

The Living Church

VOL. XLVI.

MILWAUKEE, WISCONSIN.—APRIL 20, 1912

NO. 25

416 LAFAYETTE ST., NEW YORK

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

19 S. LA SALLE ST., CHICAGO

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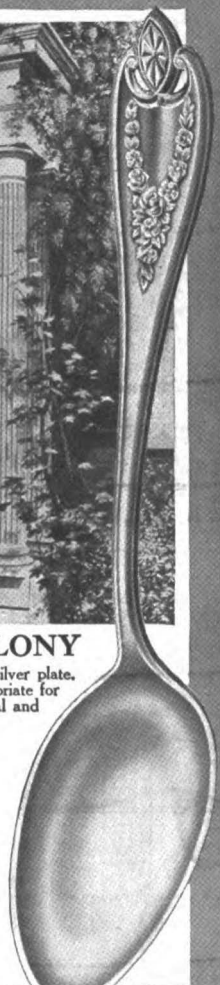
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

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

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

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

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THE ARMOR OF RIGHTEOUSNESS

FOR ST. GEORGE, M. (APRIL 23RD.)

ST. GEORGE suffered martyrdom at Lydia in Palestine some time before the reign of Emperor Constantine. That is absolutely all that history has to tell us. But his feast was kept in very early times and his cultus was very popular, and he has passed into art and legend as the type of the valiant Christian subduing the foes of God.

One of the earliest stories about him is of his slaying of the Dragon Selena and rescuing the maidens that had been offered to it by the frightened people of Libya. The king, the maiden's father, according to *The Golden Legend*, would have given George the half of his kingdom, but the saint replied that he must ride forth to succour others, and he bade the king take care of God's Church, honor the clergy, and have pity on the poor. It was typical of what must have been true of St. George, that he went about doing good.

St. George was pictured in early Christian art as mounted on a white charger, with a blood-red cross on the breast of his suit of mail and a spear in his hand transfixing the snarling dragon prone at his feet.

We can understand how this conception of St. George became popular in the age of chivalry, the adventurous period of the middle age when valiant knights did ride up and down the world seeking occasion to succour the oppressed; when the dream of finding the Holy Grail still inspired a romantic quest; and when popes and kings, princes and prelates, on fire with enthusiasm, with the wildest spirit of religious adventure, set forth upon great crusades, poured treasure and blood into the cause of rescuing the Holy Sepulchre from the terrible Moslem. It seems to us a strange unreal time, a strange fantastic ideal, but for all the fantasy and unreality, those gay idealistic cavaliers of the Cross, in the providence of God, had a great part to play in history. True, the Holy Sepulchre, to the shame of the Church, is still in the hands of the Turk, and many a sweet brave young knight may seem to have given up his life under the hot Syrian sun in vain; but the result of the Crusades was to save Europe forever from the Mohammedan domination. We can remember that, and then feel more sympathy for the enthusiastic self-sacrifice, for the beautiful ideals of chivalry, that inspired those armies of the Church. When we remember the character of the times—chivalry, the quest of the Holy Grail, the Crusades, we can understand how the figure of St. George, that ancient knight who slew the foes of Christ, made its deep appeal.

The Crusaders wore on their breasts the blood red cross of St. George, and Christian knights everywhere took him for their patron. It was the romantic crusading King of England, Richard the Lion-hearted, that first put the blood-red cross of St. George on his breast, whence finally it has come to be blazoned on the English flag.

If the St. George of history is obscured by mists, the ideal of service and devotion for which he stood has since inspired Christendom, by the sheer force and appealing power of an heroic, saintly life. It was as such—a knight battling against the foes of Christ—that St. Paul often depicted the Christian. "Put on the whole armor of God," he exhorted his followers at Ephesus, "that ye may be able to stand against the wiles of the devil. . . . Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye may be able to quench the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

L. G.

THE TRIAL LECTIONARY

WE welcome the discussion of the comparative value of the Lectionary of 1910 with that of the Prayer Book. Owing to the fact that only this year have the new tables been adapted to the Christian Year in the Lectionary printed in the *Living Church Annual*, it is probable that their trial use has, for the most part, only just begun.

One new feature that will very generally be commended is that of proper lessons for the eves of festivals. The observance of the eves is quite general; and in some cases, such as Christmas Eve and the eve of All Saints, is very widespread. Yet the new principle has not been quite as fully worked out in the tables as might be desired. First, there is some confusion due to the fact that there is duplication of provision for lessons for the eves of immovable feasts. In the week-day tables as printed both in the Prayer Book and in the new Lectionary, there are blanks for the immovable holy days, and a special table is provided for those days. The new Lectionary introduces the principle of proper lessons for the eves of these days but also includes these same eves in the daily tables. Consequently there are two conflicting sets of lessons for the eves of immovable holy days. This, of course, should be remedied.

Again, the principle of proper lessons for the eves ought, to be consistent, to be extended to the movable feasts as well. It is an anomaly, for instance, to have liturgical provision for the observance of an eve to the festival of SS. Philip and James and none for an eve of Whitsunday. The fact that the eve of Ascension Day is a rogation day, and the eve of Trinity Sunday an ember day, and that there are special lessons appointed respectively for the rogation and ember days, may lead to the consideration of these lessons for the eves of the two great feasts respectively as eve lessons; but yet it would seem as if eve lessons for all the Sundays were quite as important as those of the minor saints' days, and that at least such lessons for the eves of Sundays that introduce new seasons—the First Sunday in Advent, Septuagesima, and Whitsunday—were considerably more important. Epiphany, being an immovable feast, has its eve lessons designated; these other dates mentioned, being movable feasts, have none. Easter, whose eve has always been expressly designated in the Prayer Book, is the only movable feast whose eve is recognized. This anomaly is another that, in our judgment, should be corrected.

And if the Joint Commission which has given such careful attention to the subject should feel that it were feasible to reconsider the whole matter anew, we would submit a simplification that would seem to suggest more intelligent use of the scriptures than that which now prevails.

At the present time, both in the Prayer Book Lectionary and in the trial Lectionary, we have the following inconsistencies:

(a) Daily lessons that bear no relation to the Christian Year, nor to the intervening Sundays, and that are interrupted every seventh day by the Sunday lessons; interrupted also for forty days by the Lenten lessons, and again for the succeeding ember and rogation days and movable feasts; and now interrupted again by the eve lessons. Thus, in the Prayer Book Lectionary, St. Luke's account of the Nativity is read in Easter-tide when that festival falls on an early date, and in the new Lectionary the same evangelist's narrative of the Passion, Death and Resurrection of our Lord, is told in the daily lessons of middle or late Easter-tide or Ascension-tide.

(b) Sunday lessons and Lenten lessons that interrupt and supersede the daily lessons and bear no relation to them. This means that the latter books of the Hexateuch, being appointed for the week-days of March and April that, in fact, fall in Lent, are never read in our churches, since they are invariably superseded by the Lenten lessons.

All this might be avoided if the Sundays of the Christian year, with the six days in the week following each Sunday, were taken as the basis of the Lectionary, the lessons being arranged according to the subjects appropriate for those weeks; and that table only interrupted by the table of lessons for the immovable feasts such as do not introduce new seasons. Thus in one table we should have lessons appointed for the First Sunday in Advent and for the week-days following that Sunday.

The advantage of this system would be that in Advent we should be reading of Advent topics during the week-days, in Christmas we should have Christmas subjects, and so, through the year, the week-day lessons would be adapted to the seasons;

leaving the reading of consecutive books for the Trinity season. Indeed, if it were thought desirable to retain the present scheme whereby the Old Testament is read through consecutively, the lessons for Trinity-tide might be arranged in two-year cycles, giving the first half to even numbered years and the second half to odd numbered years; the New Testament lessons being read through consecutively each year during Trinity-tide, as now.

If these suggestions should seem useful, we submit that it is not too late for the Joint Commission to present an entirely new scheme to the next General Convention, since the present tentative tables are authorized only for trial use for a period that expires at that time. We believe it will be agreed that it would be better to take another three years to the subject than hastily to adopt a Lectionary that would not, in fact, present as useful a scheme for reading of the scriptures as the ripe judgment of the Church might be able to devise.

NOW that Cardinals have become a little more prolific in this country, the question of comparative precedence necessarily arises rather plentifully with respect to them. Thus we learn that Governor Foss of Massachusetts recently refused to attend a dinner at which Cardinal O'Connell expected precedence over him, on the ground that the State, of which he (the Governor) was the chosen representative, could not give first place to the Church. We believe Governor Foss was right in his conclusions but wrong in his reasoning. The Cardinals are not representatives of a Church; they are representatives of the papal curia—a secular court. So long as the Italian government recognizes the principle of extra-territoriality, by which the Vatican grounds constitute a nation by themselves, and the nation receives accredited diplomats from other nations, the Vatican is right in expecting that its princes and ambassadors be treated as such. Cardinals are princes of the Vatican court; their ecclesiastical rank is a negligible factor in establishing their place of precedence. Be that place high or low, it is not recognition of a Church but of a State—the existing remnant of the Papal States of the last generation.

But how can an American citizen be also a foreign prince? If he be not an office holder, he may accept a title from a foreign power; but to be of the "blood royal," as Cardinals claim to be, is hardly a mere title. He may undoubtedly forswear his allegiance to the American constitution and become a naturalized subject of the Vatican, precisely as he might of any other nation. But both at the same time he cannot be. If Prince O'Connell of the Vatican desires to reside in Boston, it is essential that he should not interfere in American domestic affairs, and of course he must neither vote at an American election nor seek to influence the votes of American citizens. He will have the same rights in Boston that the subject of any foreign power has. In social matters, he will be entitled to treatment as a foreign prince *just so long as he conducts himself as a foreign prince*. And people in "society," who entertain princes, may make such social rules concerning their guests as they deem proper.

But if William O'Connell, American citizen and voter, elects to retain his citizenship and his vote, he must forego all claim to be treated as a foreign prince. Archbishop of a foreign Church he still may be, and in social affairs he may claim the place of courtesy assigned to an Archbishop. He cannot claim, in America, however, to be both foreign prince and American citizen. If he is the former, his right to vote at our elections should be challenged; if the latter, his right to precedence as a foreign prince should be challenged. One or the other, Dr. O'Connell should elect to be.

And there is a moral in all this that it is well for us to discover. These Roman Cardinal-Archbishops come to us avowedly as foreigners and ask to be received as such. Well; then their Church is also a foreign Church; then it is impudence, pure and simple, that leads them to speak of themselves as *American Catholics*. Let them be content to be subjects of the Vatican.

THERE is a writer for a syndicate of daily papers signing herself Marquise de Fontenoy, whose gossippy articles have to do with foreign personages in high life, and who always writes with a strong Roman bias. In one of her recent letters she adverted to the precedence of Cardinals as princes of the blood royal, wholly overlooking the phase of the subject which

Catholics and
Roman Catholics

we have just presented. "Thus," she says, "were Cardinal Farley to visit an American man-of-war, he would be entitled to the salutes and to the naval honors reserved for a foreign royal personage, and at any official entertainments at Washington, the Cardinal will outrank, not merely every Cabinet officer, the Speaker of the House, and the Vice-President, but also the foreign ambassadors, coming immediately next to the Chief Magistrate himself."

That is to say, Americans have no voice whatever in establishing the etiquette of their own occasions! We trust that American spirit is still sufficiently strong to restrain any such absurdity. American citizens cannot be "foreign royal personages" at the same time.

Yet we alluded to these syndicate writings for another purpose. Says this writer:

"King George has given great satisfaction to his millions of Roman Catholic subjects, both in the old and the new world, as well as in the Antipodes, by repealing the requirement imposed upon them until the end of last year, of describing themselves as 'Roman' Catholics, instead of 'Catholics,' without any mention of the Eternal City. It may be recalled that at the time of the Diamond Jubilee of Queen Victoria, in 1897, the then Secretary of State for the Home Department, Sir Matthew White Ridley, declined to sanction the presentation to her of the address of congratulation and good wishes, by the Catholic hierarchy of Great Britain and Ireland, because its members had described themselves therein as 'the Archbishops and Bishops of the Catholic Church in England, Scotland, and Ireland.' Of course the Secretary of State would not have ventured to take so extreme a step as the declination and return of the address, which remained unrepresented, unless he had received the approval of the aged sovereign.

"On the occasion of the accession of Edward VII, the same trouble occurred again, and the then Secretary of State for the Home Department showed himself even still more difficult. He objected (with so much success that the address remained unrepresented) to the words, 'We, the Cardinal, Archbishop, and Bishops of the Catholic and Roman Church in England,' explaining in a letter to the late Cardinal Vaughan that 'the admission of these words would imply our recognition that your Church was the one Catholic Church in England, whereas it is our contention that this is the correct designation of our Church' (that is to say, of the State Church).

"When King George and Queen Mary went to India in December last, the Catholic hierarchy of King George's eastern empire, unwilling to expose themselves to the rebuffs which their church had had to endure on the occasion of the diamond jubilee of Queen Victoria, and at the accession of Edward VII, conformed to the government requirements, by speaking of themselves in their address to their majesties as 'the Roman Catholic Archbishops and Bishops of the Indian empire.'

"George V, although a thoroughgoing Protestant, had disapproved of the attitude of the crown and of the cabinet on the two former occasions referred to above. So taking advantage of his being in India, where he rules, not as a constitutional monarch, but as an absolute emperor and autocrat, wholly independent both of parliament at Westminster and of his ministers, he, in replying to the address of the Catholic prelaty, addressed it to 'his grace, the Catholic Archbishop of Simla,' the Archbishop being the metropolitan of the Catholic Church in India; while throughout the most gracious and appreciative reply of the king to the address, he refers everywhere to the 'Catholic Church of India,' and to 'the members of the Catholic Church.' Not once is there any mention made in the reply of the word 'Roman' in conjunction with the word 'Catholic,' and in view of the attention which the matter has attracted in Great Britain, it is doubtful whether any cabinet minister in London will ever venture again to recommend the use of a designation which the king has clearly and significantly demonstrated, in an official sense, too, as being wholly contrary to his views."

Precisely what the facts may be concerning this Indian incident we are not informed; but out of the facts as presented by this writer it is plain that the English State, quite as truly as the English Church, holds to the Catholic character of the national Church. And this character King George is bound to maintain; for at his coronation he accepted the King's Ring from the Primate with the admonition, "Receive this Ring, the ensign of Kingly Dignity, and of Defence of the Catholic Faith."

NO doubt our view of matters over the sea is superficial and unimportant, but the Home Rule bill introduced into the British Parliament last week seems amply to provide against all the threatened dangers that have been suggested, and to be one that is capable of solving the long-existing Irish question that has so often threatened to overturn British peace and

**Home Rule
for Ireland**

the unity of the empire. It may, of course, be said to be revolutionary; but British voters ought now to be accustomed to that, and appear to have deliberately entered upon the peaceful reconstruction of their constitution. These proposals with respect to Ireland, involving frankly the creation of a parliament at Dublin, present a much less revolutionary scheme than did the act for the curtailment of the powers of the House of Lords, which is already in operation.

Seldom can races so distinct, both ethnologically and geographically, as the Anglo-Saxon and the Celt, be successfully fused in a single government which involves, practically, the rule of the one by the other. The history of British rule in Ireland is one that makes an inherent political difficulty infinitely greater. If, now, both parties can accept substantially the proposals which the present government offers in this Home Rule bill, the world will heave a sigh of relief at the termination of a condition which is a chronic menace to the world's peace; while well-wishers both of England and of Ireland will feel a sense of gratitude that a measure seeming to be so just has been presented by the present government.

Now is the time for Englishmen and Irishmen as well to prove their constructive statesmanship.

WE learn with regret that the General Committee of the Church Congress has before it once more this month a change in the very basal constitution of that voluntary assembly of Churchmen, proposed several times before, and always rejected. By this amendment (introduced

**Will it be
a Church Congress?** this year by the Rev. J. N. Blanchard, D.D.), the Executive Committee is

authorized to invite any person, Churchman, Protestant, Papist, Jew, Turk, infidel, or heretic, to address the Congress. We need scarcely point out that it will no longer be a *Church Congress*, but a rather insignificant "parliament of religions," should this unhappy resolution prevail. But we are confident that, in such a lamentable event, one faction of the American Church, and that the smallest, will find the ruins of the *ci-devant* Church Congress on their hands, to bury at their convenience. There is place and need for Round Table Conferences, but none so far as we can see, for an imitation Babel under Church auspices.

THE missionary episcopate will be much strengthened on its administrative side through the elections of the House of Bishops last week, in the event that those chosen shall find it possible to accept. Dr. Page, who is chosen for New Mexico,

**The Newly-Elected
Bishops** has been one of the most active and efficient of the Chicago clergy since he entered upon the rectorship of the large and important parish of St. Paul's, Hyde Park, and is a foremost figure in matters relating to social advance and reform. Mr. Biller, through his present work, is already familiar with the problems of the field over which he is asked to take charge. Both these gentlemen give promise of being efficient forces for righteousness in the missionary districts for which they have been chosen to be Bishops.

IN the face of the ocean disaster of Sunday words fail to become expressive. Out of the horror of it comes the realization that death plays God's part in human life and does His bidding. None is without His protection and the Everlasting Arms were reaching into the depths of the sea to succor those who were suddenly cast into it and to bring them to that Haven of Rest where there shall be no more sea.

God look with infinite mercy upon those whom He has thus gathered to Himself.

**The Recent
Disaster**

ANSWERS TO CORRESPONDENTS

QUESTIONER.—(1) The celebration of Holy Communion is deemed unfitting on Good Friday because of its festal character and because we are keeping the death of Him whose Presence in the sacrament betokens His life.—(2) Father H. P. Bull of Boston belongs to the Cowley Society of St. John the Evangelist; Father Paul B. Bull, the tract-writer, to the (Mirfield) Order of the Resurrection.—(3) A priest, administering the reserved sacrament, need not, himself, receive.

A. Q. B.—We think it very unlikely that Dr. Du Bose would admit the accuracy of the view of his book taken by the *Religious Telescope*, in spite of the fact that his publishers use that notice in their advertisement.

BLUE MONDAY MUSINGS

I FIND *disjecta membra* of various fancy religions floating about my desk, and resolve to preserve them here before they drift out of knowledge. Here is a copy of an inscription which adorns an old dwelling-house in a Boston suburb:

"On this site is the H. T. A. and the High Educational College of Glory Building to be erected. Contributions for same will be acceptable.

Archbishop Justus J. Evans, D.G., President.
74, Highland St."

WHETHER "The Rt. Rev. Philip Aklis Hubert, D.D., LL.D., Bishop of New York, Massachusetts, and Connecticut, Brooklyn, N. Y.," whose visiting-card bears the magic letters "U.C.C." in the lower left-hand corner, is a prelate of the same hierarchy, I do not know, though I believe they are the same complexion.

WITH colored "Archbishops" in Roxbury, and "Emmanuelist Episcopal" "Archbishops" in Buffalo, one never knows what can happen next. But I acknowledge that I was a little surprised to read a description of the Presbyterian services conducted in New York and Newark at mission chapels for work among Ruthenians. Hope Chapel, 339, E. 4th St., New York, the newspapers say, has an altar, cross and candles, choral services, and much crossing of themselves by the congregation; and until recently the Ruthenian pastor wore a satin vestment embroidered with a figure of Christ, over an embroidered alb, and offered a crucifix to the kisses of his people. This does not seem exactly Presbyterian, does it? But perhaps our Calvinist brethren have adopted another formula from outside, and maintain that the end justifies the means.

I PICKED up a religious newspaper recently, and saw a serious article to which was prefixed the author's name: "Rev. Bromide Smith, D.D." It seems too good to be true! And where is Brother Sulphite?

WHILE some of our fellow-Churchmen are lagging in the slough of a mediæval Protestantism, it is suggestive to find, in a March number of the Methodist *Christian Advocate*, an excellent article by a Southern Methodist, entitled, "What Christians Believe: A Statement of Catholic Faith."

THE SIGNS of the times are variously significant, however. Here, for example, is "Rev. Darnell," pastor of the First Universalist Church of Owatonna, Minn., who furnishes half a column of interesting matter about himself to *The People's Press* of that town, announcing "a class for confirmation" of about fifty. "At the Good Friday service the anniversary of the pastor's ordination will be observed, also a few remarks about the unfortunate selection of the barbaric cross as the symbol of Christianity. Mr. Darnell feels that a rose or a lily would have better symbolized the spirit of the Great Teacher than the cross."

Not content with rearranging the Standard of our Salvation, Mr. Darnell "proposed a revision of the Bible, with the elimination of all matter which now appears before the first commandment of Moses, the story of the Earth's creation is unnecessary, because it is unscientific and ridiculous. It is a miracle from first to last, and miracles should not be believed in. What is worse, it puts God in the wrong light; it mocks him out to have human qualities."

To say of "Rev. Darnell" that he is unscientific and ridiculous is to flatter him! But God have mercy on his fifty "confirmation" candidates!

I HAVE BEEN studying the musical programmes for the Easter services in various Unitarian chapels, as announced in the daily papers of a great city where Unitarianism is at its strongest. The *Te Deum*, "Now is Christ Risen," Gounod's *Sanctus* in B flat, "Christ the Lord is Risen To-day," "When the Sabbath was Passed," "As It Began to Dawn," "Why Seek Ye the Living Among the Dead?" "I Know that My Redeemer Liveth," "Welcome, Happy Morning," "Magnificat," and "Awake, Him that Sleepeth:" those are some of the titles of the musical numbers. What does it all mean to the congregations? And is it consistent either with intelligence or sincerity to put upon the wings of music words which have ceased to represent truth to those who hear them? A Unitarian

Easter is, if possible, more unreasonable than a Unitarian Christmas. Perhaps you may remember the story told once before, of the Unitarian layman to whom a priest called a cheerful greeting: "What sort of an Easter did you have over at the First Church?" "Well, off and on, so to speak: church was full of flowers, and Mrs. Jones sang 'I know that my Redeemer liveth'; and when she got through, the minister he got up and said 'tain't no such a thing!'"

THERE is nothing like "talking things over" to bring about a mutual understanding, is there? Two worthy Protestant ministers in Alabama have been trying it, as witness the subjoined:

"In order to define clearly the doctrines of their churches, Rev. John T. Lewis of the Church of Christ, West End, and Rev. J. F. Mitchell, of the Church of God, Fairview, will debate before the public six points upon which their doctrines differ.

"There will be a series of six debates, beginning Monday night, held at Fairview in an open tent. The Hedges rules of controversy will govern the debate and the judges will be the members of the audience. Forty-five minutes will be given each speaker on each proposition.

"The programme which has been arranged follows:

"1. *Resolved*, That water baptism to a penitent believer is the last act of obedience that puts one into Christ. Jno. T. Lewis, affirmative, J. L. Mitchell, negative.

"2. That water baptism is an act of obedience to Christ after one gets into Christ. J. L. Mitchell affirmative, J. T. Lewis, negative.

"3. That in order to be a child of God we must live as free from sin as Jesus did while on earth. J. L. Mitchell, affirmative, Jno. T. Lewis, negative.

"4. That we can be children of God, and commit sin, more or less. Jno. T. Lewis, affirmative, J. L. Mitchell, negative.

"5. The miraculous power given to the apostles for the healing of physical bodies is as much for us to-day as it was for them. J. L. Mitchell, affirmative, J. T. Lewis, negative.

"6. The miraculous age passed away with the apostles. John T. Lewis, affirmative, J. L. Mitchell, negative."

I haven't heard the result of this encounter; but I hope the rules were observed strictly.

WITH A SERIES of "Evangelistic Campaigns" planned and widely advertised in different parts of our country, it is not unprofitable to consider the opinions of those who have passed through the experience. The *Northwestern Christian Advocate* catechized forty Methodist ministers regarding the Chapman meetings in Chicago, with the following results:

"ADDITIONS TO MEMBERSHIP

"Twenty-two report 'none'; one reports ninety; one reports forty; one reports thirty-six; one reports thirty; one reports twenty-one; one reports twenty; and the remaining twelve show lesser numbers aggregating thirty-four. Total for forty churches, 271.

"ADDITIONS TO SUNDAY SCHOOL

"Thirty-five report 'none'; one reports six; one 'can not tell'; one has 'largest [attendance] in the history of the school'; one 'can not accommodate any more'; one 'some increase.'

"ATTENDANCE UPON MORNING SERVICE

"Thirty-six report 'no increase'; one reports an increase; one, 'the congregation fills the house'; two, 'slight increase.'

"ATTENDANCE UPON EVENING WORSHIP

"Thirty-eight report 'no increase'; one reports 'some increase'; one reports, 'best we have had.'

"ATTENDANCE UPON MID-WEEK PRAYER-MEETING

"Thirty-five report 'no increase'; two report 'better attendance'; two report 'some increase'; one reports 'gratifying increase.'

"INCREASED RELIGIOUS INTEREST IN CHURCH AND COMMUNITY

"Twenty-one report 'no change'; thirteen report 'slight increase'; five report 'marked increase'; one reports the influence to have been less than favorable.

"The meetings are declared 'profitable,' but 'they did not reach the class it was hoped they would.' 'Relatively few of the unconverted were present.'"

Nothing can take the place of steady, faithful instructions in the Christian faith and life, by settled pastors, however styled; and though extraordinary ministrations may accomplish something, they can never be relied upon to accomplish lasting results.

YOU CAN buy a lot of happiness with a mighty small salary, but fashionable happiness always costs just a little more than you're making.—*George Horace Lorimer*.

WHEN A FIRM, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom.—*John Foster*.

PRAYERS FOR ENGLISH STRIKERS OFFERED IN PARIS

Anglican Bishop Visits English Congregations

NOTED FRENCH PRIEST GIVES LENTEN CONFERENCES

Campaign Against Debasing Literature

PREPARATIONS FOR COMING ANNIVERSARY OF JEANNE D'ARC

PARIS, March 29, 1912.

FOR a month past all eyes have been turned towards England. The disastrous coal strike is discussed on every hand. March 17th, appointed a day of prayer and intercession in this time of trouble in the homeland, was observed also in the English chaplaincies abroad. The clergy everywhere are earnestly exhorting their people and Christians generally to prayer for guidance and to sincere, impartial efforts to bring about an understanding between employers and employed. The Bishop of Durham sympathizing with those "who feel that there is urgent need for a readjustment of the conditions of remuneration worthy of a time when the Christian duty of mutual service and sacrifice is a growing power in all thoughtful hearts," pleads that "this time of crisis and trouble is the moment for the well-to-do to put a manifest restraint on their own indulgences," and speaks of the "sheer selfishness without a veil of those who are planning to go abroad where they can be warm without coal, sending their servants to their homes to add by their presence to the need of needing families." Before this letter circulates across the ocean, the miners, reduced by hunger and pacified to some extent by the action of Parliament, will all have returned to work—for the moment. One feels that unrest, uncertainty, discontent is in the air.

The visit of Bishop Bury has been a time of earnest, unremitting affectionate labor in the Paris district of his extensive diocese, and of great spiritual refreshment to both clergy and people. The Bishop has preached and held confirmations in our churches and made the personal acquaintance of many members of the different congregations. At the Paris lodge of the Girls' Friendly Society a special meeting of welcome was arranged. Bishop Ormsby and the Chaplain of St. George's spoke warmly of Bishop Bury's kindness, his arduous work, the lively interest he took in its every detail, and of his spiritual influence. Then the Bishop himself spoke at some length, urging and encouraging members of the G. F. S. to holiness of life, earnestness of purpose, steadfastness. He spoke of the great work done at the Paris lodge, a lodge characterized by those who knew it best as *unique*, and of other continental lodges. He impressed upon his hearers the need and value of the information, help, guidance, given at these lodges to English girls coming abroad to earn their living among people unknown to them, of differing and unfamiliar ways and customs. He spoke of the dangers from which they were thus shielded, the difficulties which were smoothed down for them, and he dwelt upon the blessings of true friendship. A *friendly* girl can never be a *friendless* girl, as we know well. The Bishop pronounced the benediction, then met many of the associates in friendly intercourse before separating. We have thus had both our Anglican and the American Bishop in our midst of late. Bishop Jaggard is still working at Holy Trinity, which is likely to become the seat of a Franco-American bishopric.

While Lenten services are being held in all the churches throughout the land, special and stirring sermons preached which people crowd to hear, a series of Lenten conferences given here in Paris by a noted French priest in a public hall are also attracting large audiences. For two years past Mgr. Bolo has given these moral and religious lectures, in a hall hired for the occasion. He lectures chiefly on the duties of girls and women in regard to marriage. His aim is to prevent hasty marriages, worldly marriages, those fatal *mariages de convenance*, *mariages de raison*, as they are sometimes termed, which not only lead so often to separation and divorce, but are in these days not seldom entered into with the *arrière-pensée* that if the union prove unsatisfactory it can easily be dissolved. Mgr. Bolo is intent not only on upholding the sacramental character of marriage, the Christian ideal of holy matrimony, but on showing young women how they may become fit to be good Christian wives, worthy mothers and mistresses of a household.

