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The Living Church

VOL. XLVII.

MILWAUKEE, WISCONSIN.—MAY 11, 1912.

NO. 2

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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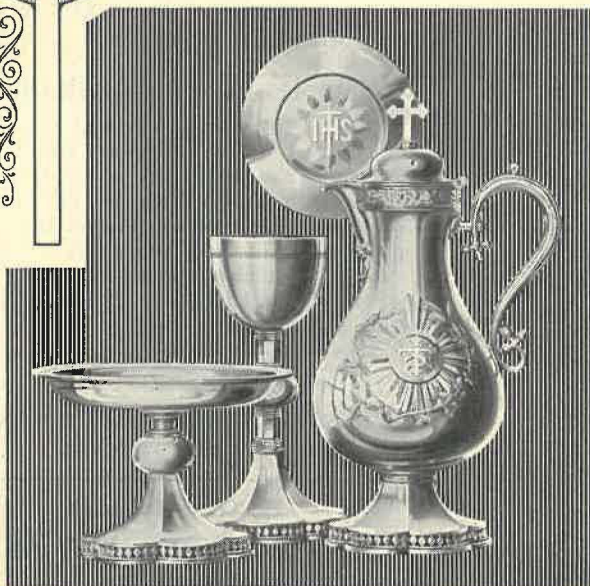
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VOL. XLVII.

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 11, 1912.

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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.]

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THE SIGNS and fruits of inward life are the outcome of long, slow-working causes, running back through all our years, including all that we dreaded and bewailed, as well as all that we welcomed and enjoyed, including also the outward and inward life of our struggling ancestors and the long and broad evolution of humanity. We must follow the hint: we must make each step an onward one. We must not interrupt our own progress.—*Charles G. Ames.*

THE MANTLE OF ELIJAH

FOR ASCENSION DAY

If thou see . . . it shall be so (II. Kings 2:10).

THE prophet Elijah is one of the great figures of the Old Testament. In a barbarous age, under Ahab, one of the wickedest of Israel's kings, he strove unfalteringly for righteousness and reform. At last Elijah saw that his own day was passing, and that his work must be carried on by other hands. Accordingly he trained the young Elisha for this purpose. At the end they walked one day in the desert beyond Jordan, and Elijah said to the youth, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee let a double portion of thy spirit be upon me." And the old prophet answered, "Thou hast asked a hard thing; nevertheless, if thou see me, when I am taken from thee, it shall be so unto thee; but if thou do not see, it shall not be so." And it came to pass as they still went on, that behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up in a whirlwind to heaven. And Elisha saw it, and he cried, "My father, my father, the chariots of Israel and the horsemen thereof!" Then he took up the mantle of the great prophet and cast it about his shoulders, lifted his staff, and divided Jordan; and when he came back amongst the people, they said, "Behold, the spirit of Elijah doth rest upon Elisha."

This story symbolizes a great spiritual truth—that to him who is given a vision of divine things, a great work is entrusted. Elijah had but one test for the youth who desired to succeed to his mission: not ability nor training nor strength of desire, but vision, insight, power to discern the spiritual and the eternal beneath the husk of the transitory and temporal.

So does our opportunity come. A man's power of usefulness is measured by his vision; of achievement by his ability to see ideals as realities. One of the visions that make real opportunities for us in life is the vision of God. If thou can but see . . . ! If you do not see in nature, in Christ, in man, the many tokens of God, no argument, no appeal will reach your soul. The mantles of all the prophets might be cast upon your shoulders and yet the Jordans would remain impassable. Another vision that makes for real opportunity is the vision of the great need for human love and sympathy. Faith and love for God must show themselves by faith and love for men. It is not enough to suppose that we fulfil our duty to men if we treat them justly, nor even if we serve them. We must be fair and just; but, more, we must be kind and tender and forgiving. And we must do more than serve; we must love.

Could we but see . . . God descending to take upon Him, to make one with Him, our frail humanity! Could we but see the Christ ascending, bearing that same humanity glorified to heaven! If we do see, we shall receive of the Spirit. Would that we could cry with Elisha, as we see around and about us with the eyes of faith the Spirit of Love, and touch with the hands of faith the things of God—"My father, my father, the chariots of Israel and the horsemen thereof!"

It was seeing Christ risen that inspired the Apostles of old, and the seeing of Christ ascended that gave them confidence in their work and mission. To-day we keep in memory the disappearance of our Lord into the spiritual world. We no longer see Him with our bodily eyes; but we believe that at God's right hand He lives and reigns. Nay, with eyes of faith, we see Him if we will. All our good thoughts, our best endeavors, our deepest hopes, are based alone in that we have caught glimpses of Him Risen and Ascended to the throne of God. His mantle of love rests on our shoulders; and His Spirit of love and kindness will be given, if we will have it so. His daily goodnesses—the chariots of Israel—flash and flame at our sides. L. G.

THE ASCENSION

SOME sudden calamity of appalling dimensions seems in the nature of things almost essential to rouse us from our complacent acceptance of the world of things as they are. The whole civilized globe is shocked by the foundering of a gigantic ship in a calm ocean. The community is shocked by a horrible fire in a crowded theatre. A few friends are shocked by the sudden loss of a comrade or brother sacrificed to the greed of commerce in some dangerous occupation. Till that shock comes, as come it must and will, of whatever sort it be, we take everything for granted and view the world through rose-colored glasses.

It is easy to shut one's eyes to the grimness and the tragedy of life. If a thousand are lost at once, it is easy to say that when such a vast number entrust their lives to the keeping of one man, it is not surprising if an unlooked for accident engulfs the majority of those so gathered together. If men will engage in dangerous pursuits, if public opinion is so careless of life that it will not enforce the adoption of adequate means of protection to the workers, it is no wonder if some are killed by the bursting wheel, by a swiftly moving engine, by a premature explosion, by the fumes of acids which they inhale. We can easily account for the awful extent of the disaster, and lightly turn to pursue our heedless way. The daily toll of death and injury in the peaceful walks of life, in the factory, in the mine, in the sweatshop, in the street, would be appalling, could we but stop to think. But we do not stop, and we do not think; at least not for long at a time.

Human nature has been ever the same. The apostles themselves were lulled into such false security that they could not foresee Good Friday. They could not imagine a successful attempt on the part of the rulers of the Jews to secure the condemnation of their Master at the hands of the Roman governor. When the unexpected had happened, one of their number records that they understood not the Scripture that He must rise again the third day.

This characteristic inability of the human race to sustain logical thinking, to fathom the meaning of what takes place before our very eyes, this blindness akin to that hardness of heart which fell in part upon Israel, must lie at the root of the almost total neglect of Ascension Day. The importance of Easter we can grasp, at least in its primary significance. It is forced home to our consciousness by the recurring little Easter of every Sunday in the year. As we keep the weekly festival of the Resurrection, that weekly remembrance prepares us as a community in some measure to enter into the significance of the Queen of Feasts. The day itself is withdrawn by common consent from secular uses. But the Feast of the Ascension has no such advantage. Unlike Christmas Day it is not a feast of the home. It is not intimately bound up with the domestic life of the nation. The Incarnation is God's gift of Himself to His people. But what has the Ascension to do with that gift? Because the answer is not immediately apparent, we dismiss all thought of the question, and neglect the feast for more obviously pressing claims of the work-a-day world about us.

For a moment the last great tragedy of the sea had turned our thoughts upon the close of life. We had seen how bravely men could face peril and death, giving up their chances of safety that women and children might be given hope of rescue. Men whom we might lightly have branded as the high priests of Mammon and of predatory wealth, men whom we might have supposed ruthless towards their weaker rivals in business, members of a "class" supposed not to be unwilling to trample on the widow and orphan if they can but sweep their scanty savings into the insatiable maw of their own overflowing coffers, these men were found laying down their lives for the sake of unknown strangers with the sublime unconscious simplicity of heroes. They faced death without faltering. The crisis made them think, and they did not fail under the test. The stronger died that the weaker might live.

In the midst of the tragedy we cannot withhold admiration at the completeness of their self-sacrifice. And we hold up our heads a little higher at the thought that all their luxurious living had not been able to break down the moral fibre of men of our own race. By their dying in mid-ocean they gave us hope that our own race is not yet sapped of its strength and vitality, that it still remains true to its loftiest ideals.

The page of their life is written. They shall not come back from the dead to walk among us again. But Jesus of Nazareth

did. For forty days He came back from the grave and held sweet discourse with His own. Yet, if we are suddenly asked to name the last day of His life upon earth, our instinct would answer, "Good Friday." To our usual way of thinking, death ends all. The return of Christ from the grave is His challenge to that thought. What ended His earthly life was His return to His Father on the great day of his glorious Ascension. The preacher of old knew that a man's spirit must return to God who made it. The risen Lord of life by His Ascension shows more. His Body as well as His human soul returned to God. That was His last day of life upon this earth in His incarnate form. It is true that our ascension is deferred. More than three days shall most of us lie in the grave, so far as we now can judge. Our flesh will see corruption. But His Ascension is the ground of our faith in the resurrection of the body, of the flesh, in everlasting life after death. Let those who will, try to express the precise relationship between material atoms and the spiritual body, that is also a *real* body; to most of us the question is not even interesting, for we are too ignorant concerning it to be able to argue intelligently. There is one last entry to be made on the scroll of every life, a last page of earthly existence that death cannot cut from the book of life. This much we know.

Too much is the Feast of the Ascension neglected. Of course it deals with a mystery of our Lord's life. But the mystery is not enshrouded in an impenetrable mantle of darkness. It is a mystery of light. The great High Priest has gone before to make intercession for His brethren. Can that not fire our hearts? Does that fail to outweigh the advantages of the world of affairs? God grant that the shock which shall rouse us to the meaning of the mystery of the Ascension be not too great for mortal to bear.

The Ascension is the seal of the Resurrection. It is the Enthronement of our Elder Brother. It is the Coronation of the Son of Man. It means His Session at the right hand of the Father. One of our own race rules in highest heaven. His eternal Priesthood alone gives validity to the priesthood of His ministers on earth. Without His Ascension it were a moral impossibility that there could be apostle or bishop, priest, deacon, or laity. Without His Ascension there could be no sacrament, no peculiar people, no holy nation, no royal priesthood, no chosen generation, no such Christianity as we now possess. His Ascension means that He has left us behind to live for Him, that in us He might live on earth again. His Ascension is not a mere incident necessary only to remove Him from the scene. That were unworthy of the divine setting of this mystery. What a weak conclusion to a life of unswerving purpose! The Ascension cannot be less than the supreme moment of His life on earth. While we are blind to its meaning, while it remains to us a more or less irritating enigma, we shall not rightly keep the feast. The loss of the day we must deplore before we can win it back. But when we have won it back again, we shall be far advanced on the road to the healing of all schisms in His Body. For only in the light of His Ascension can we hope to know the aim and purpose of human life, and all the pregnant blessings which He has stored up for our use in His Holy Church, His own Body, the fulness of Him who filleth all in all.

ANSWERS TO CORRESPONDENTS

W. J. P.—(1) A requiem mass or celebration of Holy Communion is one offered with intercession for the repose of souls deceased.—(2) The Church is gaining more rapidly than the population in the United States; see the *Living Church Annual* for figures. English almanacs indicate similarly that it is gaining in England, though figures there are more difficult to produce owing to the large but uncertain number of nominal adherents.

ONE REASON why some people who are capable of doing much good work in the building up of the world accomplish so little is, they have never identified themselves with any great cause. The only possible way to be manly and useful is to identify one's self with the greatest cause set for the promotion of good, and then take gladly one's whole share of the burden of that cause.—*Baltimore Methodist.*

REPENTANCE, when it is done, is such a beautiful thing that Jesus himself said, "There is joy in heaven over one sinner that repenteth." Have you repented along that line? There are some of you who do not understand how it is you have no peace and no joy in your profession. I know, just as well as if I lived with you, I know if you have no joy and no peace in your professed faith it is because you have never turned to God wholly.—*Gipsy Smith.*

BLUE MONDAY MUSINGS

SEVERAL correspondents write anxiously to know how even an unknown presbyter like myself can actually believe in political equity, when the Suffragettes break windows! The movement for larger justice in the extension of the franchise is much more than stone-throwing. Would you identify the American Revolution with such wanton destruction of property as the Boston Tea Party? But this poem of Laurence Housman, which I have been saving, may help some to clearer vision:

"No cause is great that is not hard to gain,
No right so clear as not to be denied;
Else in the past no martyrs had been slain,
No prophets stoned, no saints by torture tried.
Backward we look and see the wrong confessed—
Forward—and lo, to other wrongs are blind:
And at our doors new wrongs stand unredressed,
Needing the martyr's faith, the prophet's mind,
These were the few; they bore the scorn and laughter,
The mockings and the ribaldry of men;
But where they fell a mighty host came after,
And from each heart that died came strength for ten.
They were the few, they waited not for numbers—
Forward by faith they went and fought the fight,
Till at their sound dull souls woke from their slumbers;
The lame feet leapt, the blind received their sight.

"This is man's way: high justice he is blind to,
Till for a sign the blood of martyrs slain
Marks as his own the cause he proved unkind to,
Till in another's loss he learns his gain.
Blind, blind he goes: and round his head a glory—
Wings full of eyes, the witness borne of old:
Heroes and saints and prophets, hearts whose story
Now warns a world which to their cause was cold.
Hear and give heed! When, when did land or nation
See without persecution, freedom born?
When did the many ever find salvation
Till some had known the spitting and the scorn?
No cause was ever won but first was mocked;
No faith taught hearts to dare but first was hated:
No gate stands wide but at one time stood locked:
No right found rest that was not first belated;

"O England, land of lights which round thy shores
Fling guiding fires to mariners far at sea:
England, dear home with the wide open doors,
Where first in all the world the slave was free:
Out of thy past thy present! From thy blood
First of all lands and loudest comes this cry:
We are thy daughters, born of fire and flood,
Fearless; and these signs men shall know us by.
We are thy daughters: of no lesser breed
Could such a cry for justice first have come
Or such strong odds be faced! 'Tis England's need
Which bids her women now no more be dumb.
We cry for justice, and lo, Justice stands,
Still with unlifted sword and balanced scales;
While in her courts blind hate, with blundering hands,
Smites with brute force and yet with brute force fails!
O ye whose laws have marred your country's fame,
Take heed and yield to justice her award.
Hands off our women! Oh, hands off, for shame,
Lest now into the scales she throws her sword!"

SOME PEOPLE think me too strong a foe of the saloon. I am quite willing to be called a "temperance crank"; but who can read such an utterance as that I quote below and not burn with righteous indignation that can be content with nothing less than the extirpation, root and branch, of the hideous monster, the saloon? The extract is from the speech of an officer of the Ohio State Liquor League, some five years ago:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of an appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our money drawers. Our children will go hungry, or we must change our business to something more remunerative. The open field for the creation of this appetite is among the boys. After the men are grown and their habits are formed they rarely change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your till after the appetites have been formed. Above all things, create the appetites."

Which is worth more, the license fees paid for the privilege of destroying our youths, or the bodies and souls of the boys themselves?

THIS PRECIOUS BIT is taken from a recent issue of the *Boston Post*. It ought not to be allowed to lapse into oblivion.

Isn't it a happy combination, all around? And how the people, wishing to be deceived, are deceived!

SPIRITUALISTIC MEETINGS

"Rev. Mabel Reed Witham, pastor of the First Church of Immortality, by request will repeat the holy, peace-giving service of Easter, on Sunday evening next, at Huntington Chambers Hall (down the marble stairs). The whole evening will be devoted to helping humanity to help itself. In other words, helping each one of you to answer the question, 'Are you making your life a night of sorrow in all things?' If so, come to the place where we will teach you to reach the still waters of Peace and Plenty, through the messages from the Ancient Spirits of Wisdom and the loving advice of your own departed. To all our own people we say, 'Make no changes, buy nothing, sell nothing, neither make any important move or change until after you receive authentic advice from the loving teachers and mediums who will speak to you Sunday evening.' The pastor will be lovingly assisted by Mr. George Nutter; Mrs. Annie Banks Scott, who will read from the heart of white flowers your pathway in the future. Music of the usual heart-soothing type will be provided under the direction of Mrs. Lillian Geaghan, Mrs. Matilda Trask Boynton, Miss Elsie Quade and Mrs. M. Bennett, and there will also be given musical color readings. Bring the subject you would care to hear a sermon on, a list of songs to sing, and the month of your birth for readings."

I DON'T KNOW where this comes from; but it is surely suggestive. "By their fruits ye shall know them," is profoundly true of Christianity and Irreligion, and here is a deadly parallel as to those fruits:

A CONTRAST

CHRIST	FREE THOUGHT
Blessed are the Poor in Spirit, for theirs is the kingdom of Heaven.	Blessed are the Rich in Flesh, for theirs is the kingdom of the Earth.
Blessed are they that mourn, for they shall be comforted.	Blessed are they that are merry, and laugh the last.
Blessed are the meek, for they shall inherit the earth.	Blessed are the proud, in that they HAVE inherited the earth.
Blessed are they which do hunger for righteousness, for they shall be filled.	Blessed are they which hunger for unrighteousness, in that they shall divide its mammon.
Blessed are the merciful, for they shall obtain mercy.	Blessed are the merciless, for they shall obtain money.
Blessed are the pure in heart, for they shall see God.	Blessed are the foul in heart, for they shall see no God.
Blessed are the Peacemakers, for they shall be called the children of God.	Blessed are the War-makers, for they shall be adored by the children of men.

I MUST ALLOW myself a smile at the end of this column. Have you heard the latest news from Cornell University? When Andrew D. White, years ago, published his *Conflict of Science and Religion*, Bishop Huntington remarked acutely that the learned author proposed to save the world by encircling it with Cornell universities! That terrifying nightmare is not measurably nearer realization; but Cornell tries to live up to its past traditions. Twelve undergraduates, assembled in the Dutch Kitchen (a beery resort), have organized the Robert G. Ingersoll Club, "to study, investigate, and criticize the existing religions and creeds of to-day, with a view to reconstructing religious thought, and settling it upon a basis of fact and truth, instead of meritless faith and traditional superstition; and to consider and discuss, with a view to the theological enlightenment of the world, such phases of ethics and morals as may assist in the discovery of truth, and throw light upon the main subject of religion."

A sophomore is president. How appropriate!

PRESBYTER IGNOTUS.

IT IS hard for those to see God's face who confine their contemplation of spiritual things to moments of formal devotion, who while occupied with material things, do not explore what is beneath and beyond the visible, who do not strive to discern the moral and religious aspect of every phase of life. On the other hand the vision of God becomes increasingly clear to such as look not at the things which are seen, but at the things which are not seen. These may be exceedingly practical people, people ever active in the commonplace duties of life, but their wont is to cast everything into the upward sweep of the Ascension of Jesus and everything is seen by them with the glow of heaven upon it. Of course they pray well.—*Bishop Brent*.

THAT PERSON is blest who does his best and leaves the rest, so do not worry.—*A. E. Winship*.

IRISH CHURCH OFFICIALLY COMBATS HOME RULE

Special Synod Makes Solemn Protest to Parliament

TWELVE THOUSAND WELSHMEN ATTEND DEMON- STRATION AGAINST DISESTABLISHMENT

English Memorial Services for "Titanic" Victims

OTHER LATE ENGLISH CHURCH NEWS

The Living Church News Bureau
London, April 23, 1912

ON Tuesday last there was a special Synod of the Irish Church in Dublin to protest against Home Rule under the Government Bill of 1912. When the bills of 1886 and 1893 were introduced, the Synod was summoned for a similar purpose. There was a full attendance of clerical and lay members of the Synod. The rest of the Synod Hall was packed with visitors, and among those present were the Bishop Suffragan of Crydon and the Dean of Westminster (Bishop Ryle). The Lord Primate (the Archbishop of Armagh), who presided, said that the Church of Ireland knew no politics, and if Home Rule were a question of party politics rather than a matter affecting the very existence of the Church, they might well stand on one side and leave politicians to settle it. As men who loved Ireland they dreaded the anarchy and civil strife that would result from any measure of Home Rule. The Archbishop of Dublin proposed the following resolution:

"That we, the Bishops, clergy, and laity of the Church of Ireland solemnly assembled in general Synod, and invoking the guidance and protection of Almighty God, hereby affirm our constant allegiance to the Throne and our unswerving attachment to the legislative union now subsisting between Great Britain and Ireland. We make this declaration at the present crisis not as adherents of a party nor on behalf of a class but as a body of Irishmen, representing more than half a million of Irish people holding various political opinions, following different callings, and sharing at the same time a common desire for the honor and welfare of our native land."

Home Rule, said the Archbishop, could only threaten them with a prospect of dissension and embittered social and religious strife.

The Bishop of Kilmore, in supporting the resolution, said that if Home Rule became law it would deprive them of their natural heritage as free-born citizens of the British Empire. The Rev. J. O. Hannay, rector of Westport, who is perhaps better known under the pen-name of "George A. Birmingham," struck the only note of dissent in the discussion. Canon Pooler, in reply, described his arguments as "nonsense."

The resolution was carried with five dissentients.

The Provost of Trinity College moved a resolution, which concluded as follows:

"We cannot accept any assurances that either the property of our Church or our civil and religious liberty may safely be entrusted to a Parliament in which we should be outnumbered by men who are dominated by traditions and aspirations wholly different from our own."

Lord Oramore and Browne seconded the resolution. He said that the men behind Mr. Redmond were not men to whom they were willing to entrust either their civil or their religious liberties. The resolution was supported by the Bishop of Cork, the Bishop of Ossory, and Mr. Richard Bagwell, D.L., and passed. Two other resolutions were also carried, proposed respectively by the Bishop of Down and the Bishop of Derry. The Synod decided to have a petition against Home Rule prepared for presentation to both houses of Parliament.

In his address to the Irish Church Synod on Wednesday the president, the Primate, referred to Welsh Disestablishment, and disassociated himself entirely from that thoroughly specious and disastrous cause.

He knew, he said, that the present condition of the Church of Ireland was being used by the anti-Church faction in England and Wales as a proof that Disestablishment would be a gain and not a loss to the Church in Wales. It would be found, on the contrary, that whatever success had followed the Church in Ireland during the last forty years had been won "in spite of the evil of Disestablishment and Disendowment," and that the losses have been due to its effects. They did not spend their time in bewailing their losses, but what were they to say of the large number of churches that it had been necessary to close, and of the loss in scores of places of at least one resident gentleman in the person of the parish priest, to whom the very poorest had a right to go in times of difficulty and distress? And if the loss had been felt in Ireland, where the majority of the people belonged to the Church of Rome, it would be felt

with ten times added force in England and Wales, where the masses of the poor folk belonged to the Church of England. He dared to say that much of the evil that had fallen on Ireland during the last forty years in the growth of unrest and sectarian strife had been the outcome of the sacrilegious alienation to secular purposes of money given for the service of God.

The Primate of All Ireland will visit the House of Commons on the 30th inst., to address a meeting of Unionist members on the evils of the Disestablishment and Disendowment of the Irish Church in 1870.

The Dean of Lincoln, himself an old Liberal in politics, makes out a strong point in the *Times* in connection with the malign reason for the delay in the Welsh Bill, to which attention was drawn in my last letter. In the absence, he says, of the Irish Nationalist members, there would be no majority for its introduction. And yet, if the Home Rule Bill becomes law, the Irish representation at Westminster will be immensely reduced. "Is it fair or just," asks the Dean, "to use the strength of a dying vote in the Imperial Parliament on a question that does not concern Ireland in the least?"

The Lord Primate of All England attended a great demonstration in Carnarvon yesterday afternoon in defence of the Church in Wales, and made an important pronouncement. This is said to have been the first official visit of an Archbishop

Demonstration in Wales of Canterbury to the diocese of Bangor, the furthest of his Province, for 600 years. The meeting, which was presided over by Lord Penrhyn, was intended to focus the feeling of Churchmen in North Wales, and was attended by about 12,000 people. The vast gathering was a thoroughly "Welsh" one: the hymns and prayers were all in Welsh, and the Bishop of St. Davids, who delivered a long address, spoke in Welsh from beginning to end, while the Bishop of St. Asaph, beginning his speech in English, was soon compelled by his audience to speak in Welsh.

The Primate, who was accorded an enthusiastic reception, said they were met at a grave crisis to ask as religious people that money definitely given long ago for promoting the worship of God and the ministry of the word and sacraments to the souls of men should not be secularized to other purposes. They were met to assert as citizens their firm allegiance to the principle of an official, formal, corporate recognition of the Christian Faith by the country as such, and to protest against an endeavor by a formal Act of Parliament to deprive one part of the country of that inalienable right. The Primate proceeded to state the case for Disestablishment as fairly as he could, and then turned to the other side of the case, saying that the assertions of their opponents were "as dust in the balance" compared with the facts they could put forward. Speaking of the antiquity of the Welsh dioceses, he wondered "what had become of the Celtic love of poetry and story of saint and shrine, if they would now sever with a rough twentieth century chopper a cord which united them continuously with those wonderful days of old." After referring to the rapid progress of the Church in Wales in recent years and to some prevalent delusions as to the clergy being State paid, the Primate declared they were solemnly bound to call upon Parliament not to hamper or cripple them from the doing of their sacred task, and not to dismember the one united body which, with all its faults and failures, had fought for God and good in sunshine and storm for so many centuries.

The Archbishop of Canterbury will also attend, it is hoped, the anti-Disestablishment meeting to be held in June at Cardiff for the people of South Wales.

The Welsh "Spoliation" Bill will be introduced to-morrow, and the debate is to be prolonged until Thursday night, in order that the Irish Nationalists may have time to return from Dublin and thus enable the Government to obtain a majority for the first reading of the bill.

One of the most solemn and noteworthy commemorations of souls ever held at St. Paul's, was that on Friday last, at

Memorial Service in St. Paul's noon, on behalf of the faithful departed in the appalling disaster to the *Titanic*.

It was indeed all the more memorable an occasion from being, as the *Times* said, "an international tribute." Half an hour before the service, the immense Cathedral church was completely full, and it was necessary to close the doors and to turn away the thousands of people. The vast congregation included a large number of relatives and friends of those on board the *Titanic*. The official personages present, comprising notably members of the Diplomatic body, were provided with seats in the choir. Before the service the following dirge-like voluntaries were played by the band: Spohr's "Blest are the Departed" and "O Rest in the Lord," the Andante from Schubert's "Unfinished Symphony," "Power and Love from Gounod's *Redemption*, and the "Judex" from his *Mors et Vita*.

The Cathedral clergy present were the Dean, Canon Newbolt (Canon in residence), Canon Alexander, and Canon Simpson, the Archdeacon of London, and a number of Prebendaries and Minor Canons. The most impressive parts of the service were the *Benedictus* with the Antiphon "I am the Resurrection and the Life," sung to Martin's music in A flat; the "Dead March" in *Saul*, played by the band; and the singing by the choristers of the Russian *Contakion* of the Departed to the singularly plaintive Kieff Chant. This very beautiful anthem begins and ends: "Give rest, O Christ, to Thy servants with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting." And there is also the following lovely passage, with combined pathetic and jubilant note: "All we go down to dust, and weeping o'er the grave we make our song; Alleluia! Alleluia! Alleluia!" At the conclusion of the service the band played Beethoven's Funeral March in B flat. A collection was made on behalf of the Lord Mayor's Fund for the poor sufferers by the disaster.

A Solemn *Requiem* Mass for the souls of the faithful departed who lost their lives in the wreck of the *Titanic*, arranged by the Guild of All Souls, was sung yesterday morning at St. Stephen's, South Kensington. The church was filled with a large congregation. The music was that of Palestrina, and was sung by the choir without accompaniment.

This is St. George's Day, and perhaps never before for some centuries has there been such a general religious observance of the feast of England's patron saint. The English Church Union set a good example in this matter a few years ago, and this year, as arranged by the president and council, there was a solemn offering of the Holy Eucharist at St. John the Baptist's, Great Marlborough street. There were also, as usual, a solemn evensong on the feast at St. James', Hampstead Road, with procession of visiting choirs, acolytes, and clergy. A sermon was preached by the Rt. Rev. Bishop Powell, who assisted pontifically.

At Peterborough yesterday the man who had been remanded for the Cathedral Library robberies, was convicted, and was sentenced to three years' penal servitude. Investigations into the thefts from Lincoln Cathedral Library are still proceeding. It is now certain that over sixty volumes have been stolen. They are chiefly theological works and books relating to America.

Under the authority of the Bishop of London, Messrs. Longmans are about to issue a new series of "London Diocesan Sunday School Manuals," beginning with an introductory volume on "Sunday School Teaching: Its Aims and Methods," by the Rev. H. A. Lester, director of Sunday school work in the diocese of London, with contributions by various authorities. The editor of the series itself is the Rev. S. Kirchbaum, Hon. Secretary of the Bishop of London's Sunday School Council. Messrs. Longmans also announce the "Autobiography" of the late Dean Gregory of St. Paul's, prepared for the press, with notes, by Archdeacon W. H. Hutton. J. G. HALL.

DEATH OF THE BISHOP OF TRURO

CABLE dispatches announce the death of the Rt. Rev. Charles William Stubbs, D.D., Bishop of Truro, which occurred on Sunday, May 4th. The Bishop was born in Liverpool in 1845 and was a Cambridge prize and honor man, ordained in 1868. Before the beginning of his episcopate he had been select preacher at Cambridge for a number of years and also at Oxford, and in 1900 at Harvard University. He was also the Hulsean lecturer in 1904, and from 1894 to 1906 was Dean of Ely. In the latter year he was consecrated Bishop of Truro. He was especially interested in modern social movements and was a leader in the Christian Socialist movement. Among his more important published volumes have been *Christ and Economics*; *Charles Kingsley and the Christian Social Movement*; *The Social Teaching of the Lord's Prayer*; *Pro Patria*; *Cambridge and Its Story*; *Castles in the Air* (poems).

TO PRAY to God is a very solemn act. It is asking an infinitely holy Being, the King eternal, immortal, and invisible, to turn aside from His omnipotent doings, and listen to a single sinner. God's eye is always on us, but here we are beseeching Him to fix it on us. A holy creature tremble to enter into the presence of God! Man's sin and folly is most conspicuous in the indifference with which he approaches God.—George Wilson.

CEREMONIAL AT THE CONSECRATION OF THE BISHOP OF ABERDEEN

THE consecration of the Rev. Anthony Mitchell, D.D., principal of Edinburgh Theological College, as Bishop of Aberdeen and Orkney, which took place in St. Andrew's Cathedral on Tuesday, may be justly described as in many ways memorable in the annals of the Scottish episcopate. It was a happy coincidence that the Scottish liturgy according to the revised text should be used for the first time at the consecration of a Bishop who is not only Scotch by birth and education but is also a son of the diocese which elected him to be its head, and a former student of the Scottish Theological College. For the first time, too, probably since the Reformation the Scotch Bishops who took part in the consecration were vested in copes and mitres. The ceremonial had been carefully drawn up by the Bishops, and in all its details was distinguished by a dignity which was as simple as it was impressive.

Matins were said in the choir in the presence of the Bishops at 9:40, and punctually at 10:30 the first procession, consisting of the choir and eight students of Edinburgh Theological College, entered the church from the west door, preceded by a cross-bearer. These were succeeded by a body of fifty clergy headed by another cross-bearer and followed by the Dean of the diocese and the preacher (Dr. Biggs). The Bishops' procession, which entered by the north aisle from the vestry, preceded by Mr. F. C. Eeles carrying the cross, consisted of the Bishops of Moray, Glasgow, St. Andrews, Argyll, and Edinburgh—each attended by two chaplains; the Primus, preceded by the Cereomonarius (the Rev. W. Perry, rector of the church), coming last. The Bishops having taken their places in the sacrum, the service commenced with the Easter hymn "At the Lamb's High Feast" as Introit. The Holy Communion, according to the Scottish use, was sung to Dykes in F.

While the Bishop-elect was being vested in stole and cope, the hymn "May the Grace of Christ our Saviour" was sung unaccompanied by the choir. *Veni Creator* was then monotoned, the Bishops all joining in the Prayer of Consecration and in the Commission at the laying on of hands, at which point they put on their mitres. The Bible, pectoral cross, episcopal ring, and mitre were then delivered by the Primus to the Bishop, after which the service of the Holy Communion was continued. While the ablutions were taken Psalm 150 was sung to the Grand Chant as an act of praise. The Registrar of the Episcopal Synod then brought the deed of collation to the Primus, who signed it on the altar and handed it along with the pastoral staff to the Bishop, the other Bishops standing behind him holding their croziers. Thereafter, the Bishop of Aberdeen, accompanied by his chaplains, proceeded to the choir gates and blessed the people. The deed of consecration was signed by the Bishops in the vestry, after the choir and clergy had left the church, and thus was completed the procedure by which a Scottish Bishop is invested with the privileges of his office.—*The Guardian* (April 12th).

"CONVERT the heathen at home," is a sound doctrine. But "First convert the heathen at home" is a fallacy and an evasion. The man who puts the emphasis on the word "First" you know will be the last man to give you anything for the heathen at home or abroad. No man waits until the education of his oldest child is complete before beginning the education of his youngest. All grades of God's children, like all grades of ours, must be educated simultaneously. And yet we hear that we must "first convert the heathen at home."

Now, no business man has any right to say that regarding the religion of Jesus Christ, unless he is ready to stand by it as a principle in business. To lay down a principle for someone else that we intend to repudiate for ourselves, comes seriously near to being cant. Does any man conduct his business on the principle of "first convert the heathen at home"? Does any merchant in Baltimore wait until he has sold his commodity in every household in Baltimore before he attempts to sell it in the rest of the state? Does he wait until everybody in Maryland is buying from him before he tries to sell his goods in the South? Or does he go where he finds the readiest response and the quickest returns? You are selling the best shirts that are made. Not all the shirt stores in Baltimore are buying. Why then do you go out West to sell? Why not "first convert the heathen at home?"

If the apostles had remained in Jerusalem until all Jerusalem was converted, we would be in heathen darkness now; for all Jerusalem is not converted yet and never will be. And our own civilization is the result of foreign missions; for our race was "foreign" to the first missionaries. And the least we should do is, to do for others what has been done for us.—*Selected*.

ASKS FOR RESUMPTION OF WORK ON NEW YORK CATHEDRAL

Significant Memorial to the Cathedral League
Addressed to the Trustees

TWO CHURCHES CELEBRATE THEIR ANNIVERSARIES

Large Sum Distributed Among Hospitals

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, May 7, 1912 }

THE largest meeting in the history of the Cathedral League of the diocese of New York was held in Synod Hall, Saturday afternoon, May 4th, Bishop Greer presiding. About five hundred members were present. The officers were elected to succeed themselves, as follows: Robert G. Hone, president; Charles F. Hoffman, vice-president; Henry L. Hobart, secretary; Henry W. Munroe, treasurer; Beverly Chew and Charles E. Sampson (class of 1915), executive committee. The tenth annual report of the treasurer showed that \$10,514 had been given during the past year by the league for Cathedral purposes; that an aggregate sum of \$68,000 had been so contributed since the formation of the league. A very important and significant action was taken when the meeting adopted *nem. con.* a resolution making overtures to the Cathedral trustees for the completion of the nave by united efforts so that there may be "some part of the structure of the Cathedral that will be identified with the league for all time." Eloquent speeches were made in support of this movement by George Zabriskie and Charles R. Lamb. Mr. George Macculloch Miller, one of the trustees, spoke in appreciation of the proposed undertaking.

The Bishop spoke of the widespread interest taken in the work of equipping the Cathedral with proper auxiliary buildings, and of the remarkable fact that a million dollars had been contributed in various ways for the new buildings within a year after the Cathedral choir and crossing had been opened and dedicated. Three chapels, the choir school building, the Synod House, memorial pulpit, and magnificent altar ornaments have been given. But far more important was the fact that the Cathedral was crowded at every Sunday service, and often people came but could not find even standing room. Of the thousands of worshippers it was known now of some who had been greatly helped and converted by the services and sermons. The experience of some had doubtless been the experience of many. In the great congregations and vast spaciousness of the building there had been impressive spiritual influences. The paradox had been exemplified; men in the greatness of the church and size of the congregations had for a little while lost themselves and found themselves for the real and true and better things in the Presence of God. In a wonderful degree the Cathedral was a spiritual force—it had a soul. He would plead for interest and enthusiasm for something more than the mere physical structure; he would plead for that which would redeem, reform, and save our modern civilization. Since ancient times there had been two great forces at work, knowledge and faith. The one was represented by Columbia University near by; the other by the Cathedral. There was and should be no divorce between the two forces. It is Faith which gives its crowning touch to Knowledge.

Dean Grosvenor gave some personal experiences and read a letter from Ralph Adams Cram, the consulting architect, who is now in London. This official predicted that the next eighteen months would show greater results than many past years. The new buildings, with the Deaconess' House, would be the foreground of the whole Cathedral close. He urged that the work on the nave be begun as soon as possible, and continue, even if only twenty or thirty thousand dollars a month might be expended.

The Rev. Dr. Slattery, rector of Grace Church, was the concluding speaker. His subject was "The Work and Significance of this American Cathedral." It gives a welcome to the whole world: This is not often done in great parish churches. In New England, the meeting house was not only a place for religious worship, but also the place for the college commencement and other civic functions. The American Cathedral would touch the life of the people in many ways. In the Cathedral we shall discover an American form of worship. Cathedrals in the old world are largely given to the monotonous traditional uses, and people go to chapels. There the Prayer Book does not grow. We can create great sections of the Book of Common Prayer. Here the Bishop and the Dean can exercise free-

dom. In St. Paul's Cathedral, where 2,000 people were gathered on a certain Sunday night, the choir recited the Lord's Prayer and the Apostles' Creed, but the people did not join in the common worship. This Cathedral of St. John would also demonstrate the power of a silent church. Should its acoustics be bad, it will still be an enormous success. America needs silent churches more than churches filled with music and preaching, where irreverence is never found; where people may come and be apart from the noise of strife; where they may meditate on texts and enter into a great and wonderful peace.

The sixtieth anniversary celebration of the Church of the Incarnation, Madison avenue, was postponed until last Sunday morning. The service was in charge of the Rev.

Anniversary Celebrated

Howard C. Robbins, rector of the parish. His predecessor in the rectorship, Dean Grosvenor, preached the sermon, pleading for immediate action in meeting the problems of to-day in order that we may prepare for the solution of future problems. This parish has on its rolls the names of Admiral David Farragut and many noted men of fame. It has felt the moving away of some of its wealthiest families, yet it is reported that this church gave last year to missions more than \$20,000.

It was originally a branch of Grace Church, which in 1850 built a small chapel at the northwest corner of Madison avenue and Twenty-eighth street. In 1852, parochial organization was effected and the Rev. Edwin Harwood became rector. Three years later he was succeeded by the Rev. Henry E. Montgomery of Philadelphia. In 1864 the present church was built. Mr. Montgomery died in 1874, and in 1875, the Rev. Dr. Arthur Brooks became rector. He was succeeded in the rectorship by Dean Grosvenor. The parish maintains the Chapel of the Incarnation on East Thirty-first street and other parochial agencies. There are about 1,460 communicants registered at the church and chapel. The aggregate number of Sunday school pupils enrolled is 538. The total receipts for the last convention year were \$121,385.33.

Anniversary of Church for Deaf-Mutes

The sixtieth anniversary of the founding of St. Ann's Church for deaf-mutes by the late Rev. Dr. Thomas Gallaudet, was observed by about two hundred members of the congregation at a dinner in the Hotel Marlborough on Saturday evening, April 27th. The Rev. Dr. John Chamberlain, in charge of the congregation, presided. Addresses in the sign language were made by the Rev. John H. Keyser, curate, and others. A cordial welcome was extended to Miss Virginia B. and Miss Elizabeth F. Gallaudet, daughters of the founder, and to Ogden D. Budd, nephew of Dr. Gallaudet. The "speech-making" recounted the achievements of St. Ann's Church and urged the immediate erection and complete equipment of the parish house recently begun.

The old church was on Eighteenth street near Fifth avenue. The present structure is on 148th street near Broadway, and is a parochial chapel of St. Matthew's Church.

Ninety-five thousand dollars, the largest amount raised in the history of the Hospital Saturday and Sunday Association, has just been apportioned among the forty-four non-municipal hospitals. Frederick D. Greene, general secretary, reports that about three-fourths of the money had been raised by the association from business firms and individuals, and the remainder from religious bodies, whose collections were considerably reduced by the bad weather on the Sunday after Christmas. The distribution is based on the number of days of free treatment given to the poor, regardless of race or creed, for which each hospital had received no payment either from the patient or the city. By this plan, St. Luke's Hospital receives \$6,821.09; and St. Mary's Hospital for Children, \$3,757.87.

A curious instance of the errors of reporters has just come to light. It had been rather widely reported, apparently without the slightest foundation in fact, that Dr. Manning was to preach a sermon memorial to Colonel John Jacob Astor last Sunday morning. Those who gathered at the service in the expectation of hearing the sermon were, one hopes, edified in listening to a sermon by the Rev. G. Alexander McGuire, an estimable colored clergyman, in the interest of the American Church Institute for Negroes.

The new Montenac Weeks and Week Ends, established this season by New York laymen, have assigned to young Church laymen two

Montenac Weeks and Week Ends

weeks for the discussion of Church problems. Efforts are to be made to secure representative young men from as many parishes as possible. The weeks are July 13th to 22nd and August 24th to September 1st. Bishop Burch will be the preacher on Sunday, July 14th, in the outdoor stadium, and Archdeacon Hulse of Orange, Secretary Gilbert of the Social Service Commission, and the Rev. Robert P. Krejtiler of the Sunday School Commission, will attend one or both of the weeks. The opening date has been set for Saturday, June



REV. KARL REILAND,
Rector-elect of St. George's
Church, New York.

22nd, and during the week which follows forty clergymen have been invited for conference with them and the Monteneac leaders over the young men problem, viz., their larger use to rectors and to parishes in Sunday school, missionary, and social service work. A Social Service week, open to all, is to be held June 29th to July 7th, and a Young Men's Week, when young men will themselves discuss their own relations to the Church, will be July 27th to August 4th. The Monteneac outfit this year, accommodating fifty to seventy, consists of Monteneac Hall and some bungalows. There is a ball field, and the foundation has secured a motor-boat carrying twenty for tours of the lake. Among Church laymen who made the beginning possible, and who insure the financial success for this year at any rate, are Francis Lynde Stetson, Richard M. Hoe, George B. Clutt, J. Pierpont Morgan, William Fellowes Morgan, Richard Stevens, Robert S. Brewster, William P. Clyde, Douglas Merritt, and James W. Lane. A number of Church laymen of New York and New Jersey, leaders in the modern mission movements, have accepted invitations to spend a few nights each, some of them holidays.

The Rev. John Loftus Scully entered May 1st upon the rectorship of St. Mary's Church, Manhattanville, succeeding Archdeacon

Clerical Changes

Hulse. Mr. Scully was graduated from the University of Toronto in 1890, and four years later received the degree of Master of Arts from the same place. He was ordained both as deacon and priest in the United States, the latter ordination, at the hands of Bishop Quintard, taking place in 1892. Mr. Scully has been rector of Holy Trinity Church, Nashville, Tenn., St. Paul's Church, Savannah, Ga., and Trinity Church, Columbus, Ga. For a number of years past he has been curate of Holy Trinity Church in East Eighty-eighth street, this city.

St. Mary's Church, which is located in Lawrence street west of Amsterdam avenue, was organized in 1823. The location was then in the heart of the village of Manhattanville. The ground on which the church was built was given by Mr. Jacob Schieffelin, the founder in this country of the well-known Schieffelin family. The present edifice, an attractive brick and stone building, was built a little more than three years ago.

After serving on the staff of Grace Church for nearly seventeen years, the Rev. Melville K. Bailey has resigned on account of ill health. About May 15th, he will remove to Saybrook, Conn. Mr. Bailey has been assigned for many years to work at Grace Chapel, on East Fourteenth street. Since the appearance of *The Great Commission*, the diocesan organ, he has been its editor.

The Rev. English Crooks, for some time in charge of St. Stephen's Church, Tottenville, Staten Island, N. Y., will soon become rector of that parish. The Rev. Frederick F. Flewelling, lately of Johnstown, Pa., became rector of the Church of St. John the Evangelist, Barrytown, N. Y., on the first Sunday in May.

The Rev. Charles A. L. Strömbom, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., for four years, has resigned the rectorship.

Bishop Greer has changed his postoffice address from 7 Gramercy Park to 416 Lafayette street, New York. All letters and other communications intended for him should be sent to that address. He will also keep

Bishop Sets Office Hours

(until further notice) his office hours there, on Wednesdays and Fridays, from 2 to 4 o'clock.

The office hours of Bishop Burch will also be at the Diocesan House, 416 Lafayette street, on Tuesdays and Thursdays from 2 to 4 o'clock.

The Seventh Regiment Veteran Association held its annual memorial service on Sunday, April 28th, in St. Thomas' Church.

Memorial Service for Veterans

The services were in charge of the chaplain, the Rev. Claudius M. Roome, who also preached the sermon. "Not many decades ago religion taught personal salvation," he said. "Now the instinct to do and suffer for others lies uppermost. This was nobly shown in the splendid self-sacrifices on the *Titanic*, in which one of the most esteemed members of our brotherhood lost his life—N. Wyckoff Vanderhoef. This is a day of great social unrest. Commercialism is departing, losing its sway. An adjustment is coming between man and man. The world will not stand still. If those who have wealth and power, or if those who are seeking to wrest it from them remain selfish, conflict will ensue." More than fifty members died in the last year. At the close of the ceremony the regimental bugler sounded "taps."

Commencement Week at the General Theological Seminary begins on Monday, May 27th. On the following day, the Associate

Commencement at the G. T. S.

Alumni will have their annual meeting and reunion. In connection with this function the Rev. Dr. Henry R. Gummey will read an essay. The committee in charge of the reunion consists of the Rev. Dr. Gustav A. Carstensen, the Rev. Dr. C. F. J. Wrigley, and the Rev. John Keller. The Board of Trustees of the Seminary meets on Tuesday afternoon and the commencement exercises will be held in the chapel on Wednesday morning.

Already, with the General Convention eighteen months off, there

are frequent meetings, conferences, and other matters occupying the attention of the Local Committee of Arrangements. For facilitating certain branches of the work, sub-committees have been appointed. The general secretary of the whole committee is the Ven. George F. Nelson, D.D., and the headquarters are at 416 Lafayette street.

Prepare for General Convention

Memorial Tablet in Calvary Church

At the morning service in Calvary Church, on the Third Sunday after Easter, a tablet to the memory of Oliver Grant Barton was unveiled. It was presented to the church by Major George de Forest Barton and his sister. The tablet is inscribed: "In loving memory of Oliver Grant Barton, 1844-1908. A faithful member of Calvary Church for fifty years, a vestryman for twenty-four years.

The Rev. Gerald A. Cunningham, at one time senior curate at St. George's Church, and Miss Mary Van File, were married on

Married in Trinity Chapel

Monday, April 29th, in Trinity Chapel. The wedding was solemnized by the Rev. Herbert N. Cunningham, of Watertown, Conn., father of the bridegroom. The Rev. Dr. William H. Vibbert assisted and Bishop Greer gave the benediction. Mr. Cunningham has become rector of Zion Church, Wappingers Falls, New York.

THE WIND ON THE HILL

The clouds are drifting, drifting,
Like icebergs on the sea;
The purple haze is lifting
Its veil of mystery:
Th' arbutus blooms are glowing,
Beside the foaming rill—
The wind is blowing, blowing,
On the bleak, bleak hill.

There's shouting in the hollow,
There's laughter in the pines;
With singing soon to follow
From the thickets and the vines.
The grass is greenly growing,
The flowers their nectar spill;
But the wind is blowing, blowing,
On the bleak, bleak hill.

The tender leaves are sprouting,
The buds are swelling, too;
And soon, beyond all doubting,
The blossoms bright we'll view;
The sap is sweetly flowing,
Although the air is chill;
And the wind is blowing, blowing,
On the bleak, bleak hill.

The body has its seasons,
As well as fruitful earth;
And God His hidden reasons
For sending grief or mirth:
Our souls have times for glowing,
Our tears have times to spill—
And ever a wind is blowing
On some bleak, bleak hill.

Danville, Pa. ALFRED E. HOSTELLEY.

MISUNDERSTANDING OTHERS

IF WE only but knew it, a large proportion of the trials and troubles of life are caused by mutual misunderstandings. And a sad feature of this regrettable fact is—the further fact—that such misunderstandings are by no means confined to worldly people. Not seldom religious people—devout people—indulge themselves in these mischievous misunderstandings, and thereby give "the world, the flesh, and the devil" the intense satisfaction of being able to say with cutting sarcasm: "See how these Christians love each other." Then, again, these misunderstandings are sometimes rendered almost intolerable by over-confident opponents turning the very texts of Scripture into javelins and hurling them at those to whom they are opposed. It is not to be wondered at that a learned, devout, and evangelical Doctor of Divinity has recently referred to the harm done by what he calls "the stupid exposition of some evangelistic pulpiteer or opinionative controversialist." One cannot help thinking that a great deal of harm would be averted were some gifted and God-fearing men—and women, too—before they say or pen anything of a controversial character, to spend some time in humble meditation over the wise and searching maxim, "Thou shalt not misunderstand thy brother." Then it might also profit them to spend a little further meditation on the golden saying of St. Paul: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Surely such a simple and truly charitable course of conduct would help us better to understand ourselves and less to "misunderstand our brethren."—*Canadian Churchman*.

OUTLOOK FOR PENNSYLVANIA DIOCESAN CONVENTION

Method of Apportionments Likely to be Reconsidered

WOMAN'S AUXILIARY HOLDS UNITED OFFERING PRESENTATION SERVICE

The Living Church News Bureau }
Philadelphia, May 7, 1912 }

BY the time these words are in print, the 128th convention of the diocese will be over, and the present interest of the Church here is largely centered upon that event. The convention will be opened by the celebration of Holy Communion in the Church of St. Luke and the Epiphany on Tuesday morning, May 7th, at 10 o'clock. The Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, will preach the convention sermon. A subject of especial interest which is to be brought before the convention is the method of meeting the diocesan apportionment for General Missions. This diocese is asked to give about one-ninth of the whole sum raised by the Church in the United States; and that is, of course, only a fraction of what is actually given, for the specials that go from Philadelphia amount to a large sum. Few extraordinary needs arise in any part of the field which are not reported to Church people here, and seldom is such an appeal unanswered. Probably the sums which pass through the Church Missions House and are acknowledged should also be supplemented by a considerable amount which does not seek official channels, and so is not included in the record.

It has been felt that, while the diocese is able, if all resources are made available, to spare these large sums for missions (and still larger sums, were all to share the burden which now is assumed by a part of the communicants), the method of apportioning Pennsylvania's share has been awkward and not always fair.

When the Men's Auxiliary held its missionary supper last November, this subject was ardently debated, and finally a committee was appointed to study the subject, consisting of the Rev. George G. Bartlett (chairman), the Rev. Dr. Mortimer, Rev. Messrs. W. R. Stearley and Robert Johnston, Dr. J. Nicholas Mitchell, and Messrs. George Wharton Pepper and George R. Bowers. This representative group of Churchmen has prepared a most valuable report, which has been printed and sent to the members of the convention. It will undoubtedly receive large consideration, and lead to some definite action in the matter. The report, after discussing the present condition and agreeing that the apportionment now made ostensibly upon the item of current expenses, but actually modified at the discretion of the committee in the effort to make it fairer, does not give an equitable nor really workable plan, goes on to recommend a plan of apportionment upon classified receipts.

The committee points out that some classes of receipts, as for endowment funds or permanent improvements, are extraordinary and ought to be excluded from consideration, but holds that a classification can be made which will indicate, with rough justice, the giving ability of a congregation. In order to arrive at this, some changes must be made in the present form of parochial reports. The final recommendation is that the committee be continued and empowered by the convention "to make such inquiries and gather such information from the parishes and missions of the diocese, as may be necessary for the intelligent analysis and classification of their respective receipts," and that steps be taken to revise the form of financial report; and that if necessary, the aid of an expert accountant may be sought, in carrying out this work.

The whole subject will then come up for final action at the convention of 1913.

The event to which the women of the Auxiliary look forward after Easter, the United Offering Presentation service, was held at St. James' Church, Twenty-second and Walnut streets, on the Feast of SS. Philip and James, and was largely attended. Unfortunately, the rector of the parish (the Rev. W. C. Richardson, D.D.), was unable, on account of the state of his health, to be present at the service, but all was carried out with the reverent dignity and perfection of detail for which the parish is known. The Bishop Suffragan celebrated the Holy Communion, and the sermon was by the Rt. Rev. Albion W. Knight, D.D., Bishop of Cuba. Bishop Knight looked worn, with the care of the wide field which has now been laid upon him, stretching from Panama to Porto Rico, but spoke with characteristic directness and insight of woman's part in missionary service,

Presentation of United Offering

St. James' Church, Twenty-second and Walnut streets, on the Feast of SS. Philip and James, and was largely attended.

from Lydia of Philippi down to the United Offering workers of to-day. His most practical point, which made a deep impression, was the injustice of sending our women workers out with so scanty and inadequate equipment. He showed, what many of us do not know, that these brave women have to "find themselves" in all the furniture of school and mission house, and suggested that the women of the Church add to their work the duty of supplying needed tools to the women in the mission field. The offering amounted to \$6,000, which represents the year's gathering toward the sum which is to be presented in New York in 1913.

The Church Club did a marked service to the musical people of the diocese in bringing so noted a master of the art as Dr. A. Madely Richardson to Philadelphia, for the organ recital (given at St. James') and the paper on "The Choral Service" at the Church House, on Monday, the 29th of April. Dr. Richardson's paper was full of suggestion, and after the reading of it, he answered many questions which were asked by his auditors, on this vexed and timely subject. All the organists and choirmasters of the diocese, as well as the clergy, were the guests of the Club on this occasion.

The Church Historical Association occupied, for the first time, its new quarters in the parish house of old Christ Church, on Tuesday evening, April 30th. The president, Henry Budd, Esq., was in the chair, and the paper was by the Rev. Arthur Lowndes, D.D., of New York, on "1812: Church and State One Hundred Years Ago." Dr. Lowndes pictured in a most interesting way the difficulties that confronted the feeble remnant of the Church in those strenuous days; and by vote of the society, his paper was requested for publication.

On the evening of the Feast of SS. Philip and James, a special service for acolytes was held at the Church of the Annunciation (the Rev. D. I. Odell, rector), to which all the guilds of acolytes in the city received invitations. A large number of men and boys and some ten priests were in attendance. Solemn Evensong was sung by the Rev. C. C. Quin of St. Clement's, and a short address was made by the rector. After the service, the visiting acolytes and clergy were hospitably entertained in the parish house.

The Rev. Charles Henry Arndt, rector of Christ Church, Germantown, who has been resting in Bermuda for three months following a serious illness, is quite restored to health, and expects to resume his duties within a few days.

WORK AND HAPPINESS

BY MARY ALEXANDER SINGLETON

WORK and Happiness are inseparably connected, each growing out of and depending on the other.

Sometimes work is spoken of as a cure for sorrow. It is in no sense a cure; but it has an immeasurable joy bound up in itself, and it imparts this joy, to the overshadowing of sorrow, and so claims the foremost place.

Work, if it be honest, the best of which a man is capable, cannot fail of happiness. Even the irksome duty, performed with conscientious effort, cannot long remain irksome.

Pleasures may suffice for a while, and yield a show of happiness; but it will not be that that can weather the rough days. Yet in these same rough days, the happiness that comes from work is often a man's temporal salvation.

Happiness in work is not a state; it must be a growth; and it comes from striving to attain to an ideal, which ideal ever gathers to itself nobler qualities, as the man gains power to conceive them.

As work brings happiness, so happiness must express itself in work.

Happiness does not mean contentment that ceases to strive. When this contentment draws its folds around activity, then activity becomes palsied and marked for death.

Man was made for progress, and the joy that comes with work is the Divine spur that urges him on, and makes of work its own reward.

YOU MAY MAKE of your loss not a disablement, but an equipment. You have learned a new, great lesson. Henceforth you should be more competent for that finest, most delicate ministrations, sympathy toward those in trouble. A new temptation has come to you, a drawing toward the self-absorption of sorrow. Resist it bravely; let your loss be not a barrier, but a tie with other lives. And, oh my sad-hearted friend, just so surely as behind yonder clouds the sun is shining, so certain will there issue out of this trial of yours, if you will meet it as best you can, a good to yourself and to others greater than you now can think.—James F. Merriman.

CHICAGOSUBURBAN CHURCH CONSECRATED

Notable Progress Made at the Church of the Atonement, Edgewater

LAST WEEK'S OCCURRENCES IN THE MID-WESTERN METROPOLIS

The Living Church News Bureau }
Chicago, May 7, 1912 }

THE consecration of the Church of the Atonement, Edgewater (the Rev. Dr. C. E. Deuel, rector), took place at the mid-day service of the Third Sunday after Easter, April 28th, Bishop Anderson officiating. The church was filled, despite the pitiless rain, and the service was one of great dignity and joyousness. The Bishop was assisted by the Rev. A. H. W. Anderson, rector of All Saints', Ravenswood, as chaplain, by the Rev. Dr. J. H. Hopkins as epistoler, and by the rector of the parish as gospeller. Dean Pardee was also in the chancel. The music was well sung, the Eucharistic music being by Cruickshank, and the anthem being Trimmell's "I have surely built Thee an House." Mr. Samuel Dalton, senior warden, and Mr. Charles H. Smith, junior warden, read the usual instruments at the opening of the service. The procession entered from the west door, the Bishop knocking at the door, which was opened by the lay officials of the parish. The Bishop's sermon was partly historical and largely hortatory, telling of the responsibilities of Church membership in these days.

The Church of the Atonement is one of the most beautiful churches in the diocese, having originally been designed by Mr. Henry

he had been Dean for some previous years. There were then about 190 communicants; there are now about 500. There was then a debt of about \$18,000 on the church and parish house; this was gradually reduced, until about a year ago some \$10,000 remained. Then the senior warden offered to pay this \$10,000 if the rest of the congregation would raise another \$10,000 to enlarge and improve the church. In response to this generous offer, the rest of the congregation raised \$12,600 and the church and parish house now stand clear of debt, valued at about \$80,000. The church building was opened for service by Bishop McLaren on Saturday, June 21, 1890, the sermon being preached by the late Rev. Dr. Arthur W. Little of St. Mark's, Evanston. There have been about 25 confirmation candidates each year, and within the past two years the growth of the parish by accessions has been notable, as Edgewater is rapidly gaining in population. The Sunday school numbers about 150, and there are eleven parish organizations in addition to the vestry and the choir. The annual budget of parochial expenses is about \$6,000, and the extra-parochial gifts are now about \$2,500 a year. Since the work was begun in 1888, there have been 410 baptisms, 357 confirmations, 111 marriages, and 202 burials.

The parish reception on the evening of Monday, April 29th, was unprecedented in numbers, and was a delightful affair in every way. The Rev. Dr. Deuel is a graduate of the General Theological Seminary, in the class of 1890, and has two classmates in Chicago, namely, the Rev. W. W. Love of Waukegan and the Rev. Dr. Hopkins of the Redeemer, Chicago.

The first meeting of any size held in the new Church Club rooms at 29 E. Madison street was the May meeting of the Chicago Branch of the Woman's Auxiliary, on Thursday, May 2nd. The theme of the morning was The United Offering, Mrs. Hermon Butler being in charge of the programme. The offering was given to the "Milwaukee Plan," which places in the hands of the Department Secre-



CHURCH OF THE ATONEMENT AND PARISH HOUSE, CHICAGO.

Ives Cobb after the pattern of a church in rural England. The recent enlargements were designed by one of the present vestrymen, Mr. J. O. E. Pridmore, and are in strict harmony with the original plan of the building. Edgewater is a thickly settled suburban part of the North Shore district of Chicago, and is now just twenty-six years old, the lots having been staked out and placed on the market only as recently as 1886. The Church work began here twenty-four years ago, under Archdeacon E. R. Bishop, the first service being that of the Third Sunday after Trinity, June 17, 1888. Sixty-four persons attended this service, and the Rev. Dr. Louderback was placed in charge for a few weeks. He was succeeded by a layman, now Bishop Keator, who at that time was assisting another layman, now Bishop Edsall, in the work of the newly-organized mission of St. Peter's, not very far south of Edgewater, in the suburb of Lake View. The Rev. Dr. Deuel took charge nine years ago, coming from the Cathedral in Boise, where



REV. CHAS. E. DEUEL, D.D.

tary of the General Board of Missions a sum for special missionary work within the Fifth Department. Besides Mrs. Butler, Mrs. Allen of St. Mark's, Evanston, and Mrs. Ira Couch of Winnetka made addresses. The diocesan officers of the Junior Auxiliary also met that same afternoon, the reports showing that there are now 45 local branches, and that all pledges for the current year are fully paid in. Announcement was made at the Auxiliary meeting of a gift of a lot for the use of Providence Day Nursery, and also that the apportionment for General Missions assigned to the Woman's Auxiliary in this diocese will be paid in by the close of the diocesan fiscal year. There were 112 delegates present, representing 38 parochial branches. The offering for the Milwaukee Plan was \$22.23. The annual meeting of the diocesan branch of the Auxiliary will be held at St. Peter's Church, Chicago, on Friday, May 31st.

On the afternoon of the Third Sunday after Easter a congregation of deaf-mutes and their friends from all parts of Chicago assembled in Grace Church, Wabash avenue, for the annual confirmation service of All Angels' Mission to Deaf-Mutes. The missionary for this district, the Rev. George F. Flick, who resides in Chicago and visits throughout a large number of adjacent dioceses, presented six candidates to Bishop Anderson for confirmation. A special feature of this unusual service was the rendering in sign language of the hymns by a vested choir of deaf women, accompanied by the singing of the same hymns by the children of deaf parents. Bishop Anderson's sermon was interpreted by a daughter of deaf parents, the sign language being used. In spite of the heavy and cold rain there was a good congregation of very deeply interested people, in addition to the members of the mission. The work among deaf-mutes is being extended in Chicago under the Rev. George F. Flick as never before. Funds are being raised to build a permanent church and parish house for the increasing membership of this mission.

Confirmation of Deaf-Mutes

Your correspondent has been requested to explain a little more in detail the "Parish Book-Shelf," of which mention was made in a recent letter describing some of the Chicago parishes which have adopted this piece of parochial machinery. It is very simple, but is also very effective. A book-case is purchased, and placed in the vestibule or in some cases a book-rest stands in the church near the vestibule door, each containing all the books about the Church which the rector or his committee can afford to place in this library or shelf. A committee sees that some one is on hand each Sunday, before and after the mid-day service, and also, in some cases, the evening service, to act as Librarian, and to take the names and addresses of all parishioners who take out books. Each book may be kept for a fortnight, and then renewed for another fortnight. There are no charges, in most cases, for the use of books. The range of subjects varies, of course, in different parishes, but the largest includes missionary books and works about the Church and her history, doctrines, Sunday school methods, ritual, and devotions; books against Christian Science, and other flagrant heresies, books on sociological themes, and the like. Some libraries are largely equipped by loans from the rector's own library, until there can be found sufficient funds to buy such books outright for the use of the parishioners. It is easy to start a run on any book by a judicious advertisement thereof in the notices at a mid-day service. People are reading such books in increasing numbers, all the time, in these Chicago parishes. St. Luke's parish, Evanston, which has the largest Book Shelf of any congregation in Chicago, has now about \$400 invested in this enterprise.

The "Parish Book Shelf"

Lest anyone should think that a city clergyman in an average parish has an easy time of it, with not very much work to do, your correspondent gives the following items which a Chicago priest is this year presenting to the annual meeting of his parish, as a brief summary of his work during the past year: Calls, made and received, 1,789; letters mailed, 2,425; services attended, 786; sermons, instructions, and addresses, 351; meetings attended, 232 (85 non-parochial); out-going telephone calls, 1,704.

Work of a City Clergyman

TERTIUS.

FIRST let us clear our minds of the idea that by prayer we can induce God to change His mind, or that prayer is a means of getting our wills and wishes fulfilled whatever they may be. Nothing could be farther from the truth. The supreme object of prayer is that God's will may be fulfilled in us and through us; for His will, whatever it involves, is our supremest good and can be nothing less. The words, "Thy will be done," are the gladdest that ever sprang from human lips. Disappointment, grief, resignation, these are alike foreign to the spirit of that prayer.

How then are we to know God's will?

The reply is, only by doing it. The more perfectly our lives, including thought and word and deed, conform to God's will, the more will our prayers become such as God can answer. In other words, as our lives become more Christ-like, so will our desires; less and less will we find ourselves desiring and praying for objects which are contrary to God's will or even doubtful in this respect. Did you ever wonder why it was that no prayer of our blessed Lord ever failed of being granted? Surely it was because, through immense struggle, He had surrendered His will to God and had brought His whole manner of living and thinking into agreement with God's will. "I do always such things as please Him." These two sayings of our Master are inseparable; they are the expression of effect and cause.

So it must be with us. We must subordinate our own ignorant wills to God's all-knowing and all-loving will. We must desire only that. We must strive to the utmost to conform our living and speaking and thinking to God's standard. Then only will we be able to pray according to His will because our desires will be only such as He can approve.—*Selected.*

THE BIBLE is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.—*Robert E. Lee.*

Diocesan Conventions and Missionary Convocations

WESTERN MASSACHUSETTS CONVENTION

THE eleventh annual meeting of the diocese of Western Massachusetts was held in Great Barrington on Wednesday, May 1st. As this town is in the extreme western edge of the diocese, it was scarcely hoped that this would be a largely attended convention, but as it turned out there was an unusually full attendance both of the clergy and laity. This was Bishop Davies' first convention. St. James' Church is about to celebrate its one hundred and fiftieth anniversary; the new parish house was thrown open for the first time; the weather was perfect; the Berkshire hills were inviting—so that everything combined to make this one of the happiest and most vital gatherings in the history of the diocese. The new parish house of St. James' Church is a distinct addition to the town of Great Barrington. Its erection was made possible by a \$10,000 bequest in the will of Mrs. Mary A. Mason, to which another \$10,000 was subscribed by ninety members of the parish. The convention found itself adequately accommodated in every detail, an ample proof of the perfection of the building.

On Tuesday evening St. James' Church was filled with townspeople and delegates. Evening Prayer was said by the rector, the Rev. Joseph R. Lynes, and the music was rendered by the full choir. The Bishop at this service delivered his first annual address. "One of the first things to impress me," he said, "is the fact that this is essentially a missionary diocese. About one-third of our parishes and organized missions receive diocesan aid. I am convinced that the constant care and counsel and oversight of an Archdeacon would yield good results, that it would mean fresh supplies of energy and inspiration and suggestion constantly being brought into the local work from an outside source, as necessary an aid perchance as the monthly check from the treasurer of the Board of Missions. In a healthy body there must be a good circulation of the blood. What I would do in our diocesan body, is to improve the circulation, and make all the members glow and pulse with the common life. As I see it now, in one congregation a mission ought to be held for a real revival of spiritual life; in another, the Sunday school needs reorganization; in another, something ought to be planned for the youth; in another, the local priest should be given extra aid in some crisis, or for some special work. Doubtless the Bishop ought to do, and perhaps does, something of this; but the trouble is, he cannot do it sufficiently.

"This brings me to my next impression, which is that in Massachusetts we are dealing to a great extent with a number of separate congregations in which there is too little consciousness of the diocesan Church. We must develop a diocesan consciousness and foster diocesan life. We must find ourselves, as Kipling's ship found herself, as one organic whole, one living organism, with one corporate life. How little there is to foster such a consciousness among the laity at present! The Woman's Auxiliary and the Girls' Friendly Society do much among the women, but for the men there is—what? The annual coming of the Bishop for a service, the possibility of representing one's congregation for one day in the year in the diocesan convention, and now and then an appeal to give to an extra-parochial object. But yet real unity is there, and the problem is, how shall we increase the consciousness of that unity?"

The Bishop reported the establishment of his downtown office on Main street, Springfield, at which he may be found at specified hours. Here about one thousand of the books of the library of Bishop Vinton bequeathed to the diocese are now available to the clergy, and in this room a permanent meeting place is established for the diocesan committees. The Bishop suggested the beginning of a fund for a diocesan house in the business centre of Springfield; and in concluding his address, recommended an effort to increase the endowment of the diocese, which at present is \$100,000.

The matter of greatest interest and provocative of the most earnest discussion next day was the report of the committee appointed at the last convention to consider the advisability of re-organizing the diocesan board of missions and the missionary work of the diocese. The committee, composed of the Rev. Marshall E. Mott of North Adams, the Rev. Robert Keating Smith of Westfield, and Mr. Henry H. Skinner of Springfield, was considered very radical. The committee recommended the reduction of the membership of the board of missions from fourteen to six, and the appointment of a special committee to nominate suitable priests and laymen each year for the board. After spirited discussion this recommendation was referred to the committee on Constitution and Canons "without prejudice." Upon the recommendation of the committee, the convention

voted to create the office of Archdeacon, having general supervision of the organized missions of the diocese, and the title was conferred upon the Rev. Charles J. Sniffen, who now has charge of this work in addition to his large rural missionary activity in the hilltowns of the diocese. An important recommendation of the committee was that the diocese ought to arrange some system, acting automatically, whereby any parish which asks for missionary aid, or is reported by the Bishop and Standing Committee as no longer able to be adequately self-supporting, shall at once come under the control of the Board of Missions, with only the rights and privileges of an organized mission.

The Committee on Social Service made an impressive report. The committee was composed of the Rev. Julius C. H. Sauber of Westboro, the Rev. David Sprague of Clinton, the Rev. Donald N. Alexander of Springfield, and Mr. Charles A. Hall of Ashfield. During the past year much emphasis has been placed by this committee upon the study of conditions in agricultural communities. Along with the Social Service Committee of the diocese of Massachusetts, this committee joined in a conference of the Social Service Commissions of the various religious bodies of Massachusetts to consider the advisability of undertaking a survey of rural communities within the state. It was decided to undertake the work and each commission was given one county as the field in which it was to operate, making a survey of at least one town which is predominantly agricultural in its interest. The religious care of state dependents has also been under consideration during the year. As it is now, a Church boy might be sent to a state institution, and after having gained his credits, be placed on a farm near some town. None of the clergy know of him unless they find him accidentally. It is proposed to establish some sort of a central bureau by which the nearest priest may be notified of the boy's being sent to the school and to the farm. The State Boards of Insanity and Charity have considered the idea sympathetically and are willing to give their coöperation.

The following were elected the Standing Committee: The Rev. Thomas W. Nickerson of Pittsfield, the Rev. Henry Hague of Worcester, the Rev. J. Franklin Carter of Williamstown, and the Rev. George H. Thomas of Fitchburg; Messrs. Edmund P. Kendrick of Springfield, George W. Folsom of Lenox, William A. Gallup of North Adams, and Zelotes W. Coombs of Worcester.

The following important committees were appointed by the Bishop: a Committee to increase the Endowment of the Diocese, a Committee of five laymen to secure a fund for the establishment of a Diocesan House; and a Committee to inaugurate a Diocesan Paper.

At the close of the convention the Rev. Henry Hague, acting in behalf of the clergy of the diocese, presented to the Bishop a pectoral cross. This cross is of the Greek form, of heavy gold, in simple, almost severe design, without jewels, deeply channeled, and the coat of arms of the diocese is in relief in the center of the cross.

A new departure for the diocese, adopted upon the suggestion of the Rev. Elliot White, will be undertaken at the next annual convention. During the hour from five to six on the afternoon preceding the day of the executive session, the clerical and lay delegates will meet to discuss some form of the problem of labor and capital, according to a programme to be submitted by the Committee on Social Service.

The convention adjourned to meet next year at Greenfield, St. James' Church.

LOUISIANA DIOCESAN COUNCIL

WHILE there was no direct business of importance transacted by the council, it was a session in which large value was felt to have accrued from subsidiary meetings and reports submitted. Thus the Sunday School Commission, of which the Rev. W. A. Barr, D.D., is chairman and the Rev. L. G. Tucker, secretary, reported a number of educational and inspirational meetings held during the year. For the coming year a standard of excellence for Sunday schools, embracing ten points, was reported to the council, endorsed by that body, and recommended to the Sunday schools of the diocese for guidance in their progress. Mr. John W. Wood, secretary of the Board of Missions, spoke to the council, naturally on the subject of missions. The Rev. W. S. Claiborne, commissioner of Endowment for the University of the South at Sewanee, explained the success of the "Nelson Plan" in raising an endowment, and urged its adoption by Louisiana. The matter in this diocese is in the hands of a committee of laymen, with branch committees in every parish and mission. The Rev. W. S. Slack, trustee of the university from Louisiana, expects to raise at least \$1,000 this year for the endowment. In connection with the council, a series of addresses on Sunday school work was arranged by the Sunday School Commission, the lecturer being the Rev. John H. Brown of Pensacola, Fla. The Woman's Auxiliary also held its meeting at the time of the council, and celebrated the twenty-fifth anniversary of the Louisiana branch with a silver anniversary tea, at which Mr. John W. Wood was a guest of honor. The Auxiliary in Louisiana has had a remarkable growth, under the leadership of Mrs. Henry

Leverich, the new president. One parish branch alone has 142 members.

The Council was in session at Christ Church, New Orleans, for three days, beginning April 24th. The Council sermon was preached by the Rev. Rowland Hale, of Franklin. The Bishop, in his annual address, reported that he had licensed 65 layreaders and confirmed 568 persons. Two churches had been consecrated. The Church Home for Orphan Girls, in New Orleans, received a gift of \$10,000 during the year, from Mr. Francis Martin. Members of the Standing Committee, as also the secretary and treasurers, were reelected. The Council invited the Department Missionary Council to meet in New Orleans in 1913; and an addition of \$1,000 annually was made in the Bishop's salary.

EASTERN OKLAHOMA CONVOCATION

THE second annual convocation of the Missionary District of Eastern Oklahoma opened its sessions at Trinity Church, Tulsa (the Rev. Gilbert A. Ottman, rector), on Sunday, April 21st, with an early celebration of Holy Communion. At 11 o'clock Morning Prayer was said, followed by an eloquent sermon by Bishop A. S. Lloyd, President of the Board of Missions. A large and enthusiastic missionary mass meeting was held at the Grand Opera House at 3:30 p. m., Bishop Thurston acting as chairman. The first speaker was the Rev. H. Percy Silver, secretary of the Department of the Southwest, his subject being "Men in Missions."

"We estimate life by the power released, not by the power retained," said the speaker, "and the great problem of life to-day lies not in the getting or acquiring of God's gifts but in the proper using and giving out the manifold gifts of God. I challenge the people of the Church to-day to bring their gift, whatever it may be, to Christ, and He will bless it and give it back to them increased a thousand fold." To illustrate this truth the speaker used our Lord's parable of the loaves and fishes.

Bishop Lloyd delivered an inspiring address on the "General Outlook." The speaker pointed out, in opening, that in the Church it did not "take a dollar to send a dollar" for Missions, as has sometimes been asserted, but that for every dollar given to the Board, over ninety-three cents actually reaches the mission field, leaving less than seven cents per dollar for actual operating expenses of the Board. Bishop Lloyd dwelt on civic righteousness and held up the great ideal which should inspire us in attaining better social conditions in our great cities. "The Ideal drives Americans," said the Bishop. "The Ideal has made the white man the tenderest care-taker of wretchedness, wherever it may be found. Where the Ideal is, you find cheer and gladness. Where this Ideal is lacking, you find squalor and despair—not a beautiful Tulsa but a city in darkest India. If the Christian people in America would get together, inside of ten years there would be no such thing here as ignorance and idolatry. We would have a condition of human development into which a child could not be born without it being possible for him to develop and unfold the best possible attributes of his nature—and that condition would, in my opinion, be the best possible definition of "The Kingdom of God."

On Monday morning there was a celebration of Holy Communion, followed by Bishop Thurston's annual address. The Bishop did not dwell on statistics, but made an earnest plea for the restoration of family prayer and devotion. "More than money (as much as we need that) we need more loyal Church men and women," said the Bishop, "and Church loyalty begins in the home—in the family prayers and daily thanksgivings for the manifold mercies of God. I favor the free church, yet with the old-fashioned family pew. Let our emphasis this year be on the restoration of family devotion, that we may turn our own to the service of our Lord."

Bishop Lloyd addressed the Convocation on the "Forward Movement," after which it organized for business. The Rev. Mr. Gibbs of Sapulpa was elected secretary and registrar, to succeed the Rev. G. A. Ottman, who declined a reelection. Mr. E. C. Million of McAlester was unanimously elected treasurer. The Bishop appointed as Council of Advice, the Rev. G. A. Ottman, the Rev. S. G. Welles, Mr. Dana H. Kelsey, and Dr. Griffiths. Judge J. C. West of Muskogee, was unanimously elected chancellor of the district. The Bishop was authorized to appoint the five clerical and five lay delegates to the next Missionary Council of the Southwest.

Dr. Johnson made a report on All Saints' Hospital, stating its needs, and money was subscribed on the floor to equip a room to be known as the "Bishop Brooke Room."

Monday afternoon was devoted to business sessions and to the meeting of the Woman's Auxiliary of the district, and in the evening a missionary meeting was held, Bishop Brooke of Oklahoma, Bishop Lloyd, and the Rev. H. Percy Silver being the speakers.

Tuesday was devoted to business sessions, interesting papers on Sunday school matters being read by the Rev. S. G. Welles and the Rev. John Grainger. The very successful convocation was brought to a close on Tuesday night by a dinner and Round Table conference of men in Trinity guild rooms.

Opening of Bethlehem Chapel of the Holy Nativity at the National Capital

WASHINGTON, May 2nd.

THE Feast of SS. Philip and James in the year 1912 was a glorious and important day for the Church people of Washington. The day was perfect, with cloudless sky and delightful temperature, and in the early morning a crowd of earnest and interested Churchmen went to Mount St. Albans to take part in the first service held in the Bethlehem Chapel of the Holy Nativity—the memorial of Bishop Satterlee, which is a portion of the crypt of the future Cathedral of SS. Peter and Paul, and first completed part. Here was begun on this day the daily succession of sacrament and service which constitutes the full round of Cathedral worship.

The chapel, seating about four hundred persons, was well filled at the first plain celebration at 7:30 o'clock, and at 9 o'clock Morning Prayer and Litany were said. The principal service at 11 o'clock admission was by card, as the number of officials and visiting guests of honor was nearly sufficient to fill the chapel. At 10:45 the doors were opened to as many as could find accommodation, and what a vision of beauty was revealed to the eye! The perfect little chapel, with its graceful pillars springing into the vaulted roof—so severe and dignified—till the ribs meet in the carved bosses, resembling great clusters of symbolic leaves and flowers, from which the beautiful electric lamps depend. The exquisite, lace-like reredos through which shine glimpses of the beautiful windows in the apse ambulatory; the altar with its perfect appointments and delicate lace covering, all revealed the vision which the first Bishop of Washington, Henry Yates Satterlee, saw with the eye of faith so many years ago, and for which he labored so abundantly and not in vain.

When the hour arrived, the splendid organ—a munificent gift—gave out in trumpet tones the strain from Mendelssohn's hymn of praise, "All that hath life and breath," which Bishop Satterlee selected in the early days of the open-air services as a call to worship, and to be the musical motto of the Cathedral. Its inspiring theme is familiar to the thousands who have attended these unique and beautiful services for a dozen years past.

The processional hymn, "Jerusalem the Golden" was sung as the twenty boys and eight men choristers, followed by the many visiting and local clergy, the trustees and canons of the Cathedral, the visiting Bishops and our own Bishop and the Presiding Bishop of the Church, who was the celebrant, walked in long procession to the chancel. An embroidered banner of exquisite design and work, bearing the text, "My house shall be called a house of prayer for all people," was carried after the choir by our Bishop's eldest son. The choir chanted the Introit Psalm 84. The Bishop of Pittsburgh read the Epistle, the Bishop of Washington the Gospel. An inspiring *Te Deum*, Lemare in F, was sung as an expression of "thanksgiving for the completion of this first portion of Washington Cathedral, for the beginning of regular Cathedral worship, and for the blessed example of Henry Yates Satterlee, Bishop and Doctor." The sermon was preached by Bishop Tuttle, his text from Isaiah: "Thine eyes shall the King in His beauty." The Communion music was Moir's service in D, and the offertory anthem was "Praise the Lord," by Sir John Goss. The Holy Communion was administered and the beautiful and impressive service was completed with the recessional hymn, "For all thy saints."

At 4 o'clock the chapel was again filled with devout worshippers, when evensong was beautifully intoned by the Rev. F. B. Howden and the sermon delivered by the Rev. Dr. Manning of Trinity Church, New York, his text from Genesis: "This is none other than the House of God, this is the gate of heaven." The evening canticles were Cruickshank in G; the offertory anthem the eighteenth-century setting of a portion of Psalm 96, "Ascribe unto the Lord," by John Travers. The musical selections were all of strictly legitimate and Churchly character and were impressively given by the Cathedral choir, under the direction of its able organist and choirmaster, Prof. Edgar Priest, A.R.N.C.F. The boys are in training at the Cathedral School for Boys—the Lane-Johnston memorial gift—and already evince an unusual mellowness and clarity of tone, a distinctness of enunciation, a sureness of attack, and an intelligent and devotional expression, the result of the training from

their thoroughly equipped and conscientious choirmaster. Daily festival services will be held for the various Church organizations until the diocesan convention on May 8th, and after that the full round of Cathedral worship will be continued.

The two sermons on the opening day will be found elsewhere in this issue.

THE MORNING SERMON

BY THE MOST REV. DANIEL S. TUTTLE, D.D., LL.D.,

Presiding Bishop of the American Church.

"Thine eyes shall see the King in His beauty" (Isaiah 33: 17).

Shall beauty indeed be the distinguishing characteristic of the King of kings and the Lord of lords? Shall not rather power, majesty, glory, strength? In natural thought, dignity of office, and might of rulership pertain to a king. In ancient mythology Minerva, goddess of wisdom and of war, sprang full grown, completely armed from the cleft forehead of Jove, a very embodiment of strength and power. To the Jews Jehovah was the Almighty, the all-conquering one, and even their Messiah to come was to be the Lion of the tribe of Judah.

But in the fulness of time other revelations of God hath been made known to us. He is patience, and tenderness, and mercifulness, and love, and these spell beauty. God the Son, coming down to earth to live with us and teach us how to live, to die for us that we might not forever die; might have come the full-grown man, completely armed with power and majesty and glory and strength. But He did not so come. He came the little Child. The cheery, never ceasing Christmasses avouch us that; He lived a man of sorrows and acquainted with grief; and when His earthly life went out, patience and submissive helplessness accompanied the outgoing. Good Fridays tell us that. Isaiah in his prophecy and Handel with his marvellous music may sound out how He shall be called "Wonderful, Counsellor, the Mighty God, the Everlasting Father," but then they halt the wonderfulness and wisdom and might and everlastingness and the clamor of the trumpets, and change all into the whispered song of the "Prince of Peace." And that whispered song is beauty.

The tent-covered tabernacle in the wilderness, taken up and set down once and again by the children of Israel in their forty years of wandering, had in it many things of beauty enjoined by Jehovah Himself. And the subsequently built temple of Solomon at Jerusalem was exceeding magnificent.

Beauty, quite along with power and strength, is divine. It is most fit, therefore, in the nature of things that our national capital should have its National Cathedral as a thing of Beauty. And we are gathered here to-day for grateful thoughts and sacred words and consecrating services, setting apart to God's worship and glory a portion of such Cathedral. Such portion set apart is to be known as Bethlehem Chapel. The name once stood for rudeness; not simply the rudeness of the patient-eyed, wondering oxen of the stall; but the rudeness of repulse to Joseph and the Blessed Virgin and her holy burden, because there was no room for them in the inn. Unto us to-day the name stands for beauty. Look around and see how this is so. See, and thank God, and take courage.

To the glory of God and the service of men and the memory of Bishop Satterlee the Chapel is dedicated. So thoughts and reveries go back to the first Bishop of Washington and interlink this day with his life.

It was on the Annunciation Day of the Blessed Mother of Bethlehem, a little more than sixteen years ago, that he was consecrated. Simplicity, purity, loyalty, unselfishness, obedience, holiness, devotion, mark that day. These characteristics marked his life: simplicity, purity, loyalty, unselfishness, obedience, holiness, and devotion. Thirteen Bishops gathered for the consecration in his own church of Calvary, New York. Six of them, Coxe, Potter, Paret, Huntington, Dudley, and Rulison are now with him in the rest of Paradise. To him that rest came after nearly twelve laborious years in the Episcopate. He was the first Bishop of Washington. It fell to him to study the field, to plant the beginnings of the new diocese, to formulate plans, and to initiate action. All this he did with faith toward God and hope of the future and love for fellow men.

He died on Washington's birthday a little more than four years since. It was a fit day for him to lay down his work to go away to rest. He had studied the nation's life, the nation's hope, the nation's needs; the nation, that Washington, the Father of his country, had given life to, and had nursed and moulded in its infant years. His studies were on the spot, because, in the city which is the centre of the nation's governmental and political life, his studies opened before him many courses and urged upon him action along the courses. It came to his thought that ours is a national Church. That there is not a square rod of land nor any expanse of water over which the Stars and Stripes float in sovereignty, that is not embraced definitely in the jurisdiction of a Bishop of our Prayer Book Church. And

that in the history of antagonisms before the Civil War, and of sad fracturings in the Civil War, there was never any real break, and at the most only a temporary loosening of handgrasps, in the national unity of our Church. Such inward and spiritual harmony, thought he, ought to have an outward and visible sign. So he set himself to think and plan and work for a National Cathedral, to be not only a fabric for our own Church, but also a symbol of harmony and an instrument of unity, and a thing of beauty for the whole nation.

Perhaps it may be wise and well to count the value of this thought. Is there another Christian communion in the United States that can advance a better claim than ours to the profession of National Unity? Some are divided in organization between North and South. Others are segregated into independent congregations and would disclaim the aiming at any such thing as national union or unity. Others exist in some state of the union but have no existence whatever in other states. Others owe fealty to the sovereignty of a foreign ecclesiastic, and this must quite break up the fact and force of a national unity.

In the light of reality, then, and in the line of truthfulness, have we not an honest and perhaps an unshared claim to the profession of national unity?

If yes, is it any wonder that the first Bishop of Washington sat himself down to project and prepare and provide for, to found and to start into life, a National Cathedral? Or that the present Bishop of Washington and his advisers and helpers are very much in earnest to push on this enterprise, and are warmly alive to the opportunities and responsibilities and burdens entailed and imposed in such pushing?

The nation—our country—here in this city is her seat. With humility, not in pride, we believe God's goodness gave her birth, and God's goodness is giving strength and majesty to her growth and life. Washington, on his knees in the Council chamber and in the snow of Valley Forge, prayed for God's help and protection—and they were given. Then, in extent of area, in fertility of soil, in richness of mines, in salubrity of climate, in refreshing channels, and in valuable highways of water, and in the moral integrity and mental training and religious earnestness of the people, God hath made our Nation great and strong. She is a world-wide power already. The cleaved Isthmus, and Western Hemisphere responsibilities, will greatly emphasize the plain fact.

And further, it's not alone in the abundant blessings which Providence has showered, and is still showering upon us, that we recognize how God's power and strength give our nation power and strength; but it is that the nation itself is divine. The divine institutions set up among and for mankind are three. The first—the fundamental one, the sweetest and strongest of all—is the family. The second, to stand for the invisible and the eternal, to illuminate and guide our moral and spiritual life, is the Church. The third, to give us stable government, to make effective and respected the last six Commandments of the Decalogue, to establish and maintain order which is heaven's first law, is the State; and it is an institution equally divine with the family and the Church. "The powers that be," says St. Paul, "are ordained of God." He is speaking of Civil Government. "Thou couldst have no power at all against Me except it were given thee from above," said the Saviour to Pontius Pilate. He refers to the authority which the latter had from the Roman government. Technically that authority was from the tyrant Tiberius. Really it was from above—from God—because the State in its frame work, in the governmental control wielded, is from God. What loyal obedience and what reverent regard are due from us to the State in her sphere of rightful authority, because she is God's institution among men, just as much as the Church in her sphere of ministerial and sacerdotal service is God's institution among men! Divine strength and power are in the nation then. And if the national colors be the emblem thereof, shall Americans be forbidden to forget at whites the strength and power, and turn to the red, white, and blue, and to the stripes and forty-eight stars in humble claimance for their own of the words of the text, "Thine eyes shall see the King in His beauty"?

If the nation be divine, in the government which God gives to it the authority to wield, isn't it worth while to have a National Cathedral to symbolize and to set forth to view that divineness? And to stamp acknowledgment of such divineness, in a fabric erected to the glory of God and the good of men out of gifts gratefully taken from the manifold and abundant blessings material, bestowed by God upon the people of whom the nation is composed?

Dear brethren, if goodness, and tenderness, and loving kindness, and helpfulness are beauty, then in looking back to God's ways with our infant nation, and to His aid and blessing to her adolescent growth, and to sagacious foresight and peaceful death (around which the triple halo of faith and hope and love settled restfully down), of him of whom this chapel is to be an enduring memorial, we can surely unite in saying, "Our eyes have seen the King in His beauty."

If the sweetness and strength of guidance and protection and the sacred creations of art and architecture be beauty, then we can look around in cheery congratulations to the present Bishop of this place and shepherd of this people and his associates and helpers, with the lightings up of nappy triumphs before our eyes and a rhythm of progress as the harmonious sound of many waters in our ears, while we exclaim, "Our eyes are seeing the King in His beauty!"

And we can look forward in hope. We are young enough yet to see visions. This vision is, thank God, of the oneness of the nation, now and forever, one and indissoluble. And this vision is, please God, of an increasing Christian unity among all those who profess and call themselves Christians, and whom, as baptized disciples, God counts, we reverently believe, into His Catholic Church.

The forty-eight states of the one Union and the different Christian bodies of the one Church of all the baptized are as the great ocean. The winds and the waves superficially divide and as it were separate the waters. But deep down, where God's peace and restful rule abide, the sea is one. And there is a vision of association of effort and generous support. And still another vision of brightness of achievement and glory of success. And so hopes kindle into joys, and hearts swell with thanks, as we cry aloud, "Our eyes," indeed, "shall see the King in His beauty."

THE EVENING SERMON

BY THE REV. WILLIAM T. MANNING, D.D.,
Rector of Trinity Church, New York

"This is none other but the house of God and this is the gate of Heaven." (Genesis 28: 17).

The occasion which brings us here to-day is one which will hold high and sacred place in the history of this Cathedral. From generation to generation this Bethlehem Chapel of the Nativity will claim the interest of those who come after us, because they will remember that here the full round of worship was commenced, and the Cathedral began its true work; because they will see in this chapel the most ancient portion of the great temple of which it is the first completed part; and because they will know that it was erected by the people of his own time, as a fitting and appropriate memorial to the first Bishop of this diocese, the one to whom under God this noble undertaking owes its being.

Since the time when this Cathedral Foundation was first established, there has been that about it which seemed to bless and consecrate it, and to set this place apart as something wholly different from a mere building site—a mere piece of ground upon which it was proposed to build a great ecclesiastical structure.

From the beginning it has seemed to be a holy place, a sacred shrine, a place of faith and prayer and devotion to which one felt that he might well make pilgrimage, a place where one knew that he was standing upon holy ground.

From the outset there has been upon this place the seal and impress of religion. In a marvellous way it has been made to speak of the truths of the Gospel, of blessed and heavenly realities, of Divine Mysteries, of the things which are unseen and eternal.

At every turn there is something here which speaks of reverent thought and loving faith, something to touch the Christian heart and to stir the Christian imagination, something to tell us of the poetry and beauty of our faith, of the Divine authority of our religion, of the unbroken continuity of the Church's life, of the noble history of that part of the holy Catholic Church into which we have been baptized, something to remind us that as we have known the Incarnation of God's Only Son by the message of an angel, so by His Cross and Passion we are to be brought unto the glory of His resurrection.

And you who are here to-day know well that the human agent, the one through whose life of faith and prayer and love God the Holy Spirit brought to pass this work and set upon it even in its beginnings that holy impress, that seal and mark of things divine, was HENRY YATES SATTERLEE, beloved founder of this Cathedral and first Bishop of Washington.

You know also in what spirit the privilege and task of continuing this work has been accepted by him into whose hands it has been given, and by those who share the responsibility with him.

Of this we have the witness before our eyes to-day in this chapel with its surpassing beauty of design, itself an earnest of what the glories of the completed Cathedral are to be, with its holy atmosphere of faith and worship, with its heavenly teaching in form and outline, in symbol and image and inscription carrying the message of God's Truth to eye and ear and heart and mind, all bringing into view the foundation truth of our religion, the supreme wonder of the Incarnation, to which the whole building is dedicated, and of which it so touchingly and truly speaks.

How characteristic it was of the mind and heart of Bishop Satterlee to plan that as the Incarnation itself is the foundation of Christ's religion, so this Bethlehem Chapel of the Nativity, dedicated to that most holy mystery, should be the foundation and beginning of the National Cathedral.

How fitting that here should be the tomb of the Founder Bishop, and that the Chapel of the Nativity, for which he planned, should be his own memorial.

And so in plan and structure, in every line and detail, we find written here the true meaning of such a temple as this; the true purpose and work of the Cathedral of which this chapel is a part.

It is not the purpose of a Cathedral to be a sort of municipal forum; a centre for civic and social movements relating to the temporal affairs of men. All these interests the Cathedral will undoubtedly serve, but it will serve these by giving itself first to its own far higher and holier work.

The Church does her best social work, she helps men most to be true to themselves and to each other, when she helps them most to be true to God and to worship and serve Him as they should. The lamentable absence from public worship of so many of the young people of our time is the natural result of that mistaken teaching which has led them to regard the Church chiefly as a philanthropic or humanitarian agency.

The purpose and work of this Cathedral is to give honor and praise and glory to the Eternal God revealed in the Babe of Bethlehem. It is to be a temple for the daily worship of that One of whom every stone in this Bethlehem Chapel speaks. It is to be a place where men and women may come and kneel at the feet of the Incarnate Christ.

The central teaching of the Gospel, the distinctive characteristic belief of a Christian, is that He who for our sakes came down here and became Incarnate, He who lived and died and rose again and ascended into Heaven, still dwells and works and speaks among us; that He still continues in His Church to-day "all that He began both to do and to teach until the day in which He was taken up." We have His own blessed assurance of this. We have His own sure promise of His actual, constant, continuous presence with us in His Church on earth. He has not left us to the uncertainty of our changing feelings, or of our vague imaginings.

As He came to the disciples on the day of His resurrection in outward and visible form, in a body that they could see and feel, so still He comes to us in the outward and visible agencies, the holy sacraments of His Church, and says: "Behold My hands and My feet that it is I Myself, for a spirit hath not flesh and bones as ye see Me have." It is He Himself, the Incarnate Son of God, who lives and speaks and acts to-day in the sacramental life of His Church. In every Blessing and in every Baptism it is He Himself who blesses and baptizes. In every Absolution it is He Himself who says, "Thy sins be forgiven thee." In every Eucharist it is He who makes Himself known to us in the Breaking of Bread, as truly as it was He who met the two disciples on the Emmaus Road. And it is for this stupendous truth, in all its simplicity and wonder, that this Cathedral is to stand.

We who believe in Christ as God, believe in all His promises to us. We believe Him not only when He utters the Parables and the Sermon on the Mount, but just as truly when He speaks to us of His presence with us in His Church, and of His grace given to us in the Sacraments.

We believe Him not only when He says "Blessed are the merciful," and "Blessed are the pure in heart," but also when He says, "Except a man be born of water and of the spirit he cannot enter the Kingdom of God"; "Whoso eateth My flesh and drinketh My blood hath eternal life"; "I and My Father are One"; "I am the way, the truth, and the life; no man cometh unto the Father, but by Me"; "I will not leave you comfortless, I will come to you"; "Lo I am with you always, even unto the end of the world."

It is our belief in these promises as to His presence with us in His Church and Sacraments, which is the real test of our faith in Jesus Christ. He might have spoken the Parables and the Beatitudes and be only a man, one among the great human teachers of the world. His only right to make these promises to us is that He is God. These are the words of one who claims Divine powers, of one who asserts that He is able to do all things, of one who knows Himself to be equal with the Father.

Such words as these would be impiety and blasphemy in the mouth of that merely humanitarian Christ whom some to-day preach to us. They come with divine naturalness and fitness from the lips of Him of whom the New Testament tells us that He is "God over all blessed forever," and that God "hath given Him to be the Head over all things to the Church which is His Body, the fulness of Him that filleth all in all."

It is our belief in the promises of Our Lord as to His Church and Sacraments which makes our religion, our relation to Him, a living and practical one.

Some people seem to suppose that practical religion means ceasing to think much about God and His Truth, and giving our whole thought to the concern of this life. This is not practical religion. It may easily become, and does sometimes become, practical irreligion. That is not practical religion which teaches men to think little of Jesus Christ, and to believe little in Him. That is practical religion which brings Christ into the daily lives and thoughts of men, and makes Him a present reality to them. And it is this that the Sacraments do, and that our Lord promises that they shall do. . . .

Wherever the truth of the Priesthood and the Sacraments has been preserved and held, there is found, even where some serious errors have gained acceptance, a strong and sure belief in the Living Christ. And it is where this truth of the Priesthood and the Sacraments is not clearly held, that there is seen to-day that strong drift towards rationalistic denial of the truths of the Gospel and towards the rejection of Supernatural Religion.

The Sacraments bear witness to the fact that while the mind has its true part to play in a living faith, religion is a matter not primarily of intellect but of faith and obedience. It is not our elaborately developed theories as to the Sacraments but our humble

and faithful use of them which brings us near to Christ and opens our hearts to the blessings of His Grace.

The Sacraments bear witness to the fact that religion does not consist in mere subjective processes of feeling, any more than it consists in mere subjective processes of thought.

God's presence is not dependent upon what we are able to feel or think about Him, upon our belief or lack of belief. When we are least able to feel Him near, He may be nearest of all to us.

And so Christ's presence at the altar, in the Eucharist, does not depend upon our faith, or upon our feeling. It is not our faith which produces His Presence. It is His Blessed Presence which produces our faith. He is there to bless and help us when our faith is weakest and our hearts are coldest and we are least able to believe in Him as we would. He is there to strengthen and refresh us when most we need His help, when we are able only to say, like those who came to Him of old, "Increase our faith"; "Lord I believe, help thou mine unbelief." The Sacraments remind us that it is "by Grace we are saved, through faith, and that not of ourselves."

They stand for the reality of the supernatural. They stand for the fact of divine, objective grace. They stand for the presence and power of God. They are the true defence against that individual self-assertion, that lack of humility and reverence, that absence of holy fear, which characterizes so much of our present-day religion. They lift up our eyes unto the hills from whence cometh our help. They bring us to our knees with the faith of little children in the presence of the Infinite One.

And the sacraments stand for social fellowship, for human brotherhood, for the equality of all before God. They are the pledges and means of our fellowship not only with God but with each other. They tell us of the fellowship of all in the life of the One Body, that we are members of Christ and therefore members of one another. They remind us that our religion cannot be a merely private and personal thing, they are "the visible bonds of our corporate Christian life."

And so the work of this Cathedral is to bear witness to the central truth of the Gospel, the presence among us to-day of the One who came forth from the grave. It is to be a sanctuary of His help and grace. It is to be a meeting place with the Eternal and Only Begotten One. It is to tell men that the Incarnation is a present reality, that the Word who was made flesh still dwells and works and speaks among us. It is to bring men into the very presence of Him "who for us men and for our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary. And was made man." It is to be a place where worship shall be daily offered to Him and where the sacraments of His own institution shall be daily ministered. It is to be a place where men shall realize their fellowship with each other because they realize their fellowship with the Living Christ.

The supreme and central object here shall not be the pulpit, but the altar; those who serve here shall be not only preachers, and ministers, but priests, according to the truth of the Gospel and the Church.

Here, day by day, shall be offered up that highest act of worship ever performed among men, that act which is the showing forth of the Lord's death until He come; not the repeating, but the presenting before God, in union with our Great High Priest, Himself, who ever liveth to make intercession for us, that one full, perfect, and sufficient sacrifice, oblation, and satisfaction once for all offered by Him for the sins of the whole world.

Day by day from this place there shall go up the words of that angelic hymn used in the worship of the Church from the first days of her life; last on the lips of him of whom we think to-day, as we know that he thinks of us in Paradise: Holy, Holy, Holy, Lord God of Hosts; heaven and earth are full of Thy glory; Glory be to Thee, O Lord, most high.

And some day—let us all pray that it may be soon—the vision given to him and to those who follow him shall be wholly realized.

Here in this Bethlehem Chapel of the Nativity, symbolizing the fact of the Incarnation, is the sub-structure upon which all must forever rest, the one foundation other than which can no man lay; above and resting upon this there shall be the High Altar with the still more glorious worship that shall be offered there; around and about that altar, as their centre, shall stand the Courts of the Lord's House, the glorious chancel speaking of the joy and privilege of praise, the far-stretching nave telling of the welcome for all in the greatness of God's love, and rising high above, the great Gloria in Excelsis tower, and anthem in stone, lifting up to heaven its perpetual tribute.

And when you and I have been, God grant it, for ages in Paradise, with the blessed company of all His faithful ones, from generation to generation, the holy work begun here shall go on. Here shall still stand the Temple of the Risen and Living Christ, the same yesterday, to-day, and forever. Men and women and children shall still come here to offer their worship to the living Lord, to kneel at the feet of the Incarnate One; and kneeling in His presence, they shall still say with hearts full of love and faith and praise, as we say on this opening day: "This is none other but the house of God, and this is the gate to heaven."

Browning as a Poet of Religion

By the VERY REV. GEORGE HODGES, D.D., Dean of the Episcopal Theological School, Cambridge

THE poetry of Robert Browning has a quality which we may call aloofness. He stood somewhat apart even from the uncommonly interesting age in which he lived. He was born on the 7th of May in 1812, and died on the 12th of December in 1889. The first decade of the nineteenth century had passed when he came; only the last decade remained when he departed. But his citizenship in the century was like his citizenship in England. He was a stoutly patriotic Englishman, but he spent a great part of his life in Italy. The City of Venice, inscribing his name in grateful memorial on the façade of the Palazzo Rezzonico, quoted his own words,

"Open my heart and you will see
Graved inside of it—'Italy'."

Thus he dwelt in the contemporary life, at a distance.

He belonged to a time whose manner of living was profoundly affected by James Watt, and whose manner of thinking was profoundly affected by Charles Darwin. The work of these men produced at that time a prevailing materialism, practical and theoretical. Darwin's theory caused many reflective persons to doubt the reality of God and of the soul: the world seemed to be satisfactorily explained without recourse to any forces beyond the horizon of the laboratory. Watt's discovery made such changes in the processes of manufacture, and caused such consequent prosperity, that the interest of the world invisible faded before the new wonders of the world tangible and evident. Nature eclipsed the supernatural. The two influences combined to attach a new value to the fact of novelty. The quality of newness, which from time immemorial had been a reason for suspicion, became now a commendation. The age of an idea was an argument against it. A new hope and a new confidence entered into the minds of men, and inclined them to look with distrust or with contempt upon the conclusions of the past.

Watt's discovery of the power of steam founded a new industrialism, with grave resulting changes in the social situation. Working people were now assembled in great companies in mills, and mill towns were built for them to live in. Thus an opportunity was provided on the one hand for the selfishness and injustice of employers, and the misery of the employed, and on the other hand for the combination of the men in self-defence and defiance. There arose a notable literature of protest, in which appear the names of Carlyle and Ruskin, of Maurice and Kingsley. Mrs. Browning made a contribution to this literature in her "Cry of the Children."

At the same time, Darwin's doctrine of evolution founded a new philosophy. Its disclosure of the fact of growth led to a general examining of sources. The emphasis of interest was not so much on facts as on the causes of the facts. History became a matter of interpretation rather than of information. All study was punctuated with interrogation marks. Nothing in human life, or in the earth beneath, or in the heaven above, was too venerable, or fundamental, or sacred to be questioned. The Church, the Creed, and the Bible were subjected to a testing which took nothing for granted. And there appeared a literature of protest, under the names of Keble and Pusey and Newman, disciples of antiquity, champions of tradition, maintainers of authority.

This contention, social and theological, did not greatly interest Browning. It enters hardly more into his verse than the civil strife of Perugia entered into the canvasses of Perugino. The Baglioni were fighting outside in the street, while the painter was picturing his serene saints. Browning was rather more interested in sinners than in saints, but his aloofness was almost as complete as Perugino's. He never used his genius as a reinforcement of any of the contending parties. He never allied himself with the action of his age as Whittier and Lowell did, for example, in their verses against slavery. He was in politics a liberal, and in religion a nonconformist, being thus in contrast with his great contemporary, Tennyson; but he was not the poet of any movement. He was concerned with the relation of the individual, not to the new conditions of modern life, but to the universal and fundamental facts. When he dealt with social matters, he was interested, not in want or injustice or industrial liberty, but in passion, in temp-

tation, in the influence of sin. When he dealt with theological matters, he was interested, not in current controversies, but in the everlasting doubts.

This, of course, is quite different from the aloofness of the hermit, or the cynic, or the mystic. Browning perplexed his literary neighbors because he was so conventional. They found it hard to understand how he could not only go to teas and dinners, but could like to go, and could say boldly that he liked it. There was no element of the ascetic or of the visionary in him. So substantial an authority as the *Encyclopedia Britannica* notes that during all his young manhood, while he was reading and admiring Byron and Shelley, the apostles of revolt against the old-fashioned social ways, nevertheless he kissed his mother every night before he went to bed. He took scant interest in the movements of his time, but he took great interest in persons. He thought in terms of the concrete. Chesterton says of Browning that "he stands almost alone among those great universalists who praised the ground they trod on, and commended existence, like any other materials, in its samples. He had no kinship with those new and strange universalists of the type of Tolstoi who praised existence to the exclusion of all the institutions they have lived under, and all the ties they have known." He stood aloof only from the partisanship of his time. He was interested in men and women as they were, without any propagandist desire to make them different.

This quality of aloofness hinders us from giving to Browning the name of prophet. He was a poet of religion, but not like Jeremiah or Isaiah. He was more like Job, whose spiritual epic is independent of chronology, whose hero is a citizen of all the centuries. The prophet is the man who is aware of a divine commission to tell his neighbors what God thinks of them and their doings. He is intimately engaged with present and local conditions, and finds his texts in the events of yesterday and to-day. His genius is journalistic and homiletical. The purpose of his life is to effect a change for the better. He is unreservedly on the one side or the other, and his resolute purpose is to bring his side to victory. The poet, on the other hand, stands somewhat aloof. He is interested, for instance, in the sky and the wind and the rain, but not in their connection with the crop of hay. He is interested in men and women, but not for the sake of the effect of their example.

Browning, with all his writing, wrote no hymns. Nobody has tried to sing any of his lines to the tune of "Brattle Street." This is due not only to the fact that his verses do not easily fall into hymn forms, into long or short or common metre stanzas of four or six lines, but still more to a quality of his work which makes it unsuitable to the use of worshipping congregations. With all its occupation with things religious, and its interpretation of passages of Scripture, with all its substantial aid to faith, Browning's poetry is still the expression of one who stands apart. It is true that he does

"put up pencil and join chorus
To Hepzibah tune; without further apology.
To the last five verses of the third section
Of the seventeenth hymn of Whitfield's Collection,
To conclude with the doxology."

But the pencil is still seen sticking out of his pocket. And while he accepts our offer of a hymn-book, and sings with us, we know very well that he is not really a member of our congregation. He who would write a hymn must begin by being one of us, that he may express the thoughts of our hearts, and utter that which we feel but cannot adequately speak. Standing with us he must look up into the face of God. Browning does look up into the face of God; but much of the time he is looking at us, and at himself. The attitude is that of the philosopher rather than that of the disciple.

This quality of aloofness in Browning's verse assists rather than diminishes his value as a poet of religion. He speaks with the unconventionality and the independence of a layman. In this respect he is a prophet indeed, rising up as they did in obedience to a divine call, having no ecclesiastical responsibility, and not impeded by tradition. He differs from other religious poets as the theological writing of John Fiske differs

from the books of professional theologians. "Blougram of course believes." The professional theologian, born and bred in the faith, committed to it, advocate and representative of it, instructor in it, maintains that the creed is square with the eternal verities. Of course. To one in his place the difficult thing is not belief but doubt. All that he has and is depends on his ability to say, "Friends, I absolutely and peremptorily believe." The inference is that he keeps his doubts under the cover of prudent silence. The frank admission of doubt would be so serious a matter in his case that we are not sure that he is telling the whole truth. Theodore Parker, who could not imagine how any intelligent person could actually believe what he himself found impossible of belief, suspected his orthodox neighbors of esoteric scepticism. He would not take their word about the Creed. Mr. Chadwick, who shares in Parker's opinion, was amazed in reading the biography of Phillips Brooks to find that Brooks did absolutely and peremptorily believe, and that he held the same doctrine in his private letters and journals as that which he preached in the pulpit of Trinity Church.

This suspicion of esoteric scepticism, or rather this consciousness of the fact that the conventional teacher is disposed by his position to believe the conventional statements, and indisposed to disbelieve them, makes the affirmations of the unconventional teacher so much the more convincing. The man in the pulpit asserts the "everlasting reality of religion." Yes; that is what he is there for. But John Fiske writes an essay about it. That is a different matter. Now we shall see what is said by a man who may say whatever he will and it will make no difference to him. When he declares that religion is real everlastingly, it makes an impression upon many people, because it is a voice from without.

Thus it is that Browning's verse, by virtue of its quality of aloofness, ministers more effectively to the faith of alert minds than the devout lines of Cowper, or the reverent stanzas of Addison, or the excellent words of other good people whose rhymes—for better or for worse—are in the hymn books. We are sure that if Robert Browning had not believed, he would have said so plainly.

Of course one must take into account the dramatic form of much of Browning's verse. His men and women speak for themselves, not necessarily for him. It is Johannes Agricola, not Browning, who meditates on the doctrine of election and perdition. It is not Browning, but a monk in a Spanish cloister, who says,

"There's a great text in Galatians,
Once you trip on it entails
Twenty-nine distinct damnations,
One sure, if another fails."

Nevertheless, there are recurring notes whose frequency and stress indicate that in them we hear the voice of Browning's own belief. The contention between faith and doubt, the recognition of the inevitable strife between certainty and uncertainty, must be autobiographical in him, because we perceive it in ourselves. When the Bishop chooses to call the chess-board white rather than black, and accounts of life as made up of days rather than of nights; when he says,

"faith is my waking life:
One sleeps, indeed, and dreams at intervals,
We know, but waking's the main point with us,"

it is Robert Browning who is speaking. This we assert, indeed, for subjective reasons. The principle is that a man who states truth so surely and convincingly that we accept the statement as by instinct, perceiving that it must be true, has first accepted it himself.

There is still room for debate as to details. For instance, in the ancient discussion between faith and works, between ideals and achievements, the position which is taken in Bishop Blougram's Apology is different from the position which is held in the Grammarian's Funeral, and in Rabbi Ben 'Ezra. And we are not sure how far Browning went himself towards Blougram's estimate of the value of the material life. The poet was at the same time a man of the world, appreciative of its comforts and enjoyments. We perceive, however, in ourselves an instant response to the affirmation that a great part of the true value of life is in our aspirations, in our unsuccessful endeavors, in what St. Paul called "faith," meaning thereby the motive, the essential intention, of a man.

"Not on the vulgar mass
Called 'work,' must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:

"But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weigh not as his work, yet swelled the man's amount."

We say then that Browning believes with the best of the believing men and women. He who has reminded us that "no dream's worth making," that no error, however ancient, or venerable, or even useful, is worth the truth, speaks out and tells us what is in his soul. And when we find that he says "I choose here," and the "here" is the place where we stand, with our feet set on the same rock, and our eyes intent on the same sky: when we find that coming to these matters without official prejudice, and dealing with them in all freedom and frankness, he ends where the believer begins, making the same great affirmations, we are strengthened and encouraged.

Browning's contribution to religion is emphasized by the fact that he is a poet. For the true poet is inspired of God. His work has in it the element of immediacy. He proceeds not by argument but by spiritual perception. He becomes a poet by opening his heart to the eternal and invisible, and proves that he is a poet by coming out of the divine presence with his face shining, to tell us what God said to him upon the heights. This immediacy of communication with the unseen makes Browning rather scornful of the rites and ceremonies of which he has no need, and which, for that reason, seem to him but hindrances in the way of God.

"I then (he says), in ignorance and weakness,
Taking God's help, have attained to think
My heart does best to receive in meekness
That mode of worship, as most to His mind,
Where earthly aids being cast behind,
His All-in-All appears serene
With the thinnest human veil between."

He disliked the ritual which the Oxford Movement was bringing into prominence; partly because, having had the misfortune to be brought up outside the Church of England, he lacked the illuminative understanding of these things which comes from habitual acquaintance; partly because his own experience did not bring him into sympathy with that large majority of the human race to whom ritual always has been and always will be interpreter of things divine; but chiefly because, as a great poet, he belonged to that high order of men who look straight on, past lesser things, into the heart of truth.

"There's heaven above, and night by night
I look right through its gorgeous roof:
No suns and moons though e'er so bright
Avail to stop me: splendor-proof
I keep the broods of stars aloof:
For I intend to get to God,
For 'tis to God I speed so fast,
For in God's breast, my own abode,
Those shoals of dazzling glory passed,
I lay my spirit down at last."

Thus speak all first-hand men, seers, mystics, speakers with God, messengers from God.

"Sorrow is hard to bear, and doubt is slow to clear;
Each sufferer has his say, his scheme of the weal and the woe;
But God has a few of us whom He whispers in the ear.
The rest may reason and welcome—'tis we musicians know."

The poets, then, approach truth by ways of their own, and when they come back and tell us that truth is just what we thought it was, only better; we are glad. Our faith is confirmed. John Fiske arrives at truth by means of philosophical inferences from facts of science. Robert Browning arrives at truth by means of poetic insight. When they both assure us of God above us, and of life before us, they tell us, indeed, only what is taught in Sunday schools, and nurseries, and is written plain in the Bible, but they help us to believe it. We see that the problem may be worked out in various ways with the same result.

Browning believed in the essential goodness of the world. He saw with his clear sight that we are meant to live our life here where God has lodged us, taking the beauty and joy of the world as His gift, meeting the difficulties of the day cheer-

fully and resolutely as His discipline of our souls, and making the most of our opportunities.

Thus Sylvester Blougram speaks:

"I act for, talk for, live for this world now,
As this world prizes action, life, and talk:
No prejudice to what next world may prove,
Whose new laws and requirements, my best pledge
To observe them, is that I observe these now.
Let us concede (gratuitously though)
Next life relieves the soul of body, yields
Pure spiritual enjoyment: Well, my friend,
Why lose this life i' the meantime, since its use
May be to make the next life more intense?"

Thus Fra Lippo Lippi speaks:

"You've seen the world—
The beauty and the wonder and the power,
The shapes of things, their colors, lights, and shades,
Changes, surprises—and God made it all!
For what? Do you feel thankful, ay or no,
For this fair town's face, yonder river's line,
The mountains round about it, and the sky above,
Much more the figures of man, woman, child,
These are the frame to? What's it all about?"

"This world's no blot for us,
Nor blank; it means intensely, and means good."

It is true that neither Bishop Blougram nor Lippo Lippi is a saint. It is true that the doctrine of the enjoyment of the passing day is a dangerous doctrine, and lends itself to all sorts of weakness and selfishness, and worse. Danger, however, is a common element in religious doctrine; as it is in the life which the doctrine is intended to interpret. Justification by faith is a dangerous doctrine, only less perilous to the soul than justification by works. The path of truth is all along beset with mischief. That is why the Bible calls it strait and narrow; it is narrowed by these perpetually impinging temptations. It is only in the broad way that the path is smooth, and there is room for carriages, and everything is easy. The doctrine of the good world—surely, He who made it is said to have called it "very good"—is a doctrine of which religion has made too little. The poets who teach it come to the aid of faith. Everything is ours, as St. Paul said. "The world belongs to every man." He lives as the child of God who claims it all, possesses it all, opens his heart and mind and sense to the wonder and the joy of it all, finding it a manifestation of the solicitude and regard and unceasing and immeasurable love of God.

Browning believed that when the world seems to contradict all confidence in its goodness, it is still good or can be made good. What is needed is either interpretation, by which we understand it; or mastery, by which we overcome it. The function of faith is not only to see good in the good, but to perceive the soul of goodness in things evil. Faith, as it is set forth in the roll-call of the saints in the Epistle to the Hebrews, is an impulse which sends one out into perilous adventures, into the endurance of hardships; and a strength which maintains one in the midst of tribulation.

Browning describes the beneficent contagion of such faith. It is like bravery in the face of danger—which, indeed, is but another form of it. Every brave man helps his neighbor to be brave. Patience assists patience; cheerfulness communicates cheerfulness. A serene confidence that all is for the best and will come out right, moves from heart to heart till all the company lift up their heads. Pippa passes, and the sound of her fresh young voice, singing a song of peace and faith and gladness, makes an immediate difference in the lives of those who hear it. The effect is not logical but psychological. Pippa's song is like the shining of the sun. It is not an argument, but a resplendent and convincing fact.

Thus Browning's poetry is a contribution to religion because it is so full of faith—faith, not in this doctrine or in that, but in the general overmastering goodness of the universe. Here is a strong man, looking out of clear eyes, without delusion, into the face of the hard facts of life, and standing composed and confident and serene, so that to read his lines is like breathing the breath of the hills or of the sea.

This, it is true, is the optimism of good health and of a sound mind; and an objection is raised to the effect that this faith is the product not of good religion but of good digestion. But these states of mind and body are properly related. Good digestion is essential to the normal life. It is a part of a man as he ought to be. Nobody else is so likely as one who is well, to see life steadily and see it whole. When one says that Browning was an optimist because he was so well, the right

inference is that pessimism is pathological. When the world looks to us like a bad world, something is the matter with us.

He who bears the shield of faith meets the ills of life as the heroes of the old quests met their opponents in the field or at the crossing of the ways, not only with resolution, but with jubilation. Thus the knight rides to the Dark Tower. The way is beset with all manner of hideous hindrances; the task is one in which no man has succeeded since the beginning of the world. At last,

"The dying sunset kindled through a cleft;
The hills, like giants at a hunting, lay,
Chin upon hand, to see the game at bay.
Dauntless the slug-horn to my lips I set
And blew, *Childe Roland to the Dark Tower Came.*"

Doubt awakens the same joy of battle, and sense of mastery.

"With me, faith means perpetual unbelief
Kept quiet, like the snake 'neath Michael's foot,
Who stands calm just because he feels it writhe."

Life is a militant matter, and is interesting on that account.

"When the fight begins within himself
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug—
He's left, himself, i' the middle: the soul wakes
And grows. Prolong that battle through his life!
Never leave growing till the life to come!"

The true man is

"One who never turned his back,
But marched breast forward.
Never doubted clouds would break,
Never dreamed if right were worsted
Wrong would triumph: held
We fall to rise,
Are baffled to fight better,
Sleep to wake."

Even in the departing out of life,

"I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes and forebore,
And bade me creep past."

Browning's belief that we are here to enjoy the good world, and to interpret or overcome the bad world, is admirable and inspiring—when it finds us in the mood. Proceeding from sound health, sufficient success, and a hopeful disposition, it appeals to those who are in the like happy circumstances.

"Over his wine, so smiled and talked the hour,
Sylvester Blougram,"

playing with doubt, balancing it with belief, as one who idly balances his spoon across his tea-cup's edge. So Browning, in some of his verse, plays with our perplexities, certain of himself and not considering how uncertain we are of ourselves. This is excellently adapted to those who, like young knights in a May morning, are looking for adventure, and who rejoice to see how a brave man meets a foe, but it does not satisfy the need of the discouraged. It does not give direction to those who have found life (like much of Browning's poetry) a "tangle of parentheses." It seems to lack valid and secure foundation. What is the proof of it?

The proof of it, according to Browning, is the revelation in our own nature, and supremely in Jesus Christ, of the love of God. Thus we pass from the poems of the goodness of this present world, and of joyous encounters with its ills, to the poems which take their texts out of the Bible: such as Saul, and the Epistle of Karshish, and Christmas Eve and Easter Day, and A Death in the Desert. They have the quality of aloofness; the poet seems to be about as much interested in the psychology as in the theology of the situation. The phrase of the title, "How it Strikes a Contemporary," applies to most of them. He is asking himself how a meeting with Lazarus will strike an Arab physician, coming upon the man and his story in the market-place of Bethany. The treatment of the themes is dramatic rather than homiletical. The poet is not studying the Bible as a book of authority, but is considering how certain situations in the Bible will affect the minds of certain people. It is a pragmatic process. The Bible is subjected to the test of human experience. It is a contribution to religion in so far as the mind of man is a manifestation of the mind of God.

Thus, David loves Saul; therefore God loves Saul. God loves Saul as much as David does, else here a man surpasses God. In the midst, then, of the pain and perplexity and defeat

of life is God, caring more than anybody else cares; caring for the prodigal son more than the prodigal son's mother cares; caring for the indifferent city, like Him who lamented over Jerusalem, more than the most tender-hearted reformer cares. It is the argument of the book of Hosea. Browning's doctrine of the good world is thus maintained in the face of the evil which is so evident in life, not only on the basis of the optimism of a sound body and a militant spirit, but on the basis of the faith which arises from reading the love of God in the soul of man.

"Do I find love so full in my nature,
God's ultimate gift,
That I doubt His own love can compete with it?
Here the parts shift?
Here the creatures surpass the Creator?"

Browning, then, contributes to religion an insistence on the doctrine of the good world. In the face of asceticism, on the one hand, and of indifference on the other, and in spite of the temptations of worldliness, he maintains that the world "means intensely and means good."

But in the vision of Easter Day the soul confronts the final judgment, and is there found, the probations of life ended, choosing the world, and the sentence is, "Take it!" The first impulse is one of supreme satisfaction:

"How? Is mine
The world? (I cried, while my soul broke
Out into a transport.) Hast thou spoke
Plainly in that? Earth's exquisite
Treasures of wonder and delight
For me?"

But then it appears that all these wonders and delights, all these manifold joys of the good world, are but

"The arras-folds that variegated
The earth, God's antechamber."

"All partial beauty was a pledge
Of beauty in its plenitude."

Beyond this earth, beyond this life, lie unimaginable happinesses. And the awakened soul cries out,

"Be all the earth a wilderness,
Only let me go on, go on,
Still hoping ever and anon,
To reach one eve the Better Land."

BROWNING'S BIRTHDAY*

For what masterpiece to praise him, Browning, poet of the height?
For Sordello, dreaming idly till he dies to win his fight?
Or for Pippa, gaily singing on the streets of Asolo
Like a bird of God, whose liltings with a benison o'erflow?
For the marvellous musicians, Abbot Vogler and the rest,
And the painters, half-forgotten, whose dim colors gleam their best
In the light he pours upon them? Is it Venice, Florence, Rome,
Where the thaumaturge we honor shows his genius most at home?
Evelyn, the Duchess, Waring, Karshish, ever-blessèd John,
Saul, Ben Ezra, Paracelsus, exquisite Balaustion:
All immortal, since he limned them with his own creative art.
But from out them all I single one as lady of my heart,
Standing altogether lovely in her lily innocence.
What though hell itself assailed her? She had Michael for defence,
And, for pattern and consoler, holy Mary, Mother-Maid.
So I dare to canonize her, saint and martyr, unafraid.
And this laurel-leaf I offer to our poet, gratefully,
Painter of Pompilia's portrait, perfect in her purity.

WILLIAM HARMAN VAN ALLEN.

* Written for the celebration of the poet's birthday in the Boston Browning Society in 1909 and now republished in honor of the centenary of his birth, May 7, 1912.

THE GOSPEL is the good news of forgiveness. To appreciate this one must know that he needs forgiveness. "They that be whole need not a physician, but they that are sick." Strong Christians are usually those who have had deep conviction of sin. Realization of sin, repentance, appreciation of pardon and love for Christ go together. Christ's question to Simon in regard to the two debtors illustrates a great principle. "To whom little is forgiven the same loveth little."—*Selected.*

EACH SOUL has its own faculty; it can help in some way to make the world more cheerful and more beautiful. This it is which makes life for ourselves, our own amusement, luxury, advancement, a life not worth living. But if we are living as co-workers with Christ, as fellow-helpers with God, as part of the noble army of martyrs who bear witness to the truth in all time, then our lives are full of interest. This gives sweetness and strength to all our days.—*James Freeman Clarke.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

A SOCIAL PROGRAMME FOR PHILADELPHIA

PHILADELPHIA'S social workers are gradually working toward a definite social programme for the city. At conference a year ago, attended by a group of leaders, all favored (1) a united charities building; (2) an active campaign leading to closer relations between the Church and social agencies; (3) wider use of social data as embodied in the thousands of family history records of various social agencies; (4) complete reorganization of the juvenile court; (5) the formation of a state charities aid association with offices in Pittsburgh and Philadelphia; (6) the starting of a lyceum bureau from which there would go out a group of men and women qualified to speak on social topics in the churches and before labor organizations and women's clubs throughout the state. The executive board of the state charities aid association is to be representative of the whole state. The lack of such an agency is costing the commonwealth dearly. Its existence and active participation in state-wide activities would be a strong factor in making more effective our legislative needs.

Here is a report of what has been accomplished to date by one of those most interested in the movement:

"Some progress has been made on the social programme for Philadelphia referred to in *The Survey* of July 8th. A temporary charities building has been provided, housing six or eight agencies, and it is believed that a larger and better equipped building will be forthcoming within a year or two. The church and social agencies have been brought into closer relation by the Men and Religion Forward Movement, and, as a result, the Inter-Church Federation in conjunction with a special committee of college men is about to employ a secretary for social work to direct the social activities in the churches and to make the connections between social agencies and the church. A plan has been presented to the judges looking to the reorganization of the Juvenile Court on a more sound basis and is now being considered by the board of Judges.

"So far as I know, no particular progress has been made toward a wider use of the data contained in the history records of the various societies, nor toward the formation of a state charities aid association, but I believe preliminary plans are being considered for the lyceum bureau mentioned in the article."

Except the suggestions for new organizations, these ends are all admirable. It is to be hoped, however, that no new organizations will be formed. There are too many already. A wise and comprehensive plan will provide for the effective merging of existing ones. It is also to be hoped that there will be a due recognition of the fact that the churches are social factors and doing an increasing social service. There will be no such recognition, however, so long as there are men prominent in the movement who miss no opportunity to assail the churches.

INDUSTRIAL DISEASES

SINCE JUNE 1910, when the American Association for Labor Legislation called the first American conference on industrial diseases, there have been important developments in the study of industrial hygiene. The successful termination of the "phossy jaw" campaign, which abolishes one occupational disease, clears the way for further work in this field. For the consideration of future plans a Second National Conference on Industrial Diseases, at Atlantic City, June 3-5, has been announced. Just before this meeting the International Association of Labor Commissioners meets in Washington, and the International Association of Factory Inspectors meets in Washington immediately after the conference. Leading experts from all parts of the United States and Canada will attend the Atlantic City meeting, in joint session with the American Medical Association.

DEAN DU MOULIN'S SOCIAL SERVICE

DEAN DU MOULIN of Trinity Cathedral, Cleveland, is one of the active members of the Chamber of Commerce committee

on public recreation. This committee has just presented a valuable report on this subject, which is a characteristically thorough and satisfactory piece of work. It contains a large amount of information which social workers will find of great help. It recommends among other things a bond issue of \$995,000 for additional playgrounds and equipment. It also recommends the organization of a new department to be known as the Department of Public Recreation, to be in charge of a director, and to have charge of the parks, playgrounds, and all other phases of out-door athletics, of the streets set aside for play, municipal gymnasiums, bath houses, bath beaches, power to inspect moving pictures, theatres, dance halls, and all similar forms of amusements.

IN A CINCINNATI PARISH

A BRIEF VISIT to the Church of the Advent, Cincinnati, by the field secretary of the Joint Commission on Social Service, showed a parish plant well equipped for institutional work and a desire for effective social service in the wider sense. The parish has already organized a forum for the discussion of various phases of the social problem and is taking a hand in the establishment of the "Big Brother Movement" in the community. Realizing the need of educating his people to a proper appreciation of the problem, the rector, the Rev. Samuel Tyler, who is also chairman of the diocesan commission, at the same time feels the necessity for a constructive programme which shall enable him to put his forces at active work.

HOSPITAL SOCIAL SERVICE

AN APPROPRIATE memorial to the late John H. Musser is being raised in the form of an endowment for the social service department of the University Hospital in Philadelphia. Dr. Musser's work in forwarding hospital social service in Philadelphia is one of his great contributions to the welfare of humanity, "for it is recognized by physicians that social service is indispensable in rendering effective this source of charities and hospitals." One of the last acts of Dr. Musser was to authorize a letter of appeal for this work to go out in his name.

"THE CHURCH IN SOCIAL SERVICE"

is the title of a recent number of *Christ Church Chronicle*, issued by Christ Church, Poughkeepsie, the Rev. Dr. A. G. Cummins, rector. It contains a very interesting article by the Rev. Charles K. Gilbert, the new field secretary of the New York Diocesan Social Service Commission, and a reprint of the Joint Commission pamphlet outlining the programme for parochial social service.

"WOMEN IN THE COMMUNITY"

is a subject to which the May number of *The Gospel of the Kingdom* devotes itself. As usual, the magazine contains a number of suggestive articles which parish priests will find of help and interest.

THE SOCIAL SERVICE COMMITTEE of the Diocese of Olympia is the Rev. F. K. Howard of Hoquiam, Wash., chairman, A. J. Quigley, secretary, Rev. H. H. Gowen and Rev. S. T. James of Seattle, Rev. C. Y. Grimes of Tacoma, E. M. Rogers of Everett, Prof. Savery A. Custis of the University of Washington, Captain A. P. Hanley Hyde, U. S. A., Fort Flagler, and Mr. Carroll F. Gould of Seattle.

The commission is to be increased very shortly.

THE CHURCH ASSOCIATION for the Advancement of Labor has passed the following resolution and forwarded it to the Bishops of the American Church:

"At this time when industrial disturbances are rife in all sections of the country, the C. A. I. L. earnestly requests each Bishop of the Church to draw up for use in his diocese a form of prayer relating to such conflicts."

THE INDUSTRIAL SITUATION at Muscatine, Iowa, presents problems of national extent and importance. A report on them has been issued by the special committee appointed by the Federal Commission of the Churches of Christ in America.

THE OHIO Constitutional Convention proposes giving to the general assembly of the state, power to regulate the hours of labor and fix the minimum wage.

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.

SECTARIANISM AND UNITY

To the Editor of *The Living Church*:

IT seems to me that Bishop Griswold, at the Church Congress, expressed a mighty truth, and one that should be carefully considered by those of our Church who are so anxiously zealous in promoting the cause of Christian "unity," when he said: "If it be true as contended that we are a Protestant sect, the sooner we are wiped off the earth the better."

Now I am not one of "the wise," a college graduate, etc.; I am just a plain workingman—a printer. But I would like to ask some of our clergy who apparently deny the Catholicity of the Church and all that a humble, devout Churchman should hold dear, and who teach and advocate that the Church is but one of many Protestant sects, what consolation and peace do they offer to the thousands of people who, like myself, have come into the Church under the—perhaps deluded—idea that they were entering the true Fold of Christ? Having "tried" two different denominations and not finding the peace and assurance that I craved—and let him who thinks the subject one for jest recall the similar experience of the saintly Bishop Huntington—with the kindly guidance of the Holy Spirit, and the counsels of a true priest and shepherd of the Church, I found a home at last. It is now nine years since I was confirmed, and my belief in the Apostolical Foundation of the Church has been strengthened yearly and daily during that period.

Therefore, if denominationalism does not satisfy those reared under its teaching, why attempt to tear down the walls of our Zion, under the mistaken impression that Christian unity can be promoted by destroying those very things which are essential to the life of the Church, and which have afforded "peace and quietness" to countless numbers of wanderers? If it is true that the Church has no greater claim to an apostolical origin and a divine mission than the countless sects of to-day, then what is it that is more and more attracting people to consider her unique position, as she stands midway between the complacent exterior of Rome and the tumultuous aggregation known as Protestantism? I reply, without fear of successful contradiction, that it is her claim to be a true, legitimate branch of the holy Catholic Church that is drawing to her, men and women of every station in life, from every denomination.

Christian unity will never come about by tearing down; it will come by a building up, by holding aloft our own standard—not in arrogance, but in humility, but never forgetting our apostolic lineage nor the loyalty we owe our dear old Anglican Catholic mother. "Feed My sheep," was the admonition of the Good Shepherd, and surely it is not a true shepherd who would weaken or impair the Fold in which the flock has taken shelter. As Dr. van Allen well says, "there are sects and denominations enough to satisfy every taste," and to those of us whom sectarianism failed to satisfy, it seems a strange remedy to propose to cure the evils of sectarianism by injecting sectarian ideas into the Church.

The Church must be true to her divine mission, and the unity that Christ prayed for cannot be attained by attempting to recast the Church on a denominational foundation. And in conclusion, let me say, in all sincerity and humility, that if I did not firmly believe that I am a member of the holy Catholic and Apostolic Church, and that the so-called Protestant Episcopal Church is a true, legitimate branch of the same, I would feel compelled by my conscience to withdraw at once from her communion. ERNEST L. HARVEY.

Oneida, N. Y., April 27, 1912.

THE TABLE OF PROHIBITED DEGREES

To the Editor of *The Living Church*:

IN the interests of accuracy I am disposed to question your statement that "action of the House of Bishops nearly three generations ago made plain the intention of the American Church to hold" the English table of prohibited degrees "binding." My understanding is that the House of Bishops did not "take action"; that there were but two Bishops, and that they, when asked to decide the question whether or not the English Canon Law was binding here, declared that while they personally thought that it was, the question was too important for them to decide, and was a matter for the General Convention to determine. The personal opinion of two Bishops could hardly be called an "intention of the American Church."

So far as the actual practice of the Church is concerned, it has not followed the opinion of these Bishops. There have been a number of the clergy who married their deceased wife's sisters, after

ordination in one of two cases within my own knowledge, before it in another. The former of these was highly respected in the dioceses in which he served (as the other is still), and acted as president of the diocesan convention of one of them at the time of the election of their Bishop. No action has ever been brought against any of these, so far as I am aware.

It is worthy of note in this connection that the English table proceeds on the principle that the relatives of each party to a marriage are the relatives of the other, while that of Leviticus seems clearly to be that while the wife becomes a member of her husband's family, and his relatives become hers, this is not true of him and her family. Father's wife's daughter, father's brother's wife, son's wife, wife's daughter and grand-daughter, and brother's wife, are all included in the table of Leviticus 18. And though it is a duty to marry the widow of a brother who has left no issue, this, the "levirate" marriage, is because of the relationship, not in spite of it. On the wife's side, however, apart from her children, who belong to the man's family because she does, the only prohibition (a doubtful one, for the words *may* be a prohibition of all polygamy), "Thou shalt not take a wife to her sister, to be a rival to her, to uncover her nakedness, besides the other in her life time." "In her life time" certainly cannot mean after she is dead. All the evidence that we have, therefore, seems to make it clear that the principle that the wife becomes a member of her husband's family, he not of hers, widely prevalent throughout the world, and witnessed to among ourselves by the woman's taking of the husband's family name, underlies the Levitical marriage law.

The English table, though it adopts the principle of mutual marriage into each other's family (justified sometimes, singularly enough, on the ground of their *exclusive* relation to one another as "one flesh"), does not recognize "spiritual relationship," as between baptizer and baptized, or persons baptized in the same water, as a bar to marriage, as is done in the East.

Here then are three different sets of laws, embodying three different principles, none of which our American Church has accepted as it stands; not the Hebrew principle of duty to marry because of affinity, nor the principle of spiritual relationship as equivalent to consanguinity, nor the English principle of the equivalence of consanguinity and affinity as a bar to marriage.

There are those, of course, who look on the English table as eternally binding, because its prohibitions were in the law of both the Eastern and the Western branch of the "undivided Church." But it is to be remembered that even if the Church of that time had been really undivided, it was at the best only the Church of the ancient Roman Empire, its "Catholicity" only temporary and tentative, because the "fulness of the Gentiles" had not been brought in.

This "undivided" Church, moreover, was powerfully influenced by Eastern dualism, with its doctrine that matter was evil, and never quite overcame this. To this was due at an early period the wholesale separations of husbands and wives to become "eremites," and by this in great part the later view of all matters pertaining to sex was greatly distorted.

Coming down to our own day, there are some of us who, seeing an element of Catholicity in great national Churches of Europe with which we are not in communion, and in great bodies of faithful Christians which cannot be called national Churches, hold that no morality can have binding authority as Christian and Catholic which has not general acceptance by the whole body of those who make the teaching of Jesus Christ the law of their lives.

THEODOSIUS S. TYNG.

[According to the record, the House of Bishops, on May 21, 1808, formally declared, in response to a memorial from the House of Clerical and Lay Deputies, that "they consider that table as now obligatory on this Church, and as what will remain so"; but they express the belief that the subject should receive "maturer consideration" than they could then give it, "and this opinion derives additional weight, both from there being but few of their house present, and from there being several of the churches not represented in this Convention" (Perry's *Journals*, I., 355).—EDITOR L. C.]

A SPARKLING POOL

The meadows still are dank, in dusky brown;
 O poor dead grass, that once was passing fair!
 Yet sapphire gleams adorn your tangled hair,
 The shining pools, left by the snow to crown
 Your brow of patience. Softly blazing down
 The sun, himself, flings sparkle everywhere!
 The sea-wind bids their silver ripples share
 The general flash and shine—In vain I frown!

Why should a silver ripple mirror more
 Of heaven than I can? Shall the poor dead grass
 Wind round my soul until its tangles pass
 My best untangling? Or, still pondering o'er
 Your sky-blue sheen, shall I hail grace new-won,
 O glassy pool, upshining to the sun?

CAROLINE D. SWAN.

THE GREAT hope of society is individual character.—Channing.

LITERARY

CHRISTIAN ETHICS AND MODERN THOUGHT

- Christian Ethics and Modern Thought.* By the Rt. Rev. Charles F. D'Arcy, D.D., Bishop of Down. New York: Longmans, Green & Co.
- Our Neighbors.* A Handbook for the C. S. U. By the Rev. Henry Scott Holland, D.D. London: A. R. Mowbray & Co., Ltd.
- The Influence of Christianity Upon Social and Political Ideals.* By A. J. Carlyle, D.Litt., Lecturer in Economics and Political Philosophy of University College, Oxford. London: A. R. Mowbray & Co., Ltd. (C. S. U. Handbooks.) Price 60 cents net.
- Mountain Pathways.* By Hector Waylen. (Second Edition.) London: Kegan Paul, Trench, Trübner & Co.
- The Factory.* By Jonathan Thayer Lincoln. Boston: Houghton, Mifflin Co. Price, \$1.00.
- Socialism and the Ethics of Jesus.* By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. New York: The Macmillan Co. Price, \$1.50 net.

The title of Bishop D'Arcy's little book may be made to cover a large part of the literature on social questions that is issued to-day. Whether in hostility or in sympathy, most discussions of problems in this field take cognizance of the teaching of Christ as bearing upon their ultimate solution. The central position which He claimed for Himself, when He asserted that no man could do anything to even "the least" of his neighbors without involving Him in the deed is thus abundantly justified. Apart from Him mankind can do nothing.

Bishop D'Arcy bases his argument upon precisely that ground, and in brief compass, with admirable clearness and force, he shows that there is a distinctive Christian ethics, which profoundly influences modern thought, and "fully corresponds to the needs and circumstances of the modern world." He takes the Kingdom of God as the central and controlling conception of Christ's teaching, and the goal of His effort, and shows how, in its inwardness, this ideal posits spiritual motives and power, thus avoiding the lower level of merely material ends, and how in its insistence upon the personal relation it safeguards individuality; but nevertheless, in its social quality it lifts the individual above a mere self-regarding individualism and conditions salvation upon fellowship. The book is one which might be used with advantage in college and seminary classes, or even in an adult Bible class.

For such a class (and many such will be formed in our parishes within the next two or three years) the two handbooks by Canon Scott Holland and Dr. Carlyle would make the best possible collateral reading. Just as the American branch of the Christian Social Union goes out of existence, by the merger with the Joint Commission on Social Service, the parent society in England gives fresh evidence of aggressive and powerful activity, in this series of popular discussions of social questions. Canon Scott Holland, who writes the first volume, *Our Neighbors*, is also the general editor. He gives an interpretation of the purpose of the Union, and its present attitude toward the situation in England. Its purpose, he defines to be to answer the question, "What, in fact, constitutes true Christian citizenship?" He reviews the revolutionary changes in thought by which the twentieth century has left behind the economic creed of the nineteenth; the awakening which transferred the emphasis from things to men; the challenge of scientific socialism to the Christian Church; and the answering deep conviction of such Christians as the Union represents not only that the Christian Church has the key to the right solution of the whole problem, but that humanly speaking the Church stands or falls upon the issue which is thus raised.

The fact which faces every man who thinks honestly is that to-day "the growth of our civilization . . . enlarges our neighborhood until it embraces the whole round earth." "Once let this truth flash in and it can never be forgotten"; but when one asks himself how he can be neighbor to the multitudes who minister to him, and of whom his life must take account, the "first answer that you will get ought to be this—you cannot get at them, and you cannot fulfil the commandment, by yourself, through your own individual efforts." The plain inference is that there must be coöperation in the very work of neighboring our neighbors. Not that it is necessary to form new groups, nor add new machinery to the organization of society. The organization is already there, but it must be Christianized. The Municipality is an instrument ready to our hands, the State furnishes another and more far-reaching opportunity. "We invoke the State, then." "The State must take up our task of neighborly responsibility, or it never can be taken up at all." "Men and women, convinced of their faith in Jesus Christ, and in that faith, flinging all their force into the free and full exercise of their citizen-obligation—these are the only instruments through which this result can be achieved."

If these quotations sufficiently indicate the point of view, they by no means communicate the vivid, happy, and engaging style with which the argument is wrought out. If any criticism may be ventured, it is that the excursion into theological controversy at the end

of the book adds little to its force, and will confuse rather than enlighten the average layman, for whom the book is meant.

Dr. Carlyle's short study of *The Influence of Christianity Upon Social and Political Ideas* is no less valuable, though the manner and method show the detachment and balance of the scholar rather than the homiletic persuasiveness of the other handbook. The reader is almost too anxiously warned that he must not be surprised to find the leading social principles of Christian ethics anticipated in the best pagan thought of the centuries within which the Christian Church grew into power. The two most important Christian conceptions, the author holds to be the theory of equality, and the theory of the sacred nature and purpose of the State. He shows how both of these principles have been misunderstood and misapplied; and how, nevertheless, they furnish, in conjunction with the motives and power which Christianity supplies, the groundwork for the most satisfactory progress in the relief of social ills and the fulfilment of the highest ideals.

A study of Christian Ethics (as the sub-title calls it) of quite another sort, is found in Hector Waylen's *Mountain Pathways*. This consists of a new translation, with notes, of the Sermon on the Mount, involving a critical study of the text, in the light of Prof. Burkitt's translation of the Gospels from the Old Syriac. There is much that is suggestive in the translation, though it is difficult to see what is gained by transliterating our Lord's Name into "Jeshua," or the name of the first Evangelist into Mattathiah. To the translation are prefixed twelve short essays in exegesis, in which there is much that is fresh and stimulating. The point of view seems to be strongly influenced by Tolstoi, and much emphasis is laid upon non-resistance. With this is joined a keen interest in psychical research, and the phenomena which are known as psychical are accepted (though not without discrimination) and used to interpret some of our Lord's sayings about Life and Light—not always with convincing results (in the explanation of "the lamp of the body is the eye," e.g.). The statement (p. 97) that the "Odes of Solomon" were composed by "a Jewish Christian of the first century," is, in the present state of knowledge concerning the work, of doubtful accuracy.

Mr. Waylen's view is that the Sermon on the Mount is "an epitome of the moral teachings of Jesus"—"a new Code of Ethics." Though the point has little bearing upon his treatment of the discourse, it is not out of place to contrast this view with Bishop D'Arcy's opinion that these discourses are meant to be "an introduction to the Gospel of the Kingdom . . . placed at the beginning as expressive of the true way of approach to that new order of things which He was giving to the world, and as a test and warning for those who would draw near in a wrong spirit."

Mr. Lincoln, in his study of the part which the factory system has had in promoting social progress does not once refer to Christian ideals, but writes in a fine spirit of accord with them. His temperate and illuminating essay points out the gains as well as distresses which the introduction of the factory brought to society; but he proves his point that the factory did not so much cause as reveal social injustice, and had its real part in initiating the process by which justice shall be done. Mr. Lincoln represents a group of modern business men, growing every day, who neither shut their eyes to what is wrong in the industrial system, nor try to shirk the responsibility to set it right. He sees and says that "we Americans are alive to the unequal social conditions which now exist and are anxious to find a remedy." That is increasingly true, and it is by men who study and work in his spirit that the remedy shall be found.

It must be acknowledged by everyone who has kept up with the study of social questions in America that there have appeared among the ministers of the Baptist communion some of the most keenly thoughtful and earnest students of social need which our country has produced. To this group of men, Professor Vedder belongs, and his book, *Socialism and the Ethics of Jesus*, will take its place alongside of those of Rauschenbusch, Shailer Mathews, and others of the same rank, as a real contribution to the subject. He begins with a concise summary of the oft-told story of the rise of the modern system of industry and commerce. Perhaps the story cannot be told too often, for the majority of our people either do not know it yet, or do not know what it means. Next follows a sketch of the beginnings of Socialism, in which the author is peculiarly fitted to describe the place of the Anabaptist communistic experiments during and after the Reformation period—a phase of the movement of which too little has been known.

The study of the rise of socialism, its various lines of development on the Continent, in England and America, is admirably done, with insight and discrimination. Prof. Vedder is severely critical of Marx, whose great work *Capital*, he says is rightly called the Bible of Socialism, as it is more revered than read. Marx "failed in his analysis of economic conditions," this author thinks, "because he had been trained as a philosopher and not as a man of affairs, and had not the practical experience of life that is essential in an economist. . . . He made no inductive study of social facts." English socialistic methods seem to him more practical than those which are pursued in France, or in America. In this country, he thinks the working people are stupidly blind to the power which they hold in their hands through the ballot; and have only themselves to blame for the slow progress of genuine social reforms. While the doctrines and methods of socialists are thus criticised, the author is in hearty sympathy with the ideals of socialism, and believes

those ideals to be attainable. Should they be attained, and the socialistic state set up, he considers it "a reasonable forecast that the ethical tone of society would be higher under the new order than it now is, and that there would be more real happiness." He seems, moreover, to make out a convincing case; and whether one agrees with him or not, a careful reading of his temperate and shrewd arguments is decidedly worth while.

When he turns to the second part of his task, however, and proceeds to compare the ideals of socialism with the social teachings of Jesus, one is reluctantly constrained to acknowledge that the dispassionate temper and discrimination which have marked the study of socialism, are not so manifest. The reason evidently is that he writes as a professional teacher of Christianity, and feels with peculiar intensity, the shortcomings of the group to which he belongs. Something almost morbid asserts itself in the denunciation of present-day Christianity as false to the teachings of Christ and blind to the need of humanity. It is plain that his generalizations are not based upon so wide nor so thorough observation as they ought to be, nor such discerning analysis as marks the corresponding study of socialism. But there is truth enough in them to make one understand why the author feels so keenly as he does the discrepancy between the teachings of Christ and the lives of His followers.

The part of the book from which one must dissent most emphatically is the chapter on the "Social Failure of the Church." Prof. Vedder allies himself with the school of critics who believe that Jesus taught what no one of His disciples understood, and was misrepresented from the beginning by the Church, which He never intended to found. St. Paul is responsible, on this view, both for the Church, and for the distortion of Christian teaching. He was mistaken in most of his ideas, and turned the whole current of Christian development hopelessly in the wrong direction. The absorption of Greek philosophical speculations, and pagan rites from the cults of the period still further obscured the teaching of Jesus, and the conversion of Constantine completed the deadly work. The whole history of Christianity has been, therefore, a succession of hideous and sometimes criminal blunders, the Catholic Church of the Creeds and the Creeds themselves wholly misrepresent the original Gospel, and God's purpose in Christ has been defeated. Christendom must go back and begin all over again, rejecting the development of nineteen centuries. Apparently there is but one doctrine of all Christian theology which Prof. Vedder is willing should survive the downfall of existing systems and that is that "he who has seen and known Jesus has known and seen the Father." "This gone," he thinks, "there is no Christian religion left." In which conclusion he is undoubtedly right!

Is this a sound interpretation of Christian history? It has underlying it an incredible assumption; that God has made a monstrous failure of His loving purpose in manifesting Himself in Christ for the salvation of men; a failure which these modern students discern and now propose to remedy.

None the less, we can heartily join in Prof. Vedder's conclusions that "the peril of Christianity is that men may be persuaded to attempt a divorce of piety from social righteousness; and the peril of socialism is a bald, crass, brutal materialism. But though at bottom friendly, and capable of a close alliance and mutual helpfulness, socialism and Christianity can never be identified."

GEORGE LYNDE RICHARDSON.

SEVERAL YEARS AGO the Consumers' League of Maryland asked the Russell Sage Foundation to send Miss Elizabeth B. Butler to make a study of conditions in mercantile stores in Baltimore. The results of her investigation are now given in a new volume of the Charities Publication Committee, entitled *Saleswomen in Mercantile Stores*. The study is a model of what such an investigation should do. It was undertaken in a spirit of sympathy with the employer in the difficulties faced by an expanding business in buildings often remodeled as need required. It is interesting to know that, in part as a result of Miss Butler's investigation, a decided impetus was given the work of the League, resulting finally in a campaign the past winter for a ten-hour law for women in Maryland. The Consumers' League bill, with slight modifications, was finally passed by the last legislature, together with an improved child labor law. Churchmen and women were particularly active in the movement which brought this about, Dr. T. H. Buckler of St. Paul's Church, being chairman of the Ten-Hour Law committee. We commend Miss Butler's book to any who may be interested in movements for better laws in other states. It gives a mass of information on store construction, light and ventilation, arrangements for the comfort of employes, hours of work, seasonal and casual labor, etc., all of it most useful not only to social workers but to employers who may be moved to cooperate in bringing working conditions to the highest practical standards. (Cloth, \$1.08; paper, 75 cents postpaid.)

THE MEN WHO DIED

For these, our brave true men who in their death
Upheld the long tradition of the sea,
For these, with muted lips and sobbing breath,
For these, O Lord, we render thanks to Thee.

ELIZABETH CARTER.

DEPARTMENT OF
SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

THE dramatic instinct of children has been recognized to some slight degree in secular education, but so far has played but little part in modern religious education. It is one of the traditions of Protestantism the effect of which lingers long after the formal objection which it voiced has ceased. In spite of this tradition and the neglect of this element in child nature by our Sunday school leaders, children still make believe and love charades and masquerades. To play a part in some game, to act in some play, is as natural for most children to-day as it ever was. And this instinct should be recognized in some way in our Sunday school work. The primary children can do this by their little games of impersonation. They often do. Modern books for these grades do not hesitate to suggest some such activity. The same sort of thing is possible among the older pupils, both in the Grammar and High School grades. How can it serve a need?

THE OLD MIRACLE plays suggest one way in which this instinct can be utilized. How large a place they played in the life of the middle ages is known to all students of history. The character of these plays, together with some account of a series of them, is given in a very interesting child's story book recently published by Mowbray & Co., *The Old Miracle Plays of England*, by Netta Syrett, with two illustrations from water-color drawings by Helen Thorp (A. R. Mowbray & Co., Ltd., London; The Young Churchman Co., Milwaukee. Price 80 cents). A brief introduction to the miracle plays themselves sets before us their growth and the influence they exerted. Put briefly, they were simply attempts, and that successful attempts, at teaching the story of the Gospel to a people who could not read and at a time when books were only possible for the very wealthy. Early plays were acted in the Church by the priests and monks. Later the plays increased in number and in elaboration and the players were now no longer the clergy but members of different guilds, to each of which was given the honor of representing some one play at the set time.

Among the treasures of a past age that have come down across the centuries are four collections of the miracle plays, "the York, Wakefield, Chester, and Coventry plays." "Each 'set' includes a great many plays—in the York collection, for instance, there are forty-eight—and year after year from the reign of Edward III. to the time of Henry VII. they were acted at the four towns mentioned. Not in these towns alone either, but all over England; for if a city had no plays of its own it borrowed one of the York, Chester, Wakefield, or Coventry set."

After this interesting introduction our book gives us the story of how two children saw the York set on Corpus Christi about five hundred years ago. We follow them into the city and from the vantage ground of a relative's window we see play after play come and go; we hear the words of the plays themselves, the actual words as then used; and are in imagination thrilled and moved by what the guilds presented before the men and women and children of York in those days. The book closes with a very interesting chapter on *Everyman*, which, we are told, does not belong to any of the "sets," but probably came from Holland in the days of Henry V. As an interesting book for children of twelve to sixteen, and for that matter for their elders, we can commend this book.

ST. AGNES' SUNDAY SCHOOL, in New York, has applied this method to the Sunday school work and a series of Mystery Plays has been written and published. The first of them was *Lady Catechism and the Child*, which Mr. Gorham published in 1905. Others include the titles, *The Little Pilgrim and the Book Beloved*; *Vision of St. Agnes' Eve*. Longmans announce *St. Athanasius* among the later plays. The Young Churchman Co. include in their publications, *The Nativity*; *The Resurrection*; *A Message from the Juniors*; *Ruth*; and *The Playmate*.

It is evident, therefore, that material is at hand for this side of our work if we are ready to seize hold on it.

A SECOND FORM of utilizing the dramatic instinct of the children is the pageant. This is much more elaborate and more expensive. It could, however, be made most effective. For instance, suppose, at some diocesan center, a series of tableaux were given, representing the history of the Church in the diocese, its early planting, the critical moments of its development, and as a grand finale, representatives from each parish or mission. Could any one who saw it ever fail to remember the story of the Church in that diocese? Or another series of tableaux might give the story of the Church in America, or in England; or, to suggest a more elaborate scheme, the great moments in the progress of the Church from apostolic days to the present.

THERE IS A third way in which we can appeal to the children and instruct them. This is to use the motion picture. The October, 1911, issue of *Religious Education* sets before us some rather startling facts and figures as to this nation-wide form of amusement. When we read that a writer in the *World's Work* estimates that the present daily attendance in the United States is "4,000,000 in 13,000 theatres," or that "one out of every twenty-three persons in the United States sees moving pictures each day," we recognize that for good or for evil they exert a tremendous influence in our country. That the influence is not wholly bad is shown by the titles of many of the films that we see announced on the bill-boards. It is true of general literature to-day that the moving picture is doing for it in this modern day of cheap books, and almost universal ability to read, what the miracle play did for religious narratives in the centuries when men could not read and books were not printed. Even biblical stories are made up into films, and scenes familiar to our imaginations are acted out before us. The story of the Passion was presented in a moving picture theatre this past Holy Week, and at another time, in the same city, at least one other story, Cain and Abel.

The educational value of these motion pictures is clearly recognized. The religious value of them has not been sufficiently emphasized. The experiment of Christ Church, Cincinnati, where, to counteract the immoral associations and the lowering tone of the vaudeville acts that accompany so many picture shows, a lantern was established in the parish house, and suitably selected films under proper associations and with Christian environments were shown to all who would come, suggests a wide possibility of usefulness for such forms of amusement. Definite religious, moral, and social teachings could well be set before people in an attractive form by some such means.

WHATEVER FORM is used, or if all forms, is it not time for us to lay hold once more on the dramatic instinct of our children and young people, and to make it serve a great educative purpose not only by setting before them religious lessons under the guise of pictures or plays or pageants; but by quickening their interest and developing their enthusiasm through giving them actual part in such plays or pageants, teach them with a clearness that will never be forgotten, great religious truths.

What the Church Did for England. Being the Story of the Church of England from 690 to A. D. 1215. By Gertrude Hollis, author of *How the Church Came to England*. With 15 Illustrations. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price 60 cents.

We have here a second volume of these delightful children's books, telling the story of the Church in England. As with the former volume, reviewed in this department a year ago, we have a distinctly valuable account of what the Church was and did during the days that culminated in the supremacy of the Pope in England through John's submission to Innocent III. It is pleasing to read of the actual life of Christian men and women, the doings of the children of those days, and to see, set forth in charming English, the waxing and waning and waxing again in her power over the people of England of that part of Christ's Church which did so much for the nation and people from whom she takes her name, the English Church. The illustrations are very good. If parents or teachers want to interest their children in this fascinating story of the mother Church, they will not be amiss in getting this and the earlier volume of English Church History.

REPENTANCE is that from which commenceth a change of life. It is the turning point of character and conduct, which reverses any afflictions and sins twanging consequences may suggest, but never of themselves bring about.—Edward Irving.

THE FIFTH SUNDAY AFTER EASTER

In its translucent depths a glass displays—
 Be they majestic, mean, rough-hewn, or fine—
 The features limned exactly, line by line;
 And whoso looks therein with open gaze
 His imaged self correctly may appraise;
 But since, to blur the memory, combine
 Achievement, aspiration, chance, design,
 Not long the illuming vision with him stays.

So in the Holy Word man may discern
 Himself portrayed, his faults and virtues learn;
 And, if retentive, he, forewarned thereby,
 Ungodliness and worldly lust deny,
 And render to the wretched, service kind,
 He shall, e'en in his deed, a blessing find.

JOHN POWER.

Church Kalendar



- May 1—Wednesday. SS. Philip and James.
- " 5—Fourth Sunday after Easter.
- " 12—Fifth Sunday after Easter.
- " 16—Thursday. Ascension Day.
- " 19—Sunday after Ascension.
- " 26—Whitsunday.
- " 27—Monday in Whitsun-Week.
- " 28—Tuesday in Whitsun-Week.
- " 29—Wednesday. Ember Day. Fast.
- " 31—Friday. Ember Day. Fast.

CALENDAR OF COMING EVENTS

- May 12—Western Colorado Dist. Conv., Durango.
- " 14—Meeting of the Social Service Commission, Diocese of Harrisburg, York, Pa.
- " 14—Dallas Dioc. Council, Dallas, Texas.
- " 14—Harrisburg Dioc. Conv., York, Pa.
- " 14—Kansas City Dioc. Council, Kansas City, Mo.
- " 14—Lexington Dioc. Council, Middlesboro, Ky.
- " 15—Alabama Dioc. Council, Birmingham.
- " 15—Eastern Oregon Dist. Conv., Legrande.
- " 15—Michigan Dioc. Conv., _____.
- " 15—Oregon Dioc. Conv., Portland.
- " 16—Long Island Dioc. Conv., Garden City, N. Y.
- " 16—North Texas Dist. Conv., Clarendon.
- " 16—Southern Ohio Dioc. Conv., Cincinnati.
- " 19—East Carolina Dioc. Conv., Edenton, N. C.
- " 21—Bethlehem Dioc. Conv., South Bethlehem, Pa.
- " 21—Iowa Dioc. Conv., Davenport.
- " 21—Kentucky Dioc. Council, Hopkinsville.
- " 21—Newark Dioc. Conv., Newark, N. J.
- " 21—Rhode Island Dioc. Conv., _____.
- " 21—Sacramento Dioc. Conv., Sacramento, Cal.
- " 21—Salina Dioc. Conv., Salina, Kan.
- " 21—Western New York Dioc. Conv., _____.
- " 22—Atlanta Dioc. Conv., Macon, Ga.
- " 22—Erie Dioc. Conv., New Castle, Pa.
- " 22—Florida Dioc. Coun., Jacksonville.
- " 22—Los Angeles Dioc. Conv., Los Angeles, Cal.
- " 22—Maine Dioc. Conv., Portland.
- " 22—Minnesota Dioc. Council, Minneapolis.
- " 22—Pittsburgh Dioc. Conv., Uniontown, Pa.
- " 22—Virginia Dioc. Conv., Harrisonburg.
- " 23—Indianapolis Dioc. Conv., Indianapolis.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

CHINA.

HANKOW:

- Miss Elizabeth P. Barber of Anking.
- Deaconess Edith Hart of Hankow.
- Rev. S. Harrington Littell of Hankow.
- Rev. Dudley Tyng of Wuchang.
- Miss M. E. Wood of Wuchang.

WUHU:

- Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:

- Rev. K. Hayakawa, of Osaka.

THE PHILIPPINES.

- Mrs. Anne Hargreaves, of Bagulo.

Personal Mention

THE address of the Rev. EDWIN C. ALCORN has been changed from 2267 North Eighteenth street to 2722 West Allegheny avenue, Philadelphia, Pa.

THE Rev. W. S. S. ATMORE, D.D., late organizing secretary of the Society for the Propagation of the Gospel, is now secretary and treasurer of the Board of Missions of the Diocese of Mississippi. His address is Trinity Rectory, Hattiesburg, Miss.

THE address of the Rev. ALBERT AUNE, curate of St. Timothy's Church, Roxbury, Pa., is 4402 Manayunk avenue in that city.

THE Rev. JOHN J. BRIDGES, rector of St. John's Church, Montclair, N. J., has returned with his family from Bermuda.

THE Rev. J. H. FAIRLIE has resigned charge of St. Mary's Church, Braddock, Pa., and will take a year's vacation, spending a part of the time in Canada.

THE address of the Rev. A. M. FROST, assistant at Trinity Church, Seattle, Wash., is 922 Seneca Street, in that city.

THE Rev. DWIGHT W. GRAHAM, formerly of St. Mark's mission in the Forest Hill section of Newark, N. J., and now in charge of the mission of the Incarnation, East Orange, will become the rector of St. Agnes' Church, East Orange, N. J. For the present he will remain in charge of the mission also.

AFTER May 14th the address of the Rev. H. ASHTON HENRY will be changed, for the summer, from West Palm Beach, Fla., to North Clinton street, Saratoga Springs, N. Y.

THE Rev. THOMAS GETZ HILL of Cumberland, Md., has accepted a call to the rectorship of St. Peter's Church, Smyrna, Del., where he enters upon his work on May 15th.

THE Rev. G. F. LEBOUVILLIER, who recently resigned the rectorship of St. Matthias' Church, East Aurora, N. Y., will continue in charge of the parish until June 1st.

THE Rev. WILLIAM A. LONG has accepted work at the Church of the Messiah, New York City. On May 1st his address was changed from Arlington, N. J., to 1476 Lexington avenue, Manhattan.

THE Rev. L. CODY MARSH, rector of Christ Church, Gary, Ind. (diocese of Michigan City), has resigned his charge on account of ill health. Mr. Marsh will take a rest for six months or a year before again resuming his duties.

THE address of the Rev. J. A. McCLEARY, General Missionary of the diocese of Newark, is changed to 165 North 12th street, Newark, N. J.

THE Rev. WALTER F. PRINCE, PH.D., rector of All Saints' Church, Pittsburgh, has accepted a call to the rectorship of St. John's Church, San Bernardino, Cal., and will enter upon his work there on June 1st.

THE Rev. CLAUDE SOARES has accepted a call to the rectorship of St. John's parish, Essex, N. Y. (diocese of Albany), and related work. After May 21st he should be addressed at St. John's Rectory, Essex, N. Y.

THE Rev. FLOYD VAN KEUREN has resigned the rectorship of Christ Church, New Brighton, and has accepted work in Denver, Colo., where he enters on his duties May 15th.

THE Rev. STEPHEN VAN RENSSELAER, formerly in charge of Calvary Church, Burnt Hills, N. Y., is now rector of St. Paul's Church, Sidney, N. Y. (diocese of Albany).

THE Rev. CHARLES T. WALKER, for the past eighteen months in charge of St. Lydia's mission, Brooklyn, has accepted the rectorship of St. Andrew's Church, Brooklyn, N. Y., and entered upon his duties on May 1st.

THE Rev. GEORGE E. WHARTON, who was in charge of Grace Church, Hamden, Conn., while studying at Yale University, has now entered upon his duties as rector of St. David's Church, Scranton, Pa. His address in that city is 1402 Washburn street.

THE Rev. JAMES E. WILKINSON, PH.D., who was recently elected rector of Holy Trinity Church, Manistee, Mich., began his work on May 1st.

THE Rev. FREDERICK A. WRIGHT, who succeeds the Rev. Dr. Stephen S. Roche as rector of St. Mark's Church, Brooklyn, N. Y., has entered upon his duties.

ORDINATIONS

PRIESTS.

BETHLEHEM.—In the Pro-Cathedral, Bethlehem, Pa., on Tuesday, April 23rd, the Rev. GOMER B. MATTHEWS was ordained to the priesthood by Bishop Talbot. He was presented by the Rev. Gilbert H. Sterling, Dean of the Cathedral, and the sermon was preached by the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, Pa.

MONTANA.—In the Church of the Incarnation, Great Falls, Mont., on the Second Sunday after Easter, the Rev. W. W. CONNOR was advanced

to the priesthood by Bishop Brewer. The sermon was preached by the Rev. H. S. Gately of Missoula.

OLYMPIA.—At Christ church, Puyallup, Wash., on Wednesday, May 1st, being the feast of SS. Philip and James, the Rev. WILLIAM JOHN GETTY was advanced to the priesthood by Bishop Keator. The candidate was presented by the Rev. Dr. F. T. Webb, vicar of St. Luke's Church, Tacoma, who also joined with the Bishop in the laying on of hands. The Rev. Mr. Getty will continue as priest in charge of Christ Church, Puyallup, where he has served as minister for three years, and also at All Saints' mission, Tacoma, which he has served for more than two years.

BORN

INGLEY.—At St. Matthew's Rectory, Kenosha, Wis., on April 25th, 1912, a daughter, MARY, to the Rev. and Mrs. FRED INGLE.

DIED

LOCKWOOD.—Entered into rest, in Chicago, Ill., May 1, 1912, MARGARET CATHALINA, eldest daughter of James E. and Cornelia J. Lockwood, grand-daughter of the late Rev. Henry Lockwood of Pittsford, N. Y., and niece of the late Rev. Henry R. Lockwood, D.D., of Syracuse, N. Y.

PATTISON.—At the home of her daughter, Mrs. Philip N. Knapp, in South Norwalk, Conn., on April 25, 1912, MARY E. PATTISON, wife of the Rev. Eugene C. Pattison, in the 80th year of her age.

SPERRY.—At her home in Delafield, Wis., on April 27th, Mrs. PERMELIA DUBOIS SPERRY, in her 81st year.

RETREATS

RETREAT for priests at Holy Cross, West Park, New York. Conductor, the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. Monday, September 23rd, to Friday, September 27th. Apply GUESTMASTER, Holy Cross, West Park, N. Y.

THE annual retreat at Kemper Hall, Kenosha, Wis., for the Associates of St. Mary and other women, will begin with vespers, Tuesday, June 11th, and close with the Holy Eucharist, Saturday, June 15th, the Rev. Father Schlueter, vicar of St. Luke's, Trinity Parish, New York City, conductor. An early notification of attendance is requested. Address, THE MOTHER SUPERIOR.

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.

WANTED

POSITIONS OFFERED—CLERICAL

CATHOLIC PRIEST WANTED—June 11th to August 31st—\$50.00 per month and rectory on the Hudson. Z. V., care of 18 Davis Place, Poughkeepsie, N. Y.

PRIEST. Good Catholic, to supply for July in village near lake and mountains. Address St. LUKE'S RECTORY, Fair Haven, Vermont.

POSITIONS WANTED—CLERICAL

PRIEST. Widower, age 37, one child, desires sole charge or good curacy early 1913. Town parish. Definite Catholic, musical, preacher, confessor, catechist, experienced in missions. English and Colonial experience. Highest references. Adequate stipend. Mild bracing climate. Write VICAR, Levuka, Fiji.

PRIEST. Thorough Churchman, excellent reader and ready speaker, musical, experienced. Desires summer work from June 1st to October 1st. First-class references. Address "ANGLO-AMERICAN," care LIVING CHURCH, Milwaukee, Wis.

A PRIEST desires to take charge of a parish within a short distance of New York during July and August. Use of the rectory accepted as part compensation. Address "CATHOLIC," LIVING CHURCH OFFICE, 416 Lafayette St., New York City.

RECTOR of middle-West parish desires to supply parish in the East during July. Church in or near Boston, New York, or Philadelphia, preferred. Address "W. M. W.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, rector of a Canadian parish, desires Sunday duty in or near New York City during the month of August. Extempore preacher, good reader. Address, "A. C. M., care LIVING CHURCH, Milwaukee.

PRIEST, unmarried, desires to supply a parish in the vicinity of New York City, during June, July, and August. Address "C. K.," care LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENS wanted by **ENGLISH ASSISTANT PRIEST**, for July. Charge of parish or assistant in city church. High Churchman. **OMEGA**, care LIVING CHURCH, Milwaukee.

POSITIONS OFFERED—MISCELLANEOUS

TEACHERS WANTED.—Beginning Fall Term. One for grammar grades, one for primary. Salaries \$10 and \$7 per week, respectively, with board, room, and reasonable amount of laundry. Must be communicants Episcopal Church, and hold teacher's certificates valid under Regent's regulations of New York State. Apply Rev. RALPH BIRDSALL, Secretary Orphan House of Holy Saviour, Cooperstown, N. Y.

WANTED, an organist for St. Luke's Church, Racine, Wis. Fair salary. Must be good disciplinarian and familiar with liturgical music. Write or call. Rev. F. S. PENFOLD, 614 Main street, Racine, Wis.

ORGANIST and choirmaster wanted for Trinity Church, Carbondale, Pennsylvania, to take charge of a mixed, vested choir, September 1st. Address the Rector.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, first-class man desires immediate position. Fine player, expert, successful trainer, conductor and well-known recitalist. Cathedral trained, graduate of London, England, and pupil of the late Sir John Stainer. Churchman. Ten years American experience. Highly recommended by clergy and eminent musicians. Address "ORGANIST," 5361 Wingohocking Terrace, Germantown, Pa.

YOUNG WOMAN, having knowledge of shorthand and experienced as secretary and companion, desires position near Philadelphia, or travel in this country or abroad. Clergymen of the Pennsylvania Diocese will give references. Address "PHILA," care LIVING CHURCH, Milwaukee, Wis.

KINDERGARTNER, who also does secretarial work, desires a position in a Church school. Address "S. A.," care LIVING CHURCH, Milwaukee, Wis.

ENGLISH LADY, certified, good linguist, seeks position as useful companion. Accustomed to travel. Highest references. Address, MATTHEWS, Box 679, Lake Forest, Illinois.

UNLEAVENED BREAD—INCENSE

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

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

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

PARISH AND CHURCH

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.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

DUTY FREE VESTMENTS.—American Churchwoman, trained abroad, gold metal embroidery, solicits orders for her London studio; vestments, stoles, cassocks, cottas, banners, etc. Exclusive designs. Highest testimonials. MISS LAMB, 3445 Walnut street, Philadelphia, Pa.

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

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

INTERNATIONAL CHOIR EXCHANGE AND CLERICAL REGISTRY

PARISH VACANCY in Manhattan vicinity. \$1,000 and rectory.

CHURCHES looking for rectors, assistants, or for summer supply, please write THE JOHN E. WEBSTER CO., 116 Newark Ave., Jersey City, N. J., late 136 Fifth Avenue, New York.

ORGANISTS are on the ground for immediate engagement, and **CHOIRMASTERS** of splendid talent will arrive from England this month and following months. No charges.

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SUMMER RESORTS

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, Rev. E. A. LARRABEE, Nashotah, Wisconsin.

TRAVEL

DELIGHTFUL and reliable tour including six days' cruise in Norway, sailing on the *Cleveland*, June 20th. Also England to Naples, sailing *Carnania*, August 10th, returning October. Both organized and conducted by the Rev. ANDREW J. GRAHAM. Send for booklet. Address New York Travel Club, 250 Huntington avenue, Boston, Mass.

RECOMMENDED by the Rev. Dr. Houghton, Church of Transfiguration, New York. Delightful tour 8½ weeks. Seven Countries. Auto through Touraine. Experienced conductor, thoroughly familiar Europe, five languages. Sir Fred Y's daughter, chaperon. July 3rd. Miss STREEDMAN, Hotel Astor, New York.

EUROPE.—Delightful tour with experienced traveler who has lived abroad. Motoring through Chateau country without extra charge. Address, "W.," care LIVING CHURCH, Milwaukee, Wis.

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

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

FOR SALE

FOR SALE.—Encyclopaedia Britannica. New Edition. India paper, cloth binding, complete, still in the original case. For \$120.00. Address "S. C. S.," care LIVING CHURCH, Milwaukee, Wis.

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NOTICES

PENSION AND RELIEF OF DISABLED CLERGY, WIDOWS, AND ORPHANS

A LIVING ISSUE—A PERSONAL APPEAL—HAVE YOU CONTRIBUTED?

To help piece out the living of nearly 600 sick, disabled, old clergymen; their widows and orphans, at the present moment, under the grants, and therefore obligations of the Trustees, and therefore the OBLIGATION OF THE WHOLE CHURCH, because the Trustees are the Church's agents; requires about \$30,000 per quarter. Divided up, this amount is indeed too small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

This current pension and relief is a fundamental obligation and a prior claim upon the Church.

Increasing demands for other enterprises must not crowd this out.

Our last quarterly payment was delayed because of lack of funds, and from over 300 persons came such letters of distress and apprehension as we hope we may never have cause to receive again.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

Let every Church and all Churchmen contribute what they can regularly, annually, and the work can be carried on generously and without fear.

THE GENERAL CLERGY RELIEF FUND,

REV. ALFRED J. P. McCLURE, *Treasurer*,
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THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

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CHURCH PEWS EDITION
Size, 5½ x 3¾ inches.

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

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

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

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CHURCH CUSTOMS

This book—*Church Customs*, briefly described and simply explained, is the latest of the Very Rev. Vernon Staley's books, all of which are of great value. "The purpose of this work" he says in the Preface, "is to afford accurate and trustworthy information, in a concise form, concerning ceremonies and customs connected with the public worship of the Church." It is a small book of 64 pages, but covers a great many topics, and is very useful. It is published at a low price, and it would be a useful act for some person of financial means and inclination to spread the knowledge of Churchly customs to have copies distributed in Sunday schools, that one copy might thus reach every family represented in the school. Fr. Staley says further in his Preface: "I have come to the conclusion that there is a very widespread desire

for information upon these matters." The book is bound in red cloth, and sells for 20 cents (22 cents postpaid). Published in England by Mowbray and in this country by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

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

DODD, MEAD & CO. New York.

How to Visit the English Cathedrals. By Esther Singleton, Member of the Royal Society of Arts. With Numerous Illustrations. Price \$2.00 net. (Postpaid \$2.09.)

FUNK & WAGNALLS CO. New York.

Economic and Moral Aspects of the Liquor Business and the Rights and Responsibilities of the State in the Control Thereof. By Robert Bagnell, Ph.D. (Columbia); D.D. (Cornell Coll.) President New York Anti-Saloon League. Price 75 cents net. (Postpaid 83 cents.)

SHERMAN, FRENCH & CO. Boston, Mass.

The Autobiography of an Ex-Colored Man. Price, \$1.20 net.

Sons of God and Daughters of Men. By Gertrude Helena Urban. Price, \$1.00 net.

STUDENT VOLUNTEER MOVEMENT. New York, N. Y.

South American Problems. By Robert E. Speer. Price, 75 cents net.

The Chinese Revolution. By Arthur Judson Brown, author of "New Forces in Old China," "The New Era in the Philippines," "The Foreign Missionary," "The Why and How of Foreign Missions," and joint author of "The Nearer and Farther East." Price, 75 cents net.

THE MACMILLAN CO., N. Y.

The Goodly Fellowship. By Rachel C. Schaulfer. Price, \$1.25 net.

PAMPHLETS

The Missionary Leaflet. Picture Series No. F. Alaska. Lesson I.

THE CHURCH AT WORK

MEETING OF THE MINNESOTA
CHURCH CLUB

THE EASTER-TIDE meeting of the Church Club was held on April 30th at the "Leamington," in Minneapolis, Minn. Mr. A. A. McKechnie, president of the club, presided. The basis of the programme was the prospective work of the approaching council, which in the absence of the designated speaker was outlined by the president himself. Mr. R. E. Van Kirk, secretary of the club, who had been a delegate to the annual conference of Church clubs in Baltimore brought back his message from the conference. The Rev. I. P. Johnson, author of the new Rules of Order, by which the council is to try the experiment of holding its opening session on the evening of the first day and also modify its method of conducting elections, spoke convincingly to this topic. A very interesting and effective presentation of the aggressive work of St. Andrew's Church as a social centre on the North side of Minneapolis was made by the Rev. George Thomas Lawton, rector of the parish. The Rev. E. B. Woodruff, rector of St. Clement's Church, St. Paul, spoke with telling effect of the changed conditions of religious life and the need of adaptation to meet the social conditions of the times. The Bishop of the

diocese made the closing address referring to the prospective work of the council and to the elaborate and beautiful arrangements made for it in St. Mark's Church, where all the choirs of the city are to be assembled, and urging all the members of the club to be present at the opening service.

QUARTERLY MEETING OF MINNESOTA
BOARD OF MISSIONS

OWING to the meeting of the Church Club, the quarterly meeting of the Board of Missions of the diocese of Minnesota, which met in Minneapolis, was held earlier than usual, in order to give the members an opportunity to attend both on April 30th. Twenty members were present. The principal business before the Board was the preparation of the schedule of grants for the ensuing year, and the consideration of the report of the Board of Equalization as to the assessments and apportionments for the coming year. The treasurer's statement showed a deficiency of \$2,698.28 in the Mission Fund, offset by balances in the Episcopate and Council Funds, sufficient to cover it in full and leave \$852.65 in the Welles Reserve Fund.

The schedule of appropriation for the

coming year foots up to \$12,135. The apportionment for missions amounts to \$7,027, other resources to \$3,650, leaving \$1,462 to be made up. A committee of five laymen was appointed to prepare and present to the Diocesan Council a plan by which \$1,500 to \$2,000 could be added to the apportionment for missions. On motion of the Rev. Mr. Rollit, it was resolved to ask the council to urge upon every parish and mission the adoption of the every-member-canvass and weekly offering for missions. The consideration of the Episcopate and other funds disclosed the fact that there will probably be a surplus in these funds for the coming year of approximately \$2,350.

The Bishop made a report on such stations as needed additional aid, and his recommendations were concurred in.

The Rev. A. R. Hill, editor of the *Church Record*, reported on the condition of the diocesan paper, and the Rev. J. V. Alfvigren, general missionary to the Swedes, reported on the work among his people.

MEMORIALS AND OTHER GIFTS

THERE WAS unveiled on Sunday, May 5th, in St. Paul's Church, Albany, N. Y. (the Rev. Roelif A. Brooks, rector), another memorial window, the gift of Mrs. John

Walker (designed by Frederick Stymetz Lamb, and executed in the Lamb Studios, New York.) It is erected among the series on the south side of the nave. The subject illustrated is the incident in the life of St. Paul, when in the "wail of Euroclydon" captain and crew alike tossed by the tempest, St. Paul stood calm and unaffected and gave the encouraging message that there was no cause for fear as he had received message from above with assurance of safety and in simplicity of words he imparted to the captain and sailors the grounds of his own confidence in the text placed in the upper panel of the window: "There stood by me this night the angel of God Whose I am, and Whom I serve saying, fear not." The contrast between the robe of the "Shining One" and the garb of St. Paul, the Roman citizen, standing on the deck of the ship amid the darkness of the storm, is an artistic delight. Above the pictured scene are two panels with the figures of angels bearing symbols of the strength and power with which St. Paul was to be endued from on high and of the suffering through which he was to be "made perfect." Above the group is a small window in which is a holder with twelve parchment rolls emblematic of the twelve epistles of St. Paul. The Memorial inscription in the lower panel of the window runs thus: "To the glory of God and in loving memory of Czar Hamilton Benedict and his wife, Martha Allen Denton Benedict, and of his sons, Robert Forrester Benedict, Charles Edward Benedict."

ALTERATIONS have been made in St. Peter's Church, Helena, Montana (the Rev. F. R. Bateman, rector). The church proper has been entirely made over, the sanctuary re-arranged, and new windows added, all at a cost of about \$3,200. A vestry has been made, and beautifully furnished by Mrs. McIntire who has also given a handsome brass altar rail in memory of her son, Harry. The parish now has a chapel, and a spacious choir room, a large lecture hall, and almost every convenience of a commodious parish house. In addition a beautiful chalice and paten of solid silver have been given by the Daughters of the King in memory of the late Mrs. George I. Wickes.

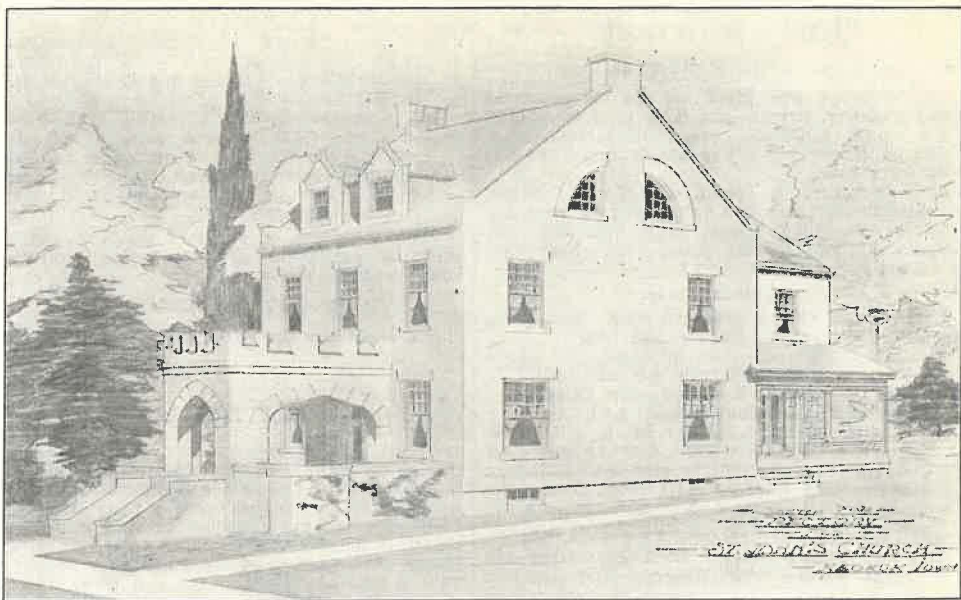
AT EASTER, Calvary Church, Pittsburgh, Pa., was the recipient of a flagon of sterling silver, the gift of Miss Isabel Blackford, which bore the following inscription: "To the glory of God, and in loving memory of Isabella Greer Blackford." A chime has lately been added to the organ at the Church of the Ascension, Pittsburgh, as a memorial to the late Mrs. N. P. Hyndman, by her husband.

ON EASTER DAY, at the early service in Trinity Church, Niles, Mich. (the Rev. G. Huntington, rector), there was used for the first time the handsome new electric lighting system installed in the church as a gift of Mr. and Mrs. Dresden of "Castle Rest," who also gave a set of massive brass Eucharistic and office lights. These gifts, which were memorials, are valued at nearly \$700.

BY THE generous gift of a member of the parish and the sale of a part of the Church lots, Grace Church, Baldwinsville, N. Y. (Rev. James Malcolm-Smith, rector), has been freed from debt, the mortgage on the parish house having been paid in full. At Easter announcement was made of the gift to the parish by an anonymous donor of a beautiful altar and reredos.

ON EASTER DAY, in St. John's Church, Franklin, Pa., a bishop's chair, a candelabra, and a bronze tablet were presented by Mrs. John K. Bryden in memory of her mother, her husband, and brother.

ALTAR LIGHTS and a processional cross of very beautiful design have been presented to



ST. JOHN'S RECTORY, KEOKUK, IOWA.
(SEE LIVING CHURCH, MAY 4, PAGE 35.)

St. Luke's Church, Fort Collins, Colo., in memory of Mrs. Phipany of that place.

ST. PAUL'S CHURCH, Dowagiac, Mich., has received as memorials to Mrs. D. W. Van Antwerp a brass processional cross and Eucharistic lights for the altar.

ANNIVERSARY OF THE FIRST PARISH IN CONNECTICUT

THE SECOND Sunday after Easter was observed as the two-hundred and fifth anniversary of the parish of Christ Church, Stratford, Connecticut. In his morning sermon, the rector, the Rev. N. Ellsworth Cornwall, alluded to the past history of the parish and suggested plans for an increase of usefulness in the future. Founded in 1707, the parish has been loyal to the doctrines of the Church as set forth in the Prayer Book, and has maintained the character for earnestness and zeal which was shown by former generations of staunch Churchmen. April 24th brought the completion of the twentieth year of the rectorship of the Rev. Mr. Cornwall, whose term of service has only been exceeded by two others, the Rev. Dr. Samuel Johnson, and the Rev. Ashbel Baldwin. In recognition of the event and as a mark of affection and of satisfaction with the results of his score of years, Mr. and Mrs. Cornwall were the recipients of an elaborate silver tray from the ladies of the parish, and a handsome eight day clock from the guild, and other gifts expressive of affection and esteem.

NOTES OF INTEREST FROM NASHOTAH HOUSE

THE REV. FR. KELLEY of Kelham, and the Rev. N. S. Talbot (son of the Bishop of Winchester), of Baliol College, Oxford, visited Nashotah House, Nashotah, Wis., on April 18th and 19th. On the evening of the 18th in the Library Fr. Kelly explained the purpose of his visit to America, and gave many interesting facts in regard to the Students' Christian Movement. The following day after dinner Mr. Talbot addressed the students in the Common room in an earnest and stirring speech on the opportunities of the movement from a Catholic and missionary point of view. The crowning pleasure of his visit was Fr. Kelley's informal talk in the Common room later in the day on the life and the intellectual work at Kelham. The visit made an enjoyable break in the seminary routine and was a great uplift.

THE SERIES of lectures inaugurated this year through the extension department of the

University of Wisconsin has brought such representative men as Professor Ross, Professor Jastrow, Professor O'Shea, and others to lecture at the House on subjects in which they are especially qualified to speak. There is little doubt that a similar course will be provided next year.

THE COMMENCEMENT exercises will be held on May 30th. The Suffragan Bishop of Chicago, an alumnus of Nashotah, will be the preacher on the occasion. Nine students will be graduated. With the exception of one, in deacon's orders, not of canonical age for ordination to the priesthood, all of these graduates will go out to their work as priests.

TRI-DIOCESAN CONVENTION OF THE B. S. A.

THE TWELFTH Tri-Diocesan Convention of the Brotherhood of St. Andrew, consisting of delegates from the dioceses of Maryland, Easton, and Washington, was held in Baltimore, Md., on Saturday and Sunday, April 27th and 28th. The attendance was large, some two-hundred and fifty being registered. The opening service was held on Saturday morning at the Church of the Ascension. An address of welcome was delivered by the rector, the Rev. Richard W. Hogue, and "the charge" to the Brotherhood, by the Bishop of Maryland. After luncheon, the business session was held in the Ascension parish house, Mr. Clifford V. Church of Washington, president of the convention, presiding. Mr. Arthur P. Anderson of Baltimore was elected president for the ensuing year; Commodore William H. Beehler of Annapolis, first vice-president; Col. William H. Gibson of Centreville, second vice-president; and Mr. Paul R. Dailey of Washington, secretary and treasurer. Members of the executive committee were also chosen as follows: Diocese of Maryland—Messrs. F. A. Pilling, Arthur P. Anderson, John Hodges, Jr., Col. William P. Lane, Commodore Wm. H. Beehler, and Clarence M. Cook; diocese of Washington—Messrs. W. H. Seigleton, William Waller, Paul R. Dailey, and Richard Goode; diocese of Easton—Messrs. E. H. Brown, Col. W. H. Gibson, R. E. Whitman, and J. F. Rolph. At 2:30 P. M., a conference for Seniors and Juniors was held. Addresses were made on the general topic, "The Brotherhood Bible Class—An Opportunity," (a) "To lead men and boys nearer to Christ," by Messrs. Galloway Chester of St. Ann's Junior chapter, Annapolis, Mr. Clarence M. Cook of All Saints' Junior chapter, Baltimore, and Mr. Ormund Milton of St. Agnes' Junior chapter,

Washington; (b) "To develop Brotherhood members," by Commodore W. H. Beehler of St. Anne's Senior chapter, Annapolis, and Messrs. Arthur P. Anderson of Ascension Senior chapter, Baltimore, and O. R. Singleton of St. Michael and All Angels' Senior chapter, Washington. Following these, a "Bible Study" was conducted by the Rev. Joseph P. McComas, D.D., rector of St. Anne's Church, Annapolis. At 8 p. m., there was a devotional service preparatory for the Corporate Communion, conducted by the Rev. Charles E. Perkins, rector of St. Thomas' Church, Homestead. On Sunday at 7:30 a. m., there was the annual celebration of Corporate Communion at the Church of the Ascension, the Bishop of Maryland being celebrant. At 11 a. m., in the same church the convention sermon was preached by the Rev. J. J. Dimon, rector of St. Andrew's Church, Washington. A mass meeting for Seniors and Juniors was held at 3:30 p. m., Commodore W. H. Beehler, presiding. Addresses were made by the Rev. Richard W. Hogue, rector of the church, on "Responsibility of Laymen in the Church," and by Hon. Phillips Lee Goldsborough, Governor of Maryland, himself a devoted Churchman, on "Responsibility of Laymen in the State."

MEMORIAL TO BISHOP DUDLEY UNVEILED IN BALTIMORE, MD.

AT A VERY beautiful and impressive service held at the Church of the Messiah, Baltimore, Md., on the morning of the feast of SS. Philip and James, May 1st, a very handsome chancel window, erected as a memorial of the Rt. Rev. Thomas U. Dudley, D.D., LL.D., late Bishop of Kentucky, was formally unveiled. The service consisted of the Order for the Holy Communion, the Bishop of the diocese officiating. Mr. Thomas U. Dudley, Jr., son of Bishop Dudley, unveiled the window, which was accepted by the Rev. Peregrine Wroth, rector of the church, on behalf of the vestry and congregation. Addresses were delivered by the Rt. Rev. C. C. Penick, D.D., a former rector of the Church, on "The Earlier Ministry of Bishop Dudley, especially in Relation to the Work of the Church of the Messiah," and by the Rt. Rev. George W. Peterkin, D.D., on "The Ministry of Bishop Dudley in Relation to the Larger Life of the Church." The window which portrays a beautiful figure of Jesus, the Messiah, was executed at the Tiffany studios in New York, and bears the inscription, "To the glory of God and in loving memory of Thomas Underwood Dudley, 1869 Rector of Old Christ Church, Now Church of the Messiah 1872, 1875 Bishop of Kentucky 1904—A Prince in the Church of God. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' Matt. 11:28." After the service, the clergy and choir were entertained at luncheon by the Rev. Mr. Wroth.

PROTESTS AGAINST SENATOR WILLIAMS' SPEECH

IN THE COURSE of his sermon at St. Thomas' Church, Washington, on the Sunday following the publication of the unhappy language of Senator John Sharp Williams, which has already been denounced in the columns of THE LIVING CHURCH, the rector, the Rev. Dr. C. Ernest Smith, said:

"Both as a priest of the Church and a citizen, and as rector of this parish, I desire to make formal protest against a portion of a speech said to have been delivered last Thursday on the floor of the Senate by Senator John Sharp Williams.

"In the course of a speech on the political aspirations of a candidate for the office of President, Senator Williams is reported to have so parodied that summary of the Christian faith known as the Apostles' Creed as

to mimic and make into a burlesque and a travesty its solemn statements regarding our Heavenly Father, His only Son our Lord, and the Holy Ghost, by substituting in a spirit of mocking scorn of a political opponent, parallel statements founded on the life and career of the said candidate for the presidency.

"With political questions as such the pulpit of the Episcopal Church wisely refuses to have anything to do. But the pulpit of the Church would be untrue to its best traditions if it passed by unnoticed and unrebuked the utterance, in such an exalted place, of language which can only be regarded by myriads of the speaker's fellow countrymen as a blasphemous travesty of those doctrines of the Church for which in past centuries thousands and tens of thousands have cheerfully given up their lives, and for which they themselves would also be willing if need be to die with the same joyousness.

"Moreover, the offense seems to have been the more deliberate and wanton since this grotesque parody was not spoken on the spur of the moment or under stress of political excitement, if as is reported, the words were actually in print and in circulation before they were uttered in the Senate chamber.

"I do, therefore, make my public protest against this and all similar wanton dragging of holy things into the arena of political activities, and doing so I further desire to express my regret, my deep regret, that no sense of shame, no feeling of fear, no expression of condemnation seems to have been manifested by those who were present at the time."

CAMBRIDGE THEOLOGICAL SCHOOL DEDICATION

A DOUBLE ceremony was observed at the Episcopal Theological School at Cambridge, Mass., on Wednesday, May 1st, the dedicatory exercises of the new Wright Library and the annual observance of Founder's Day, taking place. The dedication of the new library was the chief interest of the day and most of the exercises were within its walls.

The new building is the gift of the late John Gordon Wright of Boston, formerly a member of the board of trustees of the school. Mr. Wright was long an active worker in the Church, and a munificent supporter of many worthy projects. The dedication exercises were set for early in the year in the hope that Mr. Wright might have been able to participate in them. It was found impossible to have the dedication at the original date and since then Mr. Wright has passed away. This beautiful and serviceable structure of stone will long stand a monument to his generosity and interest. The library, with an illustration, was recently described in this paper.

Forty-five years ago the school was founded and observance of this event is marked yearly by appropriate exercises. This year it was deemed advisable to merge the dedication of the library with the annual celebration. A school of theology in the diocese of Massachusetts was first suggested by Bishop Griswold, third Bishop of the diocese, and in 1831 a class in divinity was begun in Cambridge but an organization was not effected, nor endowment offered. The plan was later abandoned. In 1867 the school was really founded by a gift of \$100,000 from Benjamin Tyler Reed of Boston. Cambridge was selected for the site and the school was chartered. In 1869 Robert Means Mason built St. John's Memorial Chapel for the use of the school. At different intervals since that time other buildings have been erected with the library dedicated this week as the latest acquisition.

The exercises Wednesday opened at three o'clock in the chapel and after prayers were offered by Dean Hodges, the address of the

occasion was delivered by Professor Bliss Perry of Harvard University. Professor Perry spoke on "Religion and Literature." In the course of his speech, which was a scholarly work and effectively delivered in Professor Perry's characteristic forceful style, the intimate relationship between religion and literature was strongly presented. Professor Perry pointed out how the best in all literature was that created by religious inspiration. The music of the service was rendered by the students of the school. The service closed with collects and benediction by Bishop Lawrence. Following the close of the chapel came the dedication of the library proper. This ceremony was held in the library reading room which proved an adequate assembly room. This room is very large and when in use is equipped with many small individual tables. The room is finished in old English oak with book shelves on all sides. The presentation of the library was made with appropriate remarks by Andrew Adie on behalf of the family of Mr. Wright and was received formally by William H. Lincoln, president of the board of trustees. Following this Bishop Lawrence and President Lowell of Harvard made informal remarks. During the remainder of the afternoon an informal reception was held during which a distinguished list of patronesses received.

THE ANNUAL contest for the Salmon Wheaton Prize for reading was held at the Episcopal Theological School at Cambridge on last Tuesday afternoon. The prize was won by Charles Price Deems of Ponantico Hills, New York, while honorary mention was awarded to the Rev. Harold H. Kelley of Berkeley, Cal. The prize is the income from \$1,000 and is annually offered to that member of the senior class excelling in reading from the Old and New Testaments and from the Book of Common Prayer.

DEATH OF REV. JAMES B. MEAD

THE REV. JAMES B. MEAD, a retired priest of the diocese of Albany, and lately chaplain to the Sisters of St. Mary at Peekskill, N. Y., died in St. Luke's Hospital, New York City, on Thursday, May 2nd, of a complication of diseases. The funeral was held in Grace Church, Newark, N. J., on Saturday morning.

Mr. Mead was at one time rector of St. John's Church, Dover, N. J., and later, he had charge of the church at Middleville, N. Y. He and two brothers, also in priest's orders, have died within the past thirteen months.

CLOSES A LONG AND SUCCESSFUL RECTORSHIP

AFTER THIRTY-FIVE years of continuous ministrations at St. John's, Jersey City Heights, twenty-nine as rector and six years as rector emeritus, assisting in the preaching and teaching, the Rev. E. L. Stoddard has been forced by ill health to retire from all active service. "I feel that it is unjust to St. John's and to myself to continue," he says in his letter asking to change his status from an active to a passive rector emeritus.

The church, which is now the largest in New Jersey, having over 1,700 communicants, 700 actively engaged in religious guilds and societies, and more in institutional work of all kinds, is noted for its great Church school system and a Bible Class alumni association with 900 alumni.

The present rector, the Rev. George Daniel Hadley, in commenting on the retirement of Dr. Stoddard, has said: "No eulogy from me could be adequate and none is necessary, Dr. Stoddard's work is its own best endorsement. As rector he was a strong and dauntless leader and as rector emeritus he has continued his teaching and has earnestly assisted in the readjustments occasioned by the coming of a

new rector. His going will make a gap none of us expects ever to be filled. St. John's is peculiarly his church builded upon his thoughts and labor and thoroughly imbued with his ideas. The entire city is his debtor and his influence upon the life and thought of this community can never be estimated."

The vestry has voted Dr. Stoddard a continuance of his full salary for one year, and a pension of \$1,500 a year for life.

CHURCH AT BRUNSWICK, ME., BADLY DAMAGED BY FIRE

THE PRESS report of last week, to the effect that St. Paul's Church, Brunswick (the Rev. E. D. Johnson, rector), was totally destroyed by fire on April 26th, proves to be incorrect. The church was damaged to the extent of several thousand dollars, but the damage is fully covered by insurance. Everything removable was saved, and the congregation is now using a Unitarian place of worship which happened to be closed. The church narrowly escaped destruction, and a handsome Roman Catholic edifice, on the opposite side of the street, was laid in ruins.

BISHOP GARRETT WILL ASK FOR A COADJUTOR

BISHOP GARRETT of the diocese of Dallas has sent out a brief to the clergy and lay delegates of his diocese, notifying them that at the seventeenth annual council of the diocese which will be held in St. Matthew's Cathedral, Dallas, Texas, on Tuesday, May 14th, he will ask that a Bishop Coadjutor be elected. The Bishop gives as his reasons for making this request his advanced age and length of service in the Church's work.

SUNDAY SCHOOL RALLY AT PITTSBURGH, PA.

THE ANNUAL rally of the Sunday schools of the diocese of Pittsburgh took place on Sunday afternoon, April 28th, at Calvary Church, Pittsburgh, Pa., the Bishop of the diocese presiding. The large vested choir of the parish led the singing, which was very hearty and inspiring. There were in the chancel with the Bishop, the speakers for the occasion, the clergy of the Church, and the clerical members of the executive committee of the Diocesan Sunday School Institute. Bishop Whitehead made a short address of congratulation, the Rev. D. L. Ferris, a leader in Sunday school work in the diocese during his twelve years of residence, spoke a few words of farewell on the eve of his departure to his new field of work in the diocese of Central New York; the Rev. Dudley Tyng, of Wuchang, China, made a brief address concerning conditions in China; and the Rev. G. C. F. Bratenahl, D.D., Secretary of the Third Missionary Department, made the principal address of the afternoon. Banners for having attained the standard of excellence established by the Institute were awarded to the Sunday schools of St. Peter's, St. James' Memorial, Calvary, St. Paul's Memorial Schools, Pittsburgh, and to that of St. Stephen's Church, Wilkinsburg, by the Bishop. The offering from the Lenten mite boxes was presented, aggregating about \$3,500, with seven or eight schools not yet represented to be heard from. The entire Sunday school offering this year is to be applied on the apportionment for General Missions.

LEGACIES AND BEQUESTS

DURING the past week, the Girls' Friendly Inn, at Louisville, Ky., has been the recipient of the sum of \$1,000, which was given with the stipulation that the donor's name should not be known; the gift is a memorial, and the name of the individual in whose memory it is given has also been withheld.

The money will be used for necessary improvements, notably the installing of a new heating plant for steam, the contract for which has already been let. The Inn is doing splendid work in furnishing a reasonable boarding place and good home for girls working on a small salary, and under the efficient management of Miss Josephine Kremm is entirely self-supporting. Last week the Inn was inspected by the Bishop of Indianapolis and the Bishop of Utah, with Judge Collins of Indianapolis, and all were so pleased with it that it is proposed to start a similar work in the above mentioned city. Next year the scope of the work is to be enlarged. What it is now doing is very similar to that being carried on by Miss Jane Addams at Hull House, Chicago, only of course on a much smaller scale.

ST. STEPHEN'S CHURCH, Wilkinsburg, Pa., has been remembered in the will of one of its parishioners, Miss Mary J. Cannon, of Swissvale, by a legacy of \$500, and a further gift of \$5,000 upon the death of her father, to whom is given a life interest in her estate.

GIVES THREE SONS TO THE CHURCH

THE ORDINATION of Sidney Reade to the diaconate on the Second Sunday after Easter at Regina, Saskatchewan, Canada, places all three sons of Mrs. R. H. Reade of the Peaks, Ashford, Middlesex, Eng., in the ministry of the Anglican Church. The oldest son, Charles G. Reade, is Canon of St. Paul's Cathedral, Cincinnati, Ohio, the youngest, Victor Reade, is chaplain of the large West London Schools at Ashford. Their mother, left a widow many years ago by the death of Charles Anderson Reade, F.R.H.S., a writer of some note, succeeded, by her own literary ability in editorial writing and the production of high class stories, in educating these three sons and a daughter, the latter a silver medalist in voice, of the Royal College of Music.

MAY DAY AT ST. MARY'S HALL, BURLINGTON, N. J.

THE OBSERVANCE of May Day at St. Mary's Hall, Burlington, N. J., was an occasion of very unusual importance and interest. It was the seventy-fifth anniversary of the founding of the school, and the time chosen for the dedication of the large and handsome new building, named Scarborough Hall for the present Bishop of the diocese. Bishop Scarborough was present throughout the day, and although there was no assembling of the diocesan clergy, there were present Archdeacon Shepherd, the secretary of the diocese, the Rev. H. E. Thompson, the Rev. John Fearnley, the Rev. Dr. Baker of Princeton, and the Rev. Messrs. Olmsted and Dubell, and Chaplain Edmund B. Smith of Governor's Island.

The order of the day began with a short service in the school chapel, at which an historical sermon was preached by the Rev. George L. Richardson, rector of St. Mary's Church, Philadelphia. The offerings at this service were nearly \$150. The Bishop then dedicated the new Scarborough Hall in the presence of over fifteen hundred guests, comprising chiefly alumni and undergraduates of the school. The first fire in the great fireplace of the dining hall was lighted amid the interest and cheers of the large assembly, by Miss Helen MacQuoid of Roselle, N. J., of the class of 1912. The building contains, beside the domestic department, the spacious dining-hall, a dormitory, and a gymnasium included in three stories and basement. It is nearing completion and will be finished entirely without debt. The architect is Mr. William D. Hewitt of Burlington. During the day over \$4,000 was subscribed for furnishing the new building and one other item

of improvement in the older part of the school edifice.

In the afternoon a May Day pageant was given in the school grounds. It was a well arranged and beautifully executed reproduction of an early English May Day Festival.

St. Mary's Hall was founded by the second Bishop of New Jersey, the Rt. Rev. George Washington Doane, on May 1, 1837. It is therefore believed to be the oldest Church school for girls in this country. Its situation at Burlington on the banks of the Delaware river is very beautiful and the whole equipment attractive and complete. The Bishop of the diocese is President *ex-officio*. The present rector is the Rev. John Fearnley, and Mrs. Fearnley is the principal. Commencement week will begin on Sunday, May 26th, when the baccalaureate sermon will be preached by the Bishop of Indiana. The commencement day orator will be Mr. Robert E. Thompson of Philadelphia.

SOUTHERN PARISH HOLDS SERVICE OF THANKSGIVING

ON SUNDAY, April 28th, an unusual service was held at the Church of the Ascension, Montgomery, Ala. This Sunday marked the close of the first year in the life of this young parish, and the vestry, together with the rector and wardens, felt that God's blessing had been so signally manifested upon the work that as a parish, thanksgiving should be returned to Him for the blessings received. Notice was given to this effect and envelopes with the word "Thankoffering" printed on them were furnished to the congregation, the offering being for purposes outside the parish. Congregations at all the services for the day were unusually large, but especially at the 11 o'clock service. The rector pointed out some facts which ought to be of general interest and showing what can be accomplished by a small congregation when thoroughly united in one common effort.

The cornerstone of the church was laid less than two years ago, Ascension 1910, in which time a property worth slightly in excess of \$20,000 has been accumulated, and though the church is not entirely free from debt, splendid progress is being made in that direction. The plans, by Cram, Goodhue & Ferguson, promise when complete a most beautiful building, cruciform, with a central tower seventy feet in height. The complete church and parish house, both of white dressed stone, are planned to cost about \$70,000.

From January 1, 1911, the congregation has grown from 90 communicants to 150, a gain of 66% per cent. In that time the Church has received as gifts and memorials an altar cross and Eucharistic lights, seven-branched candlesticks, communion service, Bible, set of sterling silver alms basins with large receiving basin, hymn board, a jeweled processional cross, and many smaller gifts. Everything received has been of the best materials, workmanship and design. The brass and silver work is from Gorham, and in most instances from special drawings, the chalice being especially handsome. Every gift is of such quality that at no time will any one of them have to be replaced. In addition to the gifts already received, there is the assurance of a handsome altar desk and book, and a rood beam of excellent design is being made.

The parish guild gave the vestments for the choir of men and boys. This choir is the only one of its kind in the city and has succeeded, under the direction of a choir-master and organist of long experience, in attracting a number of men and boys who are already rendering the musical part of the service most acceptably. The guild has also bought and, when the next payment of \$250 is due, will have paid for a pipe organ cost-

ing \$1,500. In addition to meeting current expenses, paying interest, and discharging building fund obligations when due, the parish has already paid its 1911-1912 diocesan mission pledge of \$150 and \$100 to diocesan assessment, and will meet its apportionment of \$100 to General Missions before the close of the fiscal year.

These are some of the more notable accomplishments of a small parish in a small southern city, during the first year of its independent parochial life, and it deserves general recognition when it is realized that the rank and file of congregations are not of exceptional means.

In his sermon at the special service mentioned above, the rector attributed the splendid condition of the parish to the fact that there has been at no time anything but the most beautiful harmony and oneness of purpose in the congregation. Unhappily this is not true of every parish, but of this one it can be said with truth that there is neither friction nor faction.

WILL ASK FOR A SUFFRAGAN

THE ANNUAL CONVENTION of the diocese of Connecticut will be held in Christ Church, Hartford, on Tuesday and Wednesday, June 11 and 12. The hour of assembling is 3 P. M., on Tuesday. The Bishop of the diocese has announced that he intends to ask for the election of a Suffragan.

EPISCOPALIAN CLUB MEETS

THE EPISCOPALIAN CLUB dined at the Hotel Somerset, Boston, Mass., on the evening of Monday, April 29th, 200 or more members and guests being in attendance. Philip S. Parker presided and three guests, who spoke on the topic "The World Conference on Faith and Order" were Robert H. Gardiner, secretary of the Joint Commission of the Church, George Zabriskie of New York, treasurer of the Commission, and the Rev. Dr. Mann of Trinity Church, who also is a member of the Commission.

Mr. Gardiner told of the plan to unite Christians all over the world, and declared that caution must be exercised lest the more timid should become alarmed and antagonism to the movement be aroused. The chief responsibility of a united Christendom, he declared, rests with the laymen and not with the clergy. "The Christian Church must of necessity be one. Competition may sometimes be the life of trade, but it is a poor way to keep Christianity alive. There is no strength in division, and competition among churches is repugnant to the Spirit of Christ." He urged upon the laymen to spread the truth about the movement and declared the most efficacious method of winning success is by earnest, fervent prayer.

Dr. Mann said that a united Christendom would solve all the social problems in city and country within ten years. There never has been so auspicious a time for its consummation than the twentieth century, and no country better adapted for its inception than the United States. "The Church has always had the vision of a restored Christendom, and many great souls have seen it, too. And it is a vision that can be realized, as well, for it is the most practical thing in America at present. It is not, as has been said, an academic problem, and only an ideal."

Mr. Zabriskie put forth an argument to show that by previous experiments a common Christianity is entirely within the bounds of possibility. In 1409, he said, when the Western Church was split with two factions, the Council of Pisa adjusted the differences with perfect success. In 1437, at Florence, the Eastern and Western Churches came to a practical agreement on the basis of doctrine, and in 1561 the Huguenots and

Catholics in France came very near being reunited. He said that it was Christ's intention that the Church should be united in order to preserve his teachings and the remembrance of His personality should live always. His use of the words "flock" and "vine" were proof of his idea of union, he declared.

SPEAK IN INTEREST OF MISSIONS IN CHINA

THE REV. S. H. LITTELL and the Rev. Dudley Tyng are continuing their vigorous work on behalf of the special fund authorized by the Board of Missions for the better equipment of the missions in China. On April 28th Mr. Tyng spoke to interested congregations in Pittsburgh and the following evening described China in the throes of revolution by means of an unusual set of lantern slides. So much interest has been aroused that Mr. Tyng has been strongly urged to return to Pittsburgh at the end of May. Mr. Littell is spending several days in Mrs. Littell's home city, Detroit, and, before his return to New York, will have spoken in St. Paul's, St. John's, St. Philip's, and Christ Church, and to the annual meeting of the Woman's Auxiliary. One New York Churchwoman has recently pledged \$1,250 for the erection of a church at Changsha on condition that an equal amount be given elsewhere.

B. S. A. CONVENTION OF THE DIOCESE OF ALBANY

THE NINETEENTH annual Convention of the Brotherhood of St. Andrew in the diocese of Albany will be held on Saturday and Sunday, May 18th and 19th, at the Cathedral of All Saints, Albany, N. Y. The Rev. Mr. Birdsall, rector of Grace Church, Albany, is to conduct the opening devotional service at 9:30 on Saturday morning. Following this will be the business session in the crypt of the Cathedral. An address on "The Best Book for Boys" is to be made by Mr. Harold W. Buchanan of St. Matthew's Church, New York. Mr. Buchanan is the chairman of the Bible Class Committee of the New York Assembly and is also chairman of the Big Brother Movement of the New York Assembly. The Rev. Raymond C. Knox, chaplain of Columbia University, is to speak in the afternoon and also Mr. William A. Haberstro of Buffalo, now the president of the Buffalo Junior Assembly of the Brotherhood, and formerly the Middle-West secretary of the Brotherhood. The preparation for the corporate communion is to be held Saturday evening at eight o'clock in the Cathedral and is to be taken by the Rev. Dr. Taylor of St. George's Church, Schenectady. Dean Brookman of the Cathedral is to be the celebrant on Sunday morning. The sermon to the Brotherhood men at 11 o'clock is to be preached by the Rev. Mr. Foreman of Norwich, N. Y. A public mass meeting is to be held in the afternoon of Sunday at four o'clock in the Cathedral and the speakers are to be Mr. William Gaul, of Yonkers, member of the National Council, the Rev. George H. Toop, rector of St. Luke's Church, Matteawan, and Mr. Franklin Spencer Edmonds of Philadelphia.

B. S. A. DIOCESAN ASSEMBLY AT SYRACUSE, N. Y.

THE SECOND annual Diocesan Assembly of the Brotherhood of St. Andrew met at St. Paul's Church, Syracuse (the Rev. James Empringham, D.D., rector), on May 3rd, 4th and 5th. On Friday evening there was an informal assembly of the delegates in the Lockwood Memorial House. The opening service was conducted by the Bishop of the diocese at ten o'clock on Saturday morning. Bishop Olmsted welcomed the members of

the Brotherhood and made a most helpful address. The latter part of the morning was devoted to a business session. "Friendship with God" was the topic of the afternoon conference with the Rev. Guy P. Burleson of Auburn, the Rev. Frederick T. Henstridge of Oswego, and Mr. W. A. Haberstro of Buffalo as speakers. In the evening the concluding business meeting was held, followed by a question box. The preparation service for the Corporate Communion came at nine o'clock as a fitting close of the day's work. The Corporate Communion was at eight o'clock on Sunday with the rector of the parish as celebrant. He also preached at the later service the special assembly sermon. On Sunday afternoon there was a conference on "The Brotherhood and Bible Study" led by Mr. Paul M. Paine of Syracuse and Mr. S. H. Riker of Troy.

CENTRAL NEW YORK

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

Diocesan Sunday School Conference to be Held—
Meeting of the Fifth Missionary District Convocation

THE CHAIRMAN of the delegates to the Department Sunday School Convention (the Rev. R. J. Phillips of All Saints' Church, Syracuse), has arranged for a Diocesan Sunday School Conference to precede the annual Convention. The programme is as follows: Monday, May 27th at All Saints' Church, Syracuse, at 5 P. M., meeting for Sunday School Workers; Speaker, the Rev. William Walter Smith, M.D., Supper at 6:45 P. M., followed by addresses by the Rev. E. J. Cleveland of St. John's Church, West Hoboken, N. J., and the Rev. R. P. Kreidler of the Church of the Ascension, Mt. Vernon, N. Y.; Tuesday, May 28th, 3 P. M., St. Paul's Parish House, Conference and Sunday School Exhibit for all delegates to the Convention. Addresses will be made by the Rev. Dr. Smith, and members of the diocesan committee. The Rev. Pascal Harrower of the General Board of Religious Education will speak to the Convention on Tuesday evening.

THE Fifth Missionary District Convocation was held at Trinity Church, Seneca Falls (the Rev. William B. Clarke, rector), on April 29th and 30th. At the service on Monday evening the Rev. Guy P. Burleson of St. John's Church, Auburn, the Rev. Albert Broadhurst of Calvary Church, Homer, and Archdeacon William Cooke made addresses on the topic, "Why Should I Give to Missions." On Tuesday morning there was a business session followed at 10:30 by a celebration of the Holy Communion. The sermon was preached by the Rev. Henry P. Horton of St. John's Church, Ithaca. The Woman's Auxiliary of the district met with convocation on the second day.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

New Editor Appointed for the "Colorado Churchman"—Council Marks Double Anniversary—
Notes of Interest

THE BISHOP of the diocese has appointed the Rev. Charles Herbert Shutt, rector of St. Luke's Church, Fort Collins, editor of his diocesan paper, *The Colorado Churchman*. The first issue under the new management will appear immediately after the Annual Council in June. Communications and exchanges should be addressed *Colorado Churchman*, Fort Collins, Colorado. The Rev. Mr. Shutt edited the *Church Record* of Minnesota for ten years previous to his removal to Colorado last year, when he reluctantly resigned St. Peter's Church, St. Paul, on account of his daughter's health.

THE COUNCIL of the diocese will meet on the 12th and 13th days of June, and the new Cathedral of St. John, Denver, will be blest

on the 11th, when the sermon will be preached by the Bishop of Duluth. This council marks a double anniversary, the 25th of the diocese and the tenth of Bishop Olmsted's episcopate. It is hoped that the Presiding Bishop will be present. To mark these anniversaries, various preparations are on foot, and a festival evensong will be held on the evening of St. Barnabas' Day.

THE MISSION STUDY CLASS, held at Trinity Memorial Church in connection with the Woman's Auxiliary, continues to be held until the "Conquest of the Continent" is finished. This excellent class is under the direction of Miss McElroy. At St. John's Cathedral, Denver, the Normal Class for Sunday school teachers shows little abatement of interest.

THE BISHOP has licensed two layreaders, Professor Motton of Colorado College for Grace Church, Colorado Springs, and Professor Carter of the State Normal School for Trinity Church, Greeley.

ERIE

ROGERS ISRAEL, D.D., Bishop

Spring Meeting of the Meadville Archdeaconry—
Date and Place of the Diocesan Convention—
Additional Items

THE SPRING session of the Archdeaconry of Meadville was held in St. Clement's Church, Greenville, Pa., on April 16th and 17th. This was the second session of the archdeaconry and there was an unusually large attendance of the clergy and laity. On Tuesday evening after evensong addresses were made on missions by the Archdeacon, the Ven. D. E. S. Perry, D.D., and the Bishop. In addition to the routine business a paper was read by the Rev. Mr. Sharpley of Emmanuel Church, Corry, on "The Resurrection in the Light of Some Recent Scientific Discoveries," and one by the Rev. L. M. A. Haughwout, M.A., of Christ Church, Meadville, on "Church Unity." Archdeacon R. S. Radcliffe of Ridgway was present and took part in the work of the committees, as meetings of the committee on Constitution and Canons, the committee on Division of Diocesan Funds, and the Executive Committee of the Board of Missions of the diocese of Erie met at Greenville during the archdeaconry. The next meeting of the archdeaconry will be held in the fall, in Holy Cross Church, North East, Pa.

THE SECOND annual convention of the diocese will meet in Trinity Church, New Castle, on Wednesday and Thursday, May 22nd and 23d. A missionary mass meeting is being arranged for Wednesday evening, when the Rev. Dr. Bratenahl, secretary of the Third Department, and Mr. John Wood, secretary of the Board of Missions, will be the speakers.

THE BISHOP of the diocese conducted the Three Hours Service on Good Friday in St. Paul's Church, Erie. On Easter Day in the same church he celebrated the Holy Communion at 7:30 A.M., assisted by the rector, the Rev. W. Strother Jones, D.D. Later in the morning the Bishop visited the Mission at North Girard which had been vacant for some time. In the evening he made his regular visitation at St. Paul's, Erie, confirming a large class in the presence of a great congregation.

MRS. ISRAEL conducted a most helpful study class through Lent in connection with the Woman's Auxiliary of St. Paul's Church, Erie. Taking as a basis *The Conquest of the Continent*, questions for each week were prepared that called out spirited discussion on the part of those participating. The success of the class was evidenced by the fact that unflagging interest was kept up through the six weeks of Lent, and many would have

been glad to continue the class had it been thought wise to do so.

FOND DU LAC

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

Bishop Grafton Issues Book for Benedictine Monks—New Vicarage to be Erected at Medford

A BOOK of addresses, rules, and customs for the Benedictine monks of Fond du Lac, by Bishop Grafton, the Abbot, is just being published.

WORK HAS been commenced on a vicarage at Medford. The building, which is a gift from the Bishop, will cost over \$2,300.

GEORGIA

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

Annual Council for Colored Churchmen Opened at Darien, by the Bishop

ON THE Third Sunday after Easter the Bishop visited St. Andrew's Church, Darien, confirmed a class, and conducted a memorial service for the victims of the *Titanic* disaster. The Collect, Epistle, and Gospel, were those appointed in the Prayer Book of 1549 for burial. The sermon was eloquent and thoughtful, and sympathetic. In the evening at St. Cyprian's Church for negroes, the Bishop opened the Annual Council of Colored Churchmen.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Meeting of the Altoona Clericus—Men's Club
Dinner at Altoona Addressed by Two Bishops

THE ALTOONA CLERICUS held its regular monthly meeting on April 17th, at St. Mark's rectory, Lewistown, Pa. The subject for discussion was "The Attitude of the Church on Present Industrial and Political Problems." The Rev. F. N. Hinkle, rector of St. John's Church, Huntingdon, opened the discussion by reading a carefully prepared and suggestive paper. The Ven. F. T. Eastment of Philipsburg and the Rev. Wm. Heakes of Lewistown contributed much valuable information during the general discussion. A large number of clergy were present.

THE BISHOP of the diocese, on Sunday, April 28th, preached at Bedford, Pa., where a fine organ, costing \$2,000, is in use, given recently by a former parishioner, whose name is not made public. On the following evening he attended a dinner in Jaffa Temple, Altoona, given by St. Luke's Church, at which between two and three hundred were present, and subscriptions were started for a new parish house. The chairman was Mr. C. I. Preston, superintendent of the Central Division of the Pennsylvania Railroad. Addresses were made by Bishop Whitehead and Bishop Darlington.

KENTUCKY

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

The Annual Council of the Diocese to be Held in Hopkinsville

THE 84TH annual council of the diocese is to meet in Grace Church, Hopkinsville, May 21st to 23rd inclusive, programmes for which have just been issued. The special preacher on this occasion is to be the Rev. Arthur E. Whatham, priest in charge of Trinity mission, Louisville. Besides the business sessions, the two evening sessions are to be devoted to Sunday school work and to missions, for which special speakers are to be appointed and arrangements made for a general discussion afterwards.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Annual Meeting of the Archdeaconry of Queens and Nassau at Glen Cove

THE ANNUAL MEETING of the Archdeaconry of Queens and Nassau was held on Wednesday, April 24th, at St. Paul's Church, Glen Cove, L. I. In the morning there was a celebration of the Holy Communion and a sermon by the Rev. Frederick A. Wright of Brooklyn. The afternoon was given over to the business session, which opened with the various reports of the parish missionary committees, the Woman's Auxiliary of the archdeaconry. The Ven. Roy F. Duffield, archdeacon, presided at the afternoon session. Officers of the parish missionary committee were elected for the coming year, Mrs. A. M. Tredwell of Roslyn was reelected president; Mrs. Philander R. Jennings of Merrick, first vice-president; Mrs. C. H. Brewer of Roslyn, second vice-president; Mrs. John Graham of Richmond Hill, treasurer. Mrs. Bentley of Far Rockaway was elected secretary to succeed Miss Mary L. Martin of Garden City, who resigned. The annual election of the officers of the Archdeaconry followed the Auxiliary meeting. The result was: The Ven. Roy F. Duffield of Garden City, archdeacon; George Sweeney of Flushing, secretary; Philander R. Jennings of Merrick, treasurer. The Rev. Wm. P. Evans of Richmond Hill, the Rev. Chas. L. Newbold of Manhasset, the Rev. H. Lilienthal of Astoria, George L. Fowler of Richmond Hill, Daniel Whitford of Far Rockaway and the archdeacon, secretary and treasurer comprise the executive committee. Mr. Sweeney as secretary succeeds G. Webster Peck of Flushing, who has been secretary for seventeen years and resigned owing to ill health.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Service of the Girls' Friendly Society Held in Baltimore

THE ANNUAL service of the Girls' Friendly Society of the diocese was held at Emmanuel Church, Baltimore, on the afternoon of the Third Sunday after Easter, the sermon being preached by Bishop Murray.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

The Spring Meeting of the Detroit Convocation—
Farewell Reception Given to Rector and His Wife

THE SPRING meeting of the Detroit Convocation was held on April 31st at St. Alban's Church, Highland Park, a suburb of Detroit. Dean McCarroll, and the rector of the parish, the Rev. Otis A. Simpson, presided over the business sessions. The first of the subjects eliciting discussion was the employment of a traveling secretary in behalf of Sunday schools. The need of an efficient corps of teachers and of systematic work, especially in mission churches and small parishes have been felt. In some cases persons scarcely older than the pupils, illy competent to engage in the work, have had the responsible position of teacher. Although in a few instances the Sunday school is coming up to its requirements it was agreed that there was a call for better work, which could be inaugurated by such an officer, and it was resolved to ask the diocesan convention to appropriate the sum of \$600 toward a salary. "Work among the Foreign Population" was taken for a topic and thoroughly discussed. The convocation, in memory of George Swift, an efficient worker in all ways, lately deceased, decided to ask the various Sunday schools to raise \$1,500 and to build as a memorial to him a mission church, the location of which will be selected at a later date.

THE VESTRY of St. Andrew's Memorial

Church, Detroit, Mich., on Tuesday evening, April 31st, tendered a farewell reception to the Rev. C. Hely Molony and Mrs. Molony. The clergy of Detroit and their wives were invited, and Bishop and Mrs. Williams were present. As a token of their esteem Mr. Molony was presented with a gold watch by his parishioners.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

First Diocesan Sunday School Convention Held—Quiet Day for the Clergy Given by the Bishop

THE FIRST Sunday school convention of the diocese was held at Plymouth on Saturday, April 27th. Forty teachers and officers were present, being 25 per cent of the entire number in the diocese. The convention opened with a children's Eucharist at 10 A. M., and then followed addresses and discussion on the following topics: "The Primary School," "Missions in the Sunday School," "Attendance, How to Get It and Keep It," "Entertainments," "Organization," "Relation to the Fifth Department." The speakers were Miss Geake of Ft. Wayne, the Rev. C. A. Smith of Hammond, the Rev. W. S. Howard of South Bend, Dr. Hitchcock of Plymouth, the Rev. L. B. Hastings of Elkhart, and the Very Rev. W. S. Trowbridge of Michigan City, who presided at the meetings. It was the unanimous opinion that the meeting was most profitable, and it was decided to hold the next one in Goshen, during September.

THE BISHOP invited the clergy of the diocese to spend from Tuesday, May 7th, to Thursday, May 9th, with him at his summer home at Lake Wawasee. Wednesday, May 8th, was observed as a quiet day by the clergy in All Saints' chapel.

MILWAUKEE

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

Meeting of the Madison Convocation—Bishop Woodcock Guest of the Church Club—Death of Mrs. P. B. Sperry

THE CONVOCATION of Madison met at Grace Church, Madison, Wis., from April 30th to May 1st. All the clergy in the convocation were present with but three exceptions. The Archdeacon's report showed that services on Sundays and week-days were maintained by him at some six different missions and that he had several requests to open work in new places. The Rev. A. A. Ewing presented an interesting paper on the "Reading and Study of the Parish Priest." On Tuesday evening full choral evensong was sung, all the clergy in attendance being in the chancel. The sermon was preached by the Rev. George Craig Stewart of St. Luke's Church, Evanston, Ill., who chose for his subject the "Prophetic Character of the Priesthood." The whole of Wednesday was devoted to conferences. One on "System in Parochial Affairs" was led by the Rev. G. C. Stewart; a question box was conducted by the Bishop of the diocese. The Rev. A. M. Sherman led a conference on "The Church in the Small Town," and "The Mission Field" was presented by the Rev. John E. Curzon, secretary of the Fifth Missionary Department. An unusual event took place Wednesday evening when the members of the convocation were the guests at a dinner given by the men of Grace Church parish. Some sixty men were present and addresses were made by the Bishop of the diocese, the Rev. John E. Curzon, Mr. F. C. Morehouse, and Prof. Carl R. Fish of the University of Wisconsin. A permanent organization was effected and the Rev. Henry Willmann, elected secretary, who, with the Archdeacon and the Dean of the convocation, will act as an

executive committee. It was unanimously resolved that the convocation request the Church Extension Board of the diocese to appropriate \$2,000 the coming year for work in this convocation.

BISHOP WOODCOCK of Kentucky gave an address before the Church Club of Milwaukee and the parochial men's clubs of the city on Monday evening at St. James' parish house on the subject "Has Christianity a Message for the Modern Man?" It was a strong and virile presentation of the subject and made a marked impression upon the hearers. The address was preceded by a supper.

THE DEATH of Mrs. Permelia Dubois Sperry, widow of Dr. Johnson Sperry, and mother of Dr. Selden B. Sperry of Milwaukee, occurred at Delafield, Wis., on April 27th. Mrs. Sperry came to Milwaukee in 1839 and was one of the active workers in Church circles for many years. A daughter, Sister Alice, is a member of the Sisterhood of the Holy Nativity at Fond du Lac, Wis.

NEWARK

EDWIN S. LINES, D.D., Bishop

Joint Meeting of the Archdeacons of Morristown and Newark—Additional Items of Interest

THE ARCHDEACONS of Morristown and Newark held a joint meeting at Grace Church, Madison, N. J., on Tuesday, April 30th. Archdeacons Carter and McCleary presided in turn. Bishop Lines announced that Archdeacon McCleary would become General Missionary for the diocese, and the rector of the parish, the Rev. Dr. Joseph N. Blanchard would succeed him as Archdeacon of Morristown. Two discussions were had in the afternoon: "Should the Church Assume Leadership in Social Service," the Rev. P. F. Sturges and the Rev. J. W. Van Ingen; "Should the Emphasis be Laid upon the Service or the Sermon," the Rev. R. S. Nichols and the Rev. F. C. Todd. General discussion was had on both questions. A public meeting was held in the evening, at which the Rev. Dr. Henry Lubeck of New York City, spoke on the new demand for missions made by the changed

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conditions of the world. The Rev. F. M. Crouch, field secretary of the Social Service Commission spoke on "What will Make the Church Grow."

THE WOMAN'S AUXILIARY of St. John's Church, Jersey City Heights, N. J., celebrated on May 3rd its thirty-fifth anniversary of continued activity in missionary work, during which time its members have sent out boxes valued at many thousands of dollars, and have in various ways kept alive the missionary interest in the parish. On the same date St. Mary's Guild celebrated its twenty-fifth anniversary. The event was recognized by a luncheon in the Wintringham parish house and by a musical in the evening, followed by a social hour.

ON EASTER DAY, at Grace Church, Madison, N. J., out of a communicant list of 175, 143 communions were made. The offering was \$1,292, for a heating plant for the church property, and was the largest single offering ever made in this church. This parish will give this year over \$1,000 for general missions besides \$400 for diocesan missions and assessment.

PITTSBURGH

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

The Archdeacon of Liverpool, England, Gives Addresses in Pittsburgh

THE REV. THOMAS JOHN MADDEN, Archdeