Name of Our Salvation," "Jesus Shall Reign," "O Spirit of the Living God," and "Alleluia! Sing to Jesus!"

The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, was the first speaker. Bishop Woodcock has become a real force in Philadelphia by his strong courses of sermons at the Lenten theatre services, and his highly conceived and eloquent exposition of the problem of missions went home to the listening men. We men, he said, have realized at last that the work of missions is not something to be left to women and children. The whole Church is thrilling with the consciousness of the call of God to save the world. Civilization, with its wondrous linking of lands together, has made all men neighbors: it remains for the Church to make them brothers. The real problem of missions is not to convert the heathen but to convert the Christians, so that they shall have a Christianity worth carrying to the nations.

The Rev. John A. Staunton, Jr., of the Philippine Islands, the second speaker, addressed the men as "fellow-missionaries" and laid stress upon the fact that the actual missionaries in the field were only representatives, putting into effect the missionary purpose of the whole Church. He described the work among the Igorotes, and clearly demonstrated the wisdom of Bishop Brent's undertaking the evangelization of the untouched mountain tribes, who are the hope of the island. The power of his address was in his own simple earnestness, and the practical wisdom which showed him to be a representative of which the Church need not be ashamed.

Mr. George Wharton Pepper closed the speaking of the evening, appearing at the cost of real sacrifice, for the pressure upon him is so great that he has wished to give up such public appearances for the present. He yielded, however, to the appeal of the committee, on account of the important influence which this great meeting might have. His point was that the changed attitude toward missions was part of the moral and spiritual awakening which this generation has experienced, though that is itself the fruit of causes which have long been more or less obscurely at work. Missions are now conceived as adventure for God—"religion at the boiling point"—the greatest force in human life. He urged that if we are to give truth to others we must have a firm hold on it ourselves. "I plead with young men not to be swayed by the unintelligent talk which decries doctrine and dogma, for doctrine is simply



SECTION OF ST. JOHN'S CHURCH, LOWER MERION, PHILADELPHIA.
[Showing the new pulpit canopy. See Philadelphia Letter, THE LIVING CHURCH, April 29.]

the teaching that makes disciples, and dogma is doctrine put up in portable form so that the average man can receive and hold it." The essence of Christian religion is devotion to our Lord Jesus Christ. "With this it can transform the world; without this, it is chiefly useful as material for the idle discussions of college professors. Missionary work means souls in action, not tongues in motion!"

Much of the success of this remarkable gathering was due to the chairman of the committee of arrangements, the Rev. Floyd W. Tomkins, D.D., and to the secretary, Mr. George R. Bower. The Rev. Harry K. B. Ogle was chief marshal of the choirs on the stage, and was assisted by eleven other priests of the diocese.

The annual meeting of the Sunday School Auxiliary to the Board of Missions in the diocese of Pennsylvania, and the presentation of the Lenten and Easter offerings took place in the Church of the Holy Trinity Saturday afternoon, May 6th. The offering, which is a memorial to Bishop Whitaker, amounted to \$31,955.29, over a thousand dollars more than last year. Addresses were made by the Rev. F. W. Tomkins, D.D., the Bishop of Kentucky, and Bishop Mackay-Smith.

Memorial Offering Presented

A recent number of the *Parish Intelligence* of the Church of the Holy Apostles gives a detailed report of the Lenten and Easter offering of the Sunday School for missions, which reached this year the sum of \$7,423.22, which is larger than the offering of 1910 by \$875.35. Of this sum \$585.82 is interest on the endowment left by Mr. George C. Thomas for this purpose, and \$1,483.34 was received from Mrs. Thomas. Even with these generous aids, however, the sum is extraordinary, being raised in forty days by a school the majority of whose pupils are from households of limited means, and represents splendid work and self-denial.

Extraordinary S. S. Offering

The second conference of the clergy of the diocese over the approaching episcopal election was held in the Church House on Wednesday afternoon, May 3d. No action was taken, nor did sentiment seem to crystallize in any definite form. Letters were read and speeches made on behalf of a number of priests within and without the diocese. The convention will be opened in the Church of St. Luke and the Epiphany on Tuesday morning, May 9th, and in accordance with a resolution passed at the last convention, the clergy will inaugurate the custom of attending the service vested. Bishop Mackay-Smith has announced that when the election is reached, he will yield the chair to some presbyter, probably Dr. J. De Wolf Perry, president of the Standing Committee.

Clerical Conference Takes no Action

The annual meeting of the Christian Social Union was held in the Church, House, Philadelphia, on Friday, May 5th. The Holy Communion was celebrated, before the business session, by the Rev. G. Woolsey Hodge, rector of the Church of the Ascension, assisted by the Rev. George L. Richardson. Bishop Thomas had expected to preach the sermon, but was unfortunately called out of town, and could not be present.

Annual Meeting of the C. S. U.

At the business meeting which followed, the report of the treasurer, Mr. F. Cooper Pullman, showed a balance on hand of \$217, and the various committees presented an account of their work, showing that the members of the Union have been active in many directions, working for social betterment. The following officers were chosen for the ensuing year: President, Clinton Rogers Woodruff of Philadelphia; First Vice-President, Rev. W. M. Groton, D.D., Dean of the Philadelphia Divinity School; Second Vice-President, Rt. Rev. Frederick J. Kinsman, D.D., Bishop of Delaware; Corresponding Secretary, Rev. George L. Richardson, Philadelphia; Recording Secretary, Mr. John N. Groton, Philadelphia; Treasurer, F. Cooper Pullman, Wyncote, Pa.

New Organ is Blessed

The large and adequate new organ which has been placed in the Church of St. John Chrysostom (the Rev. Joseph Sherlock, rector), was used for the first time on the evening of St. Mark's Day. Solemn Evensong was said, and a service of benediction by the rector, and a solemn *Te Deum* sung. The sermon was preached by the Rev. J. J. Rowan Spong.

WE OFTEN HEAR it said that the Church ought to be composed of men and women of Christ-like character. That is like saying that a hospital should consist of people in perfect health, and making health the test and condition of admission to its wards; or that a school should consist of distinguished scholars, and making scholarship the condition of admission to instruction. One supreme object of the Church is the discipline and development of character, but to found a church on character already attained, is to defeat the very purpose of its existence. The Church is not for those already good enough, but for those who want to be good, are trying to be good, and need all the help they can get to become good. Christ said, "They that are whole need not a physician, but they that are sick; I am not come to call the righteous but sinners to repentance."—*St. Paul's Guide*.

"NEIGHBORHOOD HOUSE" OPENED BY A CHICAGO PARISH

Unique Memorial to Hermon Beardsley Butler

ST. PETER'S EMBARKS UPON EXTENDED WORK IN SOCIAL SERVICE

THE Hermon Beardsley Butler House, a neighborhood house given as a memorial by Mrs. Hermon B. Butler to St. Peter's parish, Chicago (the Rev. William Carson Shaw, rector), was opened last week with a series of ceremonies appropriate to the occasion. On Sunday, April 30th, the Eucharist was celebrated with special intention. At the service the Very Rev. W. T. Sumner, Dean of the Cathedral, preached a most powerful sermon on the use of the new House for the moral and spiritual betterment of the city. He said that this opening marked an epoch, not only in the life of the parish, but in the social work of the diocese and indeed of the Middle West. In the evening the Rt. Rev. Dr. Anderson, Bishop of the diocese, preached a strong sermon, in which he, too, dwelt upon the development of civic righteousness.

The ceremonies were continued Monday evening, at a reception to the rector and his wife, who have only very lately taken their residence in Chicago. There were present over a thousand persons. The house was formally presented by Mr. Francis Butler, on behalf of his mother, the donor, and the gift was accepted by Mr. W. J. Bryson, senior warden of the parish. The house was then formally blessed by the Bishop. The founder of the parish, the Rt. Rev. Dr. Edsall, Bishop of Minnesota, was present and gave a brief address. On Tuesday a reception was tendered by the Young Men's League, at which there were present over 300 young men. On Wednesday another reception, to young men and women, was held, and the house was filled to overflowing. One of the main events of the week was the men's supper on Thursday, with an attendance of several hundred. The subject discussed was the use of the new home, and Christian social service in general. Mr. Carl Rodin of the public library spoke about the house in relation to the child; Dr. George Young of the Marine Hospital, about it in relation to the youth; and Mr. Malcolm MacDowell of the Central Trust Company about it in relation to the man. Friday was set apart as Women's Day, and Saturday as Children's Day.

The donor and the officers of the parish are very anxious that the purpose of this new house be understood. The early twentieth century, like the early nineteenth, is especially marked by the desire of men to find avenues through which a greater Christian personal service may be rendered to their fellows; and as in the last century there grew up the Bible and Educational societies, so now there is growing up organized Christian social service. It was solely to meet this demand that this house was planned and constructed. And it is indeed fitting that to the late Hermon Beardsley Butler, a man who possessed this desire in an unusual degree and at an unusually early period, who with all his heart and purse was ever ready to do good to his brothers, this house should be erected as a monument. Situated, as it is, in the heart of a thickly populated part of town, it is sure to answer the claims of this movement, at least so far as St. Peter's is concerned, in no uncertain way.

The house is admirably fitted for the purposes just mentioned. It is four stories high, with a basement of skeleton steel construction, 50x120 feet in size, designed in the modern English style, and constructed of vitrified gray brick, trimmed with Bedford stone, and roofed with green slate. In the basement are three standard bowling alleys, and a swimming pool, 20x60 feet. Shower and locker rooms are also provided. On the first floor is an auditorium, which will seat about 450 persons, with an unusually spacious stage, ample in size for all entertainments, and provided with foot-lights, asbestos curtain, etc. Portable chairs are used, so that the hall may be used for other than auditorium purposes. On the second floor are billiard, reading, and lounging rooms. The third floor is devoted to women's interests, and has a modern kitchen, connected by dumb waiters with all the floors, and large dining-rooms, parlors, and guild rooms. On the top floor is the gymnasium, which, with its long steel exposed trusses, timbered ceiling, and gray walls, has a most effective appearance. Connected with it are shower, locker and retiring rooms.

The work of the house will be under the supervision of various committees, all working under a board of managers, to be elected at the annual parish meetings. Care will be taken to emphasize the *Christian* character of the house. It is to be a place for *Christian* social service. With this object in view the committee organized as of the first importance was the one on Religious Work. Its work is to organize and supervise such things as Bible classes, religious lecture courses, and missionary work, both in the neighborhood and elsewhere. The educational interests of the house have been placed in the hands of another committee, which will promote and administer such features as the literary, musical, scientific, art, and debating clubs. It will also provide for suitable educational lectures, talks on topics of the day, etc. A strong committee on Physical

(Continued on Page 54.)

CHILD WELFARE EXHIBIT IN CHICAGO

New York's Great Exhibition is Now
Doubled in Size

NOTES OF LAST WEEK IN CITY BY THE LAKE

The Living Church News Bureau
Chicago, May 9, 1911

CHE Child Welfare Exhibit opens Wednesday of this week. Owing to the size of the exhibit the large Auditorium Theatre has been found inadequate, and the Coliseum secured. This will give the exhibit twice the floor space it had in New York. And this will be necessary, for the exhibit is now twice the size it was in the eastern city. It has been re-arranged, too, and will be divided here into two distinct sections, illustrating respectively the welfare activities owned by the parents, either individually in homes or collectively as a community, and those activities conducted by individuals and philanthropic agencies. The aim of the exhibit is primarily to show not what glorious work is being done, but what possibilities there are and how inadequately these are being developed.

Interest among the churches is great. The Roman Catholic Archbishop has issued a circular letter to all his clergy, urging them to get their people to go. Although no official action has been taken by our own Church there is a wide interest on the part of the clergy, and they are making every effort to get our own people interested in this most important of all civic movements, a movement intended to aid the child of the city, robbed of his birthright of play. The Rev. Dr. Stone is one of the general committee, Dean Sumner of the Cathedral is on the Committee on Philanthropies, Dean DeWitt is on the Committee on Church Work, and Miss Kate Adams of Christ Church parish, one of the city's most successful workers among the victims of the streets, is a member of the Committee on Streets. Besides these, several others, both clerical and lay, are doing their best to further the exhibit and make it useful. The exhibit will be open from ten to ten every day, including Sundays, until May 25th. Admission is free except on Tuesdays and Fridays, when 25 cents is charged. A feature that will be of interest to our own people will be found in the Church department, where children from the Cathedral will constitute a live exhibit, and where there will be many slides illustrating the work there.

It is now nearly two years since the police circles of Chicago were stirred by the trial of Inspector Edward McCann, for alleged bribe-taking, in which it may be remembered the Dean of the Cathedral took a prominent part in support of the accused man. His championing of him went so far as to provoke threats of violence, and even a plot to defame the Dean's character was formed among the denizens of the vice district in which the Cathedral stands and which Mr. McCann had been the first to bring into anything approaching order and decency. All this was recalled last week when the inspector, who had been convicted, most unexpectedly, on what many deemed most insufficient evidence, was released from Joliet penitentiary, having been pardoned by Governor Deneen in response to a monster petition, which included Colonel Theodore Roosevelt, as well as philanthropists, clergy, Hull House workers, and civic reformers. The Dean has continued Mr. McCann's faithful friend through all his troubles.

The Church in Chicago lost a faithful woman worker the other day, when Sarah A. Chenoweth departed this life at River Forest. She had been for thirty-six years an active member of Calvary parish, and at the time of her death was president of the Altar Guild, president of the Junior Auxiliary, and an earnest member of the Auxiliary. Her chief claim to distinction, perhaps, lies in the fact that she was the first one to organize a chapter of the Ministering Children's League in this diocese.

The successor to the Rev. H. E. Edenberg in charge of the Chicago Homes for Boys has been appointed and has assumed his new duties. He is the Rev. Joseph J. Bowker, and he has lately been Archdeacon of Southern Florida. He has been associated largely with educational work, having formerly been principal, both of St. Agatha's School in Los Angeles, and of the Cathedral School in Orlando, Fla. He was made priest in 1892.

The Northern Deanery held its spring convocation at Trinity Church, Aurora, on Monday and Tuesday of last week. On Monday at Evensong the speakers were Dean Fleetwood, the Rev. F. E. Brandt, the Rev. Walter B. Williamson, and the Rev. F. J. Bate. Canon Moore preached the sermon at the Eucharist Tuesday morning.

In the afternoon Dr. Glanville led a discussion on the English Reformation, Mr. Littell's book being the basis.

The Western Theological Seminary will hold its annual commencement exercises on May 18th. The alumni will meet at 11 and will dine together at noon. The commencement will be at Evensong at 3:30. The preacher will be the Rev. F. C. Sherman, rector of the Church of the Epiphany, Chicago. In the evening the Dean and Mrs. DeWitt will keep open house to all interested in the seminary and the graduating class.

The W. T. S.
Commencement

On the evening of May 18th the Brotherhood of St. Andrew will hold what is expected to be the largest gathering of men ever held in the diocese to discuss work for the Master among men, at the Butler Memorial House, Evanston and Belmont Avenues. A dinner will be served first, at the nominal price of 35 cents. Excellent speakers have been secured.

Other News
of the Diocese

The S. H. S. H. S., a national society of women to promote Bible study, will hold its annual convention at the Cathedral on June 1st.

The Rev. H. G. Prince of Glen Ellyn has been appointed priest-in-charge of the work at Elmhurst, succeeding the Rev. E. C. Gear, who, when he was at Maywood, handled the work from there, but who found it impossible to continue doing it from St. Andrew's, Chicago, where he is now rector.

Six other young women at the Geneva Home for Delinquent Girls were presented for confirmation at Calvary Church, Batavia, lately, by the Rev. Canon Moore. These are the first-fruits of a work lately begun there and at St. Charles' Home for Boys.

Mr. David B. Lyman, whose father was a missionary, and who was born in Hawaii, lately delivered before the girls at Waterman Hall a most interesting missionary lecture on that land, illustrated by about 100 slides, most of which he took himself. He has generously offered to deliver this lecture free anywhere it may be desired within a radius of 100 miles of Chicago.

"NEIGHBORHOOD HOUSE" OPENED BY A
CHICAGO PARISH.

(Continued from Page 53.)

Work has been organized to promote and conduct physical training, athletic and aquatic exercises, and games, among the various users of the house. In order, too, that a helpful social atmosphere may be developed and maintained, this sort of work has been placed under the charge of another committee, which will supervise the reading and recreation rooms, the parlors, all entertainments, receptions, monthly meetings of members of the house, and social clubs. It will also attend to the keeping of a boarding house register, and attend to local relief work. Still another committee will conduct an employment bureau, which will study the needs and capabilities of applicants, and secure positions for such as are found to be suitable.

The work with the children is to be esteemed the most important work of all, and is to be in the hands of a special Junior Work committee, which will study the needs of the children and plan and carry out activities to interest and benefit them. Arrangements are now being completed for the equipment of a well-appointed out-door playground for them on the vacant property adjoining the house. It is also purposed, should the need become apparent, to start free kindergartens and an open-air school for sick and defective children.

The opening of the house has attracted a good deal of attention from the secular press, and from those agencies which are trying to promote the feeling of neighborliness which our city neighborhoods so lack. It is not intended that the house shall be a parish house, in the accepted sense of that word. St. Peter's already has a parish house, and a good one. A "neighborhood house" is what the donor wishes it to be called, where Christian people may have an opportunity of showing, in ministries of service, that they really do love their neighbors as themselves, and in showing it, to develop that love within them.

AMERICAN Church papers are filled with correspondence about the official name of their branch of the Church. At the General Convention recently held, the proposal was made to drop the word Protestant from the title "Protestant Episcopal Church," and but for a single vote among the third order (laity) the point would have been carried. The question does not seem to be a party one altogether. There is a strong and general feeling that the word Protestant is misleading as a permanent designation. It has changed its meaning, and is popularly used as the opposite of Catholic; hence the Romans score heavily in the estimation of the less educated. The advocates of change are confident of a majority at the next General Convention in 1913. The controversy is, so far, being carried on in the most amicable manner, and the result seems to hinge mainly upon the further question, what new title is to be adopted instead?—*New Zealand Church News.*

"If we never had nights, we could never see stars. And so, if you and I never had any trouble, we could never enjoy the promises of God that he will uphold us when weakness comes."

MASSACHUSETTS DIOCESAN CONVENTION.

BOSTON, May 5, 1911.

AT the opening service of the convention, Dean Hodges preached, asking for a "better understanding" with other Christians. "In the midst of our divided Christendom stands to-day," he said, "as in the old time, an uninterrupted altar. The font, we understand. It is not a symbol of separation. Everywhere, Baptism is an admission into the Universal Church. He who administers it may be a layman, he may be in heresy or in schism, nevertheless the sacrament is valid. It is irregular, but valid. Now what we need is a clear understanding as to the application of this principle to the Holy Communion. Is the altar radically different from the font? The font belongs everywhere to the Church universal; does not the altar belong likewise to the Universal Church? Are we not everywhere kneeling in the same presence addressing our devotions to the same Lord and receiving the same blessing?"

"The difference between the sacrament administered by one who is in the orders of the historic Church, and the sacrament administered by one who is not in the orders of the historic Church, is not that one is valid and the other invalid, but that one is regular and the other irregular. It would take out of our Conference on Faith and Order, an ancient note of bitterness if we could frankly say, Your orders are irregular, because they are not in accord with the ancient canons; your sacraments are irregular, because they are not in agreement with the ancient rubrics; your whole existence is irregular."

After making his memorials of Bishops and of diocesan clergy and laymen who had passed to their rest during the past year, Bishop Lawrence asked for more active work in Church extension within the diocese. He believed that many of our parishes and missions are undermanned. "Hundreds, if not thousands, of persons are lost to the Church, and many to Christian influences, by the rapid movements of urban population, the apartment and tenement." Work is being done within the diocese to secure the erection of rectories by financial assistance to parishes where that is necessary. He spoke of the Episcopal Theological School as completing its "first period by the death of Professor Steenstra."

The Bishop's Address

"The intellectual leadership of its teachers, the encouragement of their students to face the problems of the day and to study the Scriptures, history, and theology with an open mind, its situation in Cambridge, also caused the school to be suspected of unsoundness in the faith. Many Bishops were unwilling to allow their candidates to come within its influence. The numbers of students were few; timid and conservative souls feared for their spiritual safety. The quality of the men was always good because the teachers, full of courage born of faith, confident in the truth, loyal to Christ, appealed to the chivalry of the youth. Suspected and accused of heresy, the teachers quietly taught and the students worked: and they all prayed and worshipped in the household of the Church. To-day these young men are scattered throughout this land and in mission fields, respected for their character and devotion, followed for their leadership. From that little company four were made Bishops last year, three of these Missionary Bishops."

Speaking of the General Convention, he commended the reorganization of the Board of Missions and the forward movements in creating new missionary districts and in Sunday school work. He urged the adequate protection of churches and parish houses from fire and panic, calling special attention to "the conditions of all exits, that they be large enough, and that all doors to every part of every building open outwards; stairways should be always free from obstacles and chairs should not be placed in aisles: it is not enough that there be a passage between the chairs: under no circumstances should any chairs be in an aisle."

Treating then, contrary to his habit, as he observed, of some personal matters, he recalled that he was now among the older clergy of the diocese, had been thirty-six years in orders and eighteen years in the episcopate. Conditions were such that visitations must now be compressed, for the good of parishes, within a much shorter period than heretofore. "Formerly," he said, "I was able to devote almost my whole time to strictly diocesan work. Other interests, religious, educational, and civic, which cannot be escaped, claim more and more time. The clergy and laity," he added, "have been most considerate of me and patient with my shortcomings." He feels a sense of regret that he could see so little of his candidates for orders and the clergy and officers of parishes, while study and reading had suffered irrevocably. He had, for years, looked forward "to making a study of our charitable, educational, and other uplifting institutions and influences in Boston and eastern Massachusetts. I should like to meet more frequently representatives of other churches." Time did not suffice for all this, and he anticipated calling upon outside Bishops for greater assistance in the routine of work during the coming year. He urged that Churchmen would assist in providing endowments for such parishes as reasonably require such, particularly in their wills. "How long," he asked, "would Harvard University, or any of our New England colleges, remain open if the students or their families in any given generation were compelled to support the university?" He felt that the Church should begin a campaign of education in the subject of endowments and of their wise direction. Finally, he commended President's

Taft's speech in the interest of international arbitration and the efforts made in England by dignitaries of Church and State to meet the president's views, to the end that "the two English-speaking nations, by no alliance, but by such a treaty give an example to the world of the settlement of disputes, even those of honor, by a court of arbitration."

The business sessions for the first time were held in Jacob Sleeper Hall, which is a few blocks removed from Trinity Church.

The Business Sessions

The Bishop presided and the sessions continued over two days, which does not mean that a great deal of important business was transacted. Indeed the only thing of importance was the effort made by the chairman of the Commission on Religious and Moral Instruction in the Public Schools, the Rev. Dr. van Allen, to get the convention to pass the two appended resolutions, which, be it said, he was successful in doing after he had made a fervent, clearly-defined, and outspoken statement as to the need and wisdom of the Church taking a clear stand on the question of morality. The Commission has been at work for two years investigating social conditions and its finding was the result of much care and consideration of all the questions involved. The first resolution read as follows:

"Your Commission recommends that this convention instruct its secretary to communicate to the Massachusetts State Board of Education a suggestion that the Ten Commandments, in whatever version be desired, should be included in the common school curriculum of the Commonwealth."

The second recommendation, over which there was a long debate, was:

"We urgently advise that this convention recommend to the Massachusetts State Board of Education the consideration of the need of systematic instruction in sex hygiene and physiology."

The Rev. John W. Suter questioned the wisdom of making such a recommendation relative to the Ten Commandments to the school authorities, as they had many times had the same thing before them, but despite his contentions the convention finally passed this resolution almost unanimously.

The real discussion concerned itself over the second resolution, and in speaking for it Dr. van Allen said: "Shame on the Church and shame on the clergy, I say, for their criminal negligence pertaining to questions of morality. How many of you clergymen have preached on the morality of sex during the past year? I beat on my breast when I declare that this is the most important question before the Church to-day and I make no apology for taking up the time of this Convention discussing it."

Dr. van Allen was on his feet a number of times to answer questions put to him and to refute arguments. Among his stoutest allies were the Rev. Dr. Henry S. Nash of the Theological School, the Rev. Dr. William G. Thayer, headmaster of St. Mark's School, Southboro, the Rev. Frederick B. Allen, superintendent of the Episcopal City Mission, and the Rev. Charles N. Field, S.S.J.E., and the arguments of all of these priests were of such a convincing order that when the vote was taken the resolution was passed 100 to 20.

The committee on social progress asked that its name be changed to The Social Service Commission of the Diocese of Massachusetts, and that it be empowered to add to its membership. This was voted upon affirmatively.

The convention adopted the proposed change in the canons to permit of the appropriation of \$600 for assistance to the Bishop in securing outside aid in his episcopal work when necessary, by employing the assistance of an outside Bishop (this in line with the recommendation of the Bishop in his annual address.)

Some opposition developed to the continuation of the work of the committee on relations of the Church with the Eastern communion, one delegate, a Russian Pole, reading the Catechism of the Russian Church and telling in detail what that Church teaches in regard to the divinely-appointed authority of the Czar. Father Field thought that the speaker had made rather severe strictures on the Russian Church.

Delegates were elected to the Missionary Council, members of the Standing Committee, the diocesan Board of Missions and the Cathedral chapter, whose fund, by the bye, was announced as being now \$1,112,407.

A resolution was passed supporting President Taft in his efforts toward arbitration with Great Britain, copies of which are to be sent to the president and to the Massachusetts federal senators and congressmen.

It was voted to hold next year's convention April 24th, with the Rev. Philip M. Rhineland of the Episcopal theological school as preacher, and the Rev. Dr. Alexander Mann of Trinity Church as substitute.

Delegates chosen to attend the department Sunday School Convention at Worcester, October 23d, were the Rev. Dr. A. St. John Chabre of Lowell, the Rev. E. J. Dennen of Lynn, the Rev. William E. Gardner of Cambridge, the Rev. Carlton P. Mills, secretary of the Sunday School Commission, and T. E. Eckfeldt.

At the missionary meeting held in Trinity Church on the evening of the first day, Bishop Lawrence presided and the speakers were the Rev. Ivan C. Fortin of New Bedford, the Rev. A. B. Papineau of Maynard, the Rev. J. H. C. Cooper of Gloucester, and the Rev. Guy W. Miner of Franklin.

"THE WORLD IN BOSTON."

THE World in Boston," now being presented at Mechanics Building in Boston, is one of the most unique presentations of missions ever made in the world, and as for this country, its equal, considered from any point of view, never has been seen. To prepare for this tremendous affair, for it is carried out on a really gigantic scale, required fully two years of unremitting zeal and labor, and the leaders who have given liberally of their time and money to make the Exposition a success have been those thoughtful, intelligent, and conscientious souls who may always be counted on to take the lead in the forward movement of the Church and of the evangelical denominations. Thousands of people have been cooperating to make it the success which it is proving to be, and it has required the most marvellous sort of system properly to captain the large army of men and women who have worked in relays.

It has very properly been said that the Exposition belongs to the children and the young people of the church (the term used in its widest significance) as by the medium of such a showing boys and girls may be made interested in missionary work at home and abroad. And it is a happy conclusion that in this respect it has proved to be a marked success. Thus far, for thousands of young people, especially on Saturdays, have swarmed into the hall, and their attendance is encouraged through a lower price of admission than is charged adults.

One big hall is used entirely for the exhibits of the mission fields, while another hall is given over to the great pageant of Darkness and Light, which is given twice a day and which is both spectacular, dignified, and reverential. The booths, temples, houses, streets, and general exhibits represent a vast amount of scenery in their make-up, and as the Rev. William E. Gardner, the captain of the stewards, has very aptly remarked, all this is merely the material background, lifeless until the workers pour into them real life, and dumb even until the workers lend their voices to explain the significance of the exhibits and drive home the message which it all stands for. The foreign exhibits are divided into five great divisions, China, India, Japan, Africa, and Mohammedan lands, and each of these sections of the non-Christian world is elaborately presented both to the eye and the ear, for all of the stewards have been carefully coached and educated into the claims of their respective lands for recognition from the Christian people.

One section is given over to a description of the three principal methods, aside from direct evangelism, used by the missionaries—industrial, medical, and educational work; and in an elaborate handbook published in the interests of the Exposition, there is a key to the exhibits, together with a description of the life of the children in heathen lands and the influence upon them of Christianity. There is a Hall of Religions where one may study the influences upon civilization of all the ethical cults of the non-Christian lands, and there are extensive exhibits of the work of the home missionaries, typifying life on the frontier and in Porto Rico and Hawaii, work among the Negroes, Indians, and immigrants.

On first entering the big hall one finds himself before a wide doorway that leads through a street in Korea into a typical Japanese scene. First come the little houses and shops, each showing some feature of Korean or Japanese life. Next one sees the characteristic Japanese arch, a temple flanked by a tea house and a lotus garden. Next one finds himself in China, with a pagoda reaching upward to the roof with the Chinese shops and shrines all about. A side street is given over to a representation of the various Mohammedan lands. There is a Turkish mosque, an Arab compound, a tent such as is used by the Bedouins of the desert, and a house in Palestine. Beyond comes a Leper court and then the medical section, given over to mission hospitals, and medical missions where there are frequent demonstrations given of the methods of caring for the sick.

To the right of the entrance one enters into the court of the American Indian and the buffalo. There is a real Indian tepee which is in charge of some real Red men. There also is a large model of the Papajo church at Tucson, Ariz., built as a memorial to John Eliot. Leaving the northwest, one enters the southern part of our own country, and the first things to attract attention are the sections devoted to the raising of cotton and sugar; and as one might expect, this is given over to an illustration of the development of the Negro. Passing through Hawaii and Porto Rico, with their straw huts and tropical vegetation, the visitor again finds himself back in the United States and the plains where the sod hut of the early pioneers suggests

the early days of the West. There is a real prairie schooner standing in one corner, and a number of others are depicted on the canvas background.

Circling around to the right, one comes upon India, where grotesque idols and queer little temples confront one at every turn. There is the Zenana House, which no man is ever permitted to enter, and on the background one sees a representation of the famous Towers of Silence at Benares, upon which the dead are thrown to be devoured by vultures. From India the next place to be visited is the Hall of Religions, where Mohammedanism, Buddhism, Shintoism, and other non-Christian religions are ably demonstrated. There is an African witch doctor and a bit of Ellis Island, and finally, in the Court of All Nations, one finds many countries not represented in the other sections, where there is a demonstration of the different costumes and customs.

The pageant of Darkness and Light, which is given twice a day in the other hall, is divided into episodes, and is a musical drama on a large scale. There are four acts in the history of missions drawn from as many quarters of the world. The first, or North episode, is shown in a North American Indian camp in the Northwest. The men and women are in distress over the loss of the chief's little daughter, who had disappeared during the march three days before. A party of Esquimos come in for the purpose of trading, and while the medicine man is urging the tribe to kill and rob the visitors, a missionary arrives with the lost child in his arms. The Indians in gratitude spare the lives of the Esquimos, and listen to the Gospel message.

The South episode takes place in Africa, where Livingstone is resting at noon while his African followers are working on a new mission house. Stanley comes with his retinue and urges Livingstone to abandon his project and go home to England. The temptation is strong, but he refuses to yield, and his African friends burst forth into exclamations of joy.

The third or East episode is in the outskirts of a settlement in India, where a party of natives have captured a child-wife from missionaries who have been educating her. A second scene is where the wife, now grown to maturity, is being led to the funeral pyre of her husband, but is rescued by missionaries.

The shore of Hawaii is the scene of the fourth or West episode. A wedding party is being disturbed by a priest of Pele, who demands a victim to appease her wrath at the eruption of the volcano Kilauea. Queen Kapiolani arrives and denounces the priest, deposes Pele, the goddess of fire, and destroys her power forever.

The pageant is brought to a close with a big procession of all the actors of the several scenes from the four corners of the hall, who meet in a semi-circle and sing "In Christ There is No East or West," after which the audience rises and sings "All People that on Earth do Dwell" to the tune of "Old Hundred." The music of the pageant is of a superior order, and has been highly spoken of by critics. The librettist is John Oxenham, and Hamish MacGunn composed the music of the spectacle.

During the Exposition there are Sunday afternoon exercises held, although the exhibits are not on view. These meetings are in Grand Hall, where the pageant takes place on week days, and the idea is to have those meetings represent the highest expression of all the spiritual influences created by the development of the Exposition week by week. On April 30th the special speaker was Bishop Arthur S. Lloyd. Bishop Lawrence presided, and there was splendid vocal music by the combined choirs of some of the leading churches of Boston under the leadership of Albert W. Snow, organist of the Church of the Advent, assisted by Weston Spies Gules, organist and choirmaster of Emmanuel Church.

Each day the trustees have a daily prayer service in one of the halls lasting half an hour, and among those of the Church who have volunteered to conduct a service have been Professor Philip M. Rhinelandt of the Theological School, and Mrs. Francis Lowell, one of the prominent women of the diocese. Every day there are special programmes of addresses taking place, usually late in the afternoon after the pageant.

What the eventual outcome of the four weeks of the Exposition will be it is difficult to estimate, for it is a foregone conclusion that there will be an intelligent understanding of what missions mean, even on the part of those not directly allied with religious denominations, such as never before has been known. Already plans are on foot to give similar expositions in other of the large cities of the country.

CONCLUDING SESSIONS OF THE CHURCH CONGRESS

FRIDAY MORNING, APRIL 28.

THE NEED FOR PRAYER BOOK REVISION TO MEET PRESENT-DAY CONDITIONS.

Rev. George William Douglas, D.D.,

Canon of the Cathedral of St. John the Divine, New York.

That our Prayer Book needs revision can hardly be admitted by children of the Church without reluctance. The task is like remodeling one's ancestral home. Nor, in the case of our Prayer Book, can we forget that its fortunes have been interlocked with those of the Authorized Version of the Bible. It is because Protestantism in England was identified with the Authorized Version, that English Protestantism has been to this day so strong. Even Roman Catholics, gone over from the Church of England, have testified that the cadences of their old Bible lingered in their ears like church bells to a traveler. To a considerable extent the Prayer Book, like the Bible, has become part and parcel of the Anglo-Saxon mind. In the colonies of England and America copies of it in many a home-circle have kept vivid the Anglo-Saxon genius and the instinct of congregational worship.

Granting that there must be readjustment for present needs, let us first be sure that the adjusters have the true historic sense. If Christ should come to Chicago, would He not warn us that our foremost need is not so much to revise our Prayer Book as to revise ourselves? Why should we do all our adjusting to this age? Is there no virtue for us in what went before?

Again, we must recollect that a movement for Church Unity is in the air. Much of our present Prayer Book is acceptable to the Roman and Greek churches. We must not unnecessarily snap the links that bind us to these. Besides, the book, as it is, is far more generally useful than many imagine. Bishop Whipple used to leave it about in his travels, as an excellent missionary all by itself.

Nevertheless, as Lord Acton remarked on the French Revolution, the earth belongs to those who are upon it, not to those who are underneath; and our Prayer Book is for the use of the living Church. Therefore our concession to the need of Prayer Book revision is not radicalism, but an act of reverence for real religion; for example, Christian experience has at last rendered impossible the devotional use of the damnatory psalms.

Without incurring the danger of liturgical chaos, we can revise archaic expressions and by better rubrics secure brevity and flexibility. But the Church Congress is not the place for such details.

Other reasons clamor for our attention. One of these is the social ferment, the great social movement. Father Dolling in England, the Rev. Percy Grant of New York, and others of other denominations, have shown how working people and so-called Socialists can be attracted to public worship in Christian churches. But for this we must have an alternative Prayer Book or an Appendix. The attractions of the Cross begin from far off, and the minister who has the Christian Cross stamped upon his soul will not compromise it by a service book intelligible to those who have many steps to take before they will bow at the Holy Name. There must be permission for extempore prayer.

In conclusion, a call for Prayer Book revision comes from the field of foreign missions. Experts at the Pan-Anglican Conference were unanimous as to this. To compel the heathen to pass in a single life-time through the same process of ratiocination that we Christians traversed in centuries of experience is preposterous. The First Council of Jerusalem, in dealing with differences between Jews and Gentiles of that day, indicated a better way. Let our liturgical experts and foreign missionaries, in joint committee, follow out that way.

Rev. Henry R. Gummey, D.D.,

Rector of Grace Church, Haddonfield, N. J.

Rev. Henry R. Gummey, D.D., thought the subject so wide in scope that but two or three points could be touched upon, outside of details. He wanted to emphasize as a preliminary point that at the back of this work of revision was the subject of Christian Unity. Whatever is undertaken must be in spirit of one fellowship with the holy Catholic Church, in touch with a sense of the needs of men. No short cut is possible. We must not forget the Church's unique position. Both the Roman and Greek Churches must be taken into account. The word Protestant, appropriate 125 years ago as a technical word, is now misleading. In 1549 the various forms of prayer were grouped together into the one Book of Common Prayer. This book was born in a time of great unrest. The result was a book in harmony with the best traditions. Had it been allowed to remain untouched, the Church to-day would have been in a very much better position. In 1552 came forth a new book revised under radical influence. This book succeeded in dislocating anatomical parts. This book still influences us. With the vision of a restored unity before our eyes we should be slow to do anything which would militate against accomplishing it. We have now four Prayer books, all differing from each other: the English, Irish, Scotch, and our own.

There can be no object in shuffling parts of the book; *e.g.*, put-

ting tables of lessons at the back. The whole question of revision should be put into the hands of experts, local and international.

Rev. Percy S. Grant, D.D.

It is well to be reminded of our great heritage in the Book of Common Prayer, as also of the need of reverence towards it. Yet there is need to call stronger attention to present-day conditions.

If one were a czar of rare intelligence he could afford to patronize radicalism, for radicalism always does things slowly, particularly in the Protestant Episcopal Church. One often feels impelled to rush at some aspect of reform. We shall not, however, go too quickly. We need not be afraid of some speed in revising the Prayer Book.

A disposition to be good does not always go along with a knowledge of what is good. In America there is a feeling that a good man is good for everything. We must be first informed as to what changes will be beneficial.

What are the conditions which must be met? A widespread intellectual dissent from Christianity. The intellectuals—the men in our universities—are largely alienated from the theological statements of religious views. What are you going to do with boys to whom you teach at some time a history of philosophy and a fourth century statement in the creed? Make the creeds permissible and optional in their use.

Much irritation exists to-day at long services. Our morning service is an hour long and then comes a sermon. The days of Shakespeare and Bach and the preachers of New England, when men would listen for hours, are gone. Yet we forget that. At the consecration of the New York Cathedral the service began at 10:30 A. M. promptly, and lasted till 2:30! The result of all this is that many are inside our churches formally who are outside mentally. Everywhere there is a democratic trend, but the Prayer Book is an aristocrat.

Rev. Cyrus Townsend Brady, LL.D.,

addressing himself to Dr. Grant's words more particularly, thought the object of the Prayer Book was not to send out streams of thought but to form characters. A physician said to him, "Your science is a dead science; mine is a progressive one." That physician has since been tried for murder and condemned and I am at large.

The Apostles' Creed deals with the eternal verities on which this world rests. Facts: Facts: Facts. And those who do not find it agreeable to accept and use the Creeds had better get out of the Church. The distinguishing feature of the present is a desire to know the truth which shall make us free. There are two distinguishing features of the Book of Common Prayer—Truth and Beauty. Some things need to be revised, but nothing from cover to cover which touches eternal truth.

He was not interested in such matters as where to place the table of lessons, but he was interested in the vital questions of how to bring the Prayer Book more into harmony with our needs. Words obviously false; certain texts which should not be there, *e.g.*, in last Sunday's gospel; certain collects, *e.g.*, that for second in Advent; the prayer for those in affliction—all need revising. The Prayer Book needs more flexibility. We need more prayers, too, *e.g.*, prayer for those travelling on land.

Rev. H. H. Oberly, D.D.

Dr. Oberly thought there was no need for revision at this time. What is needed is re-arrangement. The very words spoken that morning had convinced him of that more than ever. We have not yet lived up to the spirit of the Prayer Book. When we have done so will be time to make changes where required. He thought, however, the office of Holy Communion should be put into the front of the book. Then the Psalms should be read according to their sense and meaning rather than in order. It would be just as reasonable to sing the hymns in order, and he actually knew of an instance where it was done.

Rev. Elwood Worcester, D.D.

We have a miracle of devotion and duty in our Prayer Book. We seem always to be afraid that some one is going to steal it from us. But though we have the most beautiful body of devotion on earth we must remember only two per cent. of the American people use it. Is this because they don't like it? Or is our stereotyped way of doing things responsible? It is getting harder to get our own people to Church. The length and complexity of our service is responsible for this.

What is the Church doing for foreigners? Next to nothing. A great spiritual movement is passing over America, a renewed desire for prayer. This is shown in the appreciation of our Lenten services,

which are popular because so much shorter and different. We must do something to prevent the alienation of intellectual people. Take our attitude on Baptism. The more we believe in it the more we should avoid throwing restrictions around it.

Rev. John W. Suter.

The way to revise is to revise. It is the people and the parish priests who do the revising and not the General Convention.

What is a rubric? A record of a good use which has come up in the Church. A rubric is a helpful suggestion, not a thing to be obeyed.

FRIDAY AFTERNOON.

THE PLACE OF MEDITATION IN THE DEVELOPMENT OF CHRISTIAN CHARACTER.

Rev. William Morris Gilbert,

Rector of St. Paul's Church, Yonkers, N. Y.

Meditation in the religious sense is generally considered to be the concentration of the thoughts, the close and continuous employment of the mind, upon moral or spiritual or biblical themes. As a matter of fact, however, the thing that makes meditation religious is not the nature of the theme under consideration. The meditation involved in planning a machine or solving a mathematical problem, or laying out a method of financial or industrial reorganization may be religious in character; while that involved in pondering deeply on the significance of the Atonement, or of a New Testament parable, or of a statement of St. Paul's, may be perfectly non-religious. The thing that makes meditation religious is not the topic on which attention is focused, but the margin of thought; not the text, but the context. Meditation is religious not through the objective element but the subjective. It is religious when it is pervaded and associated with a deep and vitalizing sense of the presence and active power and love of God.

Any constructive thought, no matter what its nature, may be associated or disassociated with this sense. And it is simply the presence or absence of this sense, of this consciousness of God, which distinguishes religious meditation from that which is non-religious. Religious meditation is the legitimate consideration, in association with God, of any matter as to which we seek enlightenment. It may thus, in theory, characterize every minute of conscious reflection, and not merely special seasons.

In religious meditation we are thinking consciously with God. Two are thinking together. God, therein, is our companion. Our thought, whatever its subject-matter or its goal, is thereby not only intensified and stimulated, but it is also definitely assisted and directed in its working, in its effort to gain the truth which it legitimately seeks. There is a divine power given to thought through the definite, conscious association of it with God.

Though we cannot tell how God acts on us, the effects of His action are clear. When He acts in our thoughts He does not supersede or obliterate their quality as ours, but illuminates them. In acting through our normal mental processes He does not thereby either lose His own identity or destroy ours. He does not control or overrule, but stimulates and suggests. In that kind of meditation which is suffused with the consciousness of God's presence and power and love, there ensues not my thought merely, or God's thought merely, but an unified and harmonized divine and human reason.

Rev. James Clarence Jones, Ph.D.,

Rector of St. Mary's Church, Brooklyn.

We have been considering meditation broadly as, The Use of the Reflective Faculties, under the Direction of the Will, in the Contemplation of some Reality beside Self. This reality may have to do with science, art, literature, politics, business, or divinity. In any event, the same portions of the brain are called into action, and there is the same play of the afferent and efferent nerves. We cannot fully consider the place of meditation in the development of Christian character without taking into account the deleterious effect upon the brain and body of evil meditations, and the ennobling and health-giving effect of good thoughts. It is not often possible to trace the connections, nor can we ever judge the individual life so far as to say that sickness is a result of sin, and that health is an unfeigned consequence of a pure heart and mind. In health as in wealth, we often see "the ungodly flourishing like a green bay tree"; and yet, in the main, it is evidently a law that as a man thinketh in his heart, so is he. A healthy mind does tend to produce a healthy body, although it is true that a feeble or even a sickly body may be a sufficiently powerful instrument for the proper uses of a healthy soul.

Again, your attention has been called to the important place which meditation must have in Church work and worship. Any proposed revision of our liturgy ought to be made with this thought in mind. We do not want the long silence of the Quaker meeting, nor the mere quiescence of the Christian Science gatherings, but we do want something like the moment of supreme stillness when the devout Roman Catholic congregation kneels at the elevation of the Host. Our congregations when they are brought together should be taught and influenced to think as well as to listen.

Finally, you have been requested to regard meditation not as a lost art, nor as something which came to its highest development in the remote past. On the contrary, this is a most meditative age. Never before in human history has the average man done so much independent thinking. Never before has he made such strenuous and constant use of his meditative faculties. There are prophetic moments when one feels that the Church is even now on the eve of one of her most inspiring victories. For more than a century men have been investigating, tabulating, classifying, and accumulating facts until the modern mind is appalled at the Himalayan ranges of material knowledge. Our generation wants to know what all this means. Men are seeking the golden thread of purpose which will string these facts together and hold them in explanatory sequences. This is the great task of modern divinity. The Christian leaders of to-day are called to do for our modern world what the early fathers did for their own time. They found Greek thought dominating the world, and threw themselves heartily into the task of Christianizing it, and they won the battle. Science is the dominating word in this modern world, and the Church's task is to Christianize scientific thought. If men are not interested in the Church to-day, it is no indication that Christianity is failing, it only means that the Church is not interesting. Men who are using their brains in original thinking, in business and politics, do not greatly care to go to church to listen to the echoes of mediaeval thinking. They know well enough that the center of all real authority is in the present as much as it has ever been in the past, and they also know that no thought, however beautiful, is worth anything to any man until it is his own. Meditation must be restored to its proper place in our religious life in order that Christian character may be developed in the average man of to-day, by setting him to thinking for himself about God.

Rev. Charles Fiske,

Rector of St. Michael and All Angels', Baltimore.

The first appointed speaker was the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore. He quoted from Prof. Clifford what Lyman Abbott has called one of the most pathetic passages in modern literature: "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead." Theoretically and theologically, he said, this experience is not ours; we are believers in a personal Deity; for us God is no blind, impersonal energy; He is God the Father, and He is revealed in the person of His Son. And yet—and yet—how few of us know Him as the Great Companion! It is the supreme gift of the Gospel—the personal knowledge of God, the personal friendship of Jesus Christ. But the moment we begin to talk of companionship with God and friendship with Christ we instinctively begin to qualify and pare down; we confess, with a sigh, that for us, practically, the Great Companion is dead. To bring Him to life again is largely a matter of the imagination. Not that the companionship of God is a poetical fancy. The imagination is the image-making power of the mind, as well as its plastic and creative power. The poet is an imaginative writer whether he deals with fancy or with fact. He sees the thing, and then he agonizes till he can so reproduce the thing he has seen that others may see it also. And so meditation lies at the root of the spiritual life. It means the cultivation of the image-making faculty. It means quiet and intense thought. It means being alone with God. It means listening to God, not simply praying to God and working for God. When God becomes real to men He drives them into solitude; and, conversely, if the sense of God's presence is to be gained, if His companionship is to be realized, we must clear the way for His approach, we must make our wilderness where we can be alone with Him. Meditation means not only knowledge; it means power. The power of a man is in proportion to the depth of his life, to all that lies behind what he says, to all the reserve force he can bring into play. And the quality of depth can come only by going apart, so that truth can be taken into the soul, and wrestled with, and pondered on, and assimilated, until we are possessed with it and feel our souls swept by its force. This is what meditation is. It is to see visions and dream dreams. It is to make God the great reality. It is to see God; it is to incline one's ear to the parable and hear Him—and then, in the power of the vision, and with God's speech ringing in our hearts, to give practical embodiment to the spiritual ideals we have caught from Him.

Rev. D. W. Howard,

Rector of St. Luke's Church, Norfolk, Va.

We make little of meditation in the development of character. Yet by development we climb the stairs from earth to heaven. If I am created in God's image I ought to try to fill out that image to the best of my ability. We have fallen far away from the image. But God is not willing that the image should be marred and so He sent His Son to remake it.

Meditation is thought; yes, on things divine. Meditation is our spiritual being. The wonderful example in Christ's life is that of Mary. Why did St. Paul go off to Arabia? To meditate. Parents should teach their children to meditate. We can meditate in prayer.



CHURCH CONGRESS GROUP. WASHINGTON, 1911.
[Photo by National Press Association, Washington, D. C.]

Rev. L. W. Batten, D.D.

We don't all know how to meditate. We can't say, Go to; let us meditate. But times come when a great burden rests on us, a great doubt comes into the soul, and then we must go and sit down and think. We need to hear a message from heaven.

Then as to place. Christ went out into the desert and mountain-side. We must be alone. That is a necessity. We can go into an inner chamber and shut the door. We can be alone in spirit in the crowded church—yet we miss the purpose of meditation if we say, I want God to speak. Spiritualists await for hours a manifestation of God's presence. We want to meditate all in a hurry. If pressed for time, don't try to meditate. But we must be alone—waiting; waiting for God. And no person can take that attitude without receiving a new peace.

THE CONCLUSION.**Rev. Charles Henry Babcock, D.D.**

Dr. Babcock, president of the Church Congress, expressed gratitude and thanks. We came to beautiful Washington, and you conquered. The courteous welcome and unbounded hospitality will linger long in our memory.

The work of the Church Congress is one of peculiar value to the age in which we live. It teaches the value of the theoretical. We can do nothing except we theorize first.

The Church Congress is open to all—only two qualifications for its platform. Speakers must be men of scholarship and men of ability. It is limited to no school. We try to get men of all schools; if we have not succeeded as well as desired it is not our fault. Thanks were due to all who had helped to make the session a success, particularly to the general local secretary, the Rev. J. Townsend Russell.

Farewell!

THE ELECTIONS.

While the congress was in session a committee meeting was held at the Arlington hotel. At the election of officers but few changes were made. Three new vice presidents were elected to take the places of the late Bishop Whitaker of Pennsylvania, Bishop McVickar of Rhode Island, and Bishop Vinton of Western Massachusetts. Their successors are Bishops Murray of Maryland, Kinsman of Delaware, and Perry of Rhode Island. Rev. Dr. Henry Lubbeck and Rev. Dr. Henry Swentzel of Brooklyn were elected to places on the Executive committee, the latter in the class of 1915.

Rev. Dr. St. Clair Hester of Brooklyn, Rev. Dr. Theodore Sedgwick of New York, and Rev. Dr. C. E. Hutchison of East Orange, N. J., were elected to places on the general committee. The laymen elected to places on the same committee were Mr. Justice Lurton of Washington and Seth Low of New York City. Otherwise the committees and officers are unchanged from the last year roll.

MISSIONARY EXPANSION IN CHINA AND JAPAN.

By JOHN W. WOOD.

THE necessity for a rigorous policy in developing the Church's educational work in the Orient has recently led the Board of Missions to take action quite without parallel in its history. A few weeks ago it authorized Bishop McKim to borrow \$45,000 in Tokyo with which to erect part of the plant of the new St. Paul's College to be built on the land secured a year ago through the efforts of a committee of Philadelphia Church people. A few days ago it secured a valuable property of about twelve acres adjoining the campus of St. John's University, Shanghai, at a cost of about \$85,000. Under ordinary circumstances the property would not have been purchased at this time. It was owned by an English resident who unexpectedly found it necessary to raise ready money. The property therefore was thrown on the market last January. There was danger that it would be purchased for a manufacturing site or cheap pleasure resort. In either case St. John's would have been seriously damaged. Bishop Graves and Dr. Pott laid the facts before the Board of Missions at its meeting last February. It was the unanimous conviction of the Board that the property ought to be secured for the Church. The Executive committee was authorized to purchase it at a certain price. The negotiations carried on by cable have been entirely successful and Bishop Graves has reported the completion of the transaction. The price paid, \$85,000, is considerably less than the original asking price, and is well within the figures named by the Board of Missions. In order to secure the property Bishop Graves was authorized to borrow in Shanghai \$50,000. This loan is to run for ten years or less at the option of the Board. The interest charge of \$3,000 a year is to be provided for from the treasury of St. John's. The Board of Missions advanced \$17,000 and the remainder was made up from spe-

cially in hand for the expansion of the university, amounting to \$13,000, and \$5,000 from the St. John's treasury. The Board of Missions has thus become responsible for an indebtedness of \$130,000 for these special purposes, in addition to its regular obligations. The necessity for incurring the indebtedness comes at a time when it is already carrying a deficit of \$75,000, with a threatened further shortage of \$250,000 on this year's work. But it is evident that failure to assume this additional burden would have meant serious and probably irreparable damage to the Church's work in China and Japan.

PARISH FINANCES.

By J. NELSON BARRY.

THE care of Church money is a sacred trust. All accounts should be kept with the care and accuracy exercised by a bank or other financial institution, and in order that this may be done a definite system must be adopted and rigidly followed.

In the ordinary parish, different funds are in the hands of a number of treasurers, some of whom may not be familiar with methods of book-keeping, so that when the rector attempts to collect data for the annual report it is difficult to obtain accurate figures.

Since the Church requires the annual report from the rector, the general supervision of the finances of the parish is evidently one of his duties; so a definite policy should be instituted by means of which he can at all times have an accurate knowledge of the conditions.

One of the first requisites is that each treasurer should be provided with a proper book in which every cent received or expended is properly recorded, and these should be audited from time to time. A good plan is to obtain a rubber stamp stating that the account has been examined and found to be correct. Whenever there is a change of treasurers the book should always be turned over to the rector for such approval.

A printed blank for reports is of great advantage. These should show the amount on hand at the last report with all amounts since received, and all expenditures, with the amount of the balance. By means of these the rector is enabled to have an accurate statement of each account. If these are bound each year they will form a complete permanent record of all receipts and expenditures of the parish.

In addition to the accounts of the several treasurers there are always a number of special gifts, subscriptions, etc., for various purposes. These should all be entered in a special book kept by the rector and should be audited by some member of the vestry.

Since the annual report from the parish requires certain items it is well to have a separate book to include all the financial data of the parish, and when the monthly or quarterly reports are received, the various items should be segregated and entered, which will not only greatly aid in compiling the annual report, but will show the financial conditions at all times, and be useful for comparison with the different years. This book should also contain data relating to insurance, indebtedness, endowments, etc., so as to include all financial matters in the parish.

The moral effect of a parish in the community is greatly influenced by the prompt payment of bills. By having the treasurers record all unpaid bills in their reports, it will enable the rector to prevent their being overlooked and forgotten.

Money given for a definite purpose should never under any circumstances be used for any other object. It is far better to pay the interest on a note to the bank than to borrow from one fund for the benefit of another. People who give to the Church have a right to expect that their money will be used as they intended, and it is the duty of the rector to supervise the financial affairs of the parish so that he can know that this is done. It takes time, effort, and constant attention to oversee such details, but it inspires confidence and it is a duty. Church money is God's money.

It is NOT enough to think high thoughts; the one who is content to rest there is but a useless dreamer; we must live the thoughts into our lives day by day and year by year. An apple tree, deep-drafted with its fragrant blossoms, is a glad thing to see, but if the blossoms were all—if they never matured into fruit—the tree would be a failure, as an apple tree. So the end of thought is not thought, but action.—*New Guide*. Digitized by Google

Department of Serial Review

EDITED BY CLINTON ROGERS WOODBURY.

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

W HILE in Richmond recently I heard not a little of the success of the "Henrico Plan" of work among the colored people. John Stewart Bryan, son of the late Joseph Bryan, of revered and beloved memory, spoke in enthusiastic terms of what Miss Virginia E. Randolph, the teacher in charge, had done. I wrote to her for some details, and here is her interesting reply:

"My work is confined to Henrico county, instead of Richmond, Va. I have under my supervision the twenty-three colored schools in the rural districts. We have no appropriation for the industrial work, but teach cooking, sewing, laundry work, beautifying grounds and buildings, in other words, fitting the colored boys and girls to go out in the world as useful, law-abiding citizens.

"In each school we have two leagues, one for the children, the other with the parents and friends. Each works to better the condition of the school and community. We have a small fee attached to each and give entertainments from time to time, and in that way we raise money to carry on the work.

"Knowing how badly we needed money, about the first of February I decided to have a quilt contest and in six weeks we raised \$800. Easter Monday night we had another entertainment with the teachers; charged an admission of 10 cents and raised \$101.80.

"My work does not end just with the school days, but for ten years I have been carrying on a Sunday school at Mountain Road school where the Henrico Plan originated, and May 14th I will have a Mothers' Day, when the governor of our state, William H. Mann, will speak for us.

"I am doing all I can to make my people honest, upright, and to do with all their might what their hands find to do. I have written, on several occasions, to some white people in the North asking them to help me get an Industrial School built in Henrico. I haven't as yet received any aid. I feel encouraged because I believe as soon as they find out the good I am trying to do, they will help me. Please use your influence. I refer you to Governor William H. Mann, Richmond, Va.; Mr. John Stewart Bryan, Richmond, Va.; Mr. E. Lee Roden, Ginter Park, Va.; Mrs. B. B. Munford, Hermitage Road, Henrico county; and many other noted white people of the state."

This constitutes to my mind one of the most hopeful phases of the effort to educate the colored people at the South. Industrial education is a foundation stone; self-help another. Miss Virginia E. Randolph is laying these stones under the auspices of the state educational board, with sympathetic and cordial support of leading Church people.

THE RECALL IN SEATTLE.

There was one feature of the recent Seattle recall election to which little or no public attention was given or called. It will be remembered that the sitting mayor resisted the recall petitions by legal proceedings. He fought every step of the way. In the Superior Court the question of the constitutionality of the law was raised. On this point the judge, R. B. Albertson, said:

"The question has been raised as to the constitutionality of the action of the city council in submitting the recall charter amendment by resolution and not by ordinance. The statements of the corporation counsel indicate that the resolution of the city council would be sufficient; it would require a very technical ruling to decide to the contrary, and would place the power in the hands of the city council to thwart the will of the people. The supreme court has construed the act of 1903 making the law valid as to this objection.

"This court cannot pass upon all the intricate questions involved on the spur of the moment. Where there is any doubt in the court's mind as to the charter provisions it ought to be decided in favor of the free expression of the popular will."

Again, later on, the judge recognized the right of the people, saying:

"It is suggested by the relator that the expense of such recall election should be avoided, in view of the questions involved and uncertainty as to legal procedure, but the courts cannot consider the matter of expense that is authorized by law. The people have adopted the charter amendment, recognizing this expense, and it is not for the court to say no."

It is refreshing and encouraging to note this preference of the people's rights and wishes to the strained technicalities, for, as this wise judge further observed: "Another consideration that moves the court in this matter is the fact that to refuse this remedy asked does not defeat any rights of the plaintiff or anybody else. Even if his successor should be elected his remedy is still available through the courts."

PASADENA'S NEW MAYOR.

William Thum has been elected mayor of Pasadena, Cal. The mayor is a rich man, a student, and a thinker. He has original ideas touching the improvement of social and industrial conditions. His book, called *A Forward Step*, was written to exploit them. He believes that the competitive system is doomed to pass away and be succeeded by a system of coöperation under public control. But he does not believe that it is enough merely to vote this change.

Trained, successful business man as he is, with an immense appreciation of the importance of details, he fears that the new society could not succeed unless a generation of men and women were first deliberately and thoroughly prepared to carry it on. To meet this demand he has invented a new institution. It is the "Public Works High School." Reference to his ideas has already been made in these columns. He would make high school education compulsory for every child, then proceed to make it possible and practicable by these means:

First, by doubling the length of the course, making it eight years instead of four.

Second, by having the city employ every high school student a part of every day, paying them a sum which would amply provide for their support, while their academic education goes on at the same time.

Beginning with the water department, he would have the students go forward step by step until each had learned the business thoroughly from top to bottom. He would gradually extend the system from the water department to gas and electricity, streets and sewers, electric railroads, and all other public utilities. But he wouldn't stop there. Before he got through he would include laundries, bakeries, department stores, building operations—everything that ministers to the needs of the public. He estimates that it might require one hundred years to effect a complete transformation of the industrial system from a competitive to a coöperative basis, but that we would emerge at the end of that time with a race of men and women not merely free, but cultivated and efficient to the last degree.

THE HOUSING PROBLEM IN PHILADELPHIA.

One Million People in Small Houses is the title of a pamphlet by Miss Helen L. Parish of Philadelphia, issued by the National Housing Association. It tells the remarkable story of how successfully Philadelphia has dealt with one phase of the municipal housing problem. In the course of her pamphlet Miss Parish says:

"Four reasons are usually given why this method of housing (the two-story house method) has succeeded in Philadelphia; first, the topography of the city with the low price of the land; second, the municipal regulations favoring the small house; third, the readiness of financial institutions to lend money for building operations; fourth, the desire of the people to own their own homes."

In concluding, Miss Parish, who has for many years been an active and effective worker in the cause of improved housing conditions, says that while no claim is made that all of those who live in small houses are well housed, "it is contended that this plan of building fosters a conservative and law-abiding spirit in the community, and that it gives to even the smallest wage earner an opportunity by thrift and economy to earn a home where he can conserve the best possible standard of family life."

LEADERS—BOSSSES.

If there is one obvious fact in the political situation in the United States, in the opinion of the Boston Herald, it is that the people are developing a long-felt desire into a determined purpose to take a hand in the political game for themselves, to make the authority of their government and of their party organizations truly representative, rather than delegated and dictatorial. They are looking for leaders rather than bosses. They want to know what is going on, and will not be satisfied merely to confirm the arrangements that have been made in secret conferences on terms that nobody knows.

Correspondence

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

THE LABORER IS WORTHY OF HIS HIRE.

To the Editor of *The Living Church*:

AT the present time a great deal is being said about clerical stipends. In the vast majority of cases it is quite true that they are inadequate. The writer is rector of two small country parishes, on a stipend of a thousand dollars a year with a rectory. The people think this an immense salary, for they argue this way: "If that house were in the city it would rent for five or six hundred dollars a year; therefore your stipend is in reality fifteen or sixteen hundred dollars a year." This may be logic, but at the end of the year when I come to balance up my cash account, I run up against this solid fact: that I only had one thousand dollars to live on. It does not matter what the potential value of a house might be if it were situated elsewhere; the real fact is the money received. People expect you to live in accordance with the dignity of your calling, they expect you to entertain, to dress neatly, to attend this and that function, whether it be in your town or elsewhere. All of this takes money, which comes out of the rector's pocket and not from the Church treasury. People expect much and in return expect to give little. People often say to me, "I have not seen you since last Monday; you are quite a stranger," and they mean it. People in the country expect a call from the "parson" once a week, and are offended if it is not forthcoming. But when they do not give him a livable stipend, he must seek other ways of increasing that stipend, it may be by literary work or even by gardening; and this takes time from parish calling and other parish work. If people expect a rector to call every week and to devote his entire time and energy to their work, they must expect to do what is right and give him a livable stipend. If they are not willing to do this they must not complain if he seeks other channels to supply what they fail to provide for him.

The financial end is really the last thing a rector desires to think about, but with the ordinary stipend received by a great majority of the clergy of our Church, one must spend a great deal of time planning how to make ends meet. With the modern cost of living, high as it is, with the many demands made upon a rector, one thousand dollars a year is absolutely inadequate. He cannot, I do not care how he plan, do all that is expected of him. People are very exacting in their opinions. The rector must look just so, or his influence is gone. Usually the people who are most exacting are the very people who are less liberal both in their thoughts and with their money. People who would not think they could live on one thousand dollars a year, expect their rector to do so, and more than this, to have a corps of servants even to a coachman and footman. How inconsistent! On the other hand, people who live on less than this sum, not knowing of the private demands made upon the rector, expect him to live on less. Equally inconsistent!

The writer is not complaining because he happens to be one living on an inadequate stipend, but merely writes for the benefit of the ordinary layman, who knows nothing, and cares less, for the demands made upon a clergyman. The professional man, the doctor and the lawyer, knows them only too well, for they too have private demands, known only to themselves, and therefore they can appreciate the position of the underpaid parish priest.

Fishkill, N. Y., April 29, 1911. CLINTON DURANT DRUMM.

THE HOURS OF THE CRUCIFIXION

To the Editor of *The Living Church*:

IN support of the quotation from the *Southern Churchman*, and as what seems to me to be the true explanation of the apparent discrepancy between the evangelists St. Mark and St. John, will you permit me to quote for your correspondent concerning "Good Friday and the Three Hours," from Bishop Wordsworth's comment on St. John 4: 6?

"The sixth hour, six in the evening. It is not likely that this was at noon; that was not an usual hour for drawing water; but six in the evening was. See Genesis. 24: 11. Among other things, in which St. John is distinguished from the Jews and from the earlier evangelists, is, it would seem, his mode of reckoning time. He specifies hours oftener than any of the evangelists, and he appears to calculate them according to a different mode of computation. That method is identical with our own. It has been shown from the history of the martyrdom of St. Polycarp, the scholar of St. John, in one of the seven Churches of Asia, that this mode of reckoning the hours was there received. This then was, it seems, the mode of reckoning received by the Asiatic Churches of the second century. St. John wrote his Gospel in Asia, and for the use of those Churches.

It is therefore probable that St. John found such a mode of reckoning in the country where he wrote his Gospel, and adapted his narrative to it."

May I add to this that while it is possible, it is not probable, that our Lord would have been weary from a journey that ended at noon, but that 6 o'clock in the evening is nature's time for fatigue? Wordsworth's homiletic comment, by this interpretation, is also very apt: "It was the sixth hour, the evening of our day, our 6 o'clock. It was the evening of the world, shown in a figure, and now the harvest of the earth was, in a figure, ripe." Verse 35.

This interpretation also gives a clearer meaning to St. John 1: 39: "They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour." If, as the margin of the Authorized Version reads, that was two hours before night, there was not much of the day left; but 10 o'clock in the morning makes it a more reasonable statement.

Applying this now to the time when our Lord was crucified, it not only harmonizes perfectly the two accounts, but it also gives the necessary time for the long journey from Pilate's court to Calvary, to which must be added the mockery of the soldiers as related by St. Matthew. It also shows the crucifixion to have taken place at the time of the morning sacrifice, and to have been completed at the time of the evening sacrifice.

As to the significance of the "Three Hours' Service," is it not rather commemorative of the three hours of "darkness and silence," when the Redemption of the world was wrought, than of the time that our Lord hung upon the cross, as expressed in the hymn:

"Seven words He spake, seven words of love,
And all three hours His silence cried
For mercy on the souls of men?"

St. Paul's Cathedral, Cincinnati, Ohio.

J. D. HERRON.

To the Editor of *The Living Church*:

THE question raised by Mr. Snow as to the hour of the Crucifixion is an interesting one. The One Volume Bible Commentary says, on St. John 19: 14: "The discrepancy" (between that verse and St. Mark 15: 25), "is not satisfactorily explained, by supposing (as some do) that St. John counts his hours from midnight, for this would throw back the Crucifixion to 6 A. M., still leaving a three-hours' discrepancy." But this objection overlooks the fact that St. John is recounting an incident which occurred some time before that spoken of by St. Mark, though on the surface the latter evangelist seems to be referring the event recorded to a time three hours later than that cited by St. Mark. The beloved disciple tells us that at the sixth hour Pilate brought our Lord out to the people, saying, "Behold your King;" and soon after delivered Him up to be crucified—the latter event taking place, the other writer tells us, at the third hour. Might not the problem be solved, therefore, in accordance with the suggestion that St. John counts his hours from midnight, following the custom at Ephesus, where the Fourth Gospel was written? If this be the solution, the order of events on Good Friday would be somewhat as follows:

6 A. M.—Condemnation of our Lord (St. John 19: 14).

9 A. M.—Crucifixion (St. Mark 15: 25).

12 M.—3 P. M.—The Three-Hours' Darkness (St. Matt. 27: 45, St. Luke 23: 44).

3 P. M.—Death of our Lord.

The "Three-Hour Service" on Good Friday, then, would be the fitting celebration of the hours of darkness, rather than of the whole period in which our Lord hung upon the cross.

Cleveland, Ohio, May 6, 1911.

JARED S. MOORE.

WHAT WAS done by the emperor who established Christianity as the religion of the Roman Empire was to make the day, known to heathens as the sun's day, the common day of rest for the whole state: this happened also to be the day known to the Christians as the Lord's Day, the day of Resurrection, and no doubt Christian influence worked upon this point. But it is unhistorical to suppose that Christians kept it religiously for the first time in A. D. 321. For some time the Jewish Christians kept their Sabbath as well as the Lord's Day, but the keeping of the anniversary of the Resurrection, the vigil till the early morning, and then the Eucharist, seems to go back to the earliest point of Church life. What was done—that is to say, "the making of the Eucharist"—not what was left undone, characterized the Christian Sunday. It was to the interest of the state to have a day on which man and beast might rest, and, when that was rendered possible by the action of the converted emperor, its rest was taken advantage of by the Church. "He keeps the Lord's Day best," says Bishop Jeremy Taylor, "who keeps it with most religion and most charity."—*Rt. Rev. Charles Scadding, D.D.*

I THINK the Resurrection can be historically proved, and satisfactorily so; but I particularly wish you would try and dwell on St. John 21. It seems to me it must satisfy your longing. It appears to me quite impossible to doubt that the whole occurrence is exactly and accurately described. It appears to me impossible to doubt that it was the Lord Himself, and that He was known by the disciples as the Lord.—*Dean Stanley.*

Literary

THE APOSTOLIC CHURCH

Pictures of the Apostolic Church: Its Life and Thought. By Sir William M. Ramsay. Philadelphia: The Sunday School Times Co., 1910. Price, \$1.50 net.

This book is what its title indicates. The purpose is to show by comments, explanatory more than strictly exegetical, what was the character and the life of the Church in apostolic days. No one could be more competent for this task than Sir William Ramsay, who, as is well known, has made a life study of the Christian archaeology of Asia Minor, and who has done as much as any man to throw light on what is obscure in Holy Scripture. Therefore, one would expect to find in this book the result of this scholarship, and while it is written for Bible classes, for Sunday school workers, and for busy laymen, not for scholars, yet there are indications throughout that it is the production of an eminent scholar, thoroughly conversant with modern scholarship and research. The language is simple, direct, and clear, in spite of the author's learning.

The book is very illuminating in places, and nowhere more so than in Sections 22-23, where Sir William is dealing with St. James' epistle and its treatment of the relation of works to faith. We think that he has done a good work when he points out to the ordinary Protestant that "when [St.] James declares that 'by works a man is justified, and not only by faith,' he is not contradicting [St.] Paul's statement that 'a man is not justified by the works of the Law save through faith in Jesus Christ': he is correcting a false view as to the meaning of [St.] Paul's words." In these two sections we have a very succinct and clear account or explanation of the relation of St. James' teaching to that of St. Paul.

There are some things in this book which we, as Churchmen, cannot recommend, for our author is one of those who declines to utilize the traditions of the Catholic Church in explaining the Church in the Apostolic days, and therefore limits his view to the immediate text and to archæology. He, for instance, appears to hold Hatch's theory of the origin of the episcopate, as in a sentence on page 274.

Sir William's caution appears in the number of "probables," used in certain places; for instance, on page 285, "one may probably infer," and on page 312, "the elders had apparently made," "it looks as if." While this method of writing is to be commended, yet it leads to erroneous conclusions when used in a book designed for Sunday school work.

Another thing which, we confess, irritates us as Churchmen, is the bald use of our Lord's name and those of His disciples without any qualifying title. It is true that Holy Scripture in a measure sanctions this use, but the authors were closer to those of whom they write, and the feeling of the Christian Church has been that the apostles were saints, and should be so designated. Moreover, is there not an incongruity in the Sir William M. Ramsay, D.D., D.C.L., LL.D., Litt.D., professor of Humanity in the University of Aberdeen, of the title page, and the bald Luke, John, and Paul of the text?

While we cannot commend this book for use as a text book in our Bible classes, yet we can heartily advise its use by busy parish priests and by Bible class teachers as a very great help in getting an insight into the Acts, in reviving seminary teaching, and as an aid to lectures on the Apostolic Church. It should, however, be used cautiously, as many of the statements it contains have not been accepted either by conservative or by radical scholars. H. P. S.

MISSIONS.

Missions and Modern Thought. By William Owen Carver, M.A., Th.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Author of *Missions in the Plan of the Ages*, etc. New York: The Macmillan Co., 1910. Price, \$1.50 net.

These more than three hundred pages of sophomoric rhetoric shed no light on the difficult questions they pretend to discuss. "Theology," the author tells us, "has nearly gone to pieces." Perhaps Baptist theology has; we hope so. "What the place of the Bible is in our Christianity, what the nature of its authority, even what its contents, are for very many open questions" (p. 11). "Christianity is now conceived as living rather than established, as growing rather than fixed, and, by consequence, capable of almost indefinite adaptation to environment" (p. 12). "The changed conception of the nature of God and of His relation to the world and to humanity has cooperated with the conception of religious evolution in the race to discredit the notion that men who 'die out of Christ' are doomed to death eternal." The writer is apparently unaware that this notion, which he supposes to have been in the past the great motive for missions, is unknown to Catholic theology and consequently has never been the motive of Anglican missions, feeble and few no doubt in comparison to those of the Baptist society.

A few quotations will be sufficient to illustrate the style and character of the book:

"Protestantism exists because of the conviction that the Roman doctrines and organization are so far un-Christian as not to be recognized as worthy of perpetuating the name of Christ, or as competent for making His principles effective in redeeming the life of the peoples" (p. 316).

"Pagan lands, Mohammedan peoples, and Catholic countries are all now the legitimate territory of the man with a clear message from God that will call men into higher life" (p. 107).

It may be questioned whether the attenuated and confused conceptions of the Christian religion which "modern thought" has left to the author would be of any benefit either to "Pagan lands" or "Catholic countries," or even to these United States. G. B. J.

MISCELLANEOUS

Psychic Science Series. By Edward B. Warman, A.M. Chicago: A. C. McClurg & Co., 1910. Each 50 cents net.

V. *Suggestion.*—This little booklet, like the rest of Mr. Warman's series, is plain, clear-cut, and filled with valuable and interesting matter. We would commend it to clergy and laity, with the one reservation that the bald statements that "it has taken the Churches nearly two thousand years to recognize the fact that man has a body as well as a soul," and that the miracles and cures of our Lord were in no degree above the natural, are insufficient and apt to mislead. The following sentence is from a longer quotation from Dr. Charles Gilbert Davis of Chicago: "Examine the blood of a man or woman living a life that constantly outrages a previously finely educated conscience, and you will find the corpuscular element far below par."

VI. *Spiritism.* A most clear and convincing explanation of the phenomena which spiritualists, and some others, attribute to departed spirits. The author disposes of this contention; successfully, we think. Of the four volumes under present consideration, this is the most valuable. The clergy would do well to have it on hand to lend.

VII. *Clairvoyance and Clairaudience—Premonitions and Impressions.* These subjects are explained and many examples given. The author seems to require hypnosis as necessary to clairvoyance. If we are not mistaken, this does not in all cases precede exhibitions of clairvoyant powers. An excellent word of warning about belief in future tellers and professional clairvoyants is included.

VIII. *Hindu Philosophy in a Nutshell.* The chief tenets of Hinduistic asceticism are explained as well as they can be, perhaps, by and to the Western mind. P. R. F.

The Records of Christ Church, Poughkeepsie, New York. Edited by Helen Wilkinson Reynolds. Published by the Wardens and Vestrymen upon the Tenth Anniversary of the Institution of the Rector, the Rev. Alexander Griswold Cummins, A.M., Litt.D. Poughkeepsie: Frank B. Howard.

We have here a very painstaking and careful history of an old colonial parish on the Hudson river. The records of this parish were peculiarly well preserved and the editor has done her work with unusual intelligence. There is first a delightful story of the growth of Christ Church, then follow appendices which transcribe the more valuable documents of the parish life and give the authorities for the story. The book is also provided with an excellent index.

The late Professor Freeman believed that history could best be taught in local history, being the system of concrete illustration. With this end in view he planned the valuable series of English "Historic Towns." It is because this intelligent aim has been pursued in the preparation of *The Records of Christ Church* that the book is so readable and even fascinating. Entirely apart from local interest, no one can read *The Records of Christ Church* without acquiring a very much better knowledge of the history of the Church. This gives the book more than antiquarian value. It is history, real history, one of the liberal disciplines, to have contributed toward which should be a source of intelligent and elevated satisfaction to any scholar.

The Morality of Social Pleasures. By Montague Fowler, Rector of All Hallows, London Wall. New York: Longmans, Green & Co., 1910.

A sincere and liberal but rather naive and commonplace treatment of the subjects: Theatre-going, Theatricals, Pageants, Dancing, Racing, Betting, Gambling, Week-end Entertaining, Sunday Work and Amusement, Politics, Gossip and Slander, Friendship and Love, The Influence of Thought. The work is rather hurried and "sketchy," and proceeds on the basis of the settled opinions of the writer rather than from the standpoint of rational principles of ethics.

Christ and Christ's Religion. By F. Homes Dudden, D.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York.

This volume of seventeen sermons, preached mostly in London by Dr. Dudden, is a valuable addition to homiletical literature. The sermons are models in style and composition. They possess the great virtue of brevity, being only ten or twelve pages long; but the subjects are great ones and the treatment is clear and forceful. The author avoids the serious mistake of having a long introduction before he reaches the consideration of his subject.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

THE value of story telling as a means of imparting truth is pretty clearly established. Few men would question it, or in any way hesitate to use it. But there is difference of opinion on the scope of the story, on how to tell it, and on the selection of story material.

The story is a much more definite form of instruction than many realize. There is an extensive literature, even including a magazine, wholly devoted to the object. The application of the story to Sunday school instruction has long passed its tentative period. *Telling Bible Stories*, by Louise Seymour Houghton, in spite of its liberal attitude to newer views of the Old Testament, is a most suggestive book. Dr. Hodges' narratives of the Old and New Testament are capital examples of well told stories. Edward Porter St. John's *Stories and Story Telling* is a helpful treatment of the story as an educational factor which will bear careful study.

The primary value of the story is to teach a truth, or to establish some character element. But it is also of value, and that most vital, for imparting a knowledge of events. The child's insistent demand "Is it true?" the increased zest which a story gets from the almost magic words, "A true story," that are added to the title now and then in story books, show that for the child the story is much more than a vehicle for conveying a moral lesson or for instilling a fundamental truth. The tendency to find in the myths, or legends, or folklore, or sagas the stories of the beginnings, merely the poetic clothing of a historical or religious truth, is to say the least a doubtful tendency. That folklore and such stories may in the process of time be colored, that there may be written into them some later conceptions, is possible, if not probable. But there must be facts behind them, and these facts are essentially true, not as vehicles of truth, but as facts.

CONSIDERATIONS such as these lead one to question very seriously the statement of Dr. Hodge in his *Syllabus of Religious Education* that "a story should be modified by amplification, condensation, alteration, addition, or excision, as may be called for by the knowledge and outlook of the child and his immediate interest and necessities; and to preserve the artistic values of the tale": and again, "A story must be true to life, and it may or may not be true to fact," under which it is but fair to say he includes as examples of Bible stories "valuable for religious teaching" the parables of our Lord and the account of the Fall, "now regarded as fiction."

That a story may be amplified, or condensed, or possibly altered, no one doubts, provided two things are kept clear. The one is the underlying truth that the narrative conveys, the other is the actual facts that the story itself involves either in its original Biblical setting or in its relation to other parts of a whole narrative. For example, it might not make much difference if the implication of Hofmann's picture of the Shepherds were put into the story of the Nativity, *i.e.*, that a star guided them to the Child, if the story stood by itself. But when that story stands beside the narrative given by St. Matthew of the Wise Men led by a star, then confusion at once results. Stories of the Life of Christ, or of the heroes of the Old or New Testament, may, and often should, be amplified and condensed, and even in some cases possibly altered; but the facts of the story, as story, should not contradict the facts of the narrative as given in the Scripture.

It is in this particular that we must criticise and find serious fault with the stories in the new book for kindergartens put forth with the imprint of the New York Sunday School Commission (*Kindergarten Lessons for Church Sunday Schools: a Manual of Instruction of Beginners*. Prepared for the Sunday School Commission, Diocese of New York. Milwaukee: The Young Churchman Co. 1911). Added to the lessons are a series of stories, numbering in all twenty-one, mainly from the Life of Christ. These stories are intended as examples and for actual use in the class; but unfortunately they seriously offend in the matter of truth to the Gospel facts. To imply that the Blessed Virgin and St. Joseph could walk from Nazareth to Bethlehem in one day may be a legitimate indifference to space when dealing with young children. But to say that

the shepherds "saw the star pointing" to the stable in which the Child was lying, to make the angels sing "Glory to God in the Highest" when the Wise Men came offering gifts "in golden boxes," confuses the child when in after years he has to unlearn these statements, which were facts to him and not clothing of a moral teaching. So, in like manner, to picture the disciples trying "to fight the wicked men," who came to arrest our Lord, and to say that these men "beat the disciples back and carried Jesus away to lock Him up in a house," is an "alteration" of the narrative that involves a contradiction. There is the same indifference to the Gospel narratives in the stories of the Resurrection and Ascension, while the account of the Lost Lamb—the Gospel parable of the Lost Sheep—is not true to life, nor consistent with itself.

There is another element in these stories which one wishes were absent, due, one is sure, to the attempt to write them down to the child's level. In more places than one they shock one by their familiarity and what for want of a better word one might call "ordinariness." Many would feel the account of the Sower closely approximates irreverence; while the stories of the Resurrection fail to give proper value to the truth of the risen Lord that lies beneath the Gospel narratives.

These are serious blemishes on what otherwise is a very suggestive and practical book. The preface, in which the writer sets forth the principles for application in the kindergarten, is more than usually helpful. The first lesson, in which these principles are expanded in some detail, is distinctly good. The outlines that make up the remainder of the book justify the commendation which the Foreword gives. Apart from the stories, with their inaccuracies and the unsatisfactory tone that spoils so many of them, the book is worthy of high commendation. Let us hope that a new edition will correct this blemish and give us a kindergarten text book for Church Sunday schools that will be above reproach.

Truths; Talks with a Boy Concerning Himself, by E. B. Lowry, M.D. (Forbes & Co. Chicago. 1911), is one of the attempts being made so constantly in the present day to meet the sex problem in young people by instruction in the facts concerning life. This book deals with the subject briefly and clearly in a way that is simple and straightforward without any prudery or unseemliness. The method is that of comparison with the corresponding facts in the plant and animal world. For those who believe in this method the book will prove a useful guide. For those who think the whole subject is one that God meant to be clothed in the reserve of reverence, it will be but one more tearing away of the veil from the sacred mysteries of life. To teach a boy—or a girl—the great truths of life and its propagation is no doubt a necessity in the present day, but surely it should be done by father for the boy and mother for the girl, in a quiet, individual talk, or talks; and not by giving them books to read which deal with the subject, or by teaching these mysteries to classes. A writer in *Work with Boys* for January, 1909, puts the matter most forcibly, insisting on individual treatment and a saving brevity. A wholesome, strong, clear statement of what needs to be known when the need arises, and then letting the veil of mystery close about it again, as God meant it to be—surely this is wise.

BLOTTED OUT.

The pallid mist is blotting out the hills,
 Filling the valleys, blurring o'er the pines,
 Whose sharpness fringed the crag's embattled lines.
 Its fleeciness steals in, as dew distils;
 Hushed like the soul that ever softly wills
 To love and live, as great Arcturus shines,
 In unison with God and His designs.
 Its tender whiteness every hollow fills!
 It moistens every spray and every leaf;
 The grasses feel its all-pervading power,
 More penetrating than the pattering shower.
 Sweet silences of heaven, so softly win
 Our hearts to love! So, still our passioned grief!
 And as a cloud, O Lord, blot out our sin!

CAROLINE D. SWAN.

THE WORLD is very desolate, because the harvest of God's glory is not what it ought to be; and good souls feel this desolation more than they can tell, and more than the world would understand if they could tell what they felt. Blessed be God, there are many souls to whom His glory is the passion of their lives.—*Sacred Heart Review*.

Church Kalendar



- May 1—Monday. SS. Phillip and James.
- 7—Third Sunday after Easter.
- 14—Fourth Sunday after Easter.
- 21—Fifth Sunday (Rogation) after Easter.
- 22, 23, 24—Rogation Days.
- 25—Thursday. Ascension Day.
- 28—Sunday after Ascension.

CALENDAR OF COMING EVENTS.

- May 16—Dioc. Conv. Bethlehem, Kansas City, Long Island, Newark, Ohio, Rhode Island, Western New York; Conv. Miss. Dist. Oklahoma, 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. Missouri, Indianapolis.
- 19—Dioc. Conv. Southern Ohio.
- 20—Dioc. Conv. East Carolina.
- 21—Dioc. Conv. Iowa.
- 22—Conv. Miss. Dist. of Eastern Oklahoma.
- 23—Dioc. Conv. Chicago, Erie; Conv. Miss. Dist. of Idaho.
- 30—Dioc. Conv. Central N. Y., Kentucky, Minnesota, Southern Virginia.
- 31—Dioc. Conv. Maryland.
- June 0—Dioc. Conv. Easton, Fond du Lac.
- 7—Dioc. Conv. Colorado, Duluth, Marquette, Western Michigan, West Virginia.
- 14—Conv. Miss. Dist. of Wyoming.
- 18—Dio. Conv. Montana.
- 21—Dioc. Conv. Vermont.
- 28—Conv. Miss. Dist. of Asheville.

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.]

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Sbsai.

DEACONESS GERTRUDE STEWART of Hankow.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE REV. PHILIP A. ARTHUR, for several years past in charge of St. Luke's Church, Richmond, Va., has been appointed to take charge of Dettingen parish, Manassas, Va., and has assumed his new duties.

THE REV. R. W. BAXTER, senior curate of Calvary Church, New York City, who was priest in charge for the past eight months, during the vacancy in the rectorship recently filled by the Rev. Theodore Sedgwick, has resigned.

THE REV. THOMAS A. HAUGHTON BURKE and wife will sail for England on Saturday, May 13th. Mr. Burke has accepted a *locum tenency* for the summer and may be addressed during June and July at Forectt Vicarage, Darlington, England, and during August at Cuddington Vicarage, Cuddington, Surrey, England.

THE REV. WALTER N. CLAPP will leave the parish of St. Joseph of Arimathea, Elmsford, N. Y., about the middle of May to become vicar of St. Mary's Memorial Church, Pittsburgh, Pa.

THE REV. HERBERT J. COOK, D.D., late of St. Phillip's Church, Philadelphia, has accepted a call to St. Stephen's Church, Beverly, diocese of New Jersey, and has entered upon his duties.

THE REV. GEORGE F. DEGEN has resigned the rectorship of Grace Church, Chanute, and the office of secretary of the diocese of Kansas, and will engage in educational work in Massachusetts. Address, South Byfield, Mass. Communications for the secretary should be addressed to the Rev. A. G. HEAD, Clay Center, Kan.

THE REV. CHARLES W. B. HILL has accepted a call to the rectorship of St. Simeon's-by-the-Sea, Wildwood, diocese of New Jersey. His address is Box 92, Wildwood, N. J.

THE ADDRESS OF THE REV. THEODORE D. MARTIN, at present temporarily in charge of the missions at Ludlow, Palmer, Munson, and South Barre, Mass., has been changed to 56 Windsor street, Worcester, Mass.

THE REV. H. G. PURCHASE, sometime curate at St. John's Church, Jersey City, N. J., has accepted the rectorship of St. Luke's Church, Paterson, N. J.

THE REV. W. W. RAYMOND, who was in charge of St. John's Church, Auburn, N. Y., during March and April, is doing service as *locum tenens* in St. James' Church, Skaneateles, during the month of May.

THE REV. GUY E. SHIPLER of St. Louis, Mo., has accepted the rectorship of St. Phillip's Church, Laurel, Del., and will take charge about July 1st.

THE REV. HENRY H. WASHBURN, for twenty-three years rector of Christ Church, Oyster Bay, N. Y., closed his ministry there on Sunday, April 30th, on account of continued ill health. He will reside for a time at Thomaston, Maine.

THE ADDRESS OF THE REV. WILLIAM N. WHEELER has been changed from Sonora to Modesto, Calif.

ORDINATIONS.

DEACONS.

ALBANY.—On Saturday morning, April 22d, in the Cathedral of All Saints, Albany, by the Bishop of the diocese, WALLACE JOHN GARDNER, who was presented by the Rev. Elmer P. Miller, rector of St. Luke's Church, Catskill. The Bishop Coadjutor and the Cathedral clergy were present at the service.

KANSAS.—On Thursday, April 27th, in Grace Church, Washington, by the Bishop of the diocese, H. E. TOOTHAKER, M.D. The Rev. F. S. White, rector of Atchison, was the preacher, and the candidate was presented by the Rev. P. B. Peabody of Blue Rapids. The Rev. Canon R. K. Pooley of Topeka read the Epistle and acted as chaplain to the Bishop.

PRIESTS.

LEXINGTON.—In Christ Church Cathedral, Lexington, on April 25th, by the Bishop of the diocese, the Rev. JOHN S. BANKS. Archdeacon Wentworth was the preacher; the Rev. George H. Harris the presenter. The following priests participated in the laying on of hands: Dean Capers of Christ Church Cathedral, Lexington; the Rev. George H. Harris, secretary of the diocese; the Rev. W. H. Maxon, president of Margaret Hall College, Versailles, and Archdeacon Wentworth. Many friends from Cynthiana and Winchester were present in the congregation. The Rev. Mr. Banks has had charge, by appointment of the Bishop, of the Church of the Advent, Cynthiana, and the missions of Emmanuel and Trinity at Winchester, Ky. Prior to his diaconate the Rev. Mr. Banks was principal of St. John's Collegiate Institute, Corbin, Ky. He has done excellent work both as a layman and clergyman.

NEWARK.—On May 5th, at Bergenfield, by the Bishop of the diocese, the Rev. C. R. WERN. The candidate was presented for ordination by his former rector, the Rev. E. A. White of Bloomfield, N. J., and the Rev. R. T. Henshaw of Rye preached the sermon. Twenty clergymen were present at the service. The newly ordained priest is the son of Professor Webb of Stevens Institute.

MARRIED.

HOBSON-CARMICHAEL.—At St. Paul's Church, Richmond, Va., April 26th, by the Rev. Richard R. Graham, assisted by the Rev. Oscar de Wolf Randolph, MAY HARTLEY, daughter of the late Rev. Hartley CARMICHAEL, D.D., formerly rector of St. Paul's Church, Richmond, to ROBERT ARCHER HOBSON of Richmond.

DIED.

BURCK.—At his home in Brooklyn, N. Y., on April 29, 1911, after an illness of one month, PHILIP BURCK, father of the Rev. Carroll M. Burck, rector of St. Peter's Church, Denver, Colo.

DUNDON.—On April 28, 1911, in Stratford, Conn., THOMAS DUNDON, aged 53 years. "Lord, all pitying Jesu blest. Grant him Thine eternal rest."

GREEN.—Entered into life eternal, at Vicksburg, Miss., May 1, 1911. Mrs. BELLE B. GREEN, widow of Rev. Duncan C. Green, and mother of Rev. William Mercer Green, Dean of All Saints' Episcopal College, aged 63. Interment in Greenville, Miss., May 3, 1911. "He giveth His beloved sleep."

HOLBROOK.—In Boston, Sunday morning, April 30, 1911, the Rev. WILLIAM AUGUSTUS HOLBROOK, in the 73d year of his age. "In the comfort of a reasonable, religious, and holy hope."

WILSON.—Entered into life eternal, Friday, April 28, 1911, HELEN GRACE WILSON, daughter of Mrs. Lucy Wilson. Funeral services were held at the Church of the Holy Communion, Maywood, Ill., April 30th. "The strife is o'er."

MEMORIALS.

MISS MARIA BLANCHARD.

Called into the peace and joy of the Place prepared for her by her Lord, MARIA BLANCHARD rests with Him in Paradise.

The managers of the Church Training and Deaconess House find it hard to express in words their sorrow at parting from her, and their deep sense of loss. For ten years she has given faithful and devoted service. In her were combined, in a rare way, gifts of mind and heart. Her judgment, wise, clear, and practical; her heart tender and loving amidst the bustle of life; her bright, calm, cheerful spirit ever ready to cheer and aid, it was a privilege to work with her.

Beloved by all, the students of the House and the Church workers in our own and foreign lands will remember through life many acts of her thoughtful kindness and generosity.

May He who is the refuge of all that sorrow and are distressed grant consolation to her sisters, and that peace which passeth understanding.

"Whether we wake or sleep we live together with Him."

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.

WANTED.

POSITIONS OFFERED.

ASSISTANT wanted at St. John's, Jersey City Heights. A young priest with an enthusiasm for work, to develop his own interesting departments. Address, with references, Rev. GEORGE DANIEL HADLEY, 118 Summit avenue, Jersey City, N. J.

CARETAKER OF CHILDREN wanted, to act under matron at Cathedral Home. One willing to take interest in dependent little ones. We are not rich, but the work is so needed, and this is the only Home in the whole state. Address MATRON, Cathedral Home, Laramie, Wyo.

WANTED, in a Church Boarding School, an instructor for the Lower School, to teach the ordinary Grammar School studies. Address Ocmo, 167 Renner Place, Newark, N. J.

WANTED, for a Church School, for September next, a good nurse to care for the infirm. She must be a communicant of the Church. Address A. B., care of LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wanted for St. Athanasius' parish, Burlington, N. C. Applicants will please give experience and reference. Apply to JOHN BENNERS GIBBLE, Rector.

POSITIONS WANTED.

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.

AN experienced primary teacher and kindergarten would like to teach in a Church School or Institution. Can give highest references. Churchwoman. TEACHER, LIVING CHURCH, Milwaukee.

YOUNG English lady desires position as companion, care of invalid lady or any position of trust. Would travel. M. O., care LIVING CHURCH, Milwaukee.

RECTOR under forty wishes to supply during vacation, preferably near the water. August. July if desired. Address SUPPLY A, LIVING CHURCH, Milwaukee.

TRAINED CHURCHWOMAN, educated and experienced, with knowledge of stenography, desires position. Address EXPERIENCED, LIVING CHURCH, Milwaukee.

DEACONESS, experienced in parish work, desires position in the East. Graduate of New York School. Address DEACONESS, LIVING CHURCH, Milwaukee.

PRIEST desires Sunday or supply duty for whole or part of July. East or central. PROSPER, LIVING CHURCH, Milwaukee.

CHURCH CHOIR AGENCY, NEW YORK

CATHEDRAL TRAINED ORGANISTS, available for good Church positions, are due to arrive from England this month and following months. Churches please address the JOHN E. WEBSTER Co., 136 Fifth Avenue. No supply charges.

UNLEAVENED BREAD.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Lousburg 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.

PARISH AND CHURCH.

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

MONEY FOR YOUR GUILD can be easily raised by our plan, which involves no expense or risk to you. Write THE IRISH LINEN Co., Davenport, Iowa.

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TRAVEL.

EUROPE.—Summer Tour. Sixty Days. Seven Countries. Limited party. July 1st. Booklet. Address REV. HERBERT J. COOK, D.D., 4521 Chester Avenue, Philadelphia, Pa.

SUMMER STUDY AND RECREATION.

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

BOARDING HOUSE FOR GIRLS—
NEW YORK.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, \$2.50 per week; including Meals. Apply to the SISTER IN CHARGE.

HEALTH AND SUMMER RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

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.

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WIDOWS, AND ORPHANS.

LEGAL TITLE, "GENERAL CLERGY RELIEF FUND."

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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.

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ALFRED J. P. MCCLURE,

Treasurer and Financial Agent,
Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

DIOCESE OF CONNECTICUT.

The annual convention will assemble in St. John's Church, Waterbury, on Tuesday, June 13th, at 9:30 A.M. Holy Communion will be celebrated, with part of the Bishop's address in place of a sermon.

FREDERICK W. HARRIMAN, Secretary.

APPEALS.

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.

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.

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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. Whitaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fifth 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.

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PHILADELPHIA:

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The Young Churchman Co., 484 Milwaukee St.

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LIVING CHURCH branch office, 19S. La Salle St.

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LONDON, ENGLAND:

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

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.

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

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Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, 5 cts. postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"THE ARTS OF THE CHURCH."

The Rev. Percy Dearmer, M.A., is the editor of a series of books under the above title, and as may be inferred the distinguished editor is presenting a list of titles at once of value and deep interest. The list is as follows:

1. *The Ornaments of the Church.* By the Rev. Percy Dearmer, M.A.

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4. *Church Music.* By the Rev. Maurice F. Bell, M.A.

5. *Gothic Architecture in England.* By the Rev. E. Hermitage Day, D.D.

6. *Renaissance Architecture in England.* By the Rev. E. Hermitage Day, D.D.

7. *Symbolism of the Saints.* By the Rev. P. H. Ditchfield, M.A.

8. *The Chancel and the Altar.* By Howard C. King, M.A., with a Preface by the Rev. Percy Dearmer.

So far completed, and others to follow.

All are profusely illustrated, finely printed, cloth bound, and sell at the low price of 60 cents; by mail 65 cents. Published in the United States by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE SEVEN LAST WORDS.

Two new books come from Mowbray on the Last Words from the Cross, too late for use this season, but of such original treatment that many will want them for present reading. The titles are:

Alone With Christ. By the Rev. A. V. Magee, M.A. It has an "Introductory Address." I., "Alone with Christ"; II., "The Face of Jesus"; III., "The Hands of Jesus"; IV., "The Eyes of Jesus"; V., "The Feet of Jesus"; VI., "The Heart of Jesus"; VII., "The Body of Jesus"; "Conclusion." Stiff paper cover, 40 cents; by mail, 43 cents.

The Throne of Calvary. By the Rev. Jesse Brett, L.Th. The titles of the addresses are: I., "The Throne of the Cross"; II., "The Throne of Justice"; III., "The Throne of Mercy"; IV., "The Throne of Truth"; V., "The Throne of Love"; VI., "The Throne of Peace"; VII., "The Throne of Sovereignty." Cloth bound, 40 cents; by mail 43 cents. Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

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

T. & T. CLARK. Edinburgh. Imp. by Charles Scribner's Sons, New York.

The Earliest Life of Christ Ever Compiled From the Four Gospels, Being the Diatessaron of Tatian (Circ. A. D. 160). Literally translated from the Arabic Version and containing the Four Gospels woven into One Story. With an Introduction and notes. By the Rev. J. Hamlyn Hill, D.D., formerly senior scholar of St. Catherine's College, Cambridge, author of an English Version of "Marcion's Gospel" and *A Dissertation on the Gospel Commentary of St. Ephraem the Syrian*. Price, \$1.25 net.

The Kingdom and the Messiah. By E. F. Scott, D.D. (St. Andr.), Professor of New Testament Literature in Queen's University, Kingston, Canada. Author of *The Fourth Gospel: Its Purpose and Theology*, *The Apologetic of the New Testament*, etc. Price \$2.00 net.

The Moabite Stone. By W. H. Bennett, D.D., Litt.D., Professor of Old Testament Exegesis, Hackney College and New College, London; Sometime Fellow, St. John's College, Cambridge. Price \$1 net.

The Progress of Revelation. Sermons on the Old Testament. By the Rev. G. A. Cooke, D.D., Oriel Professor of the Interpretation

of Holy Scripture, Oxford; Canon of Rochester; Hon. Canon of St. Mary's Cathedral, Edinburgh; Examining Chaplain to the Bishop of Rochester and to the Bishop of Edinburgh. Price, \$1.75 net.

The Athanasian Creed in the Twentieth Century. By R. O. P. Taylor, M.A. (Cantab.), All Saints', Edinburgh. Price \$1.50 net.

THE MACMILLAN CO. New York.

The Origin and Development of the Christian Church in Gaul, during the First Six Centuries of the Christian Era. Being the Birkbeck lectures for 1907 and 1908 in Trinity College, Cambridge. By T. Scott Holmes, D.D., Sidney Sussex College, Cambridge, Chancellor and Canon Residentiary of the Cathedral Church of Wells and Examining Chaplain of the Bishop of Bath and Wells. Price, \$4.00 net.

THOMAS WHITTAKER, Inc. New York.

Bible Truths Through Eye and Ear. By Rev. George V. Relchel, A.M., Ph.D., author of *What Shall I Tell the Children? Cloud Lifts, Light on Scripture Truth from Recent Science and History*, etc. Price \$1.00 net.

A. C. McCLURG & CO. Chicago.

From Rough Rider to President. By Dr. Max Kullnick. Translated from the original German by Frederick von Relthdorf, Ph.D., Professor of Modern Languages, Monmouth (Ill.) College. With frontispiece. Price \$1.50 net.

E. P. DUTTON & CO. New York.

I Will Maintain. By Marjorie Bowen, author of *The Viper of Milan*. Price \$1.50 net.

LITTLE, BROWN & CO. Boston Mass.

Buddie, the Story of a Boy. By Anna Chapin Ray, author of the "Teddy" books, the "Sidney" books, etc. With illustrations from drawings by Harriet Roosevelt Richards. Price \$1.50.

THE YOUNG CHURCHMAN CO. Milwaukee

Socialism in Church History. By Conrad Noel. Price \$1.75.

GEORGE H. DORAN CO. New York.

New Testament Evangelism. By T. B. Kilpatrick, D.D., S.T.D., Knox College, Toronto. Appendices prepared by J. G. Shearer, D.D., Secretary of the Board of Moral and Social Reform, and of Evangelism, of the Presbyterian Church in Canada. Price, \$1.25 net.

PAMPHLETS.

"The Plea of the Pennies." A Missionary play by Gretchen Green. Price 5 cents.

Messages of Truth in Rhyme and Story. By Rev. Thomas à Kempis Reilly, O.P. Price, paper 25 cts., post paid 30 cts.; cloth 50 cts., post paid 57.

Is the Episcopal Church Ashamed of Her Catholic Lineage? Two sermons preached in St. Thomas' Church, Washington, D. C., Sunday, April 23, 1911, by the Rev. Dr. C. E. Smith.

The Church at Work

DEATH OF TWO MASSACHUSETTS PRIESTS.

TWO CLERGYMEN of the diocese of Massachusetts passed away within three days of each other—the Rev. WILLIAM AUGUSTUS HOLBROOK and the Rev. DONALD BROWNE.

The first named died in Boston on April 29th at the Massachusetts General Hospital, whither he had been taken for an operation. He and his wife had been spending the winter in Boston. He was a graduate of Harvard, class of '61, and he studied for the priesthood at the Berkeley Divinity School, from which he was graduated in 1864. The year following he was ordained priest by the late Bishop Eastburn. Following his ordination he was assistant minister at Emmanuel Church, Boston, for two years. He was rector of St. James' Church, Scarsdale, N. Y., for ten years, and for the following eleven years he was rector of St. Matthew's Church, Jersey City, N. J. In 1898 he retired from active ministerial life. Since his retirement much of his time had been spent with a married daughter in St. John, N. B. During the past thirteen years he did such occasional duty as his health would permit, his last years being those of patient endurance of weakness and suffering. The funeral took place from St. Paul's Church, Boston, on the morning of May 2d, and Bishop Lawrence officiated, assisted by the Rev. Dr. E. S. Roussimaniere of the parish. The pallbearers were the Rev. Dr. van Allen, the Rev. George J. Prescott, the Rev. George S. Fiske, all of Boston; and the Rev. William O. Baker of Haverhill. The vested choir of the church took part and the body was taken to Mount Auburn cemetery.

THE REV. DONALD BROWNE, who since January 1st had been serving in the Massachusetts diocese as hospital chaplain and missionary, died on April 30th at his home in Malden. He was an excellent illustration of much that was best in the evangelical spirit of old England, and was a Bible teacher of a simple, spiritual character. Mr. Browne was 59 years of age, and was a native of London, England. When 20 years of age he came to this country, and entered Boston University (Methodist) for a theological

course. Upon his graduation he went to Labrador to engage in mission work and while there was offered the post of judge by the British government, and in that capacity he was stationed for some time at Bonne Bay. Ten years ago he resigned that office and returned to the United States, and having completed his studies for the priesthood he was ordained by Bishop Niles of New Hampshire. Thereafter he was associated with a number of parishes, among them the Church of the Transfiguration at West Derry, N. H., St. James' Church at South Groveland, Church of Our Saviour at Middleboro, and St. Gabriel's Church, Marion, where he became intimately acquainted with the late George C. Thomas, treasurer of the Board of Missions, between whom there continued an intimate friendship up to the time of Mr. Thomas' death. During the Lenten season Mr. Browne was in charge of the House of Prayer at Lowell, and on Easter Day after the arduous duties of that occasion he returned home feeling rather ill. This was the last time he ministered and he failed rapidly from that time on. At the funeral service at St. Paul's Church, Malden, Bishop Lawrence officiated, assisted by the Rev. William E. Dowty, rector of the parish. The service was extremely simple and there was no music. The pallbearers were the sons and son-in-law of the deceased. The body was taken to Forstdale, Malden, for interment.

NEW CHURCH AND PARISH HOUSE OPENED AT SHERMAN, TEX.

EASTER DAY was signalized in St. Stephen's parish, Sherman, Texas (the Rev. W. J. Miller, rector), by the opening of the new church which has been under construction for the past twelve months. For these opening services a most excellent musical programme was arranged, which was well rendered by the large vested choir, accompanied by a superb pipe organ built by the Hook & Hastings Co.

The new church is a handsome gray brick and stone edifice of Gothic architecture with slate roof and tower finished in copper surmounted by a gilded cross. The interior walls are lined with the same gray brick as the

exterior, and this with the open timber roof finished in oak and the lofty chancel gives a very spacious and churchly appearance most suggestive of worship. The seating capacity is about 300.

A handsome and well appointed parish hall adjoins, in which are choir rooms and Sunday school rooms. The church and parish house were erected at an expense of \$30,000, the architects being Martin & Hall of Providence, R. I.

When the church was opened it was found to be furnished throughout, and an interesting feature is that all has been supplied by personal individual gifts, as memorials or otherwise. These gifts may be enumerated as follows: Altar and reredos, credence table, altar rail, oak and polished brass standards, choir stalls, litany desk, all of oak and made by the Fond du Lac Church Furnishing Co., as were also the handsome oaken pews purchased by the Guild. There were also given as memorials a polished brass eagle lectern and pulpit, oak and brass, made by Geissler of New York, as were also the many gifts made by classes in the Sunday school—namely: polished brass rail for font, oak and brass font cover, brass font ewer, and silver baptismal shell. Four beautiful memorial windows were also placed. The electric light fixtures were given by the senior warden and his wife and the red velvet carpet for chancel and aisles was the gift of a former communicant of the parish. All these gifts were solemnly blessed to their sacred use by Bishop Garrett April 26th.

The erection of this substantial house of worship is the outgrowth of many years of earnest toil, abiding hope, and the devout prayers of the faithful, and is a real acquisition to both the city and the diocese.

LECTURES AT BERKELEY.

THE REV. HERMAN LILIENTHAL of Astoria, L. I., gave two lectures in the Williams library May 2d and 3d, his subjects being, respectively, "The Man" and "The Message."

On May 2d the Bishop of North Carolina gave a public lecture on the history of the Church in the Confederacy, supplementary to

the four delivered last November, his topic being "Peace and the Reunion of the Dioceses."

The Rev. W. H. T. Gardiner, a representative of the English Church Missionary Society in its work among Mohammedans in Egypt, made a public address in the chapel on Thursday evening, May 4th.

FOR A NEW ST. JOHN'S HOME IN MILWAUKEE.

MILWAUKEE CHURCHMEN are invited to enlist in a campaign for the erection of a new building for St. John's Home for aged women. The home is at the present time located on the Cathedral property, immediately north of the Bishop's residence. The building there situated is entirely inadequate for the calls upon the institution. The corporation owns a tract of land comprising an acre and a half in the Eighteenth ward, beautifully situated near the shore of Lake Michi-



PROPOSED NEW BUILDING FOR ST. JOHN'S HOME, MILWAUKEE.

gan, and affording ample space for a capacious building. Already \$6,000 has been accumulated for a building fund and plans have been drawn, as shown in the accompanying illustration, for an edifice that will cost about \$80,000. The institution was established forty-two years ago and has performed very excellent service, although on a scale so limited that there is always a waiting list and many applications are of necessity refused. A committee on Ways and Means to construct the new building has now been appointed, with F. P. Wilbur as chairman, and in an attractive booklet, the needs of the work are set forth. Several alternative requests are made in the interest of the institution:

1. A request is made that some one will erect a building to be known as ——— Hall of St. John's Home, the building to constitute a part of the completed work.
 2. A request is made that persons will loan an amount of money to the corporation at 5 per cent, bequeathing the principal sum to the institution, so that the latter will pay an annuity in the form of interest and will receive the amount of the loan as a bequest on the death of the testator.
 3. That persons will endow rooms in the new institution. It is stated that an investment of \$5,000, or an annual contribution of \$250, will be sufficient to provide for one inmate, including all necessary food, care, and clothing. One such room has already been endowed.
 4. Regular contributions are asked toward the payment of the interest which must accrue annually on the investment.
 5. Contributions are asked for the support of the home. Eighteen inmates are cared for at the present time, but the capacity of the new building would be some fifty inmates, thus necessitating very much larger funds for maintenance. The home is supported by voluntary contributions.
 6. Finally requests are made that persons will remember the institution in their wills, making a bequest for the endowment fund.
- The name of the corporation is "St. John's Home of Milwaukee." The treasurer, who will receive contributions, is Oliver C. Fuller.

and the chairman of the Ways and Means committee, who will be glad to furnish information, is F. P. Wilbur, 321 Germania building, Milwaukee.

GRATIFYING PROGRESS AT JOLIET, ILLINOIS.

THE EASTER SEASON brought a gratifying revival of spiritual life and temporal activity in Christ Church, Joliet, Ill. This, one of the oldest and largest parishes in the diocese of Chicago, has suffered greatly in the past few years by the passing or removal of many of the parishioners of long standing and large means who had contributed in great measure to its financial support and whose influence had been a dominant factor in its prosperity and growth. The Easter offering was a general one; there was no large individual contribution, yet the total was three times as large as that of a year ago. The Sunday school offering was 100 per cent.

larger than last year. The women have responded with enthusiasm to a request by the vestry that they raise \$1,200 this year. They have pledged the amount and doubtless will do more. An every member canvas is being made; it will be completed in the next five weeks, the duplex envelope system being introduced. The vestry has adopted a thorough financial system which should result in a material decrease this year of the existing debt. The activities in the parish have followed the assumption of the rectorate by Rev. T. DeWitt Tanner, and the parish has responded heartily to his call for a revival of zeal. The Men's Club of the Church is to be reorganized on a basis that will make it a marked factor in the social life of the community, and the Woman's Guild has adopted a commission form of government, which will greatly lessen the burden on the few and increase the efficiency of the organization. The choir has been completely reconstituted. As visible tokens of the reawakening in the parish the following gifts were blessed on Easter Day: Altar service book, given by Mrs. William D. McLaughlin; fald-stool book, given by Christ Church Guild; litany desk in oak, an anonymous gift; white silk communion veil and burse.

IN THE INTEREST OF THE SUNDAY SCHOOLS.

A NOTABLY enthusiastic and helpful meeting of the Burlington (N. J.) County Sunday School Association was held on Tuesday afternoon and evening, April 25th in St. Mary's parish, Burlington. The attendance was the largest in the two years' history of the association: bringing together 125 teachers from the parishes of the district. The addresses by experts in different departments of Sunday school work were noteworthy appeals for personal consecration and intensity of spiritual life as the all important elements of preparation of the effective teacher. The addresses were on "Primary Teaching and Methods," by Mrs. Thomas Raven of Calvary parish, Germantown; "Junior Department Methods and Teaching" by Mrs. Llewellyn N. Caley of St. Jude's parish, Philadelphia:

"How to Teach the Church's Catechism," by Mrs. John Loman, Sunday school visitor, diocese of Pennsylvania; "How to Prepare the Lesson for Senior and Bible Class Grades," by the Rev. John A. Carr, rector of St. James' Church, Trenton; and a final appeal for thoughtfulness and spiritual intensity in Bible class teaching, by the Rev. R. Bowden Shepherd of Riverton, president of the association. The addresses at each session were followed by a spirited public discussion. The autumn meeting of the association is appointed to be held in Christ church, Borden-town.

ON MAY 3d a well attended Sunday school conference was held at Trinity Church, Newark, N. J. The Rev. L. N. Caley of Philadelphia and the Rev. G. D. Hadley of Jersey City were the chief speakers in the afternoon, and Mr. Robert Pike, superintendent of St. George's Sunday school, New York City, in the evening. It is purposed at the diocesan convention to organize the Sunday school work of the diocese more efficiently.

THE MONONGAHELA Valley Sunday School Institute opened May 2d in Christ church, Fairmont, W. Va. The addresses were made by the Rev. Messrs. Jacob Brittingham of Wheeling, Robert N. Meade of Pittsburgh, John E. Ewell of Clarksburg, Charles F. Mayer of Elkins, and Miss Kate Smith of Grafton. Lunch was served to the delegates and visitors by the ladies of Christ Church.

REV. WALTER B. CAPERS TO WRITE LIFE OF BISHOP ELLISON CAPERS.

THE Rev. WALTER B. CAPERS, president of the Columbia Female College, Columbia, Tenn., and son of the late Bishop of South Carolina, is preparing a life of his father, Rt. Rev. Ellison Capers, D.D., and will be grateful for any materials and data bearing upon the life and work of the subject of this book. The papers will, of course, be carefully guarded, copied, and returned at an early date. As is well known, Bishop Capers attained distinction in the Confederate army, and at the early age of twenty-five rose to the rank of brigadier-general. He was the first secretary of state for South Carolina after the dark days of Reconstruction. Resigning that office, he accepted missionary work in the up country of his native state and devoted his life to the ministry of the Church. In 1893 he was consecrated Bishop of the diocese of South Carolina. He was later elected Chancellor of the University of the South, and his friends feel that in his wide and varied spheres of usefulness his life was such as to make an instructive and inspiring record of Christian leadership. Any material or data sent should be addressed as indicated above.

NEWS NOTES FROM KENYON COLLEGE.

ON APRIL 25TH the Rev. J. E. Curzon, secretary of the Fifth Missionary Department, visited the college and gave an address before the students at the morning chapel exercises. He spoke of the disfavor and lack of interest often shown toward foreign missions and by the use of apt illustrations demonstrated that missionary activity is just as much a duty abroad as at home.

The subject chosen this year for the Stires Prize debate is "Forest Conservation." Two prizes are offered annually by the Rev. Dr. Stires, rector of St. Thomas' Church, New York, for excellence in debating. Preliminary debates are held from time to time until the final contestants are decided upon. The final debate occurs on the Monday of commencement week, at which time the prizes are awarded.

The announcement of the new courses of study in the departments of physics, chemistry, and mathematics arouses considerable in-

terest. It is now possible for the student looking forward to engineering work to take in residence at Kenyon the first two years of his course. This affords him the advantage of residence in the environment of a distinctively literary college for young men and the opportunity of entering in his third year any one of the several best technical engineering schools.

"CREDIT TO WHOM CREDIT IS DUE."

THE LIVING CHURCH of April 29th contained the following incorrect statement: "At the High Celebration at the Advent [Boston, Mass.] brand new vestments were worn, the work of St. Margaret's Sisterhood."

For two years four faithful women have worked hard on the above-mentioned vestments, all members of the Embroidery Guild of St. Mary, of the Church of the Advent, and it is only fair that they should obtain some credit for their unceasing labor.

SECOND DEPARTMENT COUNCIL ARRANGEMENTS.

ARRANGEMENTS are under way for the Second Department Missionary Council to be held at Newark, N. J., October 24th, 25th, and 26th. Among the subjects which are to be discussed are "Methods of Stimulating Interest and Increasing Offerings in the Second Department," "The Parochial Missionary Committee," "Every Member Canvass," "The Weekly Missionary Offering," and the "Various Forms of Missionary Activity." The Church Club will give a dinner on the second evening, and the concluding service will be held on Thursday evening, when it is hoped Bishop Greer and Bishop Anderson will be the speakers.

APPOINTMENT TO THE DISTRICT OF KYOTO.

THE PRESIDING BISHOP has appointed the Rt. Rev. John McKim, D.D., to the charge of the missionary district of Koyto, made vacant by the translation of Bishop Partridge to the diocese of Kansas City.

The following cablegram has been received by the Rev. J. Stewart-Smith, president of the Standing Committee of the diocese of Kansas City:

"KYOTO, May 5.

"Sailing, *Empress Japan*. Arrive in Kansas City June 16. PARTRIDGE."

ANNUAL REPORT OF THE C. L. B.

THE ANNUAL report of the Church League of the Baptized shows that that excellent organization turned over the sum of \$2,600 to the General Clergy Relief Fund during the fiscal year, a slight advance over the preceding year. The honor of being the largest contributor for the year was awarded to the Houston (Texas) Chapter, of which Mrs. Hattie S. Hatch is the directress. Many small individual gifts were received. The last page is devoted to a memorial of Miss Eve Alexander, who died in December last, and whose passing was a great loss to the organization and to the Church in general.

TWO CHURCH CLUB GATHERINGS IN BOSTON.

THE LAST DINNER of the season of the Episcopalian Club of Boston was held at the Hotel Vendome on the evening of May 1st. The attendance numbered 150. The special guests were the seniors of the Episcopal Theological School, and President John E. Rousmaniere presided. The speakers were H. W. Gibson, commissioner for Massachusetts of the Boy Scouts of America, who told something of the principles of that organization and its growth in this country, and William R. George, founder and head of the

George Junior Republic at Freeville, N. Y., who gave an interest description of the community.

ON THE evening of May 5th there was a dinner at the Hotel Brunswick, Boston, of prominent laymen of the Church, a large assemblage gathering to consider the cause of the foreign mission field. Huntington Saville presided, and the speakers included Bishop Lawrence, Bishop Nelson of Atlanta, F. W. Dallinger of Cambridge, and W. R. Stirling of Chicago, who is a member of the Board of Missions. One of the matters discussed was that of salaries of the clergy, and it was stated by one of the speakers that while living expenses had increased fully fifty per cent. in the last twenty years the salaries had increased not more than ten per cent. Bishop Lawrence confessed that while many clergy were underpaid, and their services were worth considerably more than they were getting, nevertheless there were others who were not worth what was being paid them. The Bishop also dwelt upon the changes in methods and the growth that has taken place in the Laymen's Missionary Movement, as he has watched it since coming to the bishopric, and gave it his unqualified approval. He referred to the fact that to-day there is urgent call for more assistant missionaries in the various fields and that these needs could not be supplied unless money was forthcoming, in view of the fact that the Board of Missions is facing a deficit of some \$250,000. Bishop Nelson said that the demand for money will decrease, because when men learn to love Christ they learn to love one another; that money will come in as soon as men realize that their efforts, prayers, and energies saturate the community. Mr. Dallinger said that the only way to raise the standard of living is the extension of Christian missions.

ARRANGEMENTS FOR TRI-DIOCESAN B. S. A. CONVENTION, WASHINGTON.

PREPARATIONS are now fully completed for the eleventh annual gathering of the members of the Brotherhood of St. Andrew in the dioceses of Maryland, Easton, and Washington, to meet at Ascension Church, Washington, D. C., May 20th and 21st. The convention will open at 11 o'clock Saturday with an address of welcome by the Rev. J. Henning Nelms, followed by the charge of the Bishop of Washington. Luncheon will be served at the close of the service, and at 1:30 o'clock the business session will be presided over by Mr. John Hodges, Jr., of Baltimore, at the close of which short addresses will be made, bringing out the best and most successful methods in securing large representations from chapters and assemblies to the annual national Brotherhood conventions. A general conference is to be held at 2:30 o'clock at which four addresses will be made, as follows: "The Brotherhood Boy in His School Life," Gething Miller, St. Margaret's Junior Chapter, Washington; "The Brotherhood Boy's Opportunity in His Church Work," Burton Ford, St. David's Junior Chapter, Baltimore; "The Unconscious Influence of the Brotherhood Man," Mr. William B. Dent, national council member, Washington, and "The Use of Prayer in Personal Work," Dr. Hubert Carleton, general secretary. The preparatory service for the annual corporate Communion will be held Saturday evening at 8 o'clock and is to be conducted by the Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia, whose subject will be "Consecration—Ourselves, Our Souls and Bodies." On Sunday morning at 8 o'clock the Rev. Robert Johnston will be the celebrant at the annual corporate Communion. At 11 o'clock the convention sermon will be delivered by the Bishop of Maryland, taking as his subject "The Young Man's Opportunity." The mass meeting, which is to be the final session, will be held at 3 o'clock

Sunday afternoon and will be presided over by Captain Richmond Pearson Hobson. Dr. Carleton will again be one of the speakers, his subject being "What the Brotherhood Stands for After its Twenty-eight Years of Experience." The Rev. Charles C. Pierce, D.D., of Philadelphia is to be the remaining speaker from the topic, "The Future of the Brotherhood." All the services and sessions of the convention will be for both the senior and junior members of the Brotherhood and will also be open to the general public.

BISHOP CHOSEN FOR NIAGARA, CANADA.

AT THE MEETING of the synod of the diocese of Niagara, Canada, held in Hamilton May 2d, the Ven. W. R. Clark was elected Bishop on the fifth ballot, the Rev. Dr. Paterson Smyth of St. George's, Montreal, being next in number of votes. Others receiving some votes were the Rev. Canons Sutherland and Howitt, in the diocese; Bishop Thornloe of Algoma, Canon Tucker of St. Paul's, London, and the Rev. T. N. Perry of St. Catherine's. The final ballot gave Archdeacon Clark 49 lay votes and 25 clerical, while Dr. Paterson Smyth had 20 lay votes and 25 clerical.

The Bishop-elect has been Archdeacon of Niagara for seven years. He was for many years rector of Ancaster, a position he resigned to become secretary-treasurer of the synod and Archdeacon of Niagara, at the request of Bishop Du Moulin. He was for three years secretary of the provincial synod and in addition to his other offices registrar of the diocese and clerical secretary of the General Synod.

Archdeacon Clark was born sixty years ago in the province of Quebec. He was educated at Bishop's College, Lennoxville, and Trinity College, Toronto, and was ordained deacon at Ottawa in 1874 and priest at Hamilton two years later.

THE RESULT OF A BAPTISM.

IN THE issue of March 10th there was reference to Bishop Thurston's visit to the little town of Alluwe in northeastern Oklahoma. Alluwe is a village of three or four hundred people and is twelve miles from the nearest railroad point. Until Sunday, April 30th, it had but one communicant, but that day seven received at the Church's altar, and all as the result of one baptism.

Some time ago Dr. Marcus Simpson, the one communicant, was asked by a neighbor if she might name her boy after him.

"Yes," he replied, "if you will have him baptized in the Church."

"She felt that the baby ought not to have an advantage which the other children did not share. Moreover she had never been baptized herself, so she said that she would like to be prepared for that sacrament herself. The clergyman at Chelsea was notified and came out and prepared and baptized her and her four children. As a result of that baptism ten others have been baptized at Alluwe. Sunday, April 30th, Bishop Thurston confirmed at the Church of the Redeemer, Chelsea, and celebrated the Holy Eucharist. The previous afternoon he had driven out the twelve miles to Alluwe to give the last instruction to a class of six that had been prepared for confirmation by the missionary. Sunday morning a violent storm made the roads almost impassable, and the skies were threatening till after noon, but the six candidates, with fifteen people accompanying them, started for Chelsea. They 'phoned that they were coming, though they would be long delayed by the mud, and the congregation at Chelsea gladly waited an hour till the arrival of the Alluwe cavalcade. The confirmation and Communion services which followed were most beautiful, and the Bishop, in a

felicitous fashion, made use of this incident in his address to the candidates. The storms of life are about us, the difficulties of the way are at times well nigh insuperable, but we keep struggling on to secure the blessings that God has in store for us, to eat bread at the marriage supper of the Lamb. And ultimately all the hardness and distress will be forgotten in the glory of the consummation and the joy of the perfect service and worship of our Redeemer and King.

CONVOCATION OF THE DISTRICT OF ARIZONA.

THE MISSIONARY district of Arizona held its annual convocation on April 26th and 27th in Trinity pro-Cathedral, Phoenix. This is the first convocation to be held since Arizona had its own Bishop. Bishop Atwood was celebrant of the Holy Communion, the service being prefaced by a procession of clergy, choir, and lay delegates.

The Bishop's address and charge were the feature of the opening session, in which he outlined the condition of the Church in Arizona. Discussing the proposed Cathedral, which it is planned to build upon property owned by the Church on North Central avenue, the Bishop explained that plans for this Cathedral, Church house, and Bishop's residence have already been prepared. "It would be of great historic interest," he said, "to reproduce in this southwestern country, where the early missions of the Spanish monks were established centuries ago, a group of buildings in this form of architecture so admirably adapted to the climate, coloring, and scenery of this semi-tropical country. A Cathedral would be a center of missionary work and energy in this district; would provide the Bishop with a church of his own; and, while serving still as a parish church for the people of Phoenix, would really belong to all the Church people, and, I might add, to all of the people of Arizona who desire its ministrations or help in any way."

In concluding his charge, the Bishop said: "It is only three months since I was consecrated your Bishop, but I would bear record to the joy of my service among you. The number of our clergy is small, but their loyalty and unselfish labor and consecration are large. I am impressed with the response, ready and cheerful, which they make to all the demands upon them by the Bishop, and by the same spirit of loyalty and desire to help on the part of the laity. It has been interesting to discover how much of the intelligence and cultivation, the active benevolence, the public spirit, the zeal for social and civic betterment, the leadership along all lines, are to be found among those affiliated with our Church."

The business of the convocation was begun by an address of welcome by Governor Sloan. The Bishop also welcomed the delegates. The Rev. Bertrand R. Cocks was elected secretary of the convocation, and Harley W. Smith of Wickenburg was appointed assistant. At 12:30 the delegates were entertained at luncheon in the parish house by the Woman's Auxiliary, the convocation reconvening shortly after 2 o'clock, when the Rev. William J. Dixon of Tuscon addressed the Auxiliary of the district in an able talk upon the mission work in which that organization is engaged.

At the election of officers, Judge J. J. Hawkins of Prescott was re-elected chancellor; N. A. Morford of Phoenix, treasurer; the Rev. F. T. Bennett, registrar. Rev. J. R. Jenkins was elected alternate clerical delegate to the General Convention, and Dr. C. A. Van der Veer of Phoenix alternate lay delegate.

Sessions were held both morning and afternoon on the second day. An exhibition of Sunday school work was held, illustrated with talks by the Rev. A. W. Moulton and

the Rev. J. R. Jenkins. In the evening a choir festival and missionary meeting was held, with addresses by the Bishop and others of the clergy.

SERVICES ON SPECIAL OCCASIONS.

ON FRIDAY AFTERNOON, May 5th, the annual service of St. Phoebe's mission was held at the mission house on De Kalb avenue, Brooklyn. The large school room and the adjoining reception room were well filled. The Bishop presided. The devotional exercises were conducted by the Rev. William Watson, chaplain of St. Phoebe's. Miss Edith R. Whiting, the deaconess in charge of the work, reported gratifying progress made during the past year. The work of St. Phoebe's is very largely an individual work, and she mentioned several cases in which the workers had been able to see the fruit of their labors, among others two cases of incipient tuberculosis, both of which had yielded to treatment. The various classes are well attended and the women among whom the visitors work are appreciative of the training which they receive in thrift and the arts of living. The Rev. Andrew Chalmers Wilson of St. Paul's Church gave the principal address. His theme was the importance of the spiritual motive in benevolent work, as opposed to the modern cult of humanitarianism. The mission house was erected in 1886, by Abiel Abbot Low, as a memorial to his daughter, Miss Harriet Low. An endowment fund provides for two-thirds of the yearly expenses; the balance is made up by churches and individuals. The work is divided into five branches: the religious work, the work of aid and counsel, the convalescent department, district nursing and visiting, and the industrial work.

A GREAT SERVICE for the presentation of the Lenten offering for missions of the Sunday schools of the diocese of Rhode Island was held in St. John's church, Providence, on the afternoon of Saturday, May 6th. In the procession were the Rev. F. E. Seymour, diocesan Sunday school secretary; the Rev. William Pressey, chairman of the committee on Christian Education; the Rev. Dr. Bradner, rector of St. John's; Rev. Hugh Burleson of the Church Missions House, New York, and the Bishop of the diocese. Large delegations from all but ten churches in the diocese were present, many of them bringing their banners. The Rev. Mr. Burleson made a most interesting address. The amount of the offering was \$2,264.62, and with the ten parishes yet to be heard from will undoubtedly give a sum larger than last year.

SPECIAL SERVICES were held in Immanuel church, New Castle, Del., by Father Powell, S.S.J.E., of Boston on April 25-30th. There was a daily celebration of the Holy Eucharist at 7:30 A. M. and on the last day two celebrations. Special addresses were given in the afternoons at 4:15 and a mission service with sermon in the evenings. The attendance was good at these services, and the addresses very helpful. The teaching given by Father Powell was a splendid sequel to the mission preached in this church last October by the Rev. Henry Bedinger. These services have been a decided blessing to many souls.

THE Rev. J. HENRI SATTIG, chaplain of the Fourteenth Regiment, N. G., N. Y., preached to the command in Brooklyn on April 30th. As the occasion was the fifteenth anniversary of the departure of the regiment for the Civil war, many veterans were present as well as Spanish war men and civilians. Besides the regimental band, the chaplain's surpliced choir of men and boys from St. Philip's Church, Dyker Heights, furnished the music. The sermon was mainly historical of the regiment and its achievements.

A SPECIAL SERVICE was held in Christ Church Cathedral, Louisville, Ky., on the af-

ternoon of the Second Sunday after Easter for the Sons of the American Revolution, whose annual convention was then in session in the city, Dean Craik being chaplain of the local society and chairman of the committee on Religious Services. After choral evensong, a special sermon was delivered by the Rev. Richard L. McCready, rector of St. Mark's Church on "Universal Peace."

THE ANNUAL service for the Girls' Friendly Societies of the city was held at Christ church, Baltimore, on the afternoon of the Second Sunday after Easter, the rector, Rev. Edwin B. Niver, D.D., preaching the sermon.

MEMORIALS, GIFTS, AND BEQUESTS.

ST. LUKE'S MISSION, Worcester, Mass., has received the following gifts: Bell, in memory of Eliza Frothingham Bigelow, from Mrs. Edward L. Davis; font, in memory of John Marston, from Miss A. M. Lincoln; altar book and book-rest, in memory of Saban B. Fiske, from Mrs. Saban B. Fiske; credence table and sedilia, in memory of Josephine Caroline Smith; altar cross and vases, in memory of Dr. Samuel B. Nichols, from Mrs. George T. Dewey; alms basins, in memory of Francis Corban, from Mrs. Albert N. Wheeler and Miss Elizabeth Wheeler; and a communion set, in memory of the Rev. William R. Huntington, D.D., from the Wednesday Club of All Saints' parish. Besides these memorials a large number of other gifts have been made, including the altar, altar piece, and choir stalls, given by Mrs. Ellen F. Rogers, the lectern by Miss Emma A. Pratt, the font cover by the Junior Auxiliary and the Boys' Club of the mission, the Bible by Mrs. Osgood Bradley, and the organ by Mr. Henry K. Swinscoe, to mention only the most important. These gifts complete the equipment of the mission, which, in its handsome new church edifice, with an enthusiastic and united congregation, under efficient pastoral leadership, promises to become a power in its part of the city.

AFTER UNDERGOING extensive repairs and improvements at a cost of about \$2,000, St. Thomas' church, Newark, Del. (the Rev. H. B. Phelps, rector), was reconsecrated by the Bishop of Delaware on Easter Day. At the same time was blessed a beautiful double lancet window presented by members of the Curtis family in memory of Frederick A. Curtis, long a junior warden of the church, who died in 1884. The window, designed and executed by Alfred Godwin, Philadelphia, is about twelve feet high and four feet wide and is an exceptionally pure example of Perpendicular Gothic wrought in the English style of stained and painted glass, no opalescent glass being used at all. One panel is devoted to Christ, the Good Shepherd, and the other represents Christ blessing little children, above each figure being a delicately wrought canopy in silver and gold and neutral green tones. The figures with their draperies and symbols are finely drawn and the whole window is imbued with devotional feeling.

AT THE EARLY celebration on Easter morning there was used for the first time an unusually fine pipe organ in St. John's church, Newark, N. J. (Rev. R. S. Nichols, rector). It was built by R. Midmer & Son of Brooklyn, N. Y., has two manuals and pedal, 10 stops, couplers, crescendo pedal, and tubular pneumatic action, with all latest mechanical improvements, and is a full, sonorous, sweet-toned instrument, undoubtedly the finest small organ in the city of Newark. The organ is a gift "to the greater glory of God by the congregation in a spirit of devotional self-sacrifice from the many who have but slender means, so that all happily rejoice in the great Easter gift." The Easter offering at St. John's amounted to

about four hundred dollars, which was devoted to the organ fund.

CHRIST CHURCH, Bordentown, N. J. (the Rev. Charles Townsend, Jr., rector), has received recently several handsome memorial gifts from a friend of the parish. These include six brass altar candlesticks, a brass cross and Eucharistic candlesticks for a chapel altar; and a large oak tabernacle, the door of which is handsomely engraved in brass. The process of enrichment has been steady for this parish in recent years, as well as its growth in other and more important ways; and these latest gifts, presented at Eastertide, have greatly enhanced the already large equipment of the parish.

ON LOW SUNDAY in St. Mary's church, Marysville, Ohio. (the Rev. S. S. Powell, rector), were consecrated and used for the first time, in the celebration of the Holy Communion, a valuable altar book and a handsome brass stand to support it, a memorial gift in memory of Mrs. Ann T. Kendrick, who entered into rest August 8, 1910. The gift was made by Mrs. A. T. Kinney of Cleveland and the other children of Mrs. Kendrick. The book is strongly bound in red morocco and the stand is of a composite pattern and was made expressly for St. Mary's mission.

AMONG Easter gifts and memorials in the diocese of Minnesota not previously mentioned in these columns were a brass processional cross to St. Martin's, Fairmont; a circular east window to Grace church, Pine Island; silver communion vessels to the Church of the Messiah, St. Paul; and, to St. Mark's, Lake City, a set of embroidered altar linen, an altar spoon and cruets, and a silver communion service, given as a memorial of Miss Anna Stotzel and her mother.

IN THE WILL of Samuel R. James, whose recent death was noted in these columns, the sum of \$500 is bequeathed to the Church of the Advent, Louisville, Ky., of which he was an active member and vestryman, and an equal amount to the Orphanage of the Good Shepherd, Louisville, in which he was always greatly interested, being also a member of the Board of Guardians.

A SOLID OAK pulpit of simple design was dedicated by the Rev. F. C. Smith, rector, at St. Matthew's church, Grand Junction, on the evening of Mid-Lent Sunday. This pulpit is the gift of the Bishop Abiel Leonard Society, an organization of young men of the parish, instituted by a former rector, the Rev. C. W. G. Lyon.

A TABLET in memory of Dr. Thomas B. Lane was unveiled on Easter Day in Christ Church, Matthews county, Va. Dr. Lane, who died last autumn, had served the Church as senior warden, lay reader, and superintendent of the Sunday school.

A BEAUTIFULLY embroidered fair linen cloth, the gift of a parishioner of the Church of the Redeemer, Chicago, was used for the first time on Easter Day in St. Luke's church, Delta, Colo.

THERE HAS been placed in the chancel of St. John's church, Lewiston, Va., a window to the memory of Effy B. Masten, the gift of the women of that Church.

VARIOUS CLERICAL GATHERINGS.

A JOINT MEETING of the Archdeacons of Newark and Morristown, N. J., was held at Christ church, Bloomfield, N. J., on Tuesday afternoon and evening, May 2d. The former session was attended by Bishop Lines, Archdeacon Carter, and Archdeacon McCleary and about twenty-five clergymen. The Rev. D. Stuart Hamilton and the Rev. H. B. Wilson spoke on "Confirmation"; the Rev. John S. Miller and the Rev. Charles T. Walkley. The Rev. D. A. Rocca also spoke on "Work Among the Italians." A service in the church fol-

lowed the supper. Archdeacon Carter and the Rev. Edwin A. White (rector) officiated, being assisted by the full parish choir. Archdeacon Jenvey spoke on Diocesan Missions; the Rev. Dr. W. M. Clark of Richmond, Va., had Domestic Missions for his subject; Foreign Missions were discussed by the Rev. Dr. Reese F. Alsop. The meeting was closed by the Bishop, and adjourned to meet in St. Mark's church, West Orange, on September 28th.

THE Archdeaconry of Washington met in the Children's Hall, Ascension parish, Friday, May 5th, transacted the usual business connected with the missionary work of the diocese and heard reports from the missionaries. Committees were appointed as follows: Missionary Work, Rev. C. Ernest Smith, D.D., D.C.L., chairman; Apportionments and Collections, Rev. C. E. Buck, chairman; Work Among Colored People, Rev. J. H. W. Blake, chairman; Statistics, Rev. Frederick B. Howden, chairman; Accounts, Rev. Robert Talbot, chairman; Work Among Deaf-Mutes, Rev. R. P. Williams, chairman; Prisoners' Aid, Rev. Herbert Scott Smith, D.D., chairman; Social Service, Rev. Roland C. Smith, D.D., chairman. The Rev. Dr. George H. McGrew presided.

THE CONVOCATION of Providence, R. I., met at St. John's church, Providence, April 26th. The Bishop celebrated the Holy Eucharist, assisted by the Rev. Lester Bradner, Ph.D., rector of the church. At the meeting which followed interesting reports were made of the missionary work in the diocese by the general missionary and Dean Charles A. Meader and the clergy in charge of mission stations, and those receiving aid from convocation. Mission work of a more permanent character is to be undertaken in the small and isolated villages of the western part of the state. An attempt is being made also to raise the salaries of the missionary clergy in the diocese, to go into effect next October.

THE ARCHDEACONRY of Queens and Nassau, diocese of Long Island, held its twentieth annual meeting on Tuesday, May 2d, at Trinity church, Roslyn. Archdeacon Duffield was the celebrant of the Holy Communion; the sermon was preached by the Rev. Dr. C. F. J. Wrigley, rector of Grace Church, Brooklyn Heights. After luncheon, served in the new annex to the parish house by ladies of the congregation and members of the Girls' Friendly Society, a business meeting of the Archdeaconry was held.

THE CLERICUS of Albany, Troy, and vicinity held its May meeting in Christ church, Troy, N. Y. (the Rev. E. S. Pearce, rector), on Monday, May 1st. The Rev. Edward W. Babcock, rector of Holy Cross, Troy, read a very interesting paper on the subject, "The Improved Lectionaries." A large number of the clergy were present.

ON MAY 2d and 3d, the Mankato (Minn.) Deanery (the Rev. W. H. Knowlton, dean), held its spring meeting at Worthington. The Rev. A. E. Fillmore of St. Martin's, Fairmont, preached the opening sermon. A discussion on "The Continuity of the Church" took place, the Rev. Messrs. Stires and Edwards being the principal speakers.

NEW AND PROJECTED PAROCHIAL IMPROVEMENTS.

THE diocesan Board of Missions of Long Island has purchased a plot of land on the southeast corner of East Seventeenth street and Avenue R, near the Kings Highway station, for a new building to be occupied by Holy Innocents' mission, now five years old. The congregation has met in the home of the lay reader, John Thomas. The new church will have a seating capacity of 200. The Rev. Charles H. Webb, the newly appointed general missionary for Brooklyn, has taken a

house in the neighborhood, and will make this his headquarters. For three years the mission services have been conducted by the president of the Brotherhood of St. Andrew in Long Island, Mr. John Thomas. An executive committee of twelve men has been appointed by Bishop Burgess, and the women have given generous aid to the church building fund.

A PARISH HOUSE is nearing completion in St. Matthew's parish, Grand Junction, district of Western Colorado. This building has been long needed in the work of this growing parish and is built by the St. Matthew's Guild from funds accumulated, they caring for the indebtedness. It is being pushed to completion in view of the approaching convocation of the district in that town.

THE MEMBERS of the Church of the Advent, Cynthiana, Ky., have just completed the placing of a new roof upon the church, costing approximately \$600.—**THE NEW RECTORY** of St. John's Church, Corbin, Ky., has been completed and is now occupied by the minister in charge, the Rev. Charles E. Crusoe.

THE CORNERSTONE of a brick church for St. Stephen's, Westhampton, a suburb of Richmond, Va., was laid on April 26th. It will have seating capacity for about 200 people. The Rev. Z. S. Farland is the rector.

ST. CLEMENT'S Church, St. Paul, Minn., is planning the erection of a parish house, which is expected to materialize in the near future.

THE WORK AT MT. CARMEL AND CENTRALIA, PA.

AGGRESSIVE and excellent missionary work is being done at Mt. Carmel and Centralia, Pa., by the Rev. Robert R. Morgan. A revolution has been worked in the past fifteen months. In the Mt. Carmel mission there have been this year 46 baptisms, 60 confirmations (of whom 36 were adults), the Sunday school has grown from 27 members to 125, and the Sunday evening congregation from 50 to 175. At Centralia, where there has not been a Sunday school for over fifteen years, there is now one of fifty members. The congregation numbers 60, and there is a choir of 25, where there was formerly neither congregation nor choir. Both of these towns are in the coal regions, and there is often so little work for the miners that they lack food and clothing for their families, and are able to give but little for Church work, however willing they may be to contribute. The Rev. Mr. Morgan himself has made many sacrifices, and gets but a bare living salary. The sum of \$2,500 is needed for Mt. Carmel; while with the \$500 now given for a greatly needed miners' guild or club house, connected with the church, \$400 is needed by Centralia to furnish and complete it. The Bishop of Harrisburg, in whose diocese these missions are located, commends the work most cordially.

ANNIVERSARY OF CHRIST CHURCH, MILFORD, DEL.

IN CHRIST CHURCH, Milford, Del., the seventy-fifth anniversary of its consecration was celebrated on May 3d. At 7:45 A. M. Archdeacon Hall celebrated the Holy Communion, assisted by the rectors of Dover and Georgetown. The second celebration was by the Bishop, assisted by Archdeacon Turner and the rector. The choir, vestry, visiting clergymen, rector, and Bishop, accompanied by his chaplain, marched in procession. The Bishop preached an historical sermon, full of interest to those present, but also dwelt earnestly on the use that should be made by the congregation of the last quarter of this century in the light of the experience of the other three quarters. The Arts and Crafts Guild he considered but the beginning of an

institutional work for which they could use the new parish house they were planning to build. This at home, with the newly awakened interest in missions abroad, would enable them to do their full duty by themselves and the Church. The offerings of the day were for a fund for a new rectory and parish house. About one hundred persons sat down to a luncheon served by the Woman's Guild in the new Century Club building, including with the visiting clergy the ministers of the three denominations in the town. These responded later to the toast, "The Christian Religion in Milford," the same topic, "In the Diocese," was discussed by the Rev. Mr. Kirkus, "The Visitors" by the Rev. Mr. Laird, "The Parish" by Archdeacon Turner, "The Ladies" by Archdeacon Hall. In the afternoon the tomb of the Rev. Sydenham Thorn, who was rector at the time the present church was begun, was visited, and a short service was held there. The present house rented as a parish house was also visited, and the work of the Arts and Crafts Guild inspected.

REV. R. W. HOGUE ACCEPTS BALTIMORE RECTORSHIP.

THE Rev. RICHARD W. HOGUE of Chapel Hill, N. C., has accepted an unanimous call to succeed Rev. R. S. Coupland, as rector of the Church of the Ascension, Baltimore. Mr. Hogue is a native of Marion, Ala., is thirty-five years of age, and was graduated from the University of the South in 1897. He was ordained to the diaconate in 1899 and to the priesthood in 1900. His first charge was at Sheffield, Ala. He was a special student at the University of the South, 1901-2. He then became rector of St. James' church, Wilmington, N. C., where he put new life into all the Church activities, and started a mission known as the Chapel of the Good Shepherd. He was also chaplain of the Wilmington Light Infantry, president of the Ministers' Association, and founder of the Rest home on the beach. In 1908 he accepted a call to the chapel of the Cross at Chapel Hill, N. C., the seat of the University of North Carolina, where he has done a most successful work among the students. He is the author of a volume entitled *What Think Ye of Christ?* He is married and has three children.

ALABAMA.

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

Rapid Growth of All Saints', Mobile.

TWO YEARS AGO All Saints', Mobile, was founded as a mission, starting with twenty-six communicants. The communicant list now numbers 280, and the growth has been steady. The Sunday school has increased from 37 to 250. During this time 41 have been baptized and 60 confirmed. On Easter Day 189 communions were made, and the offering was about \$490. A debt of \$10,000, the purchase price for the new lot on Government street, has been reduced to a little over \$7,000, and money for a note of \$2,120, due in June, has been raised, except \$300, for which pledges have been made more than sufficient to complete the payment. A baptismal font, altar cross, candelabra, bronze vases, Eucharistic lights, altar book rest, and a processional cross have been donated.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

The Orphans' Mites—Conference of the B. S. A.—Personal Mention.

ON EASTER SUNDAY the children of the Orphan House of the Holy Saviour, Coopers-town, attended the 5 o'clock service at Christ church. They carried with them their mite boxes containing the money they were able to earn and collect during Lent, and when the

boxes were opened they were found to contain the sum of \$14.42.

THE EIGHTEENTH annual conference of the Brotherhood of St. Andrew in New York state will be held in the Cathedral of All Saints', Albany, on May 19th, 20th, and 21st.

WHILE THE Ven. Walton W. Battershall, D.D., rector of St. Peter's Church, Albany, was away the Rev. William Porkess of the Church of the Epiphany, New York City, was the preacher April 23d and 30th and in full charge of the parish for two weeks.

CENTRAL NEW YORK. CHAS. T. OLMSTED, D.D., Bishop.

Fire at St. Joseph's Rectory, Rome.

THE RECTORY of St. Joseph's Church, Rome, was seriously damaged by fire on Tuesday, May 2d. It raged fiercely in the attic, to which it was confined, but the volume of water used in extinguishing it did great damage to the valuable library of the rector, the Rev. A. L. Byron-Curtiss. There is an insurance of \$7,000 on the rectory and of \$1,500 on the household goods.

COLORADO.

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

Material Progress in the Diocese—Easter Offerings.

WITH THE CLOSE of the council year at the end of May the confirmations made number 540, a greater number than ever before in the history of the see except three years ago, when almost 600 persons received this sacrament at the hands of Bishop Olmsted. The Bishop has completed nine years of service in the diocese with SS. Philip and James' Day. During that time 23 churches have been built and three more at least will be completed this summer. There are also 17 rectories added to the equipment of the diocese and nine parish houses. Churches will be built this year at Sterling, Ault, and Windsor. The church at Greeley is almost completed. A church replacing the one burnt at Byers was to have been opened recently by the Bishop, but the opening was postponed till the Archdeacon could be present, a great storm raging when the Bishop made his recent visitation for the purpose. There are now fewer debts than there were nine years ago. St. Paul's, Central City, one of the oldest churches in the diocese, is at last furnished with a new rectory recently purchased.

OFFERINGS AT Easter were reported as follows: Grace Church, Colorado Springs, \$750; Trinity Church, Greeley, \$200; St. John's, Boulder, \$1,800; Holy Trinity, Pueblo, \$300; St. John's Cathedral, Denver, \$2,000; St. Mark's, Denver, \$1,250, with an additional \$1,000 afterwards given to commence fund for new parish house; St. Stephen's, Denver, \$900; Epiphany, Denver, \$125; St. Paul's, Central City, \$101; St. Barnabas', Denver, \$1,000.

CONNECTICUT.

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

Coming Anniversary of St. Paul's, Norwalk—Prayers for Special Occasions.

INVITATIONS have been issued for the celebration of the 125th anniversary of the consecration of St. Paul's church, Norwalk, the first church to be consecrated in America. The Bishop of the diocese will be the celebrant of the Holy Communion at 7:30 A. M. on Sunday, May 14th, and will preach the sermon at the second celebration. On the following day, at 3 P. M., the historical address will be delivered by the Rev. Dr. Samuel Hart, dean of Berkeley Divinity School, and this will be followed by the unveiling of the Selleck memorial in the churchyard. Meetings of the Fairfield Archdeaconry, of the Fairfield County Clerical Association, and of the Ju-

nior Clericus of the diocese will also be held on May 15th in connection with the festivities.

THE BISHOP of the diocese has set forth three special prayers. They are for the Commission on a World Conference, for the Unity of the Church, and a Thanksgiving for the Holy Scriptures in the English Tongue.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Mission at Delaware City—Other News.

IN CHRIST CHURCH, Delaware City, the Rev. Percy C. Webber has been holding a mission, arousing the interest of numbers beside those in the congregation. Services were held at various hours during each day to suit the convenience of the largest number of worshippers.

THE BISHOP recently confirmed a second class within the year in "Old Swedes," Wilmington, this time of twenty-four persons. Two associates, three seniors, and twenty-seven members were received into the Girls' Friendly there by the vicar. An entertainment club has also been organized.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

New Parish Hall in Prospect at Sheboygan.

THE SUM OF \$6,172 has been pledged towards the erection of a parish hall for Grace Church, Sheboygan (Rev. A. P. Curtis, rector). It has been decided to call the building the Robert W. Blow Parish Hall, in memory of a former beloved rector. The church itself was largely built by money he gave or collected in the East, and the rectory was his private property. The number of communions made on Easter Day at this church shows a goodly gain over that of last year. The number of systematic contributors to the expenses of the parish is now the largest in its history.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

The Bishop's Visit to the Northern Section.

THE FIRST WEEK in April Bishop Funsten visited the mission points in the extreme northern part of Idaho, including Bonner's Ferry, Sand Point, Hope, and Spirit Lake. This field is new work, there being as yet no

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churches, though it is hoped soon to build at Sand Point and Spirit Lake. The Rev. H. G. Taylor, missionary in charge of this part of Idaho, presented confirmation classes at Bonner's Ferry and Sand Point. At the former place a small guild room has recently been erected by the people without debt and in this the services were held. Sand Point is a lumber town of about 3,000 people and needs a church badly. At Spirit Lake it is hoped to have a church built by the efforts of the people themselves under the direction of Mr. Taylor?

The Easter services in Boise were filled with enthusiasm and attended by overflowing congregations. At St. Michael's Cathedral the offering was \$2,600, and \$100 from the Sunday school. Grace and Christ Churches together made an offering of \$300, of which fully \$100 will go to the apportionment fund. On Easter Day in Nampa the Rev. S. B. Booth preached to a congregation that entirely filled the building, which has recently been much enlarged and beautified, and the surprisingly good offering, for a small town, of \$1,079 gave the minister in charge a material proof of the estimation in which he is held by his congregation.

The Rev. H. Jukes, who has been working for two years at Grangeville, reports the liquidation of all indebtedness there. Good progress is being made at Salmon City. The Sunday congregations have largely increased and the large east window, together with five small stained glass windows, the gift of the Altar Guild, have been installed. Churches in Wallace and Kellogg have been completed. Both buildings are attractive and come from the interest of the people. The Rev. Alward Chamberlaine reports the baptism on Easter Day at Kellogg of sixteen persons, fourteen of these being adults, while just one month previously he baptized seventeen children and adults in that town one Sunday afternoon, making a total of thirty-three baptized there already, and six or eight more are being prepared.

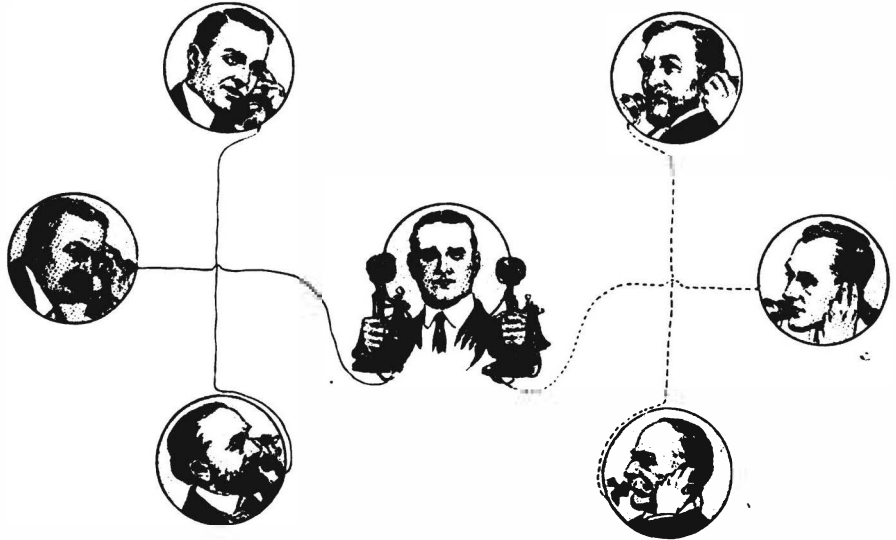
The Bishop says in regard to the missionary offerings in Idaho, "The thing that pleases me most of all in our growth is that whereas twelve years ago we gave less than \$100 to missions, this year we will give \$1,500, of which \$1,000 will go to the apportionment fund."

KENTUCKY.

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

Illustrated Lecture on Ecclesiastical Music—Other Items.

AN "OPEN MEETING" of the Woman's Club of Louisville was held in Christ Church Cathedral on Wednesday afternoon, April 26th, the programme consisting of a lecture on "The Development of Ecclesiastical Music Under the New Dispensation," delivered by Mr. Ernest A. Simon, choirmaster and organist, and illustrated by the Cathedral choir of sixty men and boys. This lecture was the second in a special lecture course arranged by the music department of the Woman's Club, of which Mrs. Charles Ewell Craik is chairman. While looked upon as a regular "open meeting" of the club to which the public was invited, the occasion had more the aspect of a religious service. Dean Craik made a brief address at the beginning, commending the work of the Woman's Club in the city, and thanking the organist and choir on behalf of the president and members "since they would have no opportunity of doing so for themselves at this time." Mr. Simon delivered a most interesting and carefully prepared paper, tracing the development of Church music from the earliest times unto the present, and at intervals the choir sang various selections illustrating the several periods, beginning with the Gregorian chant and ancient plainsong melodies, down to anthems of modern composers. The lecture was marked by most scholarly and Churchly



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treatment throughout, and the large audience, which entirely filled the church, was remarkably reverent, notwithstanding that the majority were non-Church people.

A VERY SAD death was that of John Dudley Winston, Jr., the ten-year-old son of John Dudley Winston, Sr., a vestryman and treasurer of St. Paul's Church, Louisville, which occurred on Thursday, May 4th, after a short illness of malignant scarlet fever. The little boy was a regular attendant of the Sunday school and a faithful member of the boy choir since its organization two years ago, and was much beloved by all who knew him. The burial was held on Friday, May 5th, the Rev. David Cady Wright, rector of St. Paul's, officiating.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Various Notes of Parochial and Other Activities.

THE Rev. R. E. ABRAHAM, priest in charge of St. Mary's, Middlesboro, has a sewing class of 125 girls, mostly mountain children. These girls are taught by the teachers of the Sunday school and members of the parish to make their own dresses and to do other sewing along practical lines. The material is furnished by friends both inside and outside of the diocese.

DURING the severe windstorm of April 4th the roof of Emmanuel Church, Winchester, was partly blown off, necessitating an extra expense that the small congregation can illly afford.

A COLLECTION of willow-ware, weavings, wood-work, quilts, and pictures, representing some of the work of native mountaineers, has been sent to the missionary exhibit at Boston, Mass. The Rev. Alex. Patterson of Beattyville, the Rev. R. E. Abraham of Middlesboro, Miss Morrell, assistant principal of St. John's Institute, Corbin, and Miss Bessie Dangerfield of Lexington contributed most of the articles.

BISHOP BURTON, the Cathedral Chapter, and Archdeacon Wentworth express hearty appreciation of the growing interest and helpfulness on the part of the Church which by gifts of money and missionary boxes has helped them to minister to the needs of the poor mountain people of the diocese.

ARCHDEACON BOWKER and wife have gone to Chicago for a protracted sojourn; Mrs. Bowker goes for medical treatment.

THE Ven. F. B. WENTWORTH went to Detroit May 8th and 9th, and will be at Syracuse, N. Y., the 17th and 18th, returning by way of New York City and Philadelphia in time for the diocesan council, which convenes at Frankfort on May 30th. He has been engaged to preach the diocesan council missionary sermons in these cities.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Work of the "Little Helpers"—Italians Are Confirmed.

THE BABIES' BRANCH of the Little Helpers of the diocese had its third annual meeting on Saturday afternoon, April 29th, in Christ Church chantry, Clinton street, Brooklyn. The parent branch was organized three years ago in this parish by Miss Josephine B. Kreger, now diocesan secretary. The organization is an auxiliary to the Board of Missions. Twenty-six branches are working in Long Island, with over 600 members, all under 8 years of age. Addresses were made by the rector, the Rev. W. D. Johnson and the Rev. C. C. Walker. In the assembly room a miniature of a room in St. Agnes' Hospital, Raleigh, N. C., showing the bed which the Babies' branch maintains, was exhibited to the children and their parents.

Also scenes in Alaska and Japan depicting gifts made by the children for children in other lands.

BISHOP BURGESS visited the Italian mission of the Annunciation, Fourteenth avenue, Brooklyn, on the Second Sunday after Easter, and confirmed thirty-one candidates, prepared by the rector, the Rev. Humbert Filosa. A large proportion of those confirmed were men. There were present at this service and in the chancel, besides the Bishop, the Rev. F. J. Mallett of Salisbury, N. C., and many local clergy. The mission was crowded with Italian people, most attentive and devout, and the singing by the congregation in the Italian tongue was most impressive. The Bishop's address was translated into the Italian by the rector. This congregation hopes soon to have a church of its own. The services at present are held in a large store.

MARYLAND.

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

Two Baltimore Brotherhoods Meet—Chinese Sunday School's Missionary Offering—Gifts to the Rev. R. S. Coupland—Numerous Other Diocesan Happenings.

THE JUNIOR Local Assembly, B. S. A., held a mass meeting on Thursday evening, May 4th, at All Saints' Church, Baltimore. Several matters of importance were discussed and the principal speaker for the occasion was Judge T. J. C. Williams of the Juvenile Court of Baltimore.

AT THE recent annual meeting of the Prot-

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"My digestion became once more satisfactory, the headaches ceased, and the old feeling of energy returned. Since that time I have always had Grape-Nuts food on my breakfast table.

"I was delighted to find also, that whereas before I began to use Grape-Nuts food I was quite nervous and became easily wearied in the work of preparing sermons and in study, a marked improvement in this respect resulted from the change in my diet.

"I am convinced that Grape-Nuts food produced this result and helped me to a sturdy condition of mental and physical strength.

"I have known of several persons who were formerly troubled as I was, and who have been helped as I have been, by the use of Grape-Nuts food, on my recommendation." Name given by Postum Company, Battle Creek, Mich.

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"SIMPLE LIFE" FOR TWO WEEKS

The Son of Hutchinson's Mayor Trains for a Big Running Event by Eating Nothing but Shredded Wheat for Two Weeks.

Incidents of unusual athletic stunts and other feats requiring physical strength and endurance performed on a simple diet are becoming very common of late. The following from the Hutchinson (Kansas) News, however, possesses more than ordinary interest:

"Because his sister Elizabeth said that he could not do it, and offered to wager car fare to Lawrence to back up her opinion, John Martin, son of Mayor F. L. Martin, star miler on the high school track team and president of the junior class of the high school, is living the simple life. Breakfast, dinner, and supper all look alike to John—he is living on shredded wheat biscuits.

"It all began when John started training for the mile run. As an athlete he is a staunch advocate of fasting and dieting to help in gaining endurance. Last year John Martin ran the mile run and he attributed a great deal of his success to his course of dieting. Since that time he has been an advocate of the simple life, and shredded wheat has been his favorite dish when the spiked-shoe season comes around.

"Miss Elizabeth Martin teased her brother because he put aside a diet of meat and ate 'pulse' even as the Hebrew children, who were cast into the fiery furnace.

"He stood her teasing for some time, but finally John made the statement that he could live on shredded wheat biscuits alone if he wanted to.

"If you eat nothing but shredded wheat until the basket ball team goes to Lawrence I will pay your expenses for the trip to the university," said Miss Martin. John took her up.

"That was two weeks ago and since that time John has been keeping his contract. John's dieting will be over Thursday, when the basket ball team goes to Lawrence, and he is in fine physical condition, ready for the mile running race or any other contest."

Ten years ago it was an unusual thing for an athlete or one who was training for some feat of physical endurance to put aside meat and other heavy foods and live on a simple diet in order to gain strength and endurance. A vast amount of education on food and dietetics has been carried on, however, and as a result thousands of persons have learned that physical strength and mental efficiency do not come from heavy meats and starchy foods, but from such simple foods as shredded wheat, which contains all the strength-giving material the body needs and which is so easily digested.

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estant Episcopal Brotherhood of Baltimore, the following officers were elected: President, W. Howard Hamilton of Memorial Church; Vice-President, Richard H. Uhrbrock of St. Michael and All Angels'; Financial Secretary, L. F. Hachtel of the Ascension; Recording secretary, John Holtz of Mt. Calvary; Treasurer, Samuel T. Wheatley of the Ascension; Chaplain, Charles W. Smiley of the Ascension; Conductor, J. M. Skillman of Memorial; Guardian, Harry Blocher of All Saints'.

THE CHINESE Sunday school of the Church of the Ascension, Baltimore, gave an Easter offering of \$50, to be devoted to the work in Ichang, China, in memory of Miss S. C. Marshall.

AMONG the numerous gifts presented to the Rev. Robert S. Coupland, late rector of the Church of the Ascension, Baltimore, before leaving for his new work in New Orleans, were a surplice, beautifully embroidered by the Sisters of All Saints, a silk cassock, a clerical vest, and a biretta, all given by some forty loving women of the congregation. He also received a handsome vestment case from the members of the Special Work Society of the church.

THE REV. HUGH MCD. MARTIN, rector of St. James' parish, Anne Arundel county, has started a mission at Chesapeake Beach, an amusement resort patronized principally by Washington excursionists, but also having a permanent population of cottagers and railroad employes. The services have been held thus far in the waiting room of the railroad station, with an average attendance of forty persons, and the outlook for future growth is most promising.

ST. PHILIP'S, Cumberland, Allegany county, a chapel for colored people under the care of the rector of Emmanuel Church, will probably soon be removed to a more suitable and accessible site. On Palm Sunday a special

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offering was made, sufficient to pay off the debt upon the property.

AT THE recent visitation of the Bishop to St. John's Church, Hagerstown, and the Holy Cross, Cumberland, a number of deaf mutes were presented to him for confirmation by the Rev. O. J. Whildin, general missionary in charge of work among the deaf-mutes.

THE ANNUAL convention of the diocese will be held in Emmanuel Church, Baltimore, on Wednesday, May 31st, and not on May 18th, as published in the journal and elsewhere.

MINNESOTA.

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

Committee Arrangements for the Bishop's Anniversary—Bishop Graves in the Flour City—Other Notes and Personals.

THE COMMITTEE to arrange for a fitting celebration at the diocesan council in Winona of the tenth anniversary of the election of the Rt. Rev. Dr. S. C. Edsall as Bishop of Minnesota is composed of the Rev. E. B. Woodruff and Mr. W. H. Lightner, St. Paul; Dr. Lawrence, Mr. J. R. Van Derlip, and the Rev. James E. Freeman, Minneapolis; the Rev. A. E. Knickerbocker and Mr. E. H. Foot, Red Wing; the Rev. Edward Borncamp and Mr. A. B. Youmans, Winona.

THE Rt. Rev. Dr. ANSON R. GRAVES, formerly of the missionary district of Kearney, will have charge of Gethsemane Church, Minneapolis, during the absence in Europe of the rector, the Rev. I. P. Johnson. Bishop Graves was one of the former rectors of Gethsemane.

THE BISHOP GILBERT Society of the University held its annual banquet April 27th. Forty men were present. Addresses were made by President G. E. Vincent, Mr. T. Graham of the Y. M. C. A., the Rev. Stanley Kilbourne, and several of the students.

AFTER THEIR ordination as deacons in June, at Faribault, Mr. W. G. Studwell will become assistant at St. Mark's, Minneapolis, and Mr. A. A. McCallum at Holy Trinity, Minneapolis S. E.

MR. L. H. BURN, who will graduate from the Western Theological Seminary, will take charge of St. James', St. Paul, and St. Mark's, Highwood, May 21st.

JUDGE STROBECK, one of the leading laymen of the diocese, is critically ill at his home in Litchfield.

THE Rev. JOHN A. FURBER is minister in charge at St. John the Evangelist's, St. Paul, until the coming of a new rector.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Newport Chapel to be Sold—Joyful Occasion at Lonsdale.

ALL SAINTS' chapel, Newport, will soon be sold, probably, in accordance with the recommendation of the special master appointed by Judge Stearns of the Superior Court. About fifty years ago Mr. Alexander G. Mercer left money for the building of this chapel and its maintenance for the purpose of having prominent Bishops and priests of the Church invited to Newport to preach to the summer colony. Of late, however, very little interest in this plan has been manifested, the rich summer people from New York and elsewhere preferring to help support the regularly constituted parishes of the city, and All Saints' chapel was closed. The proceeds of the sale will be used to carry out the main object of the bequest.

THE Rev. ALBERT M. HILLIKER, rector of Christ Church, Lonsdale, celebrated the tenth anniversary of his rectorship by holding a reception in the guild house, which was graced by the presence of Bishop and Mrs. Perry. There were also present the rector

of St. John's Church, Ashton, Col. R. H. I. Goddard, and the Methodist and Congregationalist pastors. The hall was tastefully decorated and an orchestra furnished music during the evening. The parish was congratulated by the Bishop and the other speakers of the evening on its progress during Mr. Hilliker's rectorship. The Rev. Mr. Hilliker has taken an active part in the work of the diocese since going to Lonsdale and is now chairman of the Commission on General Missions and a member of the committees on Christian Education, Public Morals, Board of Managers of Diocesan Missions, and an alternate deputy to the General Convention.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Capital City News Notes.

AT THE Church of the Ascension on Tuesday, May 2d, the Rev. J. Lewis Gibbs was the speaker at the regular meeting of the Junior Assembly, B. S. A.

MR. EDGAR PRIEST gave the last recital of the present series on the newly enlarged organ in St. Paul's church, Twenty-third street, May 7th at 8 P. M. These recitals have been very successful.

UNDER THE auspices of the Sisters of the Epiphany of Georgetown, D. C., a Quiet Day or Retreat for women was held in St. Thomas' church by the Rev. Percy C. Webber, which was exceedingly well attended.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Convocation to be Held at Grand Junction.

THE CONVOCATION of the district and the annual meeting of the Woman's Auxiliary will be held in St. Matthew's Church, Grand Junction, May 16th.

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