Religious plays are another feature of this Lenten season in Paris. And in the disaffected chapel of the Sorbonne as well as in several of the chief concert-halls, religious musical masterpieces are performed regularly. There is evidence of

Debasing Literature

many earnest efforts by people of high principle, in lay as well as in clerical circles, to raise the tone of public morals and of public taste. The popular literature of the day is one of the chief subjects to which attention is being directed. But not frankly debasing publications alone must be repressed. The extent to which harm is wrought among the young by stories that are "rubbishy" and untrue to life, or sensational rather than indecent, was emphatically brought out a few days ago. A boy, a slim, graceful lad of fourteen, apprenticed to a respectable baker of my neighborhood, stood in tears before the "patron." He was a well-behaved lad in many respects, but he never succeeded in delivering the morning loaves at the right houses nor at stipulated or reasonable hours. How this happened and why, no one could make out. "There's something wrong about the boy, he loses his head evidently, doesn't know what he's about, isn't responsible for his actions," said the angry baker, "he must go." "Try him a little longer," pleaded his mother. "Give him another chance." The boy, sternly admonished, was allowed to "try again." But matters did not mend. "One week more," begged the mother, and the following morning, arranging to be unperceived or unrecognized by the lad, she followed him on his rounds. She saw the boy hide a bundle in his hand cart as he set out. Very soon she saw him have recourse to the packet, draw out from it an illustrated paper. Sometimes sauntering idly, sometimes sitting down to "rest," he devoured its contents. The mother did not disturb him. She had determined to do her detective-business thoroughly. During the course of that morning's round the boy drew out from their hiding place and read through *seven papers*—the cheap, glaringly illustrated, publications dealing in crime and sentimentality which are to be bought at every kiosk, every book-stall, and which no law can reach because they are not poenographic. Yet by the attraction they exercised that lad's life and career was being wrecked. And this is only one case among the many that occur.

The five hundredth anniversary of the birth of Jeanne d'Arc, which falls this year, will make the fête of the beatified French heroine a day of special rejoicing throughout the whole country. In order that even the humblest, the most indigent may be able to hoist a flag, decorate their dwelling or their person on the great day, a band of ladies has joined to buy materials and meet weekly to make Jeanne d'Arc banners and badges which will be given free of cost to the very poor. Pilgrimages to Domrémy have been organized on a more important scale than those usually undertaken each year, and under special conditions making it possible for persons of modest means to join the pilgrim train. I. S. WOLFF.

AN AMERICAN DEAN, writing in a New York paper, declares that he once "saw seventeen Bishops asleep in the choir of Westminster Abbey." That must have been a remarkable occasion; we wonder who was the preacher? The Dean thinks that a somnolent congregation is quite as often the product of bad ventilation as of a dull sermon, and there is some truth in his view. The atmosphere of the Abbey Church of St. Peter at Westminster is notoriously stale; but how is it to be improved? Canons have been known to suffer acutely from its stagnant air, and we may be sure that if real amelioration were possible it would have been brought about. To introduce fresh air into a huge building like Westminster Abbey is extremely difficult. Great painted windows cannot be opened—what air there is must enter by the doors. Moreover, the Abbey lies low in a marsh, and members of the Chapter have sometimes to take unto themselves wings immediately at the end of a period of residence from the sheer physical necessity of expanding their lungs. But seventeen Right Reverend Fathers asleep in a row! Notwithstanding its decanal authorship, it must be remembered that the story reaches us from America, where story-telling has long been the finest of the fine arts.—*The Guardian*.

COURAGE requires of you to do without the countenance of men. It is plain common sense. Man cannot help your soul in your need; man cannot change your heart, nor obtain forgiveness of your sins. Why will you think so much of man, when you have the Eternal God offering Himself to be your help and your refuge? Have pity on your own soul; do not so throw it away. And have pity, too, on the souls of those whom you are tempted to follow in the wrong way. Your weakness is *sure* to do them harm; your firmness *might* do them a very great deal of good.—*Kehle*.

THE ARCHBISHOPS ISSUE MESSAGE ON PUBLIC UNREST

The "Times" Discusses the Subject of Church Music

NOTABLE COURSE OF LECTURES ON "THE TEACHING OF PLAINSONG"

Party of Russian Church Objects to "Closer Relations with Anglicans"

LORD HUGH CECIL PROTESTS AGAINST WELSH DISESTABLISHMENT

The Living Church News Bureau (London, April 2, 1912)

THE Archbishops of Canterbury and York made public last week a message on the industrial unrest and the responsibility of our people. They were constrained, they said, on the approach of the "most solemn week in the Christian Year," to call attention to the grave obligation which at this moment rested upon all to see to it that their prayers be definite and earnest, their sympathy keen and wakeful, their brotherly kindness active and generous. "Never in our history has the return of Holy Week carried with it a graver responsibility." The Archbishops were thankful to know how general had been the response made throughout the land to their recent call to special prayer, and how widespread the use of the special forms which they recommended:

"The occasion for such use has not passed away. The hour is grave. Let the prayers be renewed and sustained. Let the note of penitence and confession of sins both corporate and individual be clear and strong. Let the great thoughts and offices of the week which is about to begin, the warnings of Palm Sunday, the solemn lessons of Good Friday, deepen in us a sense of the dangers of our temptation to selfishness and self-will. Let such prayer and penitence find fruit in deliberate effort after a deeper and more constant considerateness for others and for the public good." And "God grant us at Eastertide," they said in conclusion, "a glad answer to our prayers."

The *Times* newspaper contained on Saturday, as usual just before Palm Sunday, a special article on "Church Music for Holy Week and Easter." It was observed that in recent years the Holy Week services in the principal London churches (and at Birmingham Pro-Cathedral) have shown an increasing tendency to make use of the old music written in the pure choral styles of the sixteenth and seventeenth centuries.

"The motion," said the writer, "that the music should be attractive to lure people to church has had a vicious influence upon composition for the Anglican liturgy in the last half century. That is why a return to the old music is particularly desirable; not that Church music is to be considered as having ceased in Italy with Palestrina and in England with Orlando Gibbons, but because it is essential before anything more can be done to clear popular notions as to what is Church music and what is not; and for that purpose we must go back to the masters who knew."

A notable course of lectures on "The Teaching of Plain-song" has recently been concluded by Mr. Francis Burgess, Musical Director of the Plainsong and Mediaeval Music Society and of the Gregorian Society, at the Royal College of Organists, Kensington Gore. There was a large attendance of members and visitors on each occasion, including Dr. Harford Lloyd (President of the College), Dr. P. C. Buck (Professor of Music at Trinity College, Dublin), Dr. C. W. Pearce (Dean of the Faculty of Music in London University), and Mr. Edward d'Evry (organist of the Brompton Oratory, Roman Mission). In his first lecture, an account of which, and also of the final lecture, appeared in the *Church Times*, Mr. Burgess dealt at some length with the current teaching concerning Plainsong in the ordinary text-books on ecclesiastical music.

It was commonly asserted that Plainsong was constructed round the rhythm of Latin, that it began being simple and afterwards became ornate, that its tonality was founded upon the Greek scales and systematized by the four Authentic Modes of St. Ambrose and the four Plagal Modes of St. Gregory. The learned lecturer believed that every one of these statements to be fundamentally unsound, and he described in detail the researches of M. Gastoné in the musical customs of pre-Christian times and the vocal practices of the Gnostic sects. It seemed to him quite certain that melismatic Plainsong was Oriental in origin, and that its use in the West was as ancient as that of the syllabic species. Turning to the question of Plainsong tonality, Mr. Burgess described the conclusions which had

now been arrived at concerning the Greek system of Modes—which were held to be concerned chiefly with instrumental tuning and pitch. Plainsong, on the other hand, was divorced from any contact with instrumental accompaniment during the period of its acclimatization in the West, and its Modes were only the outcome of practical groupings on the part of the singers necessitated by the combination of Psalm recitative and antiphon melody from the time of St. Ambrose onwards. The lecturer then dealt with the practical teaching of Plainsong to a choir, explaining the rhythmic basis of the music. Some practical illustrations of principles were sung, and the audience joined in singing a number of Plainsong pieces both in Latin and English. At the final lecture, Mr. Burgess dealt with the vexed question of organ accompaniment. He believed it to be theoretically indefensible, but allowed that in practice it had been in operation ever since the early Middle Ages. Organ accompaniment to Plainsong could only be justified so far as it marked and assisted verbal accentuation and, to a less degree, the subsidiary musical accentuation also.

A number of practical illustrations were then played on the organ by Mr. Healey Willan, F.R.C.O., and the lecture closed with a description of the types of organ accompaniment advocated by such Continental authorities as Dr. P. Wagner, Dr. F. X. Mathias, and Herr Max Springer.

The St. Petersburg correspondent of the *Times*, referring to the debate in the Duma on the estimates of the Holy Synod, states that the Extreme Right denounced attempts to bring about "closer relations with the Anglicans," but these attacks fell flat.

Speaking at a great meeting held at Kidderminster to protest against Welsh Disestablishment, at which the Bishop of Worcester presided, Lord Hugh Cecil said that, while he disapproved of the Irish Church being disestablished, there were even much stronger reasons against Welsh Disestablishment. Wales was not a natural unit; disestablishment would spoil the unity of the Church; the Church in Wales was active and progressive, and there was no stable or sure proportion of religious bodies in Wales as in Ireland. Protestant Dissent in Wales was comparatively modern and had gone through striking changes.

J. G. HALL.

THE BISHOP OF LONDON AT HAIFA, GALILEE

[FROM OUR JERUSALEM CORRESPONDENT]

MARCH 16, 1912.

AFTER the Bishop of London left Jerusalem on March 11th, he traveled in a carriage, with his private secretary, Mr. K. G. Averill, direct to the English Hospital, Haifa, where he was entertained by the medical superintendent, Dr. Donald A. Coles, March 13th to 15th.

Notwithstanding that the good people in Cairo had overworked his Lordship, and he was consequently far from well, he threw himself at once, heart and soul, into interesting himself with the different branches of the mission work in this station, visiting the hospital patients, the free Native Girls' school of over 100 girls, under the charge of Mrs. Baxter, and the Boys' Boarding and Day school, of which the Rev. J. Khadder is headmaster.

During the afternoon of March 14th a confirmation was held in St. Luke's Church, when eighteen candidates were presented to the Bishop, of whom three young men had been prepared by the Archdeacon in Syria, one man and four women by the Rev. Saleh Saba, C.M.S. native pastor at Haifa, and five men, together with five women, by the Rev. Yusef Fulcihan, native C.M.S. pastor in the village of Shefr-Avon, near Acre—nine men and nine women, all told.

It is needless to comment on the helpfulness of the episcopal address, founded upon Isaiah 49:2: "In the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me." The majority of the over-crowded congregation had probably never witnessed such an exceptionally solemn confirmation. As thirteen of the candidates were not familiar with the English language, Mr. Saba translated the Bishop's address into Arabic, and the Rev. J. Khadder also followed portions of the English office in the same language.

Immediately after the confirmation, the four clergy, vested, preceded the Bishop to the site arranged for the dedication of the new hospital extension for out-patients, belonging to the

[Continued on Page 833.]

MISSIONARY SERVICE IN NEW YORK CATHEDRAL

Addresses Made by Bishops and Missionary Speakers

BANQUET IN HONOR OF BISHOP TUTTLE

Memorial Service for Major-General Kearny

OTHER ITEMS OF LOCAL CHURCH NEWS

Branch Office of The Living Church }
416 Lafayette St. }
New York, April 16, 1912 }

A LARGE congregation attended a special service in the Cathedral of St. John the Divine on Thursday evening, April 11th. The House of Bishops being in session that day and the next, many Bishops were in procession. The full choir sang familiar hymns to well-known tunes and an anthem at the taking of the offering. Bishop Greer presided and introduced the speakers after a very brief devotional office, consisting of the Apostles' Creed, the Lord's Prayer and versicles.

The Presiding Bishop made a short address introductory to those that followed. It was based on the petition, "Thy Kingdom come."

He pleaded for things to accompany this prayer—thanksgiving and unselfish service. Real Christian life is an outgrowth and manifestation of sacrifice. The meeting was intended to increase interest in missions. Such interest would be increased by information concerning the progress of the world-wide conquest in the Name of Christ. Let every one lend a hand and help in the great missionary work of the Church. We must get busy in trying to make the whole world Christian.

Dr. Gailor, Bishop of Tennessee, was the next speaker. He alluded to the Easter victory and the repeated injunctions to the disciples to "tell it." The essence of the Gospel was found in the teaching that Christ put Himself in eclipse for us, died for our sins and rose again. God so loved the world that He gave His only-begotten Son for the world's needs. All religions are but the yearnings and the strivings of the soul. It is at once the duty and the responsibility of Christians to make known the absolute, unlimited love of God manifested in Jesus Christ. "Go and tell" and "go and preach" are commands to missionary effort. This is the spiritual motive for foreign and domestic missions. Spiritual motives had best be insisted upon, rather than a recount of the benefits to us, even the political and economic benefits.

Bishop Spalding of Utah, told the congregation of the needs of the people of the West. He described conditions that obtained in his jurisdiction that were due to a "confused loyalty," a lack of absolute loyalty to Jesus Christ and to His moral teachings. He alluded to the prevalent optimism that hindered the realization of the need of better things.

The last speaker was the Rev. S. Harrington Littell of Hankow, China. He quoted from letters recently received from China in appreciation of the work of Christian missionaries and of the far-reaching influences of the religion they propagated. An eloquent appeal for help in establishing Christianity in the new republic followed. After an anthem and a collection, the service was concluded with the benediction.

A number of clergy and laity were the guests of Mr. Charles R. Lamb at luncheon on Wednesday, April 10th, at the National Arts Club. The gathering was in honor of the Presiding Bishop, a long-time friend of the Lamb family in New York City.

Banquet to Bishop Tuttle

After-luncheon speeches were made by the several speakers, introduced by Mr. Lamb. Bishop Greer being unable to attend, Bishop Burch spoke for the diocese of New York in an appropriate and well put address of welcome and appreciation of Bishop Tuttle's many years of missionary work in the West. In the absence of the president of the Church Club of the diocese, Dean Van Amringe, in happy vein, paid high tribute to the distinguished prelate for his episcopal labors in Montana, Nevada, and Utah, and gracefully alluded to the fact that Bishop Tuttle and himself were classmates at Columbia College. Dr. E. R. Gould spoke on the general duty of Churchmen to render helpful human service. Speaking directly to the guest of honor, he said: "Your life has presented an ideal, and New York Churchmen's hearts are open to you." The Presiding Bishop, in reply to these speeches, spoke of the old home life in New York, of the present strength, and the number of Bishops, in what he playfully asked to be permitted to call "The American Church." Much applause was given when the Presiding Bishop stated every square mile over which the stars and stripes waves is now within the jurisdiction of some Bishop of this Church. With much feeling the distinguished visitor told his thanks to the members of the Lamb family for the courtesies of the day and especially for the opportunity of meeting so many busy New York men under such auspices.

All the speeches were bright and cheery, and they were models of brevity and good taste.

The following men were present: John R. Abney, Hon. Peter T. Barlow, Stephen Baker, Francis C. Huntington, Joseph W. Cushman, George F. Crane, William E. Curtis, George G. Battle, Eugene M. Camp, Elliott Daingerfield, Hon. Vernon M. Davis, Harry V. B. Darlington, Joseph L. Delafield, Haley Fiske, Asa Bird Gardiner, Edwin S. Gorham, Dr. E. R. L. Gould, E. Throop Geer, Henry J. Hardenbergh, Charles C. Haight, H. L. Hobart, Robert L. Harrison. J. T. Ijams, C. R. Lamb, J. G. Lamb, F. S. Lamb, Everitt P. Wheeler, H. H. Pike, Rear Admiral Alfred T. Mahan, Andrew C. Zabriskie, Edward B. Sexton, Thomas W. Ball, William Fellowes Morgan, Simeon H. Rollinson, J. Greer Zachry, E. H. Outerbridge, W. W. Skiddy, Frank T. Warburton, Henry F. Peake, George Zabriskie, J. W. Van Amringe, Ludlow Ogden, Lawson Purdy, Ambrose S. Murray, Charles E. Goodhue, Dr. J. E. Langstaff, Benjamin W. Wells, William S. Mitchell, Z. Van Loan, J. Brooks Leavitt, Richard Rollinson, Alexander Humphreys, Bishop Burch, Archdeacon Nelson, Archdeacon Hulse, Canon Jones and Canon Kimber of the Cathedral of St. John the Divine, and the Rev. John Keller.

Great throngs of people, mostly military men, old veterans and their families, were in and about old Trinity Church on Thursday morning, April 11th. The occasion was a memorial service for Major General Phil Kearny, who died in the Civil War and

Memorial Service at Trinity

whose body had been interred for nearly fifty years in Trinity churchyard. By authority the body was disinterred this week and buried in Arlington cemetery near Washington, D. C. A special form of service was arranged for the occasion; the music was sung by the full choir of men and boys under the direction of Dr. Baier. The sentences from the Burial Office, the versicles and prayers were sung by the Rev. Bruce V. Reddish; the lesson was read by the Rev. J. Wilson Sutton. The great organ played a dirge while the congregation stood "at attention." After Hymn 196 had been sung to "America," Dr. Manning, rector of Trinity parish, read appropriate collects and said the benediction. "Taps" were sounded by buglers and the coffin was carried from its resting place in the main entrance vestibule to a caisson and conveyed to the City Hall, where it remained until early the next morning. The funeral escort consisted of cavalry troops and batteries of artillery from the National Guard of New Jersey and New York, a battalion of the 29th Infantry, U. S. A., and the Seventh Regiment of New York. Following the remains were hundreds of veteran soldiers and sailors, the commissioners appointed by Governor Wilson of New Jersey and distinguished military men. The column went down Broadway to Bowling Green thence into Broad street, Wall street, and Broadway to the City Hall.

The attendance at the noon-day services at old St. Paul's chapel of Trinity parish (the Rev. G. V. Cox, vicar), was especially large during Holy Week. The worshippers at these services were from among the busy people of the financial district, a fact which should dispel the illusion that "religion is dying out." On Tuesday of Holy Week at the 12 o'clock service, 1,295 men were present, and on Good Friday at the same hour 1,920 were in attendance. The total attendance at the five services on Good Friday was 3,971 persons. Throughout Holy Week 6,314 people availed themselves of the religious privileges offered by St. Paul's.

Noon-day Services in St. Paul's Chapel

THE BISHOP OF LONDON AT HAIFA, GALILEE

(Continued from page 832.)

Jerusalem and the East Mission, where the Bishop delivered an address, and then placed an inscribed marble tablet on the outside wall, at the foot of which the following text is inscribed: "I was sick, and ye visited Me."

At the request of Miss F. E. Newton, the Bishop gave another address in the evening to the congregation of the C.M.S., choosing for his subject, "The Beauty of Holiness," which, of course, necessitated interpretation. Early the following morning the Bishop celebrated the Holy Eucharist in St. Luke's Church, and before the Prayer for the Church Militant, asked for intercessions in connection with the war between Italy and Turkey, the strikes, the newly confirmed, and the Jerusalem and the East Mission.

This short visit of the Bishop, the new chairman of the Mission and episcopal Canon of Sion stall in St. George's Collegiate chapel, Jerusalem, has greatly cheered all our mission workers, to whom his Lordship spoke separately, giving them his blessing.

IF YOU want to be miserable, think about yourself—about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Charles Kingsley.

PENNSYLVANIA METHOD OF NOMINATING DIOCESAN OFFICERS

Nominations to be Made Before Convention Meets

MATTERS TO BE TAKEN UP AT FORTHCOMING CONVENTION

Lenten Offerings Show Marked Increase

OTHER CHURCH NEWS FROM THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, April 16, 1912 }

EASTER Monday brought the election and organization of the vestries in practically all the parishes. Few changes were made. The principle of rotation in office, which has gained ground in many dioceses, thus far is not in favor in Pennsylvania. New blood gets into our official circles only when death or resignation forces a change. Dissatisfaction with this is partly responsible, however, for the innovation upon former practice in connection with the meeting of the diocesan convention. Notice has been sent out by the secretary, the Rev. Charles L. Fulforth, of the action of the last convention, changing the method of nomination for diocesan offices. Beginning this year (to quote the language of the resolution), "all nominations made in writing and signed by three or more members or members-elect of an approaching diocesan convention, received by the secretary of the convention before 12 M. of the second Monday preceding the meeting of the same, shall at once be printed and copies sent, one to each clergyman of the diocese entitled to a seat in the convention, and three copies to the secretary or warden of each parish in union with the convention, to be given one to each lay delegate duly elected to attend the next meeting of the convention. The printed ballot for the convention shall be made up of all nominations of eligible persons, made in writing and signed by three or more members or members-elect of the approaching convention, received by the secretary of the convention before 5 P. M. of the Friday preceding the meeting of the same."

It is hoped by the promoters of this plan to do away with the perfunctory renomination and reelection of persons who hold office year after year, simply because they do hold office, and no one has given thought beforehand to the matter of election. Of course, the inertia which makes itself felt in all forms of democratic government must be reckoned with here. The outcome of the experiment will be watched with interest.

This year's convention, which assembles on May 7th, and is the first of Bishop Rhinelander's episcopate, bids fair to be important not only from that fact, but because several matters of more than usual weight are to come before it. Chief of these is the reorganization of the missionary work of the diocese, which has been debated with a good deal of energy by the Clerical Brotherhood, and discussed also in convocation meetings, since it was brought forward last year. Its keynote is centralization, and the purpose is not only to bring together into a closer unity the schemes of Church extension which are now conducted in the six convocations, but also to put the whole power of the diocese behind special forms of missionary effort, such as the work among negroes and among immigrants of all the various races which are crowding into this cosmopolitan centre, the enterprises of the Jewish Committee, and the committees having in charge the care of the Blind and the Deaf-Mutes; in a word, to make the vast and efficient activity of the Church here more coherent, definite, and economical (not in the sense of reducing expense, but of preventing waste). It is a great subject, and may well engage a large part of the time and attention of the convention.

Other propositions are those to change the name of the diocese from Pennsylvania to Philadelphia, to adopt a less cumbersome procedure in convention, and to promote social service.

The reports of Easter services which have come in since the last letter, are all encouraging, as showing not only an increased devotion, but abounding vitality in the Church.

Presentation of Offerings
The offerings were good, if not individually notable; especially is there encouragement in the advance notices of the Sunday School Lenten offerings which are to be presented at the Church of the Incarnation on April 27th. The Sunday school of the Holy Apostles set the pace by increasing its amount by \$100 over 1911, and many others send similar tidings of gain. The Rev. Dr. Duhring, who keeps his finger on the pulse of Sunday school life, says he hopes for great things from the work of this Lent.

The other general service of offering which falls at this season of the year, the presentation of the United Offering of the Woman's Auxiliary, is to be held at St. James' Church on the Feast of St. Philip and St. James.

On Thursday evening, April 11th, in the new parish house of the Church of the Advent, Kennett Square, Pa., the Guild of the parish held their first supper, given in honor of the rector, the Rev. Thomas J. Taylor, M.A. The event marked exactly the eleventh anniversary of Mr. Taylor's rectorate, his first service having been held on Easter Day, April 11, 1901. During the past year, through the remarkable energy of the Rev. Mr. Taylor, who is past four score years, a stone parish house, 22 x 40 feet, with kitchen attached has been erected in the rear of the church building. The new building has been fully equipped with gas and electric light and a gas stove in the kitchen. A vapor vacuum heating system has been installed in the church to heat both buildings, which are connected by a passage; the electric wiring system in the church has also been renewed and a pipe organ (the gift of St. Paul's Church, West Whiteland), and a water motor installed.

Another interesting feature in connection with the above improvements is the erection of a memorial entrance tower to the church to replace two small frame porches. All these improvements have been made at a cost of approximately \$4,000 and the parish is very thankful over the fact that they are practically entirely paid for. It is hoped that this work will prove a great stimulus to the Church of the Advent which has a communicant list of only 45 members. The funds for the improvements were raised by Mr. Taylor from sundry individuals and also some of the diocesan organizations, such as the Woman's Auxiliary and the Advancement Society, added to the contributions of members of the parish and the parish guild. There was also received a bequest of about five hundred dollars from the late Bishop Whitaker.

One hundred years ago in April, 1912, the Society for the Advancement of Christianity in Pennsylvania, was organized in Philadelphia, under the presidency of Bishop White, with young Jackson Kemper, then a deacon and assistant minister of the three associated parishes, as a prime mover in it. Those were the days of small things, and the smallest thing of all, according to many authorities, was the missionary spirit of the Church; but it was there, and this venerable Society is still the living witness of the fact. The centennial anniversary of its foundation was observed by a special service at the Church of the Incarnation (the Rev. Norman V. Levis, rector), on the evening of Low Sunday. The Bishop Suffragan of the diocese presided, and the Rev. J. DeWolf Perry, D.D., the chairman of the Standing Committee, made an historical address, tracing the large and important part which the Society had in the planting and equipping of parishes in the early days, and its beneficent activity in the modern life of the Church.

It is announced that the Rev. Llewellyn N. Caley, rector of the Church of St. Jude and the Nativity, will begin a series of five lectures on the History of the Church in England and America, next Wednesday, April 17th, at the Memorial Church of the Advocate. These lectures are given under the auspices of the Sunday School Association of the diocese, and are primarily for Sunday school workers, but are open to all who are interested.

An interesting recent development is what is called the Drexel Biddle Bible Class Movement, which, starting with a class of young men in Holy Trinity parish, under the energetic leadership of Mr. A. J. Drexel Biddle, has resulted in the formation of men's and boys' classes not only throughout the city, but in neighboring cities and even in other states. A gymnastic exhibition was given by members of these classes in Holy Trinity parish house on Friday evening, April 12th. About three hundred persons were present, and the rector of the parish, the Rev. Floyd W. Tomkins, D.D., presided and made an address.

Bishop Lloyd addressed the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary, at their meeting on Monday, April 15th, at the Church House. He spoke of conditions in the Church in Mexico.

PLANS

A cherished plan of yours has gone awry,
You feel that He has been unjust to you;
But this remember—underneath His eye
Are all the hopes of men the long years through.

Perchance, this plan of yours you value so,
If granted you would weight another's cross,
Or strike some tender heart a bitter blow,
Bring to some soul an everlasting loss.

For in this human life what we receive
Must oft be taken from another's share:
For shattered hopes and dreams, then, do not grieve—
Thy loss may ease another's load of care.

ARTHUR WALLACE PEACH.

WHEN A true genius appears in the world you may know him by this sign, that the dunces are all in confederacy against him.—
Jonathan Swift.

EASTER DAY IN CHICAGO

Churches Thronged With Worshippers

INCREASE IN ATTENDANCE AND IN AMOUNT OF OFFERINGS

Many Beautiful Memorials Are Installed

ITEMS OF INTEREST IN CHICAGO RELIGIOUS CIRCLES

The Living Church News Bureau }
Chicago, April 16, 1912 }

EASTER DAY dawned amid lowering skies and slight snow-flurries. A high wind prevailed as well, but finally drove away the clouds, so that the mid-morning and the remainder of the day saw clear and bracing weather. The crowds at many of our churches surpassed all previous records, and the universal experience was of unusually large congregations at all services. There is a growing tendency, especially among some of the laity, to gauge the success of an Easter Day by the size of the offering. This is to be deplored, of course, and therefore we give the following condensed data about Chicago's Easter feast in terms of the Easter communicants, as being of the first importance.

St. Peter's, Chicago, heads the list, as for many years past, with 1,100 communicants. The offering at St. Peter's was about \$4,000. The Rev. W. C. Shaw, rector, requested it for parochial purposes. At Christ Church, Woodlawn (the Rev. C. H. Young, rector), the stately new building was used for the first time on Easter Day. There were about 750 communicants, being about the same as last year. The offering, for the building fund, was about \$3,500 in cash and pledges. This is the latest addition to the new churches of the diocese, and is a most dignified edifice, seating about 700. It was thronged more than once on Easter Day. At the Church of the Epiphany (the Rev. F. C. Sherman, rector), there were 667 communicants, an increase over last year, and the offering was also an increase. Columbia Commandery, Knights Templar, attended service in the afternoon.

At St. Bartholomew's, Chicago (the Rev. H. W. Schniewind, rector), there were 553 communicants, all but 60 receiving early. This is about 100 more than received last Easter. The offering was \$1,600. The Easter gifts include a sanctuary lamp, a paschal candle, and a new credence table. The large organ, which was lately installed at St. Bartholomew's, is a great success. There were about 1,000 persons in attendance at the mid-day service on Easter. A class of 47 candidates was confirmed during Easter week. Four Chicago congregations now have paschal candles, namely, the Church of the Ascension, the Cathedral, the Church of the Redeemer, Chicago, and St. Bartholomew's.

There were 540 communicants at St. Paul's, Chicago (the Rev. Dr. Herman Page, rector), and an offering of about \$2,000 for parochial purposes. Among the Easter gifts was a new sedilia, from Mr. Burton Holmes, a memorial to one of his relatives. At Grace Church, Oak Park (the Rev. E. T. Mathison, rector), there were 520 communicants, with an offering of \$4,800 for the building debt of the parish. The local Commandery of Knights Templar attended at 3 P. M., when fully 1,200 persons were in the congregation.

There were 482 communicants at the Church of the Redeemer, Chicago (the Rev. Dr. J. H. Hopkins, rector), being an increase of over ten per cent. Of these, nearly 400 received at early hours. The offering was over \$3,800, being an increase of some \$700 above last year's. Including the solemn evensong of Easter Even, there were six choral services at this church, each of the parish choirs singing at three services. The Woodlawn Commandery, Knight's Templar, attended at 3:30 P. M. The Easter gifts included brass baptismal lights, in memory of Franklin Judd Walker; brass standards for five-branched altar lights, and a Marginal Readings Bible, in memory of Herman Walter Howard, a former choir-boy; four brass alms basins, given as a thank-offering, and two silver-mounted cruets for the daily Eucharists, given by the confirmation class lately presented.

There were 442 communicants at St. Luke's, Evanston (the Rev. George Craig Stewart, rector), and the offering was \$3,700, being \$1,000 more than last year. At evensong the St. Cecilia choir of 30 women, vested in academic cap and gown, assisted the parish choir. There were over 150 of the children who joined in processions around the church at the children's service.

St. James', Chicago (the Rev. Dr. J. S. Stone, rector), reports 420 communicants, and an offering for general purposes of \$3,500. The congregations at St. James' were very large. There were about 400 communicants at Trinity, Chicago (the Rev. J. M. McGann, rector), and the offering was sufficient to enable the parish to meet all current expenses and all missionary apportionments for the year, and to leave a balance of \$200 on hand.

There were 400 communicants at St. Mark's, Chicago (the Rev. Dr. W. W. Wilson, rector), and the offering, for parochial purposes,

was about \$1,800. At St. Thomas', Chicago (the Rev. J. B. Massiah, rector), there were 390 communicants, and the offering was \$510. There were 23 adults baptized on Palm Sunday at St. Thomas', and a class of 62 was presented for Confirmation during Holy Week. At St. Simon's, Sheridan Park (the Rev. H. B. Gwyn, rector), there were 383 communicants, and an offering of \$750 for the building fund. Nearly 300 of these communicants received at early hours. There were 376 communicants at St. Martin's, Austin (the Rev. R. H. F. Gairdner, rector), and the offering was the largest in the history of the parish. A large brass eagle lectern was given by Mr. W. Rositer in memory of his mother. The Ven. Archdeacon Dodshon of Southern Ohio, assisted the rector during some of the Passion-tide services at St. Martin's.

At St. Mark's, Evanston (the Rev. Harry S. Longley, rector), there were 328 communicants, and the offering was about \$1,200. No special effort was made to raise a large offering beyond a sum sufficient to complete all apportionments and current expenses for the year. The Easter offering of \$2,700 at the Church of the Atonement, Edgewater (the Rev. Dr. C. E. Deuel, rector), was increased to \$3,700 by a legacy of \$1,000, and frees the parish entirely from debt. There were 325 communicants. The preparations for consecrating the church, on the morning of the Second Sunday after Easter, April 21st, are being made on an extensive scale.

Dean Sumner reports a banner Easter at the Cathedral, with a confirmation class of 57, the largest in many years, and with 36 baptisms on Easter Even, and about 300 Easter Day communicants, and more confessions than ever before. There will be about \$1,400 in the completed Easter offering.

At Emmanuel, La Grange (the Rev. T. B. Foster, rector), there were 249 communicants, and an offering of about \$750, sufficient to meet all missionary apportionments in full. There were about 225 communicants at the Church of the Ascension, being the same as last year, and the offering, of \$1,700, was equally divided between parochial expenses and the endowment fund of the parish. At Trinity, Aurora (the Rev. F. E. Brandt, rector), the attendance exceeded all previous Easters, there being 225 communicants, and an offering of about \$400. Many persons were unable to gain entrance to the Church at the 5 P. M. Evensong. There were five services on Easter Day at Calvary, Chicago (the Rev. George M. Babcock, rector), with 212 communicants, and an offering of about \$400, mainly for the parish house fund.

The Rev. G. W. Laidlaw, at Rogers Park, kept his first Easter as rector, and reports 207 communicants, and an offering of about \$1,650 for the Church debt. Each child received a potted plant at the children's service. The Easter gifts included a lectern Bible, American Revised Version, presented as a memorial. The Rev. Harry B. Heald, at St. Augustine's, Wilmette, also kept his first Easter as rector, there being nearly 200 communicants, and an offering of about \$350.

At Elgin, the Church of the Redeemer (the Rev. W. J. Bedford-Jones, rector), there were 180 communicants, over 100 of whom received early. The offering was about \$700. An interesting feature of Good Friday in Elgin was the rule of silence observed by some 200 women in one large room of the mammoth watch factory. They could not begin at noon, but they did begin at 1 P. M., and for three hours they did their work in absolute silence, as a religious observance of Good Friday. There were 165 communicants at Grace Church, Hinsdale (the Rev. E. H. Merriman, rector), and the offering for the parish debt was \$1,350.

Commanderies of Knights Templar, in addition to those mentioned above, attended afternoon services at St. James', Chicago (St. Bernard Commandery), and at St. Alban's, Chicago (Mantjoe Commandery).

There were 147 communicants at Rockford (the Rev. N. B. Clinch, rector), and the offering was \$260, for parochial purposes.

The Rev. T. DeWitt Tanner, rector of Christ Church, Joliet, reports 244 communicants, and an offering of about \$650 for the funded debt. The Easter attendance broke all previous records.

At Grace Church, Freeport (the Rev. F. J. Bate, rector), there were about 140 communicants, and the offering was about \$200. A new pair of Eucharistic lights were used at the early celebration, being a thank-offering. Bishop Toll confirmed a class of twenty-two on Maundy Thursday. It was an unprecedented festival at Freeport, throughout.

The youngest mission in the diocese, St. Paul's, La Salle (the Rev. F. S. Fleming, priest in charge), enjoyed a blessed Easter, with 33 communicants, and an offering of \$100, and the gifts of a font and of Eucharistic lights. The work here was opened only three years ago, under the Rev. W. B. Walker. The mission was not organized until about four months ago. The outlook is bright.

A special feature of Easter at St. Ansgarius' Swedish Church, was the observance of the day as the twenty-fifth anniversary in the rectorship of the Rev. Herman Lindskog. During this period Mr. Lindskog has baptized 6,326 candidates, has held 4,013 services of burial, has presented 1,643 candidates for confirmation, and has solemnized 4,607 marriages. Only two marriages from this large number have been followed by divorces.

The Chicago papers gave a good deal of notice during Easter Week to the first wedding solemnized at the Cathedral under the

Marry Under the New Rules

a large number of guests attended. We were in error, in a recent letter, in stating that the second largest number of marriages solemnized last year in any one congregation were reported from the Cathedral, as the Rev. Dr. Wilson of St. Mark's, Chicago, had 74 weddings last year. The Cathedral came third, after St. Ansgarius' and St. Mark's, with 51 marriages for the year.

The Rev. H. S. Webster, who has been supplying at Christ Church, Winnetka, officiated on Easter Day, as the new rector, the

Memorial Chimes at Winnetka

Rev. F. G. Budlong, will not commence his work in Winnetka until the Second Sunday after Easter. On Easter Even the new memorial chimes for Christ Church were dedicated, in an impressive service. There are eleven bells, ranging in weight from 275 pounds to 2,500 pounds, and aggregating 10,500 pounds. The bells are in memory of Phelps Buttolph Hoyt, and are erected by his parents, Mr. and Mrs. W. M. Hoyt. Mr. and Mrs. Hoyt have been liberal benefactors of Christ Church parish, having built the new church, one of the most beautiful in the diocese, in memory of their daughter, Mrs. Charles Fox. The rectory of the Winnetka parish is being rebuilt, at a cost of some \$6,000. During the summer the parish house will also be rebuilt.

The Good Friday congregations throughout the diocese were very large, this year, and the warm and balmy weather made the day

Passion Week Services

even more impressive than usual. The noon-day congregation at the Chicago Opera House overflowed the ground floor of that capacious theater, as Bishop Anderson closed the Lenten mid-day services. The Rev. Dr. O. A. Toffteen conducted the Three Hours' Service at St. Paul's, Riverside. In most cases this service was conducted by the clergy in their own parishes. All in all it has been an unusually devout Lent and Passion-tide, in many parts of the diocese, and the Easter reports, so far as attendance is concerned, have been in many instances unprecedented. Our space prevents us from specifying the Easter music in this letter. Mention of the children's Easter offerings for General Missions must also be postponed till a later letter.

A very interesting Auxiliary meeting was held in St. Martin's parish, Austin, on Thursday in Easter week, when fifty women met

W. A. Meeting at Austin

before the address.

On May first the Church Club rooms will be moved from 510 Masonic Temple, which has been their address for a good many years,

Church Club Will Move

as a much more attractive and spacious suite of rooms on the seventh floor of the Heyworth Building, Madison street and Wabash avenue, has been rented by the club. The Bishops' offices will be much more adequately provided than at present, and the club rooms will be both quieter and better ventilated. The Church Club of the diocese is to be congratulated on this greatly needed and progressive step.

The well-known missionary, the Rev. Percy Webber, held a very successful mission in St. Peter's, during Holy Week and Easter. His

Mission at St. Peter's Church

strong personality and earnestness and sincerity and spirituality made a deep impression upon this large parish and hundreds will testify to his helpfulness. The enthusiasm of the Archdeacon was such that even the most apathetic began to take an interest, and it is hard to say who was helped the most—the stranger who dropped in, or the devout communicant. Four services were held each day, beginning with the Holy Communion at 7 o'clock, and closing with the service in the evening. The Archdeacon spoke at each service. There were good congregations at all the services, the numbers increasing until Good Friday evening, when the church was thronged. The mission closed with a sermon and meditation on Easter evening.

TERTIUS.

A BIRTHDAY WISH

Fair be the pathway that thy feet must tread
And as the ceaseless cycles of the years
Leaving the impress of their hopes and fears
Pass o'er thee, gently may they touch thy head;
A sunny past to golden future wed.
Small be thy portion of grief's bitter tears,
Hold ever in thy heart the Hope that cheers
The darker hour, of pain and weakness bred.
So when the angel, hushing thee to rest,
The Rose of Silence presses on thy brow,
While lowly droops thy head upon Earth's breast,
O may the thought of thy past life endow
Thy soul with constant faith; so thou shalt see
In sleep the door to immortality.

D. B. VAN BUREN.

THE HAPPINESS of your life depends upon the quality of your thoughts—*Marcus Aurelius Antoninus.*

PERSONAL ENVIRONMENT

By C. H. WETHERBE

IN these days a great deal of emphasis is being placed upon one's environment. It is said that one's moral and social surroundings go far toward shaping his character and destiny, whether it be for good or evil. It is argued that if a child of bad parentage be taken away from such environment, and be given over to the care and culture of a thoroughly good man and wife, the surroundings will lead to the development, in the child, of a wholesome moral character. There may be instances in which a thing of this kind has proved to be true, but I do not believe that it is a universal rule. The fact is, a child whose nature is impregnated with the virus of a degraded parenthood, cannot be morally transformed by any kind of good environment, even the best. It will continue to retain the same nature, if left untouched by the infinite grace of God, and the power of the redeeming Christ.

See how it was in the case of Cain. He had the same kind and quality of environment that his brother Abel had. He was under the same good influences. He had the same opportunities and facilities to be a man of nobility of character as his brother had, and yet his good surroundings did not prevent him from entering upon a course of disobedience toward God, and toward righteousness. His heart was wrong; his nature was corrupt, and he perversely followed the bent of that nature, regardless of the better forces of which he could easily have availed himself.

Then take the case of Judas. We know nothing of his parentage. Perhaps it was a very respectable one. But we do know that, as soon as he became an apostle, his immediate environment was of an exalted character. He had the great advantage of being in the constant company of Christ, and also of the pure-minded eleven other apostles. What more favorable moral surroundings could he have had? None. He had every advantage for being a model man. Why, then, did he fail? Because his moral nature remained unchanged. His heart was unregenerated; and so, in spite of the best moral environment, he went on in the indulgence of an avaricious spirit, until it ended in his heartless betrayal of his gracious Lord.

TAINTED SPEECH

WE HEAR much in these days about tainted food. Cold storage unquestionably does arrest decay, and enables us to preserve many food-products in a wholesome state for a much longer time than was supposed possible in former years; but cold storage has been overdone to such an extent as to create an even greater suspicion in our minds concerning the wholesomeness of what we buy in the markets than was entertained in other days. A fuller knowledge of the noxious character of tainted foods doubtless has added to our dread. We have learned that the tainted food is not only unpalatable, but positively dangerous to health and life. We have enacted pure food laws for our protection. We forbid the placing of adulterations and noxious products upon the market.

The ancients were not unfamiliar with the fact that various substances decay, and become putrid. They had words to describe such a condition. St. Paul found a Greek word with such a meaning, and he wrote about "corrupt speech"—words which have become tainted. There must have been a great many such words in common use in that old morally rotten world in which he moved about. When he wrote to the saints at Ephesus he said: "Let not one tainted word proceed out of your mouth"—make no tainted speech: for even good words may be used in such a connection as to carry a taint with them. The fact is, that words get their taint as they proceed out of the mouths of men whose imaginations are polluted. Jesus taught that it is what comes "from within" out of men's hearts, which is morally defiling.

How much of the speech we hear is tainted! How many irrelevant words are uttered! How prevalent is profanity, and how insidiously it poisons the spirit of reverence! How common are the vulgar and indecent stories which men tell, and how often is it plain that their words have lingered in the chamber of an unclean imagination before they have emerged from their lips. But words that are neither unchaste nor profane may carry with them the distinct taint of insincerity.

Fresh, pure speech is just as necessary to the moral and spiritual life as fresh, pure food is to physical life. St. Paul understood this also, and his admonition is positive as well as negative. Speak such words that will build up, such as will supply the manifest need of knowledge, encouragement and hope which you may easily see in the lives of those about you.—*Pittsburgh Christian Advocate.*

ASSOCIATE WITH men of good quality if you esteem your reputation, for it is better to be alone than in bad company.—*George Washington.*

SPECIAL MEETING OF THE HOUSE OF BISHOPS

THE House of Bishops met in special session in the Synod Hall of the Cathedral of St. John the Divine, New York City, on Thursday morning, April 11th, and adjourned shortly after noon on Friday. There are 112 Bishops in the American Church, and as 96 have voting privileges, 49 are necessary for a quorum. Sixty-five members were present.



REV. HERMAN PAGE, D.D.,
Bishop-elect of New Mexico.

The resignations of the Rt. Rev. Dr. James H. Van Buren as Missionary Bishop of Porto Rico and of the Rt. Rev. Dr. William M. Brown as Bishop of Arkansas, both tendered on account of ill health, were accepted with expressions of appreciation for their services.

The House recalled the transfer of Bishop Rowe to the district of South Dakota, acquiescing in Bishop Rowe's desire to continue as Bishop of Alaska.

The Presiding Bishop was asked to put the charge of Porto Rico under the charge of the Missionary Bishop of Cuba until the next General Convention, and the appointment was made. The National Convocation of the Orthodox Apostolic Church in Haiti having requested the House of Bishops to take charge of its affairs, the Presiding Bishop appointed and commissioned the Rt. Rev. Dr. Knight, Bishop of Cuba, to exercise episcopal supervision and administration in Haiti. The Presiding Bishop announced that under his appointment the Missionary Bishop of North Dakota remains in charge of the vacant missionary district of New Mexico until such time as a Bishop is consecrated.

The Presiding Bishop was requested in calling future special meetings of the House of Bishops to appoint them, so far as possible, in the different departments in rotation.

Immediately after the celebration of the Holy Eucharist in the Cathedral on Friday morning, the celebrant having been the Presiding Bishop, assisted by the Bishop of Ohio and the Bishop of New York, the House proceeded to the election of Missionary Bishops for South Dakota and New Mexico. The Rev. George Biller, Jr., Dean of the Cathedral, Sioux Falls, S. D., was elected on the third ballot Missionary Bishop of South Dakota, and the Rev. Herman Page, D.D., rector of St. Paul's Church, Chicago, was elected on the third ballot Missionary Bishop of New Mexico.

The Very Rev. George Biller, Jr., Dean of Calvary Cathedral, Sioux Falls, S. D., Missionary Bishop-elect of South Dakota, was born in England in 1874, and there received his early education, and in St. Austin's School, New York City. He entered Berkeley Divinity School at Middletown, Conn., from which he was graduated in 1898. He was ordered deacon on Trinity Sunday of the same year by the Bishop of Newark. He went at once to the Indian Territory, where he was advanced to the priesthood by the Bishop of Oklahoma, and engaged in missionary work at various points in that diocese for five years. He also held the superintendency of All Saints' Hospital at McAlester, I. T. Mr. Biller was called in 1903 to be vicar of the parish of the Incarnation, New York City, where he remained until his election as vicar of Calvary Church, Sioux Falls, S. D. Mr. Biller held his first services there on the first Sunday in May, 1908. At the annual parish meeting in 1909 Bishop Hare delegated to Mr. Biller all the rights and prerogatives of a dean of a Cathedral, and he was installed as such. His work as dean of the Cathedral has brought him in touch with various problems connected with the diocese of South Dakota, and it is felt that he is well qualified to carry on the work begun there so successfully by the late Bishop Hare, and by his successor, Bishop Johnson.

The Rev. Herman Page, D.D., Bishop-elect of New Mexico, was graduated from Harvard University with a degree of Bachelor of Arts in 1888, and from the Episcopal Theological Seminary, Cambridge, in 1891. He was ordered deacon the same year by Bishop Clark and advanced to the priesthood later in the same year by Bishop Talbot. Upon his ordination to the priesthood he took charge of the Church of the Holy

Trinity, Wallace, Idaho, later removing to Coeur d'Alene, Idaho. In 1893 he accepted a call to become rector of St. John's Church, Fall River, Mass., where he remained until 1900, when he became rector of St. Paul's Church, Chicago, where he has carried on an aggressive and successful work for the past twelve years.

THE BROADER VISION OF THE BETTER CITY

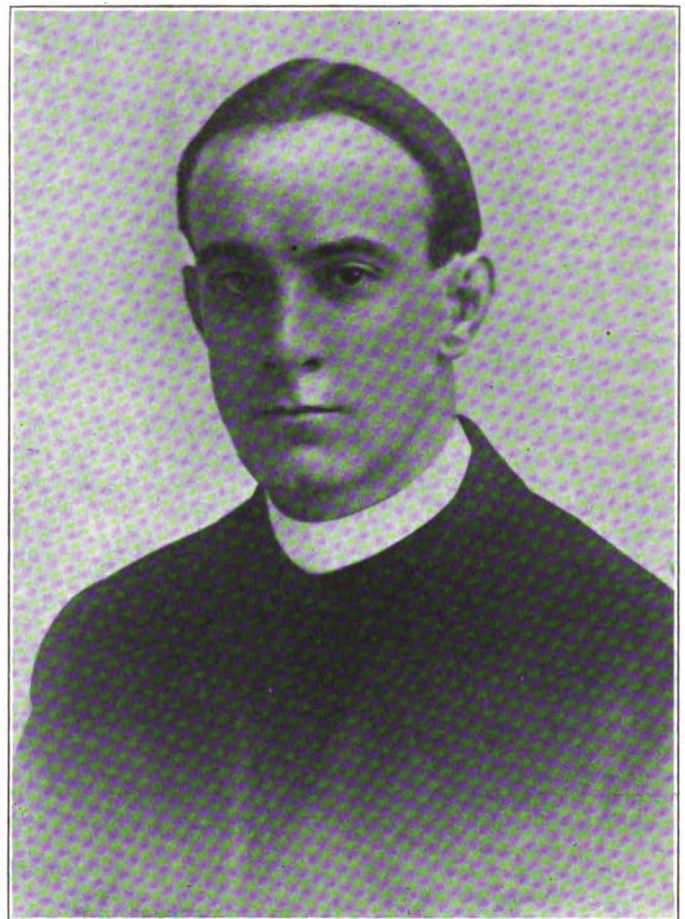
"I find that the men of Erie have a hope of a 'Greater Erie'—greater in population, in manufacturers, in business, and in beauty. But let me say that I think we must get a vision of broader and greater things than even this.

"We should strive to make Erie greater, not alone in population and wealth, but also in the only lasting principle of greatness—the Brotherhood of Man. It is better that the laborer worthy of his hire should receive it in full measure, pressed down and running over, than that large fortunes should be accumulated. Better a thousand homes than a few palaces.

"Brains are of inestimable value, but brains without brawn in the daily life of a great city are worth little. Give brains its great reward for great value, but give brawn also its full share in the profits. There are three elements to be considered in every business contract, the employer (or capitalist), the laborer, and the consumer.

"Poverty we must have, but it should arise alone from sickness or injury or mental weakness; but suffering poverty should never be possible. The relation of brains and brawn should be such that the able-bodied man who needs charity should need punishment also; and for every suffering infirm man or woman, some prosperous one should be punished, for some such one has sinned against his neighbor—the second most heinous of crimes.

"Erie has so much of good which she can show to the world, let her but add this mutual consideration, and she will become the model for state and nation. Pure politics, mutual consideration on the



THE VERY REV. GEORGE BILLER, JR.,
Bishop-elect of South Dakota.

part of brains and brawn, mental and physical activity—these are the necessary things for the attainment of a Greater Erie. To attain these, let us have a simple faith in God, expressed in an humble worship, both public and private—the only ordained means by which we may learn that love of God which leads, as inevitably as the day follows the night, to the love of one's brother man as oneself."—BISHOP ISRAEL, in a Letter to the Chamber of Commerce of Erie, Pa.

LOOK WITHIN, for you have a lasting foundation of happiness at home that will always bubble up if you will but dig for it.—*Marcus Aurelius Antoninus.*

"The Fulness of the Gentiles"

SERMON PREACHED AT THE OPENING SERVICE OF THE CHURCH CONGRESS, BY THE RT. REV. N. S. THOMAS, D.D., IN CHRIST CHURCH CATHEDRAL, ST. LOUIS, APRIL 16, 1912

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved."—Romans 11:25.

THE word *πῶρωσις*, here rendered blindness, does not occur in the Septuagint, nor in other Greek versions of the Old Testament, neither in the Apocrypha. In the New Testament the word appears but three times, in all of which the revisers have agreed to translate it 'hardening,' agreeably to its root meaning. The passage then, deleting the parenthetical clause, would read:

"For I would not brethren have you ignorant of this mystery, lest ye be wise in your own conceits; that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in; and so all Israel shall be saved."

St. Paul's argument is clear. He is addressing the Gentile Christians of Rome, but his mind and heart are upon his own people, Israel. No man more than he regretted their rejection of their Lord. But he could understand. Only a short time before had he himself been a persecuting rabbi, so exceedingly fierce was he against Jesus Christ and His following; so jealous for the honor of Israel. He had become indeed a valiant champion of Jesus Christ, but his love for his people was as deep as ever. They had stoned their prophets and crucified their Lord, but so had he. By grace he had been saved; why not they? And so as St. Paul writes to the Gentiles he declares that God has not cast off His chosen people but, by a gracious election, has allowed a part of them to attain salvation, though permitting the remainder to remain hardened. This hardening is but temporary and is intended for a specific end. Their unbelief is to accomplish the salvation of the Gentiles, whose conversion is ultimately to have a reactionary effect upon the Jews themselves, when the whole of the Gentiles have become Christians and Israel will in turn attain salvation. Thus all Israel will be saved, but only "when the fulness of the Gentiles be come in."

In this argument St. Paul comprehended only the Israel of history. He is thinking of the ultimate salvation of his own race according to the flesh. But the principle he voices has far wider application than any which technically may be drawn from the text. With a vision of the speedy consummation of the world before him, he could not look into the future as we into the past, and discern the wider and nobler application of his words. Hardness in part was still to limit the perfection of Israel until the "fulness of the Gentiles" were come in. Time was still to weave her centuries into milleniums and the history of special privilege was repeatedly to work out into partial failure. St. Paul prophetically foresees the salvation of the Gentiles. So historically does it appear to us that the salvation of the Kingdom of Heaven is similarly dependent upon the salvation of the world.

Originally the Kingdom of Heaven was coextensive with the Church. As salvation was of the Jews, so was it of the Church. Without the Church was no salvation, for without the Church was polytheism and infidelity and every viciousness of life. But time wrought its changes in the Church as it had in Israel. In spite of its original endowment of memories and living gifts; in spite of the promised and continuous guidance of the Holy Spirit, development was both partial and erratic. So long as the Church remained organically undivided, one may note distinct growth in the formal statement of dogma and discipline, though no continuous line of progress manifests itself. Later, when schism generated here and there sentimental cults and distorted novelties with alarming frequency, there was no determining voice to distinguish the monstrosity from the normal development, until after a thousand years of arrogant assumption, that great reactionary outgrowth of feudal tyranny, the Papacy, smarting under the lash of Protestant challenge applied with logical tyranny, enforced the Vatican decree and an infallible voice was found.

I would ask you to note the significance of St. Paul's prophecy as applied to one modern tendency of thought and of action.

For a quarter of a century there has been growing in many of the keenest minds and most earnest souls of the Christian world, the conviction that "a divided Christendom cannot represent the mind of Christ." So Dr. Hancock states it. No religious body has taken the conviction to heart more seriously than our own branch of the Church, and well she may, for to a great extent her own inelasticity and, at periods, her own low level of religious enthusiasm have been fruitful occasions of further rents in the robe of Christ.

From the days of the Lambeth Quadrilateral to the last General Convention of the Church, held in Cincinnati, when a special commission looking toward the gathering together of a general council on Faith and Order was appointed, the thought of the Church had been constantly turned toward the solution of the problem as to how to break down the walls of partition between the various branches of the Church of Christ and ourselves. To the more sanguine, the walls were already beginning to totter. Newman

Smyth's far-flung utterances was to many the expression of what they hoped was a growing feeling—that Protestantism was indeed "passing," and the day of Catholicism was at hand. To others it seemed as though the Greek, "the Mother of all Churches," had at last caught the largeness of her vaunted Catholicity and was ready to meet with other branches of the Catholic Church, on grounds of free inter-communion. Nor were there wanting those, who, seeing in the Modernist movement a change creeping over the face of Rome herself and rejoicing in the prospect, pledged themselves to the effort to restore the Anglican Church to the Roman obedience. Behind the nobility of the conception of Church Unity and the inherent attractiveness of the sentiment, are so many reinforcing considerations of practical as well as spiritual value that our branch of the Church has enthusiastically committed herself to a campaign of endeavor looking toward a reunion of the Churches with a confidence hardly less than that of those zealous leaders of the Men's Missionary Movement who have eloquently told us how the world may be evangelized in a generation. That the leaders of the Men's Missionary Movement are justified in their determination to press the evangelization of the world in our day and generation, cannot be successfully controverted whatever our views may be as to their likelihood of success. That God wishes all men to be brought to a knowledge of the truth as it is in Jesus Christ, as soon as messengers can be found to carry the tidings, is as certain as that he wishes a message carried. But it is equally certain that because God deplores the divisions of His Church; because schism is a sin and is the constant mother of heresy and discord; is it equally certain because a divided Christendom cannot represent the mind of Christ, that God desires a union of His Church framed upon the meagre concessions of a recent bitter opposition, as soon as it may be accomplished? I believe not, and for the reason that the "fulness of the Gentiles" had not yet been brought in, to furnish the basis for that union.

To develop what I mean: Christianity as the revelation of God is final; its expression is not. It may be said with truth that a divided Christendom cannot represent the mind of Christ, it may be said with equal truth that the Church at no period in its history, ever represented the mind of Christ. If not, to whatsoever pre-existing model then should we turn as furnishing adequate and satisfactory standards for union? Surely not that expressed by the condition of the Church during the Apostolic age when Christians were drunken while partaking of the Lord's Supper: when an Apostle is disregarded in favor of a possibly self-commissioned popular preacher; and when the ecstasy of prophecy concerning the weather took precedence of authority and order. Nor yet that furnished by the age succeeding, called the Sub-Apostolic, if for no other reason than that of it we know so little. Neither could we revert to the age of Cyprian and Irenaeus, for was it not Cyprian who laments that "the sufferings of the Church were due to her corruption?" The age of the Councils affords no better refuge, whether we measure it by the disgraceful scenes marking the opening of the Council of Ephesus in 431, under the leadership of Cyril, or by the Imperial coercion of the lay commissioners at Chalcedon in 451. The age was one of doctrinal warfare and Erastian tyranny, affording no desideratum for preference. Nor would one linger over the Dark Ages with its astounding forgeries and its purchasable bishoprics, to discover the Church in her purity. During the Feudal period, the Church is even less to be regarded with favor. If the quarrel over investitures is accounted a normal dispute requiring settlement, who can defend the general degradation obtaining, when children are appointed to the highest benefices, and even Popes made open confession of their own shamelessness. During the Crusades, one man alone, Ramundus Lullius, appears as more concerned with the conversion of the Moslems than with their extermination. And so I pass hurriedly on. It is needless to examine into the condition of Christendom during the Reformation or the period preceding it; from the days of the rival Popes to Torquemada, when criminals had but to resort to Rome for certain escape from the penalty of their crimes; a period of material emphasis and irreligion; a period resounding with the tumult of the struggle between democracy and chivalry. It is equally needless to revert to the fierce antagonism of the Religious Wars, or to the dominating rationalism and religious indifference of the nineteenth century.

I make no special reference to the condition of Christendom within the subdivided sections of Protestant ascendancy, for the evils of subdivision are the very evils from which we would escape. Neither have I reviewed the epochs of Protestant Church history, for the panorama, though less spectacular, is similar. From the hot-headed militancy of the Church of Columba to the shameless irreligion of the reign of Queen Anne, there is no moment in English history when, without hesitation, we could say, "Here we have the center around which the divisions of Christendom may unite."

But it will be remarked, the Quadrilateral with its reduction of essentials to four fundamentals, two of which only are of present

controversy, does not look for a period in the Church's life of unexceptional merit. The debatable essentials concern Faith and Order. The Quadrilateral essayed the irreducible minimum to be the Apostle's Creed and the Historic Episcopate. But who longs for irreducible minima and, if such are to be found, why these two?

The Apostle's Creed is to be revered for it is old. No statement of the Faith has ever been so universally received; possibly because, save in its Christology, it avoids debatable ground. As a basis for a definite statement of the Faith, no other is so serviceable for the possible union of Western Christendom, hardened as it is into self-sufficiency by long domination.

So with the Historic Episcopate. It emerged during a period of reform when the administrative function of an officer of the Church of God was exalted over the pastoral and the prophetic. Contrast the relative rank of the prophet and the reader; of the confessor and of him who spake with tongues on the one hand, with the administrative offices of bishop and presbyter on the other during the Apostolic period, and again during the days of Cyprian and Irenaeus, and notice how rapidly the administrative offices have forged to the front. The development was, as I believe, under the direction of the Holy Spirit; but here one may readily err. It does not follow that because under the direction of the Holy Spirit the Church did actually develop its statement of doctrine and order of discipline in a certain direction, it would have so developed them had the dominant race been Egypt, Assyria, India or China, instead of Rome. The Church's creed and the Church's polity both depict the influence of dominance. They reflect the conscientiousness of a virile people; they are suited to the spirit of a Cyril, a Constantine, a Gregory, a Charlemagne, a Pepin, a Hildebrand, an Innocent III, a Charles V, a Louis XIV. They are attuned to conditions natural to European life and development during the Christian Era. But *are* they *equally* attuned to the life and condition of a totally different people, in a totally different atmosphere, under totally different conditions?

Christianity is the world religion, but has it yet found world expression? If not, it is needless to attempt the unification of Christendom on the basis of such statement of Faith or determination of order as may harmonize Western discord, indeed, but which may possibly be rejected by the conscientiousness of the Orient when once it is brought to the feet of Christ.

Now what are some of the facts bearing upon the case? The Gospel is carried to India. The Bible, the Hindus understand possibly, in its spirit, better than their teachers. They dwell with delight upon the meek and lowly Jesus. He is like some of their own religious leaders. They understand the Bible emphasis of the passive virtues. They pass readily from Pantheism to the conception of the Fatherhood of God. But the life and emphasis and attitude of the Church, they do not understand. Meekness and lowliness are presented to them as Christian ideals. Are these as a matter of fact the noticeable ideals of the British officer? They look in vain for the presentation of the other cheek. Where the Creed is presented to them, they say, "Surely this cannot be the Christian creed. It is the creed of the English soldier; the German soldier; the Roman soldier; it is a creed depicting mainly a God of power. Out of an octave of attributes presented in the Bible why alone is almightiness fixed into perpetual remembrance?" The God to win the Orient may never be the Almighty God, but the God of patience and consolation, the God most loving, most holy, most long-suffering. If so, the success of the effort to gain formal and permanent acknowledgment of a creed as hoary and revered even as is the Apostle's, may result in hindrance to the Kingdom of God.

The time is not yet ripe for a world's conference upon Faith and Order. The Catholic Church, as well as a larger Christianity, is to-day not only divided but, even at its best, is inadequate. Much as a devoted Churchman loves the Church, I know of none who, considering her limitations, would wish the Christian world entirely within her fold. With our formality and reserve we are ill-suited to the needs of the Romance peoples; with our lassitude and indifference to the missionary cause the Saviour would wait long for the complete extension of His Kingdom; with our dread of the confessional, we should never hold in check, as does Rome, the passions of the world's emotional and ignorant peasantry; with our dislike of what is not intrinsically excellent, we should be long in ministering helpfully to those who are dependent for their spiritual stimulus upon the revival and the camp meeting.

And, if not in the Episcopal Church, where would we be content to center the scattered forces of Christendom? Surely not in the overlaid Church of Rome or Constantinople, nor in any of the partial and inadequate expressions of Protestantism. I know of no one who would *not* rejoice to say, "In the Catholic Church." But the Catholic Church is a veritable will-o-the-wisp. From one point of view it is but a chimera; like the Holy Grail, a thing well worth the search but never found. From another point of view it is universally present wherever baptism is unfailingly administered in the Triune name. From still another point of view it is an ideal, the veritable Kingdom of God for whose coming we pray and which will come into its fulness only where God's will is done on earth as it is done in Heaven.

But the Catholic Church has never yet perfectly expressed the purpose of her Lord, nor will she till "the fulness of the Gentiles

be come in." Many of our missionaries are now telling us this. Time was when the question of missions was a question of what could we give the heathen. The question now, at least since the appearance of Bishop Montgomery's symposium, *Mankind and the Church*, has become, "What can the heathen give us?"—or, more specifically—"What can they add to our understanding of the meaning of Christianity?" That they could add much has been a growing conviction of those who labored among them, but not until Bishop Montgomery inquired of the various missionary leaders in the various lands the definite question, "What has the African, the Papuan, the Japanese, the Chinese, the Mohammedan to contribute to Christianity," was any general response focused upon the point. It was no doubt intended to offer a new and powerful motive for missions; it has resulted in portraying the incompleteness of any pre-existing expression of the Faith once delivered to the Saints. Note some of these humble confessions in response to the query, "What can the African contribute to the cause of Christianity?" Bishop Nuttall writes: "The African possesses an intuitive apprehension of the supernatural and will give adequate place to the emotional in the religious life." Says Bishop Wagg, in response to the same question: "The Papuan exhibits a normal expression of the passive virtues." "The Japanese," says Bishop Awdry, will contribute what the Church has never yet been able to express. First, a cheerful patience which is neither fatalistic nor despairing; second, a proper estimate of wealth, neither rejecting it with monastic formality only to live the more extravagantly by reason of the rejection, nor seeking it with greediness; and finally and above all, the natural self-subordination of the individual to the interests of the whole body." Of the Chinese the sainted Bishop Hoare, whose body now lies at the bottom of the Yellow Sea, tells us that their contribution is considerable already. Their steadfastness under persecution, their diligence in spreading the Gospel, their strictness of discipline and subordination to authority, their very great sense of the need and value of unity, their filial piety, their reverence for spiritual as contrasted with material values, are already causing the Christian Church in China to present a different face than it has ever shown before. China has ever been the wonder of the world. Kingdom has followed kingdom, and dynasty, dynasty, and now it seems as though empire might be followed by a republic. China, though remaining the same, can still change. When once she has been converted to Christ what may she not mean to Christianity?

Finally, Bishop Lefroy has forcefully pointed out that even the despised Mohammedan might contribute possibly the most of all. His contribution being not that God is one—the Christian knows that well—but that God *is*. The Church has surely to be re-taught this. If Christ were Mohammed, would he not long since have brought all nations unto His feet?

The heathen need the Church; the Church does not need the heathen. But the Church needs the expression which will be given it when the Gentiles have come to His light and kings to the brightness of His coming. Two-thirds of the human race are yet without the Church; but vastly more important, these two-thirds represent views, traditions, and habits so different from our own that their reactionary influence upon the Church, when once they become converted, will be incalculable.

But, you may say, suppose this to be granted, does it therefore follow, because in its fulness the Church will only realize its purpose when the fulness of the Gentiles has come in, that systematic effort at the present time among present Christians to unify Faith and Order, is likely to hinder the cause? Not as a logical sequence but as a very possible result. God's purposes, like the mighty river, move majestically onward through many back currents and eddies. How many of these backward movements appear at the Reformation! Division was the price paid for reform. It was a great price—and yet it has served a purpose. Even now it is preventing dogmatic and administrative rigidity on an inadequate plan. If the bronze metal hardens before it reaches every part of the mold, the cast is not only imperfect; it is ruined. It is conceivable that a scarcely less unhappy result would follow if the present plastic condition of Christianity were fixed into unchangeable form before the mould designed to fashion it was finished.

As the basis for reunion the Apostle's Creed would possess a weight and authority far greater than its possible content. Hoary as it is with age and glorious as is its history, the Apostle's Creed is conspicuously wanting not only in its omissions but in its emphases. It is a natural inference that what is there is obviously more important than what is not there, and yet in the Creed we find no reference to the Sacraments, to regeneration or sanctification of life—no development of the doctrine of God the Father, or God the Holy Ghost. For a thousand years, the Johannine doctrine, save in the person of Jesus Christ, gave way to the Pauline. To-day, following St. John, the theological teaching is to define salvation and its processes in terms of life. We lament division, and rightly; it was an awful price to pay for reform. And yet God not only permitted it, but He granted to the earlier schismatics a purity of intention and singleness of life which the Church might envy. Furthermore to united Christianity, or at least to a far more united Christianity than any known to-day, was not vouchsafed the privilege of evangelizing the world. For

the present divided Christendom is the blessing granted. And yet the opportunity was offered to the Western Church, as is illustrated by the story of Nicholo and Maslio Polo and Kublai Khan:

This able and benevolent monarch, who had never before met European gentlemen, and who was charmed with their cultivated and polished manners, asked them on their return to Venice to act as his messengers, and convey to the Pope his desire for one hundred missionary teachers to instruct his people in the Christian religion. When, after two years, Gregory X received the Khan's message he could furnish but two Dominican friars, who, at the last moment were seized with such dread that they refused to go.

The failure of Kublai's mission to the Pope led him to apply to the Grand Llama at Thibet, who responded so willingly and effectively, that Buddhism seized the chance which Christianity failed to grasp. Thus the great strategic opportunity to introduce Christianity into China was lost, and the advance of the Kingdom of God indefinitely postponed. So, at least, the Christian historian of the period would have certainly thought; but the Christian philosopher of to-day will ask himself the question: What would have been the effect of the introduction of Christianity into China, that reservoir of the nations, in the year 1275? Or, to put it differently, what would have been the type of Christianity introduced into China at that time, had Papal ambassadors instead of Buddhist missionaries gained the ear of the Grand Khan? No one who recalls the moral obliquity and the spiritual decadence of the period just emerging from the Dark Ages, can regret that its replica was not perpetuated over one-half of the inhabited globe. God was keeping watch over His own, when He reserved the Christianization of China until a purer and better type of Christianity should, in the fulness of time, knock for entrance at the gates of the Celestial Empire.

As it was with the effort at Church extension in the thirteenth century so may it be with the effort at Church unification now.

The failure of the Western Church has ever been its endeavor to express Christianity in terms of doctrine, discipline and worship, instead of in terms of loving sacrifice and obedience. This was natural. Men were interested in these matters. The budding Oriental Church has other interests, other emphases, other conceptions of the Christ, other ideals of life.

"There is a story told of an Indian catechist attached to an English missionary society in North India whose accounts were never right and who was at last dismissed for dishonesty. He spent all the money which was entrusted to him in promoting missionary work, but not exactly in the way in which he was told to spend it. The English superintending missionary demanded monthly accounts and refused to continue the supply of funds until these were forthcoming. Accordingly the poor catechist, who had not kept any proper accounts, filled up the balance-sheet in the way which he thought would please the European missionary, and when he was questioned about some of the items, and they were found to be incorrect, he was dismissed as being unfit for missionary work. Several years later a lady was visiting a distant village in the jungle. She tried to make the simple folk understand what manner of person Jesus of Nazareth was. She told them how He was the poor man's friend, how He used to eat with them and visit their homes, how He used to go about healing wherever there was sickness, how the children used to run after Him in the street and clamber about His knees. Her description seemed to meet with an unusually intelligent response; and as she finished, some one exclaimed, 'Miss Sahib, we know him well; he has been living here for years!' Amazed, the lady discovered that this old catechist had settled there on his own account. It was he who fetched the old men and women their water and their fuel. Where any one was sick, it was he who used to sit outside the door till evening, and then come in; for no one ever got a chance of sitting up at night but he. When plague and cholera visited the village he was the intrepid nurse. In the old man unfit for missionary employ the people of that village had seen and recognized Jesus Christ."

In trying to commend the Christian faith to Eastern races, we need also to remember their lack of historical perspective and how little the history of the past or the records of events which have happened in the past appeal to the Eastern mind.

The hope for a speedy consummation of Christian unity, therefore, is, I believe, premature. It is well to talk about it. It is well to further Christian comity, to exchange confidences, to love and be loved, to talk in terms of sacrifice and to strive to excel each the other in Christian living, to pray much, to be humble, to express religion more and more in terms of living rather than of believing, feeling or even doing; but definite steps toward definite agreement upon creed or polity are premature.

The problem of Church unity will ever knock for recognition till the prayer of the Saviour, "that we all may be one," is answered. But conferences on Faith and Order will do little or nothing to accomplish this end till the "fulness of the Gentiles be come in."

In speaking of the all-pervasive presence of his pantheistic deity, Emerson somewhere says:

"He reckons ill who leaves me out,
When me they fly I am the wings.
I am the doubter and the doubt
And I the hymn the Brahman sings."

Substitute for Emerson's far-flung God, God's far-flung people and we have the heart of our text.

"He reckons ill who leaves me out" is to-day the cry of the heathen. Look at them as they lie to the westward and beneath the Southern Cross, stretched out from darkness to dawn and from dawn to darkness, groping still in their ignorance but yearning after God. For them the Light shined. For them the Saviour died. For them, who know nothing of our historic quarrels and care less for our perpetuating institutions, must the Faith be summarized. For them must order and discipline be maintained. God grant that we be not so blind as to leave them out as we strive for peace. We have been praying for the unity of Christ's Church. We have also been praying that the nations be added to His fold and the heathen to His inheritance—the two greatest prayers of this generation. God grant a speedy consummation of both,

"But God is working His purpose out as year succeeds to year,
God is working His purpose out and the time is ever near,
Nearer and nearer grows the time, the time that shall ever be
When earth shall be filled with the Glory of God as the waters cover the sea."

"That they all may be one" is His prayer and purpose. How will it be accomplished? The divided elements of the Church must be reunited if the Saviour's prayer is to be answered; but "Hardness in part has happened unto Israel" and reunion must tarry until the "fulness of the Gentiles be come in." Then, and not until then, can be sung the Glory Song of a reunited Church; then, and not until then,

"Will Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
Our common Lord adore.
Then all that now divides us
Removed and passed away,
Will flee like morning shadows
Before the blaze of day."

ASHAMED OF OUR EMBLEM?

BY ZOAR

CAN you imagine an American party abroad, receiving one day the following singular invitation: "We shall be glad to see you at the house of the American consul on ———. American songs will be sung, patriotic addresses will be delivered, and together we will rejoice that we are free-born Americans. N. B.—Inquire when you reach the place, for the American consulate flies no flag outside of its building for fear of offending those who are not Americans." "Preposterous!" exclaims the reader. "Who ever dreamt of such a thing? Who does not know that Americans abroad are, as a rule, *aggressively patriotic*—each, as it were, with a chip on his shoulder, seeming to challenge everyone not to recognize him a true American, ready to fight for the supremacy of everything American." Would not, then, such an invitation be received with howls of derision, and with indignant protests at the cowardice of the man who dared not fly the flag of his country? How quickly he would be recalled and deservedly rebuked for his cowardice!

So much for patriotism here—what then of our citizenship in heaven? What of our courage in flying the flag of our Lord and Master? Are we ashamed of our emblem, the Cross? Are we afraid to have it known that we are soldiers of Christ? Is the cross missing on the spire of our churches, and if so, what in the eyes of the world is *the meaning of a church without a cross*? Must its members explain, as the fictitious consul above, that they are afraid of exciting the antagonism of those who do not approve of the sign as our emblem? The cross is used, alas, as a sparkling ornament by women who will hesitate in the choice of the *baubles* they will wear that day, but is sometimes missing on the spire or on the altar of a church, which without the cross would have absolutely no reason for existence.

THE SURPRISE of life always comes in finding how we have missed the things which have lain nearest us—how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as though it were far away from them—as though they must go through vast and strange regions to it. They must pile up wealth, and see every possible danger of mishap guarded against before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a very long journey for their treasure; and when at last they stop to pick it up, lo! it is shining close beside the footprints which they left when they set out to travel in a circle!—*Phillips Brooks.*

HOUSING AND MORALS AS SEEN IN RICHMOND, VA.*

By ELISABETH COCKE, *Registered Nurse.*

SOME twenty-five years ago the poet Tennyson wrote the lines—

"Is it well that while we range with science, glorying in the Time,
City children soak and blacken soul and sense in city slime?"

There among the glooming alleys progress walks on palsied feet,
Crime and hunger cast our maidens by the thousand in the street.

There the master scrimps his haggard seamstress for her daily bread,
There a single sordid attic holds the living and the dead.

There the smouldering fire of fever creeps across the rotted floor,
And the crowded couch of incest in the warrens of the poor."

These conditions instead of having become ameliorated have become intensified: as the city grows, with but few exceptions, the bad housing conditions steadily increase. Almost everywhere "among the glooming alleys," progress is still walking with "palsied feet"!

That the poor are more exposed to demoralization than the better-to-do classes is due to many influences, the most vital of which is the home. I have far too often heard from good men and women the opinion that it is useless to make any effort to uplift the negro. It is my opinion—and I am deeply grateful for having an opportunity of giving public expression to it—that the upper classes are to a very great extent responsible for the depraving conditions which keep the negro, and the pauper, in surroundings which debase and demoralize them. Until the public is informed, and public sentiment is aroused, until the civic conscience is awakened and private greed is checked, the "slum," or the first cousin to it, will obtain in growing cities. From bad housing conditions, be those conditions tenements or overcrowded smaller homes so called, there will follow in the natural order of things the depravity which springs from all lack of privacy, and that close physical contact which is of itself sinful and shameful.

Our local conditions in Richmond (Va.) have, as yet, nothing which approaches to the tenement. There are a few old houses occupied by, possibly, some half dozen families to the house, but though these show very bad conditions in room overcrowding, there are no conditions of lack of light and air, if the windows are opened to admit ventilation. In one instance I have found a bedroom, occupied presumably by seven people, in which there is no window at all; one door giving upon another room with two windows, and a second door upon the entry on the upper landing.

Among the comparatively small foreign population there is a very great deal of room overcrowding, but the most extensive of these conditions exist among the negroes. These appear to be the most squalid and least progressive, but this I believe to be largely due to the demoralizing effects of bad housing and surroundings which do not tend to any uplift.

Can children raised in Jail Bottom, whose only outlook is a mountain-like dump of rotting rags and rusty tin cans on the one side, and on the other a stream which is an open sewer, smelling to heaven from the filth which it carries along, or leaves here and there in slime upon its banks, have any but debasing ideas? Can parents inculcate high moral standards when across the street or down the block are houses of the "Red-Light" district? When a dry-closet blocks the one small window of the kitchen, can lack of decency be called to account? Is the world so small that there is no room left for the amenities of life? Are ground space and floor space of more value than cleanliness and health and morality?

It is certainly a fallacy that the poor do not want good housing. In a wonderful address, given last spring at the Child Welfare Conference, in this city (Richmond), a negro speaker said in substance:

"We would use the bath tub as frequently and enjoy it as much as our white brother and sister, if we could afford to rent houses which have the bath tub in them. We do not prefer dilapidation and discomfort, nor being forced to live in districts where there is only depravity and low surroundings; but the better ones of us have too much self-respect to force ourselves on our white brothers, if they do not want us living along side of them."

I don't believe there lives a people in the world who respond more quickly to well directed sympathy and wisely given help than the negro. In this belief I am staunchly upheld by my good friend, Dr. Mastin, secretary of the State Board of Charities and Corrections.

Mr. Lawrence Veiller, in his book on *Housing Reform*, says:

* A paper read before the National Municipal League at its Richmond convention.

"No housing evils are necessary: none need be tolerated. Where they exist they are always a reflection upon the intelligence, right-mindedness, and moral tone of the community."

I know there are numberless shelters, I will not call them either houses or homes, in this city, which should be ordered abandoned either till they are put in repair, or pulled down and replaced with better structures. There is no ordinance to cover some of the existing conditions; there are shacks—I have been into them—which are rented, mostly by negroes, for three, four, and five dollars per month, "which are not worth repairing," so the tenants tell me, quoting the owner or some well known real estate agent. If a house is not worth repairing, and has boards off the sides leaving gaps several feet long, and has holes in the roof through which a giant's fist might be thrust, I think it is also a house not worth a laboring man's or woman's hard earned money by the month. It is a perversion of our text of "Housing and Morals," but this shows very depraved morals on the part of the owner or agent who takes rent for such a domicile as I have described!

Before our moderately bad conditions become a big problem of very bad conditions, cannot a system of preventive treatment be inaugurated by developing public sentiment and training our city fathers to have due regard for the housing of its negro and foreign population?—that population which presents the line of least resistance to those land-owners and agents who are forcing them to pay rent for property which "is not worth repairing"!

SUNRISE

By HAYWOOD TUPPER

ON a summer morning, witnessing that miracle of loveliness, God's creation of a new day, it was given us to behold a vision beautiful. Purple crags of vaporous mountain cliffs jutted up in the east. Floods of molten gold overflowed canyon and crevasse. The horizon flamed and flamed in crescent glories until, standing at gaze upon the changing forms of the sky, one felt that he was watching God Himself paint a cloud-scape of the dawn. The soul partaking the morning's youth—the fresh innocence of the hour—buoyancy of mind, exaltation of spirit, made the joy of living a personal experience.

Above our heads shone the splendors of the sun, at our feet were flowers; gorgeous masses of morning-glories, blue, purple, scarlet, white, in wild riot of prismatic gayety, a climb each vagrant stalk, festooning every available spray, over-canopying green columns of corn, a prodigality of bloom. What a radiant spectrum of color! Surely here must have been an explosion of aggregated rainbows.

"Are not these, O soul, the vision of Him who reigns?"

This beautiful variety of color! What is color? Newton wrested from refraction the secret of a sunbeam; revealed to us that the seven bands of the prism resulted from parting them asunder in the white ray of light; but that does not tell us what color is. He only showed the *method* of light's construction; that color results from decomposing its rays. Construction, how mechanical. Language is too clumsy to explain the delicacy of a phenomenon of inexplicable wonder; a wonder which transcends our knowledge.

We have somewhere met with the thought of a devout mind that the blue, and purple, and scarlet, and fine-twined linen of the High Priest's ephod, used in Israel's temple worship, were bodied forth in morning-glories—those exquisite ventures of nature's mystic weaving.

When Queen Guinevere and Sir Lancelot rode together through the spring woods to Camelot, the poet-historian says the glowing flowers breaking the earth at their feet were like the clouds of heaven.

HOW TO PLAN WISELY

No ONE ever originates wise plans for his work. God does all the planning; the best we can do, and all that we ever need to do, is to learn from God what His plans for us are. When, therefore, we are faced with the need of planning wisely, and perhaps ask others to pray for us, that we may plan wisely and that our plans may be blessed, let us realize rather that it is simply a question of whether we are ready to listen to God. We do not need to be nearly so much concerned to pray for God's blessing on our plans as to pray that God will reveal to us His plans for us and give us the will and the wisdom to carry them out. He will be sure to bless His own plans; if we are working with Him in carrying them out, our blessing is certain. "Show me Thy plans for me" is a better prayer than "Bless my plans."—*Sunday School Times.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

SOCIAL CENTERS INSTEAD OF DANCE HALLS: A NEW PHOTOPLAY

THE social center in the public school is brought forward as an antidote to the dance-hall over the saloon by the Russell Sage Foundation in a motion picture drama which has just been produced upon its initiative and with its cooperation. "Charlie's Reform" is the name of this new Edison photoplay and its first exhibition in the "movies" occurred recently.

Astounding facts brought to light by the Chicago Vice Commission, together with the epidemic of "tough" dances this winter, have created a widespread interest in the subject of young people's amusements. Already nearly two score of cities have organized opportunities for winter evening recreation in some of their public schoolhouses. But social workers are now beginning to realize that it is the natural desire for companionship with the opposite sex which the dance-hall meets and for which provision is not usually made in the school recreation center. The social center depicted in this new photoplay makes it possible for young men and women to meet under wholesome conditions and it is this privilege which brings about "Charlie's Reform" from a career of idleness and carousing.

The announcement of the new film has attracted a widespread interest from social workers throughout the country. The following is the plot of this moving picture drama:

Charlie, an athletic young bookkeeper and the mainstay of a widowed mother, is calling upon a sweet, womanly girl by whom his affections have been strongly aroused. The continued interruptions from the small brother and two mischievous sisters make private conversation impossible. His patience finally became exhausted and when Helen's parents refuse to allow her to go out with him he leaves in high dudgeon. On the street Charlie encounters an acquaintance who invites him to a dance-hall. In a desperate mood he accepts, and at this resort takes his first steps in a downward career. His intemperance soon results in the loss of his position and he becomes a loafer at the corner saloon.

One of Helen's former teachers meanwhile has persuaded the old folks to allow the girl to attend a nearby schoolhouse social center. At one of the weekly dancing parties she meets a young man who, subsequently, escorts her to various doings at the center. On one of these occasions Charlie's companions draw his notice to the couple as they pass the saloon window. The sight of a probable rival stirs up a jealous rage and, despite all efforts to hold him, he sets out in a half-drunken pursuit and thus comes to the social center.

Alarmed by his sinister appearance, the doorkeeper attempts to prevent his entrance. After a brief struggle Charlie pushes him aside and rushes from one room to another in search of his sweetheart. He finally discovers her in the kindergarten dancing with a girl. He begins to upbraid her when the director enters, followed by a policeman. Helen explains matters to the director and to Charlie's astonishment he is cordially welcomed to the center. Learning that he is an athlete and out of work, the director engages him as an assistant in the gymnasium. Charlie's habits change and he is taken back by his old employer, to the great happiness of his mother and of Helen, whom he now regularly escorts to the social center doings.

"WHITE LABEL" CLOAKS

THE STRUGGLE for industrial decency is a three-cornered fight, in which the public should play an active part. How can this third party legitimately aid the workers and the employers in their struggle to raise the standards of life and labor in industry? The answer of the Joint Board of Sanitary Control in the Cloak, Suit, and Skirt Industry in New York is, by creating a market for those cloaks which have been made under human and decent conditions. Such cloaks should bear the badge of decency upon them; they should be known as "white label" cloaks. Every such label should say to the buyer,

"I am here to testify to you that this cloak was made in a safe and sanitary shop; that the workers made a decent wage; and that they were not drained of vitality and health by overtime."

The white label would incidentally benefit the Union. It would be virtually a Union Label, for the existence of the Joint Board of Sanitary Control is the result of Union recognition. It is broader than a Union label, as it is issued by a Board in which the employers and the public are represented. If a market were created for white label garments, it would have the effect, not only of strengthening the Union, but of raising the standards of the entire industry.

"A sane and sanitary shop is the worker's birthright" is the motto of the Board.

CONGRESS ABOLISHES ONE OCCUPATIONAL DISEASE: "PHOSSY JAW"

April 3rd will be red-letter day in the fight against occupational diseases. On that date the United States Senate passed the phosphorous match bill of the American Association for Labor Legislation, by a practically unanimous viva voce vote. The House passed it March 28th by a vote of 163 to 31.

Investigations of "phossy jaw," the occupational disease of match-factory workers, led to the introduction of the bill in June, 1910, immediately after the publication of the report on phosphorous poisoning by Dr. John B. Andrews, the Secretary of the Association. Public sentiment demanded the prohibition of the death-dealing match. This legislation will abolish the most loathsome of all industrial diseases.

The importation and exportation of poisonous phosphorous matches are prohibited. The law places a prohibitive internal revenue tax on their manufacture within the United States. Drastic penalties are provided for violations of the law, which will be administered through the efficient federal internal revenue service of the Department of the Treasury.

Constitutional objection was raised against the bill by "strict constructionists," who deplored this use of the federal taxing power, but even Senator Bailey, of Texas, the most bitter opponent, however, admitted in the closing minutes of the debate that the courts would not inquire into the purpose of Congress in levying the tax and that "the rule is too well established now to be successfully assailed, and I know perfectly well that if Congress passes this act, the courts will sustain it."

SUBURBAN PROBLEMS

A mountain hamlet may, relatively speaking, be more in need of social reform and uplift than an urban industrial center. A flourishing and outwardly attractive suburb may have as much graft in its government as the city where its men earn their incomes and where its women find their amusement and do their shopping. Whether the suburb has honest government or not depends in the last analysis on the same conditions that determine urban probity or venality. So declared with truth the *Monitor* of Boston, and then went on to show how this had been conclusively demonstrated in Dobbs Ferry, a New York City suburb, in an election just held. Candidates were forced to assent to or dissent from a clearly defined community programme that took a look ahead; to pledge themselves to favor free public discussion by citizens of all proposals involving expenditure of money; to promise to keep town accounts and to make assessments after a plan devised by expert municipal accountants; to establish a local information bureau with facilities for enlightening applicants at any time and to unite with officials of adjoining towns in campaigns outlined to promote the well-being of all persons in that region of Westchester County.

ANOTHER SOCIAL SERVICE VICTORY IN CONGRESS

Is to be noted in the passage of the Federal Children's Bureau Bill by the Senate on April 2nd. This bill, which was prepared and urged by the National Child Labor Committee, makes it the duty of the new Children's Bureau to investigate and report upon all matters pertaining to the welfare of children and child-life, and shall especially investigate the questions of infant mortality, the birth rate, physical degeneracy, orphanage, juvenile courts, desertion, legislation affecting children in the several states and territories. This bill is unquestionably only the first step toward a more adequate attention by the Federal Government to the evils of child labor.

THE COMMISSION on the Church and Social Service of the Federal Council of Churches is laying special emphasis on

these two planks of the Philadelphia platform, declaring that the churches must stand:

"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

"For suitable provision for the old age of the workers and for those incapacitated by injury."

In a recent letter to the clergy the Commission wrote: "We earnestly advise that you give serious study and sympathetic thought to this important question and careful consideration to such suggestions as may come to you from those organizations, like the New York Association for Labor Legislation, which take the moral viewpoint, but seek by economic methods to interpret and apply to human needs this article of our social faith enunciated by the Federal Council."

THE EXPECTORATION LAW in Boston has brought about a wonderful change. The law is not enforced as the laws of nature are enforced, but every now and then the police commissioner goes about certain districts in the city where he can get a sure measure of what is being done, and if he finds signs of violation he issues an order to the police of each district to arrest so many people the next day for violation. They keep it up, arresting fewer each day until they cannot find any more and then the thing goes along pretty well for some time. There are occasional violations, but some of them come from people who do not belong in the city and some who are in the habit of using their parlor floors and the streets all alike. "There are some careless people here," a friend writes, "plenty of them, but they are learning. The change in Boston during the past twelve years is very marked and if you have any such bill in mind get it through and enforce it."

THE BOSTON Home and School Association has for its object the improvement of the conditions of child life in Boston by fostering coöperation between home and school and by providing an opportunity for the study of child development—intellectually, morally, and physically, also by working constructively for the moral and physical development of the school district. The third annual report just issued is a most interesting document.

THE WORKMEN'S COMPENSATION act of Ohio has been held to be constitutional. So far the supreme court of four states have reached the same conclusion:—Massachusetts, Wisconsin, Washington, and Ohio. The New York Compulsory Compensation law was declared unconstitutional. Similar laws are in operation in eight states and on May 1st and July 1st respectively will go into operation in two more.

WOMEN POLICE are to be appointed in Annapolis, Md. The subject is also under active consideration in Santa Monica, Cal. In this latter city, the idea of naming club women to enforce the curfew law has been advanced by the chief of police. He regards women who are mothers and who have succeeded in the up-bringing of their own children, as qualified for the duties he has in mind.

HERE IS a bit of practical advice given by the Woman's Municipal League of New York and which can be followed elsewhere:

Help the drivers of the ash carts in the department of street cleaning.

One-third of the men suffer from rupture, resulting from the lifting of cans too heavy for even strong men to lift.

The responsibility is yours, if you make such conditions necessary.

No can should be larger than fourteen inches in diameter.

Do not fill the ash cans to the brim. Leave empty at least six inches from the top.

Help the drivers of the ash carts for humanity's sake.

"HOUSING BETTERMENT" is a title of a series of leaflets published by the National Housing Association (105 E. Twenty-second street, New York). They are designed to give current developments along housing lines.

COMMISSION GOVERNMENT rule has been declared constitutional by the Supreme Court of Illinois.

GIVE ME the toiler's joy who has seen the sunlight burst on the distant turrets in the land of his desire.—*Muriel Strode.*

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.

RELIGIOUS TRAINING IN INDIAN SCHOOLS

To the Editor of *The Living Church*:

NOTE your editorial on "Religious Training in Indian Schools." The time will come (the sooner, the better), when the Indian will stand on the same footing as others. The treatment of the Indian as a ward of the Government is the source of many abuses. The maintenance at government expense of what are practically Roman Catholic schools is one abuse in the United States Indian service. But it is only one among many abuses.

The Indian Rights Association in a recent circular (No. 86, February 15, 1912) calls attention to various abuses, some of which have been going on for some years: (a) "The Crow Reservation in Montana had for years been controlled by a small ring of men"; (b) Maladministration at the Pima Agency, Arizona—"The Pimas and the government had for years been systematically robbed"; (c) Navajos in Arizona wronged; (d) At Osage Agency, in Oklahoma, evils not corrected; (e) In Minnesota, "a terrible situation among the Chippewa Indians" unearthed. To those interested in Indian affairs, Mr. M. K. Sniffen, secretary, 709 Provident Building, Philadelphia, Pa., will forward the circular giving this information. The story of Juan Cruz, as told by Mr. W. E. Johnson, Laurel, Md., lately in U. S. Indian service, shows a gross abuse in New Mexico.

The Church has had marked success among Indians in Minnesota and South Dakota. Among those Indians, we have more communicants in proportion to population, than among white people anywhere in the United States. That is one reason why we should rise in their defense when they are being wronged.

As Dean Ashley, our missionary at Cheyenne Agency, S. D., says: "People outside the Indian country do not know what the conditions are." Other missionaries tell of wrong "strongly entrenched." More light will correct some of the evils.

Yours faithfully, D. A. SANFORD.

Big Spring, Texas.

DEFECTIVE LECTIONARIES

To the Editor of *The Living Church*:

BOTH the old and new lectionaries are defective in the omission of the twenty-third chapter of Leviticus, which contains a prophecy of our Lord's resurrection and of ours, as follows:

"Ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it: And ye shall offer that day when ye wave the sheaf an he lamb without blemish unto the Lord" (verses 10-12).

Christ is the first-fruits, afterwards they that are Christ's. Christ is risen from the dead and become the first-fruits of them that slept.

WILLIAM C. POPE.

THE PRAYER BOOK IN CLASSICAL GREEK

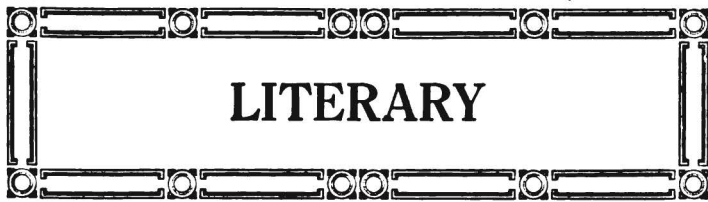
To the Editor of *The Living Church*:

YOUR answer on April 6th to "Priest" that "there is no translation of any Anglican Prayer Book into *modern Greek*" is probably correct. But that there is one of the Church of England Prayer Book into the Greek of the *classics* I know; for I used it in my college chapel services, 1851 to 1855 inclusive. That copy was lent to me by a graduate of Oxford; and may be had, I believe, of the S. P. C. K., at Northumberland avenue, London, England; as is the version of the same in classical *Latin*, which I am using to-day.

Fruitvale, Calif., April 11, 1912. THOMAS DOWELL PHILLIPS.

CHURCHMEN LOST ON THE TITANIC

AMONG prominent Churchmen who were passengers on the *Titanic* and are not reported on Tuesday morning as among the saved, are the Rev. J. Stuart Holden, the distinguished English missionary, who has frequently been in this country, and Arthur Ryerson and son. Mr. Ryerson has several times been Deputy to General Convention, and was a member of the Board of Missions before its reorganization. He with his family were called home by the death of another son in an automobile accident in Philadelphia. Mrs. Ryerson and two daughters appear to have been among those saved by the *Carpattia*.



LITERARY

OUR SOCIAL PROBLEMS

Socialism: A Critical Analysis. By O. D. Skelton, Ph.D. Hart, Schaffner & Marx Prize Economic Essays. Boston: Houghton, Mifflin & Co. Pp. 328. Price, \$1.50.

The general reader as well as the student will find this book interesting and valuable. While it will not enlarge the horizon of advanced students of Socialism, the book embodies the results of an exceedingly careful, painstaking, and conscientious study of the best that has been written and said for and against Socialism. It presents a very helpful discussion of the various systems of thought characteristic of the leading schools of Socialism of the past, and at the same time sets forth in a fair and well-balanced way the ideals kept in view by the socialist of the present day.

For the sake of definiteness, Mr. Skelton treats Socialism in its relation to the existing industrial system, regarding the relation as presenting four main aspects: First, as an indictment of any and all industrial systems based on private property and competition; second, as an analysis of capitalism, depending upon different motives incident to reigning philosophical prepossessions; third, as a substitute for capitalism, approaching an ideal coöperative commonwealth more or less in detail according as theoretical or tactical exigencies necessitate; and finally, as a campaign against Socialism.

In three chapters Mr. Skelton critically considers the Marxian materialistic conception of history, the Marxian theory of labor value and surplus value, and the Marxian law of capitalist development, and if these chapters fail to clear away the uncertainties that have been found in *Das Kapital* by disciples as well as critics, the shortcoming is one that merely reflects the failure of Marx, the great leader of Socialism, to make himself clear.

In the last two chapters the modern Socialist ideal and the modern Socialist movement receive a thorough consideration, and reveal the unwonted hush and reticence that falls on the Socialist camp when inquiry is made as to what solution the Socialist has to offer for the obvious and seemingly fatal difficulties which the collectivist ideals involve. In this respect, in some quarters the book is regarded as an important contribution to anti-Socialist literature. As a conclusion, Mr. Skelton asserts the belief that "so far as the chief aim of Socialism is concerned, the abolition of private property in the means of production, there seems no probability of success. Doubtless the expansion of national and municipal ownership has not yet reached its limit, yet there is every indication that private property will remain the dominant industrial feature of our Western civilization."

Social Value: A Study in Economic Theory Critical and Constructive. By B. M. Anderson, Jr., Ph.D. Hart, Schaffner & Marx Prize Economic Essays. Boston: Houghton, Mifflin Co. Pp. 200. Price, \$1.00.

It has been predicted that this work will rank as one of the most important contributions to economic theory in recent years. There has been little agreement among theorists concerning a general theory of value. In its most definite form, it asserts that the value of an economic good is determined by and precisely accords with the marginal utility of the good to society considered as a unitary organism. Mr. Anderson was convinced that this theory of "social value" represented merely a convenient and useful hypothesis. "Social marginal utility, as a determinant of value," he says, "cannot be the marginal utility of a good to some particular individual who stands out as the marginal individual in society, nor can it be an average of individual marginal utilities, nor any other possible arithmetical combination of individual marginal utilities. For the term 'social marginal utility,' we can find only a vague, analogical meaning, if any at all, unless we identify it outright with social value, in which case it is a superfluous term, which itself not only explains nothing but rather presents complications which call for explanation. We shall find no use for the social utility concept in our analysis. On the other hand we shall find the conception of social value a necessity for the validation of economic analysis and a conception which present-day psychological and sociological theory abundantly warrants us in accepting."

In three divisions of his work, Mr. Anderson devotes himself (1) to a "critique of current value theory," concerning himself particularly with efforts made by current theories of value to attain a value concept by means of individual utilities, individual costs, or combinations of the two, and showing that such procedure gets into invincible logical difficulties; (2) to "the presuppositions of economic theory," asserting that the difficulties encountered are to be ascribed to the "faulty epistemology, psychology, and sociology which constitute the avowed or implicit presuppositions of the economic theory of to-day"; and (3) a "positive theory of social

value," based upon a reconstruction of the faulty presuppositions in the light of later psychological and sociological doctrines.

In the course of developing and presenting his theory, Mr. Anderson has shown an exceptional command of the literature of economics, psychology, and philosophy, and the result of his investigation and reflections are set forth in a summary of the main steps of his argument in the last chapter of the book. According to this, value is a quantity. It is not logically dependent upon exchange but is logically antecedent to exchange. A circle in reasoning is involved if the relative conception of value is treated as ultimate. The Austrian theory, the cost theory, and combinations of the two, all fail alike to lead us to an ultimate quantity of value: they fall into another circle, that of explaining value in terms of value. The defect is in the highly abstract nature of the determinants of value which these theories start from; they abstract the individual mind from its connection with the social whole, and then abstract from the individual mind only those emotions which are directly concerned with the consumption and production of economic goods. This abstraction is necessitated by the individualistic, subjective conception of society, growing out of the skeptical philosophy of Hume and dominating economic theory ever since. Present day sociology has rejected this conception of society, and has re-established the organic conception of society in psychological (rather than biological) terms, which make it possible to treat society as a whole as the source of the values of goods. The determinants of value include not only the highly abstract factors which the value theories criticised have undertaken to handle arithmetically but also all the other volitional factors in the intermental life of men in society. Legal and ethical values are especially to be taken into account in a theory of economic value, particularly those most immediately concerned in distribution. The theory of value and the theory of price must be sharply distinguished.

Industrial Accidents and Their Prevention. By Gilbert L. Campbell. Hart, Schaffner & Marx Prize Economic Essays. Boston: Houghton, Mifflin & Co., 1911. Pp. 106. Price, \$1.00.

In this small volume the problem of industrial accidents and their compensation is treated in a brief, concise, and yet thoroughly scientific and painstaking manner. Ten tables present the extent of industrial accidents, and clearly emphasize that an "enormous human tax is imposed by American production." The author expresses the conclusions that the victims are usually young men, the majority of whom have families, and that the standard of these families is greatly lowered by losses due to the injuries to workmen. He believes that the common law of liability is no longer applicable to modern conditions, and that compensation for industrial accidents should be counted as a part of the necessary cost of production in each particular industry. "The social cost," he says, "falls with crushing force upon the individual victims. If these costs were to fall upon the enormous capital and tremendous earning power of the industrial world they would seem insignificant."

Several chapters are devoted to a review of the voluntary agencies in the United States which compensate industrial accidents, to the employers' liability in the United States, and to the employers' liability insurance. In the concluding chapter, Mr. Campbell summarizes an interesting programme for reform. This involves accountability of employers for the safety of surroundings and equipment; negligence of their employes; unpreventable accidents; denial of their defense of contributory negligence; shifting of the burden of proof to employers; payment of compensation according to a definite scale fixed by law and varying according to the age and pecuniary situation of dependents; guarantee of compensation payment by adequate insurance; and conservation of compensation payments by some method in cases in which dependents are incompetent to manage the funds coming into their hands.

The brevity of the book commends it particularly to persons who lack time to consult a large number of public reports and other sources of information and who desire a general knowledge of the problem presented.

MURRAY GROSS.

ACHILLE LORIA, of the University of Padua, has published in book form, through Swan, Sonnenschein & Co., Ltd., his lectures on *Contemporary Social Problems*. They form a suggestive treatment of such burning present problems as property, evolution, revolution, socialism, Darwinism. In concluding his chapter on the latter subject, Professor Loria says: "The Darwinian theory, adduced by certain sophists in justification of the contemporary economic organization, has now become instead, a mighty instrument of social reform and regeneration." Concerning socialism, he says: "I am inclined to consider political economy and socialism as two intellectual weapons, which, for a long time separate and mutually antagonistic, owing to the apologetic theories of the one and the subversive Utopianism of the other, are drawing closer and closer together as they become more human and the old animosities disappear." The lectures are translated from the Italian by John Leslie Garner. They form a most interesting discussion of pressing current problems. They advance no startling theories, but they present the issues clearly and fairly. [Imported by Charles Scribner's Sons. \$1.00.]

DEPARTMENT OF Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

IT has been said often by the more prosaic of the missionary jurisdictions, those which lack the element of the romantic, that Alaska has become the favorite, or "pet," of the Auxiliary; and when the subject of the "Pacific Coast" was assigned for the last "Conquest" lesson, it was felt that Bishop Rowe's great realm would overshadow the rest of the coast. But California had the innings and the class passed a golden morning in this beautiful golden land, Alaska having to be content with a brief quarter-of-an-hour. The careful and painstaking woman who had this subject, prefaced her talk with a reference to the old Spanish Missions and the Padres' work among the early people. The "Forty-niners," comprising all the peoples of the earth, it would seem, and the difficult and seemingly futile attempts to introduce a degree of religion among them was a wonderfully human story, almost painful and, we think, heard by many for the first time.

Bishop Kip, Bishop Wingfield, and good "Brother Pierce," at whose death all of the saloons were closed, were given the meed of attention which time permitted, in order to bring the work down to the present time. The speaker read some interesting letters from Bishop Moreland and several others, pertaining to different forms of Church work. The Seamen's Mission, the Home of the Merciful Saviour for invalid children, and some of the Auxiliary interests were written about. From one of these letters are given excerpts which will be of interest while this California lesson is fresh in mind.

"I was president of the Auxiliary in the missionary district of Sacramento for five years," reads the letter, "but we did little more than become really established. The one thing which expresses the interest and genuine work of our Auxiliary, is the Home of the Merciful Saviour for Invalid Children, the one Church institution in the diocese of Sacramento. In the diocese of California the Woman's Auxiliary has been strong for many years. Before the earthquake, dear Mrs. Lawver, our most efficient secretary, devoted her entire time to Auxiliary work.

"Some years ago, during Mr. Swan's rectorship of St. Mark's, Berkeley, he organized an Auxiliary with domestic, foreign, and diocesan branches, meeting weekly, and the whole Auxiliary meeting monthly, which organization still continues and St. Mark's is a banner parish in Auxiliary work. Mrs. Louis Monteagle, our present Woman's Auxiliary president, is possessed of great enthusiasm and is doing much to strengthen the work. She invites the Bishop and the Archdeacon to join her in automobile visitations of auxiliaries up and down the diocese, and these visits often include calls upon lonely Churchwomen in the mountains or on distant ranches.

"Always the Lenten work is for Alaska, each parish making and giving its quota, and all being repacked in San Francisco for the final journey north. The most distinctive thing of the California Auxiliary seems to me to be the special services on the Feast of the Transfiguration, throughout the diocese, at which time there is a gift of one dollar from each parish branch toward what is called the Altar fund. From this fund are furnished one or more altars every year; the Woman's Auxiliary also furnishes a special needs fund for the Bishop as well as doing its part in the United Offering.

"You speak of Deaconess Drant, whom having heard in Indianapolis, I do not wonder that you cannot forget. She has a beautiful mission work for Chinese children in San Francisco, called the 'True Sunshine Mission.'

"The House of Churchwomen is a very dignified body of women, presided over by Mrs. Kellogg, a grand-daughter of Bishop Chase. Many women think that this organization enables Churchwomen to act more directly and wield more influence than before; others venture the opinion that it is a clever expedient of the men to shut women out from the general deliberations. Bishop Moreland has thought of establishing such a House, but has not yet done so. Prominent among good things of the Church, is the deaconess school at Berkeley, which has recently graduated four deaconesses; it has the advantage of lectures from the professors of the divinity school."

This letter also contains much concerning Church work in general which need not be quoted, but it seemed that so much good Auxiliary news should not be limited to a small circle, and

its careful and timely information may be of use to the entire Auxiliary.

A MOST RADICAL step, looking to the improvement of the state of marriage, has been made by Dean Sumner of the Cathedral of SS. Peter and Paul, Chicago, in his decision that no marriage shall be solemnized in the Cathedral, except between persons possessing a physician's certificate of health. This announcement seems to command the respect of even the funny papers; thus far it has been immune from unfavorable criticism. Probably legislation will not for many years, if ever, achieve this end and Church people will certainly be glad that this courageous step has been taken by the Church. It will set people thinking, as never before, about the most important and wonderful science of the human family—that of Eugenics.

Everywhere women will hail this dictum of Dean Sumner with hearty approval: better than any other portion of the race do they know the misery and anguish following in the trail of hasty and unconsidered marriage. This subject, the checking of hasty marriage and the prevention of divorce, receives considerable attention from the most thoughtful of women's clubs. At the great Federation meeting held in Boston a few years since, there was much discussion of the influence which might be set in motion to rectify this lamentable condition in current matrimonial affairs. One suggestion was that if marriage engagements could be made to hold for one year, at least fifty per cent of marriages, comprising the most unsuitable of them, would not take place.

It has been a mistake—yes, a crime—to let the world go on laughing and jesting on the subject of marriage, to let the human family haphazardly mate itself until insanity, imperfection, and disease claim a large part of the American people. Dean Sumner, we understand, has also returned to the custom of publishing the banns of matrimony, as provided for by the Prayer Book. This is something which never should have been discontinued. Notwithstanding the legal approval conferred by the marriage license, the reading of the banns gives far more importance and dignity to a marriage, and the whole world may hear and discuss them. Very different, indeed, from the license, seen by nobody but a county clerk and the officiating clergyman or justice, very often. A diocesan branch of the Woman's Auxiliary several years ago petitioned its Bishop to introduce this custom into his diocese, but he replied that it was a subject for General Convention, rather than a diocesan matter. Unless there is some really good reason against this, the publishing of the banns of matrimony is a custom which the whole body of thinking womankind will be glad to see restored.

WHY WORRY IS UNCHRISTIAN

PREACHERS have often explained that the New Testament admonition, "Take no thought for the morrow," does not stand as a condemnation of wise forethought, but means rather, as the Revised Version has it, "Be not anxious for the morrow." With the same text an editorial writer in the *London Spectator* enlarges upon Christ's attitude toward anxiety and undertakes to explain why worry is unchristian. "What our Lord wholly deprecates is worry—the ceaseless and fruitless calculation of chance which overwhelming material ambition and imaginative apprehension alike bring forth." "The mind overworked," we are told, "leans almost always to egoism and to melancholy." Christ, in His character of spiritual physician, says the writer, "advises men how to defend themselves against the disease of anxiety, from whatever cause arising, and suggests remedies to those who have already fallen victims to this most insidious and painful complaint." Thus, to quote further:

He calls experience to witness that a man's life does not consist in the abundance of his possessions, and He argues that for those who believe in a good God it is wholly illogical to regard themselves as drifting among nameless dangers. If we would be at peace, He said, we must be content to lose in the race for luxury, and we must not cultivate "a doubtful mind." It is characteristic of our Lord's teaching that He never said one word to discourage the search for truth, nor against the nobler ambitions whose fruition His parables suggest may not be over at death. A desire for benevolent power He seems to have regarded as a desire belonging to the eternal side of man's nature; but for that worldly ambition which He summarized as a perpetual distress of mind consequent upon the consideration of food and clothes, He has nothing but condemnation. Such a state of distress is, He said, altogether unworthy of a religious man.—*Selected.*

CHARACTER MUST stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it.—*J. G. Holland.*

MRS. BENSON'S SHOES

BY ZAYDE WYNANT

“GEOFFREY, *must* I go to that party at the Earl's tonight? My shoes are rather to the bad, and I really have only money enough to pay for the washing Saturday, and the ice bill.”

The rector drew his brows together slightly, not in impatience, rather thoughtfully. “Vinie will have to have her money, of course. Stand off the ice man till the first of the month, it's only about ten days now; and you will certainly have to go to the Earl's. You can't very well tell them you haven't shoes, and I'm afraid that with those cheeks any plea of not being able to go out now would fall flat no matter how little you feel like it. Let me see—there's only about seventy-five cents left from the alms, and I shall have to keep at least two dollars to draw on in case of emergency,”—the anxious scanning of a crowded memoranda seemed of little help—“no, Justine, I've only \$2.79 in my own pocket, and I'll have to use that for an emergency fund; there's nothing for it but the ice man.”

“Perhaps I can make these serve me, dear; it's only that one sole is broken a bit, I find; though they don't look so badly if they are well polished. Oh, yes, I know I ought to have bought a pair last month, but Geoff's school shoes were past Sunday wear, and he had to have another pair while those were mending. Can't 'let the little wild colt go bare,' not at this season of the year. The ice man's three-dollars-and-a-half will make me very smart; there's a special sale at Leftwich's, they are moving next week to their new place—happily for me.”

The rector raised his hand, returned thanks, and rose from the table. “Well, I'll leave it to you, only you must be certain to go to the Earl's; and if you can get your shoes while Leftwich is selling out it'll be a saving in the long run; I wish I could lay in a couple of pairs. Don't wait lunch for me, I'm sure to be late; for after office hours are over I'm going to take Ranston out to the shops, and see if Stanforth won't give him a job. He's half promised it, and how am I going to keep heart in the poor creature, if there isn't something soon, I don't know. Small encouragement when he is putting up such a good fight.” And the rector departed for his study, and the brief solace of a dingy pipe, while he overhauled his lists and made out memoranda.

Mrs. Benson's household tasks might have been said to have been performed with ‘a lick and a promise’ that morning.

“I must get down to Leftwich's and back before the tots come home. The upstairs work I can finish after luncheon, and look over my lace while Geoffrey is having his tea. I'm sure it'll need darning in a dozen places; it's so old it wears thin just hung away. But even so I shall have to hurry to leave here by half-past ten,” she said to herself. Easier said than done, when a book-agent must be listened to and courteously dismissed, two or three of the parson's derelicts set on a course for office hours at the parish house, not to speak of telephone messages that must be taken with no sign of haste or impatience. The last pin firmly thrust through her hat, and her veil secured, Mrs. Benson ran hastily down the stairs, halted at the foot by a timid peal of the bell. The small figure that awaited her held up a grimy note silently, and scuttled down the steps and up the street before she could be stopped. It did not need all the incoherent, halting lines to tell its reader that here lay an imperative call—“baby's powerful bad” and “Harry ain't come home yet” were the expected headings of this chapter of Mrs. Sansome's tragedy. The shoes must wait till after luncheon. But how to get there? So far from the car line, and a mile to plunge through sand ankle-deep if you walked. Mrs. Loring, of course! had she not offered her car whenever Mrs. Benson needed it? They could run around the shell-road, and that was not ten minutes beyond Mrs. Sansome's; she could easily do that and be back to give the children their luncheon. She lifted the receiver from the hook and called Mrs. Loring's number, but it was Ruth's gay voice that answered.

“Oh, is that you, Mrs. Benson? Was it mother you wanted? Won't I do?” Then at a murmured answer, “Mother's arraying herself like—like the Queen of Sheba; a perfect love of a new toque, it's just a dream of violets; she's going to serve at the Country Club at tea this afternoon, and we're going to the golf luncheon Captain Kane is giving for Mrs. Winter. You know, she's that fascinating English woman who's visiting the Anstruther's this season. She does

the most wonderful stunts at golf. They've put up a cup at the Club, and she and Captain Kane are playing finals to-day. Another time will do? Well, that's all right then. See you to-night at the Earl's, I suppose? Lovely! Good-bye!” The click of the receiver put a period to Mrs. Benson's plans for an instant, not longer.

“I'll have to walk. The cars run so far apart, and four blocks each way—if I had to wait it would take ages, but I can't get back for luncheon.”

She snatched off her gloves as she hurried to the kitchen. A practised hand can soon evolve food for two; and a gay little luncheon was spread under the mysterious pyramid of a napkin, labelled “A luncheon party for Miss Constance Benson and Master Geoffrey Benson.” And did not mother's very best cake and the unexpected treat of an orange and a banana apiece warrant such a placard? But the thought of their solitary spread teased her heart through the plodding journey to Sansome's.

The chill damp of the gray morning had given place to sultry noon, misty blue above and breathless. As the houses thinned and the sand deepened, the outlook grew more desolate—sand and scrub-palmetto, and, hugging the ragged pines that fringed the flat landscape, the tiny weather-beaten cottage of the Sansome's. The woman who waited in the door-way, peering across the empty fields beneath her shielding hand, looked beaten and weary—the faded and hopeless aspect of her colorless face showed no trace of youth. She might have been any age. So, too, the room which Mrs. Benson entered bore the same air of poverty and despair. The tiny boy, sleeping restlessly, broke into a thin fretful wail that ended in a brassy cough; and it needed no very practised eye to see, from his dull and fevered face and pinched nostrils, that the sooner the doctor came the better.

“Yes, Mrs. Benson, I told Elfrieda to go right to the doctor from your house. But, bad as baby is, that is not the worst. It's Harry. Not a sign of him since last Saturday morning, and here it is a Thursday. I know it's the drink, nothing else—Loftus saw him in town—not a cent from his wages, and the man was here for the rent this morning early, and says if I ain't got it, when he comes at half-past two, he's going to put the furniture out. Only two dollars and a half; and it might as well be two thousand, when I ain't got a cent. I can't even leave little Tom, sick as he is, long enough to earn it.”

“Well, Mrs. Sansome, the man certainly sha'n't put you out, with that sick baby. I—” she hesitated an instant—“I have that much money with me, and I'll leave it for you to pay the collector. But tell me, have you had any food all this time, anything you could eat yourself, or give the baby—milk and that?”

“Oh, Loftus gives us milk every day, enough for little Tom; and I've had a little hominy, enough for Elfrieda. I can't eat with all this worry tearin' at me; seems 'sif my throat won't swallow.”

“Yes, I know,” Mrs. Benson's touch on her hand was very gentle, “but you are not to worry now. I wish you had let me know before. I'm sure Doctor Darling will come right out, and I'll get some food to you this evening, and send the cresoline lamp. Has the baby had that sort of a cough long?”

“No, he seemed sort o' dauncey and puny for a couple of days, but it's just this mornin' he's had that kind o' cough and hard breathing; seem's like his ribs puff out like a bellows, he breathes so hard.”

“There's the honk of a motor on the shell-road, very likely that's the doctor now. I won't wait. Just write down whatever he says you must have and let Elfrieda bring the list down. Here's the money for her carfare, and here's the money for the rent. Try not to fret about your husband, you need a quiet mind and all your strength for little Tom just now. So eat just as much as you can and keep up your courage, and some of us will be here to-morrow.” And Mrs. Benson left her with a warm hand-clasp and a heartening smile, that faded rather abruptly as she ploughed through the sand toward the car line.

Oh, how she hated robbing Peter to pay Paul! And it was really the ice-man's money she had given Mrs. Sansome. Now she *couldn't* get the shoes, and *what* would Geoffrey say? But, of course, it was the only thing to do; only she wished she had not put on her patent-leathers when she thought she was going down town. Now she would have to wear them to the Earl's, and they would be so shabby; after that sand-

bath no amount of polishing would revive them. However, none knew better than Mrs. Benson that you cannot spend the same five dollar bill twice—let alone three dollars and a half—and that of that precious store she now possessed ninety cents and one car fare. As she waited for the car, she arranged it all hurriedly. She would have to get a pair of rubbers, they would keep her feet dry and warm, one sole was broken, and she dare not risk a cold; and, perhaps, next month she could squeeze out the money for a new pair of shoes. Then, as the car whirred monotonously town-ward, her mind reverted to Mrs. Sansome's tragic plight and plans for her relief, till she found herself alighting, by a subconsciously-given signal, at Conover's drug store, two doors above Leftwich's and his "Special Sale."

Here her cloud of pre-occupation was pierced by a sight of Mrs. Phelps' face. In spite of the decision and force of its delicately cut features, the whole face and form seemed shrunken, as if withered by some blighting breath. In the color and gayety of the thronged sidewalk she had the effect of one pursued by terror.

"How nice to have a chance to hear from Betty, Mrs. Phelps. I do hope she is gaining every day. These bright, warm days ought to help her to get out." Mrs. Benson wandered on, trying to give the quivering lips a chance to steady. But the pretence of ignoring the agitation was futile. Once inside of Conover's door, however, she led her to a small table in the corner, and drew from the reticent lips the anguish that consumed her.

Betty was gaining—yes, slowly—but the doctor had ordered a new French preparation that must be taken just now to tide her over those spells of exhaustion. It was very powerful—and very expensive. She had renewed a prescription, and bought the beef for the broth, but the other was so much more expensive than she dreamed.

"I haven't enough for it by seventy-five cents. There is no possibility of my having a remittance from my family before next week, and it leaves me absolutely penniless. I can't think why I am saying this to you, Mrs. Benson, only my strength of mind is sapped, I suppose, by the long anxiety and watching, and you looked as if Betty mattered to you."

"Betty matter! of course she matters to me! It isn't only her wonderful beauty and the gallant fight she is making, but there is something about her that walks right into one's heart. Now you are not to say a word, but do just what I tell you," Mrs. Benson answered with gay decision. "When you are tired, isn't it a relief to be bossed? I'm the most improvident being, but I really have a little loose change in my purse, and you are to get those things at once. The next time I come to see Betty I'll borrow it all back again. You sit here and drink a cup of hot bouillon, and I'll tend to that unpronounceable compound." And, taking the slender purse held out by her, she departed to send the white-clad boy in attendance with a cup of steaming bouillon; and presently re-appeared herself with the white-wrapped parcels, and a dingy nickel which she deposited beside Mrs. Phelps' cup.

"Now you *must* ride home. You could never walk two miles in this unseasonable heat and be able to smile for dear little Betty. And you won't mind if I leave you at the car. I did want to go with you to see Betty, but I—I have to be home at a certain time," she ended lamely. "No, don't try to say anything—suppose it were Constance and I a thousand miles more from home and friends—why this isn't half what you would do for me, and—yes, I *would* let you. My love to dear Betty, and I'll see her soon. Here's your car; and don't be anxious, Betty shall not lack for anything, nor you."

Far more than Mrs. Phelps dreamed, did Mrs. Benson know and understand! Because she shared in a measure the same plight, she divined the suffering in others that the pursuing need caused; and if, at the price of an eternal vigilance, she herself escaped his actual clutches, she knew none the less that he pursued, and felt indeed breathless from the chase. As she glanced down at those luckless patent-leathers, and smiled ruefully to think there would be no rubbers even, the smart clatter and clank of the Earl's victoria drew her eyes to Elizabeth's waving hand and gay smile. For an instant, even as she nodded, her eyes were misty at the thought of that other Betty, whose very life depended on less, far less, than the cost of the violets Elizabeth wore upon her breast.

In the deep canyon of the street, formed by the towering warehouses, the heat was breathless for December, even in that

southern land, and it was not till she turned the corner and a torrent of rain swirled suddenly upon her, that she realized the coming storm. Not even a sheltering doorway! The blank walls frowned on every side, and in the five minutes of its downpour the rain had thoroughly drenched even Mrs. Benson's luckless shoes. By the time she reached the viaduct above the railroad tracks the sun was struggling out, and a fine, sharp wind from the northwest was hurrying the clouds before it. Mrs. Bodwen's motor whirled by, the magnificent lady within infusing not a little amazement into her condescending greeting of the draggled figure. Six blocks more—haunted by the fear lest the children might have been drenched on the way from school—then the comfort of her own room and dry clothes.

A delightful conspiracy, and some manful efforts on little Geoff's part, set a bright blaze on father's study hearth; Constance made toast and set the tray with the prettiest cups, and when the Reverend Geoffrey arrived at four he found his privacy invaded by a hilarious trio, Constance and Geoffrey all agog with the excitement of tea in father's study, and Mrs. Benson very red as to cheeks and wrapped snugly in a bathrobe and shawls, diligently strengthening the weak places in her old black lace by cunning stitches.

She dreaded the confessional, but it was inevitable, and she told "the fate of the ice-man's shoe fund," as she called it, divided between laughter and tears.

"Of course, dear, you couldn't help it, I see that," Geoffrey answered; but he looked anxious. "Are you sure you didn't catch cold?"

"Why, I do feel a bit seedy. I was tired, and the cold wind chilled me; but I've had a hot bath and some quinine, and Connie is going to give mother a cup of tea when you have yours. I had Constance fill my shoes with that musty oatmeal that came from Burtwistle's, but I am horribly afraid they won't be dry enough to wear. Oh, Geoffrey, I'm so sorry, dear."

Elizabeth telephoned at seven, to know if Mrs. Benson couldn't come early and see all the lovely flowers that had been sent her, and seemed a little surprised at the news that Mrs. Benson was quite unwell, and feared she would be unable to come at all; but she was sending Mr. Benson for the express purpose of telling her how lovely Elizabeth looked.

Skepticism awaited Mrs. Benson's regrets, when the Reverend Geoffrey presented them; and commiseration, by no means voiceless, followed him as he passed from group to group.

"I thought Mrs. Benson looked uncommonly well when I saw her this afternoon," Mrs. Earl remarked, with her eye on the parson's retreating figure.

"Well?" echoed Mrs. Bodwen. "She looked a fright! I passed her on the viaduct right after that shower, and she was absolutely bedraggled. There was the street-car just passing, and she could have ridden as well as not. She's a very erratic sort of person; it's a pity, because Mr. Benson is so charming and so much admired. It must be an awful drag on him, a wife like that, poor fellow!"

Now it had never fallen to Mrs. Bodwen's lot to know that if you pay seventy-five cents for medicine, and stay a fainting heart with hot bouillon, and lagging courage with car-fare, it leaves you just nothing out of ninety cents, so she's really not to be blamed.

"Oh, if she was caught in that shower, I'm afraid it's made her really ill," Mrs. Earl interposed. "She's a nice little woman, Mrs. Bodwen, though I don't believe she cares very much for society."

But Mrs. Bodwen's answer was as near a snort as so fashionable a woman dare permit herself.

Thanks, however, to the combined efficacy of quinine and "musty oatmeal," both Mrs. Benson and her shoes appeared at church on Sunday; so they believed her excuses less than ever.

"BE QUITE SURE," said the Archbishop of Canterbury, at the opening of the World's Missionary Conference at Edinburgh a year ago. "It is my single thought to-night that the place of missions in the life of the Church must be the central place, and none other. That is what matters. Let people get hold of that, and it will tell—it is the merest commonplace to say it—it will tell for those afield. Secure for that thought its true place, in our plans, in our policy, in our prayers, and then—why, then, the issue is His, not ours. But it may well be that if that come true, 'there be some standing here to-night who shall not taste of death till they see'—here on earth, in a way we know not now—'the kingdom of God come with power.'"

THE SECOND SUNDAY AFTER EASTER

Railing with railing Christ did not requite;
Suffering, He threatened not; but, on the tree,
He in His body bare the iniquity
Of all the world, and, slain by foul despite,
He left His cause to Him who judgeth right;
That, being dead with Him to evil, we
Might live with Him to righteousness, and be,
Without reproach, the new-born sons of light.

So we, once wandering like lost sheep astray,
Who have returned to the Shepherd of the soul,
By whose deep, bleeding stripes we are made
whole,
Should tread, though our feet bleed, the painful way,
Which He before as our Exemplar trod,
Through willing loss, and selfless grief, to God.

JOHN POWER.

Church Kalendar



- Apr. 1—Monday before Easter. Fast.
2—Tuesday before Easter. Fast.
3—Wednesday before Easter. Fast.
4—Maundy Thursday. Fast.
5—Good Friday. Fast.
6—Saturday. Easter Even. Fast.
7—Easter Day.
8—Monday in Easter Week.
9—Tuesday in Easter Week.
14—First Sunday (Low) after Easter.
21—Second Sunday after Easter.
25—Thursday. St. Mark, Evangelist.
28—Third Sunday after Easter.
30—Tuesday. Eve of SS. Phillip and James.

KALENDAR OF COMING EVENTS

- Apr. 23-24—Twentieth Annual Conference of Church Clubs, Baltimore, Md.
24—Arizona District Convocation, Tucson.
24—Louisiana Dioc. Council, New Orleans.
24—Massachusetts Dioc. Conv., Boston.
May 1—New Mexico Dist. Conv., Silver City.
1—Western Massachusetts Dioc. Conv., Great Barrington.
1-8—Dedicatory Functions, Bethlehem Chapel of Washington Cathedral.
7—New Jersey Dioc. Conv., Mount Holly.
7—Pennsylvania Dioc. Conv., Philadelphia.
7—South Carolina Dioc. Conv., Beaufort.
8—Arkansas Dioc. Council, Little Rock.
8—Delaware Dioc. Conv., Millford.
8—Georgia Dioc. Conv., Savannah.
8—Kearney Dist. Conv., North Platte, Neb.
8—Tennessee Dioc. Conv., Knoxville.
8—Texas Dioc. Council, Houston.
8—Washington Dioc. Conv., Washington.
8—West Texas Dioc. Council, San Antonio.
9—Salina Dist., Conv., Kingman, Kan.
12—Western Colorado Dist. Conv., Durango.
15—Alabama Dioc. Council, Birmingham.

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[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.]

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Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:

Rev. and Mrs. C. F. Lindstrom, of Klukiang.

JAPAN.

KYOTO:

Rev. K. Hayakawa, of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

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Mrs. Anne Hargreaves, of Bagulo.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

Personal Mention

THE address of the Rev. M. M. BENTON is changed from Pasadena, Cal., to Long Beach, Cal.

THE REV. BRAYTON BYRON, who has been at Christ Church, Rochester, N. Y., for the past two years as curate, and as priest in charge since January 1st, left Rochester on April 15th to take up work as senior curate at Grace Church, Providence, R. I. His address is 68 Portland Street, Providence, R. I.

THE address of the Rev. H. P. CHAPMAN is changed from Middletown, Pa., to Huntertown, Allen county, Ind.

THE address of the Rev. JOSEPH T. EWING is changed from St. Johns, Mich., to Brooklyn, Mich.

THE Rev. FREDERICK W. HARRIMAN, D.D., rector of Grace Church, Windsor, Conn., expects to sail for Europe on the *Rotterdam* on April 23rd to be gone for six months. Mrs. Harriman and two parishioners will accompany him. Their address will be care of Morgan, Grenfell & Co., 22 Old Broad St., London. The Rev. R. R. Parker will have charge of the parish during Mr. Harriman's absence. Mail for the Secretary of the Diocese of Connecticut should be sent to the Rev. John F. Plumb, secretary *pro tem.*, New Milford, Conn.

ALL communications requesting a copy of the Journal of the Diocese of Quincy should be addressed to the Secretary and Registrar of the Diocese, the Rev. CHAPMAN LEWIS, 1871 Kentucky Street, Quincy, Ill.

THE address of the Rev. FRANK BRADLEY LEWIS, formerly of Salesville, Mont., has been changed to Bozeman, Mont.

THE Rev. Dr. FRANK J. MALLETT, rector of St. Luke's Church, Salisbury, N. C., was the special preacher at the chapel service of Livingston College, held on the afternoon of Easter Day.

THE Rev. G. F. TAYLOR, rector of Grace-Holy Cross, St. Louis, received a hard snowball in his eye during the winter, which incapacitated him for work for some days. The strain resulting from that injury, and subsequent parish work done under the handicap, has made it necessary for him to rest. He will spend a couple of weeks at Spring Lake, N. J.

THE address of the Rev. PETER WAGER is changed from 1669 Monroe avenue to Lock Box 805, Memphis, Tenn.

THE Rev. HUBERT W. WELLS, who recently assumed the duties of secretary of the City Club of Philadelphia, has not resigned the charge of St. Andrew's Church, Wilmington, Del., as has been reported, but continues his work there as rector.

DIED

EGE.—In New York City on Sunday, March 24th, the Rev. THOMPSON P. EGE, D.D., ordained priest in 1885, and for the greater part of the time since a priest of the Diocese of Pennsylvania, aged 74. A faithful soldier and servant of Jesus Christ.

Requiescat in pace.

HOFFMAN.—Suddenly at Bradnor, Pa., on Monday, April 8th, 1912, JOHN LEWIS HOFFMAN, son of Helen Scott and the late J. Ogden Hoffman, aged 21 years and 2 months.

"With steady mind, the course of duty run,
God never does, nor suffers to be done,
Aught that thyself wouldst do, couldst thou foresee

The end of all events as well as He."

PURDY.—Entered into rest at the rectory, Warrensburgh, N. Y., on Monday, April 8th, 1912, Mrs. FLORA W. PURDY, aged 69 years. Burial from the Church of the Holy Cross, Warrensburgh, N. Y., Wednesday, April 10th, 1912 at 9:30 A. M. Interment at Spencer, N. Y.
"May she rest in peace."

SHORT.—In Miami, Fla., February 12th, 1912, EDWIN SHORT of Bethel, Conn., aged 74 years, a faithful communicant of St. Thomas' Church, Bethel, and for years its senior warden.
"The victory of life is won."

WOODCOCK.—Suddenly of cerebro-spinal meningitis, STANHOPE WARNER, only son of the Bishop of Kentucky and Mrs. Woodcock, aged sixteen years.

MEMORIALS

TOWNSEND WOLCOTT

In Memoriam. TOWNSEND WOLCOTT, April 29th, 1910. "Grant him, O Lord, eternal rest, and let light perpetual shine upon 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 employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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CHURCH MISSION OF HELP wishes competent stenographer and typewriter. Familiarity with bookkeeping and filing necessary. Address, SECRETARY, Room 702, 37 East 28th Street, New York City.

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

PRIESTS' HOST; people's plain and stamped wafers (round), ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—The Austin Organ Company will build the new three-manual organ for St. Paul's, Elkin's Park, Philadelphia; four-manual for All Saints', Providence; two-manual for St. Michael's, Bristol, R. I. These contracts just awarded. They are all interesting specifications and somewhat unusual. Information cheerfully furnished. AUSTIN ORGAN COMPANY, 180 Woodland Street, Hartford, Conn.

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notes, as here printed, we are told in the preface, were made by one who attended the Retreat. These addresses come with the winning power of the personality of the speaker. The form, it may be, is lacking in literary finish, but this very homeliness at once puts us close to the preacher. The subject is eminently practical, and the treatment, if searching and profound, is yet wonderfully simple. Such words cannot fail to be helpful to many, now that they appear in print, for they have certainly proved helpful to a smaller circle of listeners in the past."

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BOOKS RECEIVED

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

A. C. McCLURG & CO. Chicago.

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PAMPHLETS

Why Use Forms of Worship? By the Rev. T. Tracy Walsh, Yorkville, S. C. \$2.50 per 100. Orders for less than 100, at 3 cents each.

THE BLESSING OF THE SENSE OF HUMOR

"THE BEST FENCE against care is a ha! ha! Wherefore, take care to have one all round you wherever you can." So wrote Thomas Hood, who often, during his troubled career, had occasion to prove the truth of his own words. His prescription was in line with that of the Bible sage who said, "A cheerful heart is a good medicine." And these two authorities were rightly interpreted by the clerk at a particularly nerve-racking post of labor, who had pasted by his side the genial motto, "Keep Smiling."

What gift of nature is more genuinely to be prized than a healthy sense of humor? The man or woman who has the power of exacting fun from every situation has a real weapon against the ills of life. To be able to laugh with honest mirth is a saving grace which we may well covet. The one element lacking in many a noble soul is just this. We feel instinctively how much happier and more interesting many good people would be if they could respond to the ludicrous side of some of life's most trying experiences.

Humor is a gift that may be cultivated. Children may be trained to look upon the funny side rather than the doleful side of their experiences. A little boy who fell from a tree and had his leg broken did not complain. While the surgeons were setting the limb he kept brave and cheerful. Afterward his mother, who was outside his room because she could not keep back her tears when she saw his suffering, heard a faint sound and went to his door, thinking he was crying. "Did you want something?" she asked. "Oh, no, nothing," the boy said, "I didn't call; I just thought I'd try singing a bit," and he went on with the song. It would help us all to get more of this spirit into life.—*Selected.*

THE BIBLE NEEDS NO DEFENSE

ONE SUNDAY, a distinguished Brooklyn preacher of by-gone days (Dr. Bethune) said with great vehemence in the midst of a sermon: "I am not here in the pulpit to defend the Bible, but the Bible is here to defend me." The connection in which these words occurred we cannot give, and hence cannot state exactly what the preacher meant to convey. But his words have an application to-day which they did not have in Dr. Bethune's when the Bible was generally accepted as the final court of appeal. No preaching to-day is weaker than that which gives the impression that the Bible is in need of defense. No word of man can add anything of real permanent value to that body of truth which the Bible reveals. It does not need the props and supports which some ministers are putting under it to prevent it from falling. What it does need is more faithful proclamation of its truth; it needs to be allowed to speak for itself, to deliver its own message. It will do infinitely much to sustain the preacher and give his message divine authority and power. Back of every sentence he utters, the people should be able to see a "thus-saith-the-Lord," or an "it-is-written." Such preaching will do more to sustain and defend the preacher than a thousand preachers can do to defend the Bible.—*The Lutheran.*

THE CHURCH AT WORK

TOLEDO, OHIO, CHURCH RAISES \$36,000 DEBT IN SIXTY DAYS

ST. MARK'S CHURCH, Toledo, Ohio (the Rev. Robert L. Harris, rector), is rejoicing over the lifting of its indebtedness after eight years of hard struggle. After a quick and decisive campaign of sixty days the achievement which had so long seemed an impossibility, became a fact. On Easter Day the congregation placed on the altar of God \$41,300, and lifted the load of debt that was threatening the future of the parish. The story of this rapid and splendid campaign is an inspiring one.

When the church was built eight years ago, short time notes were issued to the architect and builder aggregating over \$36,000. Interest had been paid amounting to over \$20,000, but this \$36,000 principal had proved a crushing load upon the parish. The people were becoming discouraged with the heavy burden and this year it seemed difficult to raise the regular interest charge in addition to the heavy operating expenses of the parish. The outlook was gloomy when the vestry was called at a special meeting to consider the problem and find a solution.

The rector startled the meeting by saying, "Gentlemen! we are face to face with a crisis, if we cannot longer pay the interest, it is time to pay the principal." This was the solution—the people were discouraged at the idea of wasting more money in interest but were willing to make great sacrifices to reduce the principal. The rector's

ful sermons calling upon the people to work and to pray and to sacrifice for the sake of God's Temple. The key-note was struck in the words of Nehemiah—"We built the wall for the people had a mind to work." This became the motto of St. Mark's. "The people have a mind to work and a mind to pray."

Every member was pledged to work and pray every day for the success of the undertaking. The enthusiasm of the rector and vestry spread throughout the parish. \$36,000 was to be pledged and paid within sixty days. Every man, woman, and child was to have a part. One nine-year-old boy brought the rector three pennies to help pay the \$36,000 debt, and by Palm Sunday he brought in \$5.50, every cent of which he had earned by shovelling snow and running errands. Two little girls brought in over \$40, the result of making and selling candy. Wives of prominent men went out as sewing women working by the day. Others sacrificed new hats and gowns that they might give to God's Church while others sold their jewels. Men borrowed money at the banks on their notes that they might pay in cash. The spirit of the days of the ancient crusades had seized the people of St. Mark's.

The children of the Sunday School pledged \$500, and paid over \$600. Two Ladies Guilds gave \$2,500. The Volunteer Choir gave over \$250. Friends rose up on every side and asked to help raise the fund. Donation from three cents to \$5,000 were received. Over 500 subscribers were pledged and on Easter every single subscription was

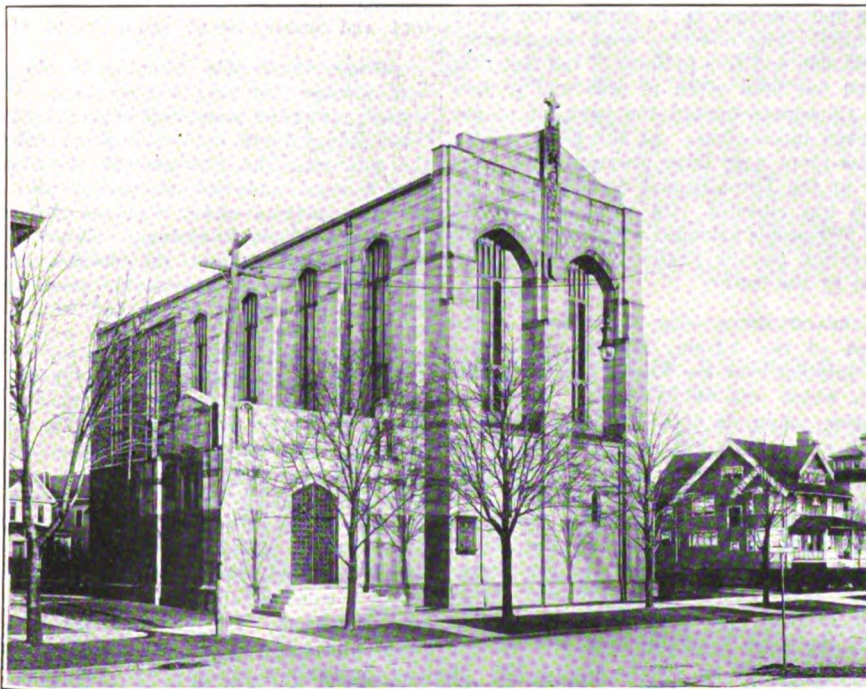


REV. ROBERT L. HARRIS.

vestrymen marched slowly up the middle aisle, bearing the results of the prayers, the self-sacrifices, and the labors of people of St. Mark's. The rector presented the offering of \$41,300 amid absolute silence. Tears of gratitude and joy fell silently on every side. Then there rang out like one mighty shout of triumph, the Doxology, the notes of which shook the great building as they ascended from the lips of the throngs of happy worshippers. No one who was present will ever forget that service.

The present rector the Rev. Robert L. Harris, came to St. Mark's three years ago from St. Mark's, Cheyenne, Wyo., where he wielded a powerful influence in legislative, as well as religious circles, and did much for the moral uplift of the state. While there he led a movement that resulted in new Divorce and Temperance legislation, also a crusade against gambling that closed the gambling houses and caused the leading gambler of the state to burn \$5,000 worth of gambling furniture on the public square as a pledge of good faith and an object lesson. This gambler to-day is a prominent and respected business man of the state.

Mr. Harris is a graduate of Kenyon College class of '96, and Bexley Hall Theological Seminary class of '99. He was formerly rector of St. Paul's, Newport, Ky., and Grace Church, Avondale, Cincinnati, Ohio. He has served as Trustee of Kenyon College from Kentucky and Ohio, and was president of the Bishop's Council of Advice in the new diocese of Wyoming.



ST. MARK'S CHURCH, TOLEDO, OHIO.
[Photo by Hoe Hart.]

EASTER SERVICES IN THE VARIOUS DIOCESES

BETHLEHEM.—The Easter offering of Christ Church, Reading, Pa. (the Rev. Frederick Alexander MacMillen, rector), amounted to \$2,250, and was for the endowment of the parish. The Sunday School Lenten offering amounted to \$605. At St. Luke's Chapel of Christ Church, at the

earnestness moved the vestry to new hopes and enthusiasm. The parish was divided into seven districts and two vestrymen assigned to each district. A house to house visitation was inaugurated to be completed in sixty days. All pledges were to be in cash.

The rector then began a series of power-

paid in full, and scores of them were increased.

On Easter Day the result of this wonderful campaign was known throughout the city. The church was crowded to the doors. After the sermon by the rector, expressing the joy and gratitude of all to God for this great achievement, the 15 wardens and

Children's Festival Service on Easter evening, the vicar, the Rev. John J. Neighbour, was presented with \$50, the gift of the parish.

CONNECTICUT.—In Trinity Church, Torrington (the Rev. J. C. Linsley, rector), the number making their Easter communion was the largest in the history of the parish. The Easter offering was over \$7,000, and was for the reduction of the debt on the parish house, which was used as an emergency hospital during the typhoid epidemic last autumn, when over one hundred sufferers were sheltered within its walls.

FOND DU LAC.—On Easter Day at the two early celebrations of the Holy Communion most of the congregation was present. At the late Celebration the Cathedral was literally crowded. The special music was exceptionally well rendered, and Bishop Weller preached a soul-arresting sermon on the power and meaning of the Resurrection. Owing to the absence of the beloved Bishop Grafton, a note of sadness was observed amidst the Easter joy. Those who know the Bishop well, can best estimate what a trial it was for him not to be present on this occasion. Throughout the Diocese there has been a marked advance in Catholic practices. Few late Communion have been made, while the early Celebrations have been unusually well attended.

INDIANAPOLIS.—Generally speaking, the Lenten and Easter services throughout the diocese were well attended. Large Easter offerings were received. The noon-day services at Christ Church, Indianapolis, were maintained for the entire season, lacking two days. The congregations attending these services averaged higher than in former years. The Rev. John E. Sulger, rector of St. Stephen's Church, Terre Haute, and the only priest of the Church in that city, held a series of noon-day Lenten services in a local theater. He was assisted by several ministers of the denominations. Various gifts, some of them memorials, were reported. The men of St. Paul's Church, Evansville, presented their rector, the Rev. John Boden, with a handsome silver communion set. St. Paul's Church, Jeffersonville (the Rev. Alanson Q. Bailey, rector), received a complete set of altar linens, beautifully embroidered by a member of the parish. A new red leather organist's copy of the hymnal was also given. An oak rood screen was installed in St. Paul's Church, Indianapolis (the Rev. Lewis Brown, Ph.D., rector). The screen was given by St. Agnes' Guild of the parish. A brass altar rail, with brass gates, now in course of construction, will soon be placed as a memorial to the late Col. L. R. Ruckle. The first confirmation class of the Cathedral (the Very Rev. Charles S. Lewis, dean), gave linen for the altar and vestments, also a new book for the dean's stall. Professor W. K. Hatt, of Purdue University, gave the Cathedral a fald-stool in memory of his wife, Josie Appleby Hatt, who died November 18th, 1910. The stool was blessed and used for the first time on Good Friday. The memorial is built of quartered oak, and is decorated English Gothic in style. It was designed by the cathedral architect, Mr. Alfred Grindle, of Indianapolis, and made by the United States Bank Furniture Company, of Indianapolis.

KANSAS CITY.—St. George's parish, Kansas City, Mo., has had the greatest year in its history. The Easter offering was \$8,000 and three-fourths of the communicants received on Easter Day. The parish register, which has just been published, shows a tremendous increase in all departments. By the end of the year the parish will have paid off every apportionment and assessment against it for any purpose whatsoever. When the returns from the Easter offering are all

in the floating debt will have been wiped out and the funded debt reduced to \$17,500. The parish is already taking steps toward the securing of an assistant minister to keep pace with the growing work. The gifts and memorials on Easter Day were an exquisitely embroidered chasuble, three colored stoles, a surplice and a very handsome and elaborate font cover, the latter a memorial from Mrs. George Osmund to her father and mother.

KENTUCKY.—Easter Day was faithfully observed in Louisville, all of the city parishes and missions reporting a large number of communions made, and generous offerings contributed. Some of the largest received in the See City were: Christ Church Cathedral (the Rev. Charles Ewell Craik, D.D., dean), \$5000; Calvary Church (the Rev. J. G. Minnigerode, D.D., rector), and St. Andrew's Church, \$2,300 each; St. Mark's Church (the Rev. Richard L. McCready, rector), \$1,380; St. Paul's Church (the Rev. David C. Wright, rector), \$1,200, and Grace Church (the Rev. Lloyd E. Johnston, rector), \$1,050. As far as could be ascertained all of these were to be used for parochial expense; however, all of these parishes are using the duplex system of envelopes, the offerings for missions are larger than ever before. The Easter offering at the Church of the Advent, Louisville (the Rev. Harry S. Musson, rector), and at its parochial mission, St. Thomas', was devoted entirely to missionary purposes, general and diocesan. A feature of the services on Easter Day was the rendering of Gounod's "Redemption" at Calvary Church by an augmented choir at evensong.

MARYLAND.—On Easter Day at the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, rector), more than 1,300 persons made their communion, breaking all records for the parish. There were four celebrations—at 6:30 A. M., when the St. Cecilia Guild sang Tours' Communion service in C, at 8 and 9:30 plain, and at 11, when the vested choir sang Gounod's "St. Cecilia" in full, with the Hallelujah Chorus and the offertory anthem. The Rev. J. S. B. Hodges, S.T.D., rector emeritus of old St. Paul's, was the celebrant at 11 o'clock, assisted by the rector and the Rev. D. P. Allison, the rector preaching. The offerings were considerably over \$3,600, and this in spite of the fact that \$12,000 has been given in cash and pledges since Christmas toward the payment of the mortgage indebtedness. At the Good Friday services there were large congregations, especially at the Three Hours' Service, when the church was crowded. On Maundy Thursday night 900 people attended a special service of preparation for the Easter Communion, conducted by the rector.

MASSACHUSETTS.—The parishioners of the Church of the Advent, Boston, Mass., are quite jubilant over the Easter offering in the parish which was \$17,637, quite the largest collection taken on this day in its history. Of this amount \$11,636 goes into the endowment fund. This is one of the largest offerings ever made in a Boston church and probably marks the high-water mark in Easter offerings. There also were the largest number of communions made in the parish on that day. The services were magnificent in the extreme, the High Celebration being one of the most beautiful ever held in this church, which is so widely known for the beauty of its ritual. At the parish meeting held on Easter Monday at the home of George P. Gardner, one of the corporation, Paul M. Hubbard, chairman of the parish missionary committee, was elected a member of the corporation and H. T. Chandler was made a member of the vestry. The former gentlemen on the corporation will continue to serve for another year.

MINNESOTA.—The Easter reports from the various parishes show marked and en-

couraging progress. In Minneapolis at Gethsemane Church there were over five hundred communicants and an offering of \$2,000, the Sunday school children making an offering of \$143.16. At St. Paul's Church the number of communicants was 430, and an offering for benevolences outside the parish of \$1,000. The children's offering ran over \$450. St. Andrew's Church manifested the power of a resurrected life in its 115 communicants and an offering of \$265; St. John's Church, Linden Hills, 121 communicants and an offering of \$182. At Grace Church there were 60 communicants and an offering of \$37.50. At Holy Trinity, 350 communicants and an offering of \$500. At St. Mark's the services were especially inspiring, the communicants larger than ever before, and the offering nearly \$1,600. In St. Paul a preliminary offering of \$4,000 was received toward the foundation of the parish house for St. John's Church. At St. Clement's on Easter Monday the parish unanimously approved the plans of a proposed parish house submitted by the committee and instructed the architect to complete them and secure bids. Christ Church is deploring the loss of its rector, the Rev. F. G. Budlong. The Easter communions were over three hundred and the offering \$715. At St. Matthew's Church, St. Anthony Park, though the communicants were but thirty-six the offering was \$250 for parish improvements, indicating continuous and systematic work all through Lent. Throughout the diocese the response was encouraging.

MISSOURI.—Easter Day congregations were large and enthusiastic. At St. Peter's Church, St. Louis (the Rev. D. C. Garrett, rector), there were five hundred communions made, while the communicant list is only a little more than that. The number of men, both young and of mature age, was a noticeable feature of the services. The Church of the Ascension (the Rev. A. A. V. Binnington, rector), has been adorned by the gift of an altar crucifix, made by the Gorham company. The parish house has been put in thorough repair and equipped with stage and rooms, at a cost of \$500. At the Church of the Redeemer (the Rev. Edmund Duckworth, rector), the Easter offering amounted to \$1,200.

OHIO.—At Trinity Church, Toledo (the Rev. George Gunnell, rector), the Lenten noon-day services were well attended and on Good Friday there were 1,432 attendances at the services. The addresses at the Passion service were made by the rector, who also preached in the evening, when the choir sang Maunder's Olivet to Calvary. Twenty-eight hundred people attended the services on Easter Day and the Easter offering amounted to \$8,500. The sum of \$8,000 had been asked for by the vestry. Communions were made by 604 persons on Easter Day.

Easter was a remarkable day at St. Andrew's Church, Cleveland (the Rev. G. W. Paxton, rector). The choir rendered in full Gounod's "St. Cecilia's Mass," accompanied by organ and string music. A special sermon was preached by the rector to Ezekiel and Red Cross Commanderies, Knights Templar. There were recently given to the church six large, beautifully decorated, altar lights, a sanctus bell, and a large brass alms receiving basin. St. Andrew's has now the finest club house in the city for colored men. The furnishings are all new and cost over \$500. It is open every night and Sunday afternoons.

QUINCY.—At the Three Hours' service on Good Friday in the Cathedral of St. John, Quincy, Ill., the Church was well filled, and most of the people remained through the entire service. It was said to have been the most largely attended of any service on Good Friday ever held in the Cathedral. Large Easter offerings are reported from a number of parishes within the diocese, but the larg-

est, so far as can be learned, is that of the Church of the Good Shepherd, Quincy (the Rev. William Oswald Cone, priest in charge), which amounted to over \$2,200. Work has begun on the new rectory there and it will be ready for occupancy in July or August.

RHODE ISLAND.—On Easter Day at St. John's Church, Providence, the services were in charge of the Rev. Scott Kidder, D.D., curate, on account of the absence in Europe of the Rev. Lester Bradner, Ph.D., the rector, who was obliged in Passion Week to drop all work and hasten to Austria in response to a telegram announcing the death of his mother. Bishop Perry officiated at the 7 A. M. service, celebrating the Holy Eucharist and making an address.

At Trinity Church, Pawtucket, the Easter services assumed a unique and pleasing significance from the fact that the rector, the Rev. Frank Appleton, was celebrating the fifteenth anniversary of his ordination to the priesthood. The Holy Sepulchre Commandery, Knights Templar, attended the evening service in a body and in full regalia, and listened to an appropriate sermon. The Rev. Mr. Appleton announced the presentation of \$1,000 to the church from Mrs. William H. Boardman of Central Falls, in memory of her father, Mr. Eastwood Eastwood, a former mayor of that city, and her mother, Mrs. Sarah Eastwood. The interest is to be used for the support of public worship. The rector has been notified that the church will shortly receive another gift of \$2,000 from an anonymous donor for the permanent fund, the income to be divided, part to be used for the poor and part for public worship.

Several cantatas were sung in the diocese as a part of the Easter music and formed a very pleasing change from the usual anthem. Manney's "The Resurrection" was sung at St. Mary's Church, East Providence, at evensong, and Jackson's "From Cross to Crown" at St. Alban's, Centredale (the Rev. E. C. Bennett, rector).

At St. Thomas' Church, Providence (the Rev. Walter R. Tourtellot, rector), the choir appeared at Easter vested for the first time, with large increase in numbers. The choir is considered one of the best mixed choirs to be found in the smaller churches of the diocese.

SOUTH DAKOTA.—The Easter services were well attended at Yankton, and were beautifully and impressively rendered by Christ Church's excellent choir. The Knight Templars, in the uniforms of their order, and the other Masonic orders attended a special service arranged by the rector for them at 3:30 in the afternoon. In addition to a large offering for other objects, the congregation placed a large part of its apportionment for General Missions on the Altar.

SOUTHERN FLORIDA.—The Easter offering at St. Paul's Church, Key West, amounted to nearly \$2,000 for the building fund. The Sunday school festival at St. Paul's was beautiful. Some two hundred and twenty-five teachers and scholars brought offerings of flowers for a cross about eight feet high that afterward formed one of the most effective pieces of the Church decoration. The Lenten offering of this school for missions amounted to about \$80.

SOUTHERN OHIO.—Easter in Cincinnati was very generally marked by an excellent attendance at all services in every parish and mission. At Christ Church (the Rev. Dr. Nelson, rector), 665 persons received the Holy Communion, 446 at the earlier of the two celebrations. The church was full at all services. The services at the Cathedral were beautiful in musical and devotional features and were largely attended. At the evening service the Bishop confirmed 46 persons, of whom Canon Reade, as superintendent of the City Mission Society, presented 8 boys and 3 girls from the House of Refuge. The Church

of Our Saviour, Mt. Auburn (the Rev. J. H. Lynch, rector), had 154 persons receiving the Holy Communion; Calvary Church, Clifton (the Rev. F. L. Flinchbaugh, rector), 180; Epiphany Church (the Rev. George N. Eastman, rector), the largest number in its history; the Church of the Advent (the Rev. Samuel Tyler, rector), the largest congregation on the Hill Tops, was crowded at all services.

SPRINGFIELD.—At St. Paul's, Springfield, Ill., the congregations were very large, considering the disturbed condition owing to removal. The services all being held in the parish house, which has been comfortably fitted up with the furniture of the old church, the organ having also been placed in position. The old church is being torn down and is rapidly disappearing. The Easter offering was \$1,050 and over two hundred communions were made during the day. The rectory has been sold and will be removed to another lot. Plans for the new church, rectory, and parish house have been made, and accepted by the vestry and are almost ready to be submitted for bids. Mr. Sutcliffe of Chicago is the architect. The structure will be built of Bedford cut stone. Under the contract of sale the parish has the use of the parish house for two years at \$40.00 per month rent. At Christ Church the offering was over \$1,300 and there were large congregations. The indebtedness has been reduced to about \$1,000. At Danville, Holy Trinity had a good Easter Day. The offering was about \$500, and over one hundred communions were made. Trinity Church, Lincoln, has greatly reduced its debt.

On Maundy Thursday night Stainer's "Crucifixion" was given by the choir of St. John's Church, Decatur, Ill. (the Rev. George B. Hoster, rector), at which time the church was filled to its capacity. On Easter Day the offering amounted to over \$4,130, the largest Easter offering in the history of the parish. This made possible the payment of the balance due on mortgage indebtedness. The securing of such a large Easter offering was due largely to the efforts of the members of the Men's Club and Women's Society. Beaumarion Commandery, Knights Templar, of which the rector of the church is prelate, attended the Easter afternoon service in a body. The vestry have voted their rector, Dr. Hoster, a six months' vacation.

WESTERN NEW YORK.—The offerings of the faithful at Christ Church, Corning (the Rev. Malcolm S. Johnston, rector), on Easter Day amounted to \$7,368.69, which sum will completely extinguish the indebtedness of the parish consequent upon the rebuilding and repairs made necessary after the fire of two years ago.

CONFERENCE OF THEOLOGICAL FACULTIES

A CONFERENCE of members of the faculties of the Church theological seminaries in the East and South was held at the General Theological Seminary, New York, on April 10th. Ten members of the faculty of that institution were present, among them Acting-Dean Denslow, who presided at the conference, and Professor Shepard, who acted as secretary. Professor Washburn attended from the Cambridge school, Dean Hart and Mr. Vanderbogart from the Berkeley school at Middletown, Warden Berry and two others from the De Lancey school at Syracuse, Drs. Ayer and Montgomery from the Philadelphia school, Dr. Willis from that at Alexandria, and Dr. DuBose from the Theological department of the University of the South at Sewanee. In two sessions, morning and afternoon, the following topics were discussed, each of the first four being introduced by an appointed member who presided over the discussion, the first by Dr. Wash-

burn, the second by Dr. Ayer, the third by Dean Hart, and the fourth by Dr. Denslow.

1. Is it feasible for the seminaries to establish a common minimum of educational preparation, and what should that minimum be?
2. Could elective and major and minor courses be established to advantage in the seminaries, and on what lines?
3. Further discussion of the canonical amendments proposed at the last conference.
4. What should be the conditions of financial aid for students?

Members of the General Convention Commission on Theological Education gave an account of its work. In the recess between the sessions, those in attendance were entertained at luncheon in the refectory of the seminary. A former conference of this kind was held last year in Middletown, when it was agreed that New York should be the place of the next meeting.

MEMORIALS AND OTHER GIFTS

A VERY beautiful mural tablet of white marble has recently been placed in St. Paul's Church, Baltimore, on the east wall of the church just outside the sanctuary, bearing the following inscription: "To the Glory of God, and in Grateful Memory of Susan Asenath Harwood, this Tablet is erected by the vestry of St. Paul's Church, near the Altar she lovingly served more than half a century. 1912." Miss Harwood, who entered into the life eternal March 31, 1911, was throughout her life a loyal member of St. Paul's. She was baptized and confirmed here during the ministry of Dr. Wyatt, and was closely connected with the family of Bishop Kemp. She was specially interested in the Altar Society, the music, and the boys' school. For many years she served as president of the Altar Society, to which she gave largely of her time, thought, and means. Her great incentive was to ennoble the worship of the sanctuary and symbolize the Church's continuity with her Catholic past. In the year 1900, Miss Harwood gave a costly chalice of gold set with jewels and a golden paten in memory of her sister, Sarah E. Hindman Meredith, and later the present reredos as a memorial of Gilmore Meredith. The boys' school was constantly in her heart and she steadfastly and lovingly fulfilled and carried out in her own will designations in the will of Mrs. Meredith to the boys' school and the endowment fund of St. Paul's which links her name with the largest benefactions the church has received in its long history.

ON PALM SUNDAY evening in the Otey Memorial, the parish church of Sewanee, Tenn., a memorial window was blessed by the Rev. W. H. Du Bose of the Theological Department of the University of the South. The window is in memory of Mrs. Charlotte Puckette, a former faithful parishioner, and was the gift of her many friends in Sewanee. Mrs. Puckette, during her life-time was a devoted worker among the village people, nursing them in sickness, and for some years teaching in a small parish school which she, together with Miss Flora Fairbanks, established. They brought many children to baptism, and a number of these god-children were present when the window was blessed, and were afterwards addressed by the Rev. W. S. Claiborne. At the 11 o'clock service on Easter Day, in the same church, a lectern, in memory of the late Bishop of the diocese, Charles Todd Quintard, was blessed. The lectern is of simple but beautiful design, of early English oak, hand-carved and corresponds to the rood screen which was put in the church as a memorial last September. Both the screen and the lectern are the work of a parishioner, Mr. Henry Schneider. The Rev. Thomas A. Tidball, D.D., blessed the lec-

tern, and conducted the services of the day which were most beautiful and impressive.

ON SUNDAY, March 17th, in St. John's Church, Oneida, N. Y. (the Rev. W. R. McKim, rector), a handsome memorial window was unveiled. The window is executed in the English painted antique style, and in design and character the artist has adhered faithfully to those principles which marked in the thirteenth and fourteenth centuries the highest development of the art of stained glass. The style is not pictorial, but decorative, especially adapted to the requirements of the church building. The subject pictured is "The Adoration of the Magi." In medallions are Old Testament personages who had foretold the birth of our Lord, King David and Isaiah. The border and architectural treatment at the base contain the vine, the Alpha and Omega, and also the inscription: "In memoriam, Jennette Lucretia French, 1828-1910. The window was presented to the Church by Mr. A. B. French.

AT THE morning service on Easter Day at the Church of the Good Shepherd, Buffalo, N. Y., the rector, the Rev. James Cosbey, Jr., with appropriate offices dedicated a memorial tablet, bearing the following inscription: "To the Glory of God and in loving memory of Charles Frederick Walker, Priest, this tablet is erected, and the electric light system installed in the church, parish house, and rectory, as a thank-offering to God for the devoted ministrations of him who served as rector of this parish, 1909-1910. The souls of the righteous are in the hand of God." Charles Frederick Walker, to whose memory the tablet bears witness, died suddenly on August 14, 1910, at East Orange, N. J., while on a short vacation. Mr. Walker was a graduate of Columbia University, a Master of Arts in course of Kenyon College, and a graduate of Bexley Hall Seminary.

IN CHRIST CHURCH, Tuscaloosa, Ala. (the Rev. E. A. Penick, rector), a beautiful stained glass window in memory of Miss Elizabeth Snow, for twenty-one years organist of the parish, her sister, Mrs. Julia Pearson, and their father and mother, Mr. and Mrs. Charles Snow, has recently been installed, the gift of Dr. Henry Pearson of New York, the aforementioned being his mother, aunt, grandfather, and grandmother. It is a Tiffany window, its subject being "The Hymn of Praise." It represents an angel with furled wings bearing a harp and upturned adoring face of singular beauty. It was put in place just before Easter. Another handsome memorial which has been given within the last few months is a brass litany desk of remarkable beauty of design and execution. This was a gift from Mrs. Charles Rodolph, in memory of her grandmother, Mrs. James H. Fitts.

AMONG the Easter memorials were three very handsome white marble steps for the altar of the Church of the Advent, Louisville, Ky., given in memory of Samuel R. James, for many years a vestryman and treasurer of the parish, by his widow. The steps are simply and beautifully inscribed with his name and dates of birth and death, followed by the text, "I know that my Redeemer liveth." The steps were dedicated by the rector, the Rev. Harry S. Musson, on Low Sunday, the anniversary of Mr. James' burial. A simple and beautiful pyx of solid silver and chaste design was given on Easter Day to St. Thomas' mission, Louisville, in memory of Bishop Dudley, the altar and its furnishings and the credence table as well as the building itself, being in his memory.

A MOST important event in the history of Grace Church, Port Huron, Mich., took place on Tuesday in Easter Week, when the new church house was formally opened and dedicated by the Bishop of the diocese. A number of the clergy of the diocese and of Sarnia, Canada, united with the rector, the

Rev. John Munday, in the service. The church house is the gift of Mrs. Martha Goulden, a member of the parish. The cost is \$30,000, and it has been three years in building. It includes a chapel, rector's study, gymnasium, and rooms for various purposes. The material is stone and brick, the architecture, Gothic. The articles of furniture have been supplied by individuals and societies.

ON EASTER MORNING a beautiful new pulpit was blessed and used for the first time in St. Paul's Church, Harrisburg, Pa. It is the gift of Mrs. Elizabeth Keffer, in memory of her husband, John J. Keffer, and her son, Frank M. Keffer, both formerly vestrymen of St. Paul's. The pulpit is of dark quartered oak, finely carved, with Gothic paneling; the desk and memorial tablet being of bronze. The church was at the same time the recipient of an exquisite set of altar linens, the gift and work of Miss Elsie Miller and Miss Elizabeth Morgan. St. Paul's has also recently been presented with a lectern Bible with marginal readings, a memorial of Henry Jones, for many years a communicant of the parish.

TWO FINE stained glass windows have recently been placed in St. Luke's church, Cleveland, Ohio. One represents our Lord at prayer in the Garden of Gethsemane, and is the gift of Mr. M. C. Whipple, of the Whipple Art Glass Co.; the subject of the other is our Lord engaged in teaching, and is given by one whose name is withheld. Also a Bishop's chair has been placed in the sanctuary in memory of Mrs. Roxanna Smith, a former member of St. Luke's. A vested choir, consisting of members of the Sunday school, has been organized and sang for the first time at the children's service on Easter morning.

THE UNVEILING of a memorial window in Trinity Church, Detroit, Mich., was one of the events which marked the services on Easter Day. The window is a memorial to Edward Francis Baker, who was a member of St. James' Church at the time of his death. Since Mrs. Baker has been connected with Trinity it has been her intention to give a memorial to her husband. This window is a three-lancet one, made of antique glass, the coloring rich and attractive. The subject is "Christ in the Temple before the Doctors of the Law."

THE REV. JOSEPH T. WARE, priest in charge of the Bishop Paret Memorial House at the chapel of the Redemption, Locust Point, Baltimore, has announced that the sum of \$500 has been donated toward the erection of the Memorial House by Mrs. Everett P. Wheeler of New York, in memory of Miss Maria Paret Gilman, who was one of the most ardent advocates of the erection of the new church. The members of the late Bishop Paret's family presented the pulpit, and the lectern was the gift of the congregation of the chapel of the Redemption.

MRS. MARY EMERY, one of Cincinnati's most generous philanthropists, who some years ago gave Christ Church, Cincinnati, Ohio, a splendid parish house as a memorial to her husband, Thomas J. Emery, attended the annual parish meeting on Easter Monday night, at which time the rector, the Rev. Dr. Frank H. Nelson, stated that one of the needs of the church was a new organ. Mrs. Emery offered to provide this need, and a new organ, costing \$15,000, is to be installed.

THE CHURCH of the Ascension, Montgomery, Ala. (the Rev. F. Du M. Devall, rector), was presented with an unusually handsome processional cross on Easter Day. The cross is given as a memorial to their son, Arthur Ellsberry Le Grand, by Mr. and Mrs. Homer Le Grand. The monogram I.H.S. is set solid with garnets, while topaz are placed in the

center of the passion flowers at the ends of the upright and cross bar.

THE BEAUTIFUL marble altar given by Mrs. Anson R. Flower to Trinity Church, Watertown, N. Y. (the Rev. Francis W. Eason, rector) was dedicated by the Bishop of the diocese at the early service on Easter morning. Built of the finest imported white marble at a cost of over \$25,000, this altar completes the furnishings of one of the best equipped sanctuaries in the state.

AT THE morning service on Easter Day at the Church of the Transfiguration, West Arlington, Baltimore county (the Rev. W. R. Webb, rector), a handsome reredos, presented by the members of the Altar Society, was unveiled. It is of carved quartered oak of Gothic design, with panels of embroidered silk, placed as inserts in the spaces formed by its three arches.

AT THE Church of the Atonement, Laurel Springs, N. J., before the 9 o'clock Eucharist on Easter morning, the rector, the Rev. G. Wharton McMullin, blessed a set of Eucharistic lights and of altar vases. They are memorials of Mrs. Wood, sometime a faithful communicant of the parish. The work at Laurel Springs is in addition to Mr. McMullin's duty as rector of the Church of St. John-in-the-Wilderness, Gibbsboro, N. J.

A BEAUTIFUL rood screen has been placed in St. John's Church, Decatur, Ill., by the children of Mr. Lawler Burrows, as a memorial to him. The material and architecture of this screen are in perfect harmony with the furnishings of the choir. Mr. Burrows was a warden and vestryman for fifty-five years.

A PAIR of brass vases and a brass altar desk were presented to St. Peter's Mission, Carthage, Cincinnati, Ohio, by the chancel guild on Easter Day, and the men of the church recently refrescoed the interior, the material being furnished by the Sunday school. Canon Reade is in charge of this mission.

AT THE early celebration, on Easter morning, at the Church of the Annunciation, Oradell, N. J. (the Rev. Dr. W. K. Berry, rector), a pair of handsome brass vases presented by Mrs. Upson M. Van Varick, in memory of her parents, Mr. and Mrs. John McGuinness, late of New York City, were blessed and used for the first time.

A WINDOW, given by Mr. A. B. French in memory of his sister, Miss Jeannette French, to St. John's Church, Oneida, N. Y., was unveiled and dedicated by the rector of the parish, the Rev. William R. McKim, on the Fourth Sunday in Lent. The subject represented in the window is the Adoration of the Magi.

THE REV. J. HUGO KLAREN, rector of Trinity Church, Pawtucket, R. I., announced at the services on Easter Day that \$1,000 had been given anonymously toward the fund for a new organ. The whole sum needed is \$4,000 and the rector expects that it will soon be raised.

THE CONGREGATION of the chapel at the State University, Springfield, Ill., was made happy by a gift just before Easter from some one in the East of \$8,000 toward the erection of the chapel. This makes about \$10,000 given for the new building there.

LEGACIES AND BEQUESTS

THE BEQUEST, left to the diocese of Western Massachusetts, in the will of the late Mrs. George Worthington, the widow of Bishop Worthington of Nebraska, has just become available. Of the total sum of \$35,000 the income of \$20,000 is to be paid annually to the Bishop of the diocese, to increase the salaries of such missionaries and rectors residing in the diocese, as he shall from time to

time designate. The income of the remaining \$15,000 is to be paid semi-annually to the Bishop, to be used at his discretion for the support of aged and needy priests of the Church residing within the diocese. Money from this fund may also be paid to the widows and orphans of deceased clergymen of the Church who, if living, would have been entitled to these benefits. Mrs. Worthington, for some years before her death, made her summer home at Pittsfield, Mass., and thus became deeply interested in the work of this diocese.

UNDER THE will of the late William Carson, for thirty-five years a vestryman of Christ Church, Eureka, Cal., the endowment fund of the diocese receives \$10,000, his own parish church \$20,000, and his rector, the Rev. J. T. Shurtleff, \$5,000. The respect in which this old communicant of the church was held was to be seen by the thousands that attended his funeral and in the fact that all places of business in the town closed for half a day. The local paper says: "Never before, except at President McKinley's death, had such marks of respect been shown to any man in Eureka."

IN THE WILL of Mrs. Elizabeth T. Hooker, a member of an old Boston family, but who long had made her home abroad, is a bequest of \$1,000 each to the House of the Good Samaritan, in Boston, the Convalescents' Home of the Children's Hospital at Wellesly, and the St. Martha's Home at Bronxville, N. Y., in all of which Church people are deeply interested.

A FUND of \$5,000 left by Mrs. Anna Eliza Barnard, late a resident of Sheffield, Mass., has now become available. The income of this sum is to be used "for the support of Episcopal clergymen in Sheffield."

NEW CHURCH AT GILLETTE, WYO., IS CONSECRATED

BISHOP THOMAS consecrated the new church at Gillette, Wyo., on Easter morning, and in the evening confirmed a class and preached to a congregation that overflowed the seating capacity of the church, and is said to have been the largest ever assembled in the town. Services will be held every Sunday evening by Mr. Don L. Wakeman until a successor to the Rev. E. A. Gerhard arrives. The Bishop's Committee appointed consists of Mr. Charles T. Lee, warden, Mr. Don L. Wakeman, clerk, and Mr. Paul W. Newcomer, treasurer.

LENTEN SELF-DENIAL OF GIRLS IN SOUTH DAKOTA CHURCH SCHOOL

THE STUDENTS of All Saints' School, Sioux Falls, S. D., desiring to do something for the relief of the famine sufferers in China, decided that they would go without one meal each day during Lent, and devote the amount thus saved to this beneficent object. This action was taken wholly upon their own initiative. They went to the school authorities and informed them that they had resolved to do this, and arranged to have them refund the money paid them for this meal. They were thereby enabled to make an offering of \$65 at the end of the Lenten season. In addition to this by their own efforts, in the school during Lent they earned \$200 for the missions of the Church. This school is known to the Church at large as the home of the late beloved Bishop William Hobart Hare. No more eloquent testimony than this noble example to Church girls, which these girls of All Saints' have set for them, can be given of the faithful adherence on the part of both faculty and students to the principles of sacrificial service for the welfare of others and the extension of the divine kingdom that characterized the life and teaching of its revered founder. Church

schools which inculcate such principles and inspire such a spirit are eminently worthy of the support and patronage of the Church.

BISHOP MILLSPAUGH ABLE TO TAKE CONFIRMATIONS

THE BISHOP of Kansas, who has been under the care of physicians for some time, was able to confirm classes at the College of the Sisters of Bethany, Topeka, Kan., on Easter Even, and at the Cathedral on Easter Day. The offering of the girls of the college for missions and other charities was \$245. The children's Easter offering at the Cathedral was \$150 for missions.

MISSIONARY INSTITUTE AT ELIZABETH, N. J.

A MISSIONARY INSTITUTE was held in St. John's church, Elizabeth, N. J., on March 27th, 28th, and 29th. It was announced as "part of the educational campaign now in progress throughout the whole Church." The day meetings were held in the parish house, the evening mass meetings in the church. A normal study class was conducted each day by Miss Grace Lindley of New York, president of the Junior Auxiliary, on "The Why and How of Foreign Missions" Miss Julia C. Emery each day held a conference for women workers, on the subjects, "The Woman's Auxiliary: Its Growth and Enlargement of Usefulness"; "Giving: the Apportionment and the United Offering"; "Gaining in Mental and Spiritual Effort." The Rev. Dr. Harding, secretary of the Second Missionary Department, gave three lantern talks to children on "Our Little Cousins in China"; "Our Work among the North American Indians"; "Our Work in Honolulu." The mass meetings at night had for their subject, "The Church's Foreign and Domestic Work," and as speakers the Bishop of Spokane, the Rev. Dr. Harding, and the Rev. Samuel Harrington Littell, of Hankow, China, Sidney N. Ussher of New York, and James S. Russell, principal of St. Paul's Normal and Industrial School for Colored Youth, Lawrenceville, Va.

This institute practically completes the diocesan plan for the present season of public meetings in the interests of Missions, and it is felt that much information has been given and interest aroused during the past few months.

EVERY RELIGIOUS BODY IN YANKTON, S. D., OBSERVES HOLY WEEK

THE RECTOR of Christ Church, Yankton, S. D., extended a cordial invitation to the Methodists and Congregationalists to observe with him and his congregation Holy Week as a week of prayer. The invitation was accepted, and the week's services were very helpful to all the congregations. As the Lutherans and Roman Catholics in their own churches observed the week, Yankton, for perhaps the first time in its history witnessed the observance of Holy Week by practically all the religious bodies of the town.

DEATH OF JESSE W. WATSON

JESSE W. WATSON, lay reader and chorister of St. Paul's Church, Indianapolis, Ind., died suddenly on Easter morning. Mr. Watson was born in Rochester, England, and sang in the Cathedral there in boyhood. Among his reminiscences are interesting associations with Dickens and other famous men who attended the Cathedral. Mr. Watson was the nearest friend of Sir Gilbert Parker in this country, and conducted mission work for some years with him in Canada. Mr. Watson was 76 years old, and had spent forty years here. He sang for some years in Grace Church, Chicago, where he was an intimate

friend of Dr. Locke. Mr. Watson had lived in Indianapolis for ten years, during which time he sang in the choir and assisted the rector as lay reader, chiefly at St. Philip's Mission. Last Easter was the first Easter not spent in church for seventy-three years. The funeral service, together with a celebration of the Holy Communion, was held in St. Paul's Church on Tuesday of Easter Week, the Rev. Lewis Brown, rector, officiating. The choir took part in the church and at the grave. The body was interred in Crown Hill Cemetery, in St. Paul's Church lot, and a stone was placed to the memory of the deceased by the Sisters of Bethany, a guild of young girls in the parish. Mr. Watson was one of the founders of St. Margaret's Church, Chicago, and of Grace Church, Charlotte. He started the services and acted as head until clergymen were appointed.

SUCCESSFUL MISSION AT GRACE CHURCH, UNION, N. J.

VERY SUCCESSFUL mission services were held in Grace Church, Town of Union, N. J., beginning with a rally of communicants on Palm Sunday, and ending with a preparatory service for Easter Communion on Maundy Thursday night. Large congregations were present at all services on Palm Sunday, overtaxing the normal seating capacity of the church. Frequent services and instructions were held daily. Neighboring clergy, the Rev. Augustine Elmendorf of Jersey City, the Rev. Edwin T. Lewis, and the Rev. A. P. Tulp assisted the rector. Good results were apparent at the Good Friday and Easter Day services, when three hundred and fifty-three persons made their communions. A new brass lectern (memorial) and a brass processional cross were blessed and used on Easter Day.

NEW PARISH HOUSE TO BE ERECTED AT COLLINGWOOD, N. J.

ON THE afternoon of Palm Sunday the cornerstone was laid of a parish house for Christ Church mission, West Collingwood. The clergy present were the Ven. R. Bowden Shepherd and the Rev. Messrs. Thomas T. Butler, Samuel H. Boyer, and William J. Robertson. It is expected that the building will be finished in June, and it will then be used for services until a church building can be acquired. Services thus far have been held in a disused school house. Archdeacon Shepherd laid the cornerstone and made an address. Mr. J. F. C. Grumbrecht of Camden has worked zealously for this mission for the past two years. During that time, and partly by the faithful labors of a woman's guild, a lot on which the proposed group of buildings is to stand, 108x165 feet in size, on the corner of two important streets, costing \$1,000, has been bought and paid for.

REVIEWS WORK OF CHARITABLE SOCIETY

AFTER SERVING as treasurer of the Boston Episcopal Charitable Society for twenty-one years, Amory A. Lawrence, a brother of Bishop Lawrence, has resigned, and in severing his official relation he reviewed something of the history of a rather unique organization which dates back as far as 1724. Of his services as treasurer Mr. Amory said: "During the twenty-one years of my service as treasurer of this society, the fund account has increased from \$88,452 to about \$139,000, and during this time we have distributed \$109,910 to beneficiaries. During this period there has been added to the principal account: From dues, \$9,660; from life members, \$2,500; from legacies, \$20,000; and from donations, \$6,290, making a total of \$38,450. The securities have shown an appre-

ciation of about \$12,749, making the total increase of the principal account about \$51,199. During this whole period of 21 years, the expense of conducting this charity has been \$707.90; in other words, for every \$100 received from the income the beneficiaries have received \$99.35."

GROUND BROKEN FOR ST. ANDREW'S, SEWANEE, TENN.

ON WEDNESDAY after Easter, April 10th, ground was broken at Sewanee, Tenn., for the new building for St. Andrew's School, under direction of Father Hughson of the Order of the Holy Cross. About one-half of the funds necessary has been contributed. There was a ceremony of blessing the site; and work will be pushed as far as funds permit. It is hoped that the remaining funds will be contributed as fast as the building progresses, so that no delay will occur in having the house completed before the winter comes.

BISHOP OSBORNE RETURNS TO SPRINGFIELD

THE BISHOP returned to the diocese on Monday in Holy Week and immediately took up his work. He spent three months in the West and in Honolulu, and while away was almost entirely relieved of his throat trouble, but soon after his return took cold and has been suffering almost as much as before he left. He conducted the three hours' devotional service in St. Paul's, Springfield, on Good Friday and gave the meditations. He also celebrated at St. Paul's on Easter Day and preached at Christ Church in the evening. He has begun a long list of visitations which will last well up into the summer months. Bishop Osborne is publishing a very interesting account of his travels in the diocesan paper.

ST. PAUL'S CHURCH, AUGUSTA, GA., THREATENED BY FLOOD

THE FLOOD in the Savannah river again threatened the venerable St. Paul's Church, Augusta, Ga. The church yard is surrounded by a substantial brick wall, the only opening in which is at the entrance gate. Across this a levee was easily constructed and though the water was eighteen inches deep in the streets, none penetrated to the church grounds. Inasmuch, however, as the flood was on Sunday, it was impossible to hold services, and the Bishop's visitation was postponed until the following evening, March 18th, when a goodly congregation assembled and twenty-one were confirmed.

CLERGYMAN PERFECTS MECHANICAL DEVICE

THE REV. ALAN PRESSLEY WILSON, missionary in charge of Christ parish, Lykens, Pa. (diocese of Harrisburg), finds the opportunity of using his mechanical ability in addition to his work as missionary of the Church. He has just perfected an arrangement for raising the wicks of an oil cook-stove so as to produce an even flame, thus preventing the objectionable feature of all oil stoves. Mr. Wilson has entrusted the making of a sample stove to a large manufacturer of such wares, and the finished product has been given a thorough trial and has proven its practicability. Before entering the priesthood, Mr. Wilson was graduated from a technical school and thus received mechanical training.

LENT AND EASTER IN MONTEREY, MEXICO

IN SPITE of the disturbed political condition of the Republic, St. Paul's Church, Monterey, Mexico, had the best Lent and Easter in the history of the parish. The plans of the

new rector, the Rev. Edmund A. Neville, met with an earnest and enthusiastic response from the whole English speaking community, and the daily Lenten service was splendidly attended. On Good Friday, there were three services, with an excellent attendance at the Three Hours' devotion.

Easter Day will long be remembered in the parish. The choral Eucharist at 11 A. M., was sung by the newly inaugurated vested choir of eighteen voices, and the Bishop of Mexico celebrated in full Eucharistic vestments. In the evening, Bishop Aves administered the rite of Confirmation. The rector asked for an Easter offering of \$300 for missions and the new church building fund, and received over \$400.

St. Paul's Guild has recently placed in the church new choir stalls, a processional cross, a white dossal for the altar, and one for the pulpit, also an exquisite lace altar frontal.

MEMORIAL CRUCIFIX AT ST. PAUL'S, BROOKLYN

AT PASSIONTIDE, the Resurrection Fathers, of Mirfield, England, held a very successful Mission at St. Paul's Church, Brooklyn, N. Y., of which the Rev. Andrew Chalmers Wilson is rector. The services were largely attended, and the results are already seen in the spiritual life of the parish.

Through the generosity of Mrs. Edmund Burke Lombard, Henry Hudson Kitson's statue in bronze, "Christ on the Cross," has been placed upon one of the columns of the nave, as a memorial of the two missions of the Resurrection Fathers, in 1911 and 1912.

A well-known critic says of the statue: "This work, of an inspiration remarkable in our time, is an example which, in its imaginative qualities and execution, belongs to the Italian Renaissance or any epoch of originality. It is in no sense conventional, nor is it the painter's type, nor the type of a school. . . . The position of the figure, the modeling, the spiritual conditions and the fleshy or surface planes are impressive points that hold the eye from the start. Then one notes the exquisite anatomy, wonderful in detail, exact in its proportions and resemblance to life. Surely gain has been sacrificed for art, mental effort and serious and intelligent handwork have made this inanimate metal a breathing being. . . . Here hangs the Crucified Christ. The weight of the body is borne by the arms and feet, the body balances evenly, the legs project at the knees, the head hangs listlessly to one side; life still permeates the body; the mental calmness depicted upon the face gives evidence of the mastery of the mind over matter; physical anguish is left to the substance, life is shown to be incarnate. . . . Aside from the religious aspect of the subject which, it must be confessed, is most forcibly engraved upon the mind, we may study the figure from a purely art view.

"To the writer's fancy there is much of nature, the literal, the model's bones, flesh and muscles, in the work; indeed, measure for measure would doubtless prove this point. Is this all? Shall we call the figure marvellous, a copy, a transfer, a mechanical production? No. Knowledge and art save it from the superficial; an artistic mind absorbs the life in the model, adds to it of his own vitality which, coupled with his imagination, conceives, fuses, and the clay becomes a creation, a unity of units. Study the touches, the imprints of the thumb, fingers, and toes all impelled by the energy of brain, of thought; study the finish of the hands, marvels of modeling, human gesture and pose, not arrested or cold in movement, they can, they will move. In all of these exhibitions there is character, nothing conventionally suggested: substance, form and the waste of physique are also evident. Thus we have completeness, the real and the spiritual. There is no spectacular color, the light and shade is gentle,

as it is when the day is gray. There are no marked shadows, relief is clean and the light all about it. Every line is quick in movement. . . . Whoever cannot feel it is devoid of sentiment and is not in touch with a God. Churchmen may here for the first learn a new lesson of their Christ. The cast and paint of the past have not given us such a conception. It stands alone as a work of genius. It would command the Legion of Honor in France."

ALABAMA

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

Special Musical Services in Montgomery—Date of the Diocesan Council is Changed—Notes

ON MAUNDY THURSDAY night the choir of St. John's Church, Montgomery (the Rev. E. E. Cobbs, rector), with an augmented chorus and orchestra, gave "Mary Magdalene," the oratorio by Massenet. This difficult work was rendered most acceptably under the direction of Mr. William Bauer, the organist and choirmaster of St. John's. On Good Friday night the choral society of the Church of the Ascension, Montgomery (the Rev. F. DuM. Devall, rector), sang the "Crucifixion," by Sir John Stainer. The oratorio was splendidly done, under the direction of Prof. Christopher Thornton, organist and choirmaster of the church. In this parish in addition to the choir of men and boys there is the choral society for men and women, and a choral society for the younger women and girls of the Sunday school is in the process of formation.

THE DIOCESAN COUNCIL will meet at St. Mary's Church, Birmingham, on May 15th, and not on May 1st, as originally announced. The change is made by the Bishop in response to the request of the Standing Committee.

WITHIN the past three months three parishes have called as rectors men already serving in the diocese. More and more the custom is growing of calling men of the diocese to the more important parishes. The advantage of this ought to be obvious, and in the instances to which reference is made experience has justified the wisdom of the vestries extending the calls.

THE MISSIONS at both Crichton and Toulminville are making splendid progress (the Rev. Luther Williams, priest in charge). At Toulminville a lot has been purchased and paid for, and at Crichton funds are nearly in hand for building upon a lot which the mission purchased some little time ago.

ROYAL BAKING POWDER

Makes the finest, lightest, best flavored biscuit, hot-breads, cake and pastry. Renders the food more digestible and wholesome.

ABSOLUTELY PURE

BETHLEHEM

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

Occasional Services Provided for at Wernersville Sanitarium—Vested Choir Organized at Slatington

UNDER THE direction of the Ven. A. A. Breese, Archdeacon of Reading, services are being held occasionally at the Grand View Sanitarium, Wernersville. During Lent the following held the services: The Rev. Frederick Alexander MacMillen, rector of Christ Church, Reading; the Rev. Richard Waverly Baxter, rector of St. Barnabas' Church, Reading; the Rev. Benjamin Fish Thompson, rector of Christ Church, Dover, Delaware; and the Rev. Malcolm A. Shipley, rector of St. Peter's Church, Hazleton.

A VESTED CHOIR has been organized at Christ Church, Slatington, a mission under the care of Leonard Hall, South Bethlehem.

KENTUCKY

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

Meeting of the Laymen's League of Louisville—United Meeting of the Woman's Auxiliary

AN IMPORTANT and largely attended meeting of the Laymen's League was held at Calvary Church, Louisville, on Thursday evening, April 11th. Reports of the noonday Lenten services for men which have been held daily under the auspices of the League were made, and as the attendance this past Lent had been somewhat disappointing, not up to the usual standard, it was decided to hold these services next year in a theatre, more centrally located than the former place of meeting, and to admit the general public, both men and women; it was reported that the speakers had already been secured. The League also arranged for the annual missionary rally and mass meeting to be held next autumn, followed by the annual banquet for which prominent speakers have been secured. It is also expected to hold a series of missionary meetings at the various Louisville parishes during the pre-Lenten season of 1913.

THE LAST of the special united meetings of the Woman's Auxiliary was held on Thursday afternoon, April 11th, at Calvary Church. A feature of this meeting was a most interesting talk on "The World in Cincinnati," given by Miss Nannie Hite Winston, recording secretary of the diocese, who gave a most clear and vivid account of her visit to this exposition, and especially of the part taken by the Church, in connection with it. This meeting was followed by one of the Executive Board when it was decided that inasmuch as the Diocesan Council is to meet outside of Louisville this year, to hold the annual meeting, with election of officers, in Louisville on May 15th, at Christ Church Cathedral, and a committee was appointed to secure a suitable speaker.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Women Vote at Parish Meeting in Baltimore—Memorial Service for Mrs. J. P. Thorne—Items of General Interest

FOR THE first time in the history of the diocese woman suffrage was recognized at the first congregational meeting of the newly organized Grace and St. Peter's Church, Baltimore, for the election of vestrymen on Easter Monday. Instead of limiting the privilege of voting to the male members of the congregation, the new charter of the church, granted by the last legislature, declares that "Every member of said church of over the age of twenty-one years . . . shall be entitled to vote at said election." Taking advantage of the provision of the new charter, about twenty women, nearly twice as many as the men, voted for the new vestry. Under the terms of the consolidation, six of the vestry-

men were chosen from Grace Church, Messrs. William Thomsen, George R. Gunther, Wilton Snowden, S. Tagart Steele, Dr. Henry Barton Jacobs, and Mayor James H. Preston, and four from the former congregation of St. Peter's, Major James W. Denny, William B. Hurst, Charles E. Falconer, and John D. Howard.

MEMORIAL SERVICES for the late Mrs. J. Pembroke Thorn, a devoted Churchwoman and for fifteen years state regent of the Maryland Society of the Daughters of the American Revolution, were held in the chapel of Christ Church, Baltimore, on Tuesday, April 9th. Representatives from all chapters in the state and delegates from other patriotic societies, were present. A notable musical programme was presented and the services were presided over by the Rev. J. C. Carl, assistant at Christ Church. The principal address was by the Rev. Robert A. Mayo, rector of Christ Church, West River, Md., who, as a young man, had spent some years in Mrs. Thorn's family. Mrs. Robert J. Hogan, acting regent of the society, and Mrs. James D. Izlehart, regent of Francis Scott Key chapter, also spoke; and the formal memorial resolutions adopted at a recent meeting of the regents of the society were read.

NEW CONFESSIONALS were erected in Mt. Calvary Church, Baltimore (the Rev. W. A. McClenthen, rector), during the week after Mid-Lent Sunday and were finally equipped with the lights and curtains in time for use before Palm Sunday. They were designed by Mr. Horace Wells Sellers, the architect of the new altar and reredos in St. Clement's, Philadelphia, and were executed by Maene, who did the carving for the altar. The wood is oak, stained to correspond with the dark pews; the carving, done with delicacy and restraint, gives character and richness without being unduly ornate.

THE BI-MONTHLY meeting of the Baltimore Local Assembly of the Brotherhood of St. Andrew was held at St. Paul's parish house on the evening of Tuesday, April 9th. The principal speakers were Mr. E. W. Bonsall, Jr., of Philadelphia, whose subject was "The Rule of Service," and the Rev. Joseph P. McComas, D.D., rector of St. Anne's parish, Annapolis. The Rev. A. B. Kinsolving, rector of the parish, also made a helpful address.

MISS MARY E. WOOD of Wuchang, China, addressed the members of the Woman's Auxiliary of Baltimore and vicinity, on the conditions and needs of her work, at St. Paul's parish house on Wednesday, April 10th, and at Grace parish house on Thursday, April 11th.

MASSACHUSETTS

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

Services at the Advent, Boston, on Low Sunday—Church at Newton Highlands is Consecrated

BISHOP WEBB of Milwaukee, who came to Boston for the dinner of the Massachusetts Church Union, was the preacher at the morning service at the Church of the Advent on the Sunday after Easter. After the morning service the church was turned over to the Armenians for a pontifical mass of Easter, this same courtesy having been accorded the members of the Armenian Church last year. Bishop Monsbegh Serupian of Adana was the celebrant. In the parish weekly leaflet Dr. van Allen says: "It is a great privilege to be able to offer these representatives of the oldest National Church the hospitality of our sanctuary."

EASTER was a memorable day with the parishioners of St. Paul's Church, Newton Highlands, for the Bishop consecrated the edifice at the morning service and also confirmed a class. Assisting in the service were the Rev. Albert N. Slayton, the rector, and the Rev. Carlton P. Mills, a former rector.



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MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Holy Week Services at St. Andrew's Church, Algonac—Round Table Conferences at Trinity Church, Detroit

HOLY WEEK services at St. Andrew's Church, Algonac, Mich., took the form of a mission, conducted by the rector, the Rev. A. R. Mitchell. Services were held each night except Saturday. The subjects treated were: Monday, "What is a Mission?" Tuesday, "Why am I a Christian?" Wednesday, "Why am I a member of the Church?" Thursday, "Why am I a member of that branch of the Church, Called for Convenience sake, 'The Protestant Episcopal Church in the United States of America?'" Good Friday, "What does Good Friday mean to me?" The congregations were good, increasing in number daily.

A SERIES of "Round Table Conferences" has been begun in Trinity Church, Detroit, on Friday evenings by the rector, the Rev. W. Warne Wilson. The conferences are intended to follow up the subject of a course of sermons given during Lent on "Self-Control."

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Easter Services at the Cathedral—Knights Templar Attend Services at St. Thomas' Church, Plymouth

AT THE Cathedral in Michigan City, Ind. (the Very Rev. W. S. Trowbridge, Dean), the Bishop confirmed a class on Easter Even, and pontificated at the Easter services. Gounod's Communion service was sung with Schilling's "Christ Our Passover" as the offertory. At the Sunday school festival the vested choir of men and boys sang Manney's cantata, "The Resurrection."

AT ST. THOMAS' CHURCH, Plymouth (the Rev. B. F. P. Ivins, rector), the Knights Templar attended the late Eucharist on Easter Day.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Lenten Offering of St. Matthew's Sunday School, Kenosha, Wis.

THE LENTEN offering of St. Matthew's Sunday school, Kenosha, Wis., has reached the sum of \$210, as compared with \$123 in 1911, and \$62 in 1910.

MISSOURI

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

Rector at Ferguson Celebrates Twentieth Anniversary—Grace Church-Holy Cross House Will Erect Dispensary

THE TWENTIETH anniversary of the ordination to the priesthood of the Rev. Leonard B. Richards, rector of St. Stephen's Church, Ferguson, was observed on April 13th. Fifteen of the clergy of St. Louis assembled in the parish church with the congregation for a celebration of the Holy Eucharist at 10 A. M. The rector was the celebrant, assisted by the Rev. F. Gowenlock, deacon in charge of St. Paul's Church, Carondelet. The sermon was preached by Dean Davis of Christ Church Cathedral, and was a practical and sympathetic treatment of the topic, "Fellow-Workers with God."

GRACE CHURCH-HOLY CROSS HOUSE (the Rev. G. F. Taylor) is the visible evidence that the Church in St. Louis does not intend to serve only those who can maintain their own parishes. It is the union of two foundations whose own means of support is supplemented to efficiency by the whole constituency of the Church in this city. During Holy Week besides the daily Eucharist and other services the rector gave an illustrated address each evening except Thursday on the events

of Holy Week, the attendance averaging over 100. The work of Holy Cross House is to be enlarged by the erection of a new dispensary on an adjoining lot, at a cost of \$10,000, of which \$8,000 is already provided.

THE WEDNESDAY CLUB of St. Louis, in whose auditorium at 4506 Westminster Place the sessions of the Church Congress are being held this week, is an organization of some 500 of the most able and influential women of the city. Their efforts are given to civic, intellectual, and artistic affairs, one of their present enterprises being the abatement of the smoke which has been too prominent a factor in the city's life. The auditorium seats 600, is centrally located, and furnishes excellent facilities for the purposes of the Congress.

THE CHURCH CLUB held a luncheon at the City Club on Tuesday, April 9th, which was attended by about fifty men. They had the unusual privilege of being addressed by two Department Secretaries, the Rev. C. C. Rollit of the Sixth, and the Rev. H. Percy Silver of the Seventh.

BY WAY of stimulating interest in the Church Congress, Bishop Tuttle sent out 1,300 letters to Church people in the diocese, urging their attendance at the sessions, and their speaking of it as occasion served.

NEWARK

EDWIN S. LINES, D.D., Bishop

Dates of the Forthcoming Diocesan Convention and the Meetings of the Archdeaconies

THE BISHOP has appointed Trinity Church, Newark, N. J., as the place of meeting of the diocesan convention on May 21st. The Archdeaconies of Newark and Morristown will have a joint meeting on April 30th at Grace Church, Madison, N. J. The Archdeaconry of Jersey City will meet at Grace Church, Westwood, N. J., on May 11th.

COFFEE HURTS

One in Three

It is difficult to make people believe that coffee is a poison to at least one person out of every three, but people are slowly finding it out, although thousands of them suffer terribly before they discover the fact.

A new York hotel man says: "Each time after drinking coffee I became restless, nervous and excited, so that I was unable to sit five minutes in one place, was also inclined to vomit and suffered from loss of sleep, which got worse and worse.

"A lady said that perhaps coffee was the cause of my trouble, and suggested that I try Postum. I laughed at the thought that coffee hurt me, but she insisted so hard that I finally had some Postum made. I have been using it in place of coffee ever since, for I noticed that all my former nervousness and irritation disappeared. I began to sleep perfectly, and the Postum tasted as good or better than the old coffee, so what was the use of sticking to a beverage that was injuring me?"

"One day on an excursion up the country I remarked to a young lady friend on her greatly improved appearance. She explained that some time before she had quit using coffee and taken Postum. She had gained a number of pounds and her former palpitation of the heart, humming in the ears, trembling of the hands and legs and other disagreeable feelings had disappeared. She recommended me to quit coffee and take Postum and was very much surprised to find that I had already made the change.

"She said her brother had also received great benefits from leaving off coffee and taking on Postum." "There's a reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

THE "NO BREAKFAST" FAD

A Light Breakfast of Cereals and Fruits is Better Than No Breakfast for the Average Person—Everyone Needs a Nourishing Meal at the Beginning of the Day

Followers of "fads" are usually extremists. They get a notion and then work it for all it is worth. They nearly always go beyond the bounds of sanity and safety. They get quite a following at the start because the natural tendencies of the human mind are radical instead of rational. But it is only a question of time when the followers of a fad swing back again onto ground that is safe and sure.

It was so with the "no breakfast" fad. A few years ago there were a lot of people going without breakfast. They got the notion that one could do better work by omitting the first meal of the day. This, like all other fads, served a useful purpose. It brought thousands to a realization of the fact that what most people need is a light, nourishing breakfast instead of no breakfast or a heavy breakfast. In a recent article in a well known magazine entitled "A Plea for Simplified Meals," Christine Terhune Herrick writes as follows:

"No longer is it considered essential to have hot breads, heavy meats and potatoes at the first meal of the day. Fruit and cereals take the edge off the appetite so that it is satisfied with eggs or bacon, or some other comparatively light dish. Many persons claim they work to better advantage after a light meal, and the no-breakfast fad may have this to its credit, if little besides."

The best cereal to combine with fruits, because of its biscuit form and its porous shreds, is Shredded Wheat Biscuit. In this cereal we not only have all the nutritive material in the whole wheat grain, but we have it in its most easily digested form. It also has the further merit of being thoroughly cooked, the whole wheat being first steam-cooked, then drawn into light porous shreds and then twice baked. Most cereals form a mushy, pasty porridge the minute milk or cream is poured over them, but Shredded Wheat retains its crispness for some time after it is covered with liquids, and this very crispness is what induces thorough mastication. For this same reason it also combines most naturally with fruits, taking up the natural fruit juices and flavors without becoming soggy or mushy.

A simplified breakfast instead of "no breakfast" is the sensible solution of the problem. It means health, good digestion and higher efficiency in the day's work, whether it be a pursuit that calls for mental or physical energy. For this purpose nothing could be more ideal than Shredded Wheat Biscuit combined with fresh fruits or canned fruits. Two of these biscuits with milk or cream and a little fruit will supply all the nourishment needed for a half day's work at a cost of four or five cents.

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OHIO

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

Holy Week Services in Cleveland—St. Paul's Church, Cleveland, to be Remodeled—Notes

SHORT NOON-DAY services were held under the auspices of the Brotherhood of St. Andrew during Holy Week in the Priscilla Theatre, Cleveland, and were well attended. The addresses were given on Monday by the Rev. George Atwater of the Church of Our Saviour, Akron; on Tuesday by the Very Rev. Frank DuMoulin, Dean of Trinity Cathedral; on Wednesday by the Bishop of the diocese; on Thursday by the Rev. Walter R. Breed, D.D., of St. Paul's Church, Cleveland; and on Good Friday by the Rev. W. Ashton Thompson, of the Church of the Ascension, Lakewood.

ST. PAUL'S CHURCH, Cleveland (the Rev. Walter R. Breed, D.D., rector), which last year was greatly beautified by the laying of a marble floor in the sanctuary, and steps to the altar; a new altar of white marble; a Tiffany window, the subject of which is "The Angel of the Resurrection," and other memorial gifts, will during the summer undergo a thorough renovation of the interior, including the installation of a new system of lighting and heating. The chapel is to be secularized in order to admit of its being used for Sunday school purposes, parochial meetings, lectures, etc. In the parish house also, many improvements are contemplated.

THE Three Hours' Devotion was a marked feature of the Good Friday services in several of the Cleveland churches. At St. James' Church the blessing of palms, and procession preceded the *Missa Cantata* on Palm Sunday; the office of Tenebrae was said on Wednesday, Thursday, and Good Friday evenings; and the Stations of the Cross, for children, at 4 o'clock, on Good Friday afternoon. At the Church of the Good Shepherd, Stainer's "Crucifixion" was sung on Good Friday evening by the large vested choir, with organ and orchestral accompaniment.

THE REV. SAMUEL E. THOMPSON, rector of Grace Church, Mansfield, who sustained severe injuries by a fall last summer, and from which he has not recovered, although he has kept steadily at work in his parish, has been obliged to take a rest for a month or more. The vestry has undertaken to procure the services of a *locum tenens* during the rector's absence from the parish.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Work Among Indians Begun at Klamath—Date of the Convention is Changed—Notes of Mission in Sacramento and in Sonoma

AFTER many years of inactivity in any missionary work for our own Indians, the Rev. J. E. Shea, lately ordained priest, has accepted the hard frontier post of mission to the Indians on the lower Klamath. These are far removed from any white people and from all ordinary means of communication.

THE DATE of the annual convention of the diocese has been changed to May 13th, when it will convene in Trinity Church, Sacramento.

TRINITY MISSION in Sacramento has applied to the Bishop and Standing Committee for authority to organize as a parish. This, however, the Bishop has refused to grant them, giving as his reason his desire to have it as a Pro-Cathedral in the near future.

A NEW MISSION has been established at Sonoma under the Rev. T. P. Boyd, and the people there have built a comfortable little chapel and ambitiously invited the Sonoma deanery to hold their Spring meeting in it.

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SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Meeting of the Cincinnati Clericus—Service Held in New Church—Large Attendance at Good Friday Services

THE CINCINNATI CLERICUS was addressed by Mr. Walter P. Emerson, Chief Probation Officer of the Juvenile Court, on Easter Monday. There was reported at this meeting a total attendance at the Lenten noon-day services in the Lyric Theatre of 14,898, an average of 451 at each meeting.

THE PEOPLE of St. Andrew's Church, Dayton, were very happy on Easter Day, holding their first service in their new church. This parish now has a complete plant, church, parish house, and rectory. The Rev. Thomas W. Cooke, Archdeacon *pro tem.* of the Dayton Convocation, is the rector.

THE GOOD FRIDAY services in Cincinnati were largely attended. About 1,000 persons heard the Rev. Father S. C. Hughson, O.H.C., at St. Paul's Cathedral. A large and reverent congregation filled Christ Church, where Dr. Nelson was the speaker, and 415 persons were at the theatre service addressed by Canon Purves.

THE EASTER offering at the Church of the Good Shepherd, Norwood, was \$1,000. The debt of the parish has been cancelled and the congregation will now proceed to the erection of a new church.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Wives of Two of the Diocesan Clergy Compelled to go to Hospital

THE WIVES of two of the clergy of the diocese are very sick, Mrs. A. E. Ferguson of Danville, who was taken to the hospital in Danville on Good Friday, and Mrs. Wright of Greenville, who is in the hospital in St. Louis.

WESTERN NEW YORK

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

Congregation of St. Michael's Church, Geneseo, is Now Out of Debt

ST. MICHAEL'S PARISH, Geneseo, (the Rev. J. W. D. Cooper, rector), is congratulating itself that, irrespective of a note of \$400 on the rectory, it is now out of debt. When the endowment was raised to its present proportions there were outstanding bills of between three and four hundred dollars. Immediately on obtaining the endowment the vestry began to use the income from the same, although this did not become due till six months later; thus they found themselves with considerable of a debt on their hands. At a meeting of the vestry just before Easter it was reported that \$242 had been realized on reinvestment of funds. Mr. J. W. Wadsworth then announced a gift from Mrs. Wadsworth of \$250 and gave his own check for \$186.16, which completely covers claims on the endowment income and gives the parish a new start with the new year.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Mission at St. Peter's Church, Sheridan—Archdeacon Dray Takes Charge of Work at Rock Springs and Green River

THE LARGEST confirmation class in the history of the parish was presented on Palm Sunday by the Rev. E. M. Cross at St. Peter's Church, Sheridan. The Bishop spent the Sunday and Holy Week in the parish, conducting a mission, and closing with the Three Hours' service on Good Friday. Services were held in the little frame church, which stands in the street to make room for the new Gothic brick building, which is in course of erection,

and which will cost about \$25,000. At each service the church was filled to overflowing with a congregation deeply appreciative of the helpful and inspiring addresses of the Bishop.

ARCHDEACON DRAY is holding services at Rock Springs and Green River in the absence of a priest in charge. On Easter Day he held a celebration of the Holy Communion at Rock Springs at 8 A. M. and then took the trip to Green River by automobile, where he held the morning service at 11. Here every Sunday evening the principal of the school, Mr. Lee, acts as lay reader and conducts service, the Archdeacon holding morning service every alternate Sunday. The Archdeacon returned to Rock Springs in time for three baptisms and the children's Easter service at 3 o'clock, and in the evening held a special service for the Knights Templar.

CANADA

Recent Events in Diocese of Ottawa

Diocese of Ottawa.

AN EVENT interesting to clergy and laity alike, took place on the Wednesday after Easter, when Archbishop and Mrs. Hamilton held a public reception in the Lauder Hall, Ottawa, to celebrate the fiftieth anniversary of their wedding. The warm affection felt for the Archbishop all over his diocese and beyond was shown by the numbers who poured in to offer their congratulations.—BEGINNING April 21st, two weeks will be devoted to missionary interests in the city parishes in Ottawa. Many services and meetings will be held and many prominent preachers will speak, among them the Primate, Archbishop Matheson.—BAD as the weather was on Easter Day, crowded churches marked the festival in all the city parishes.

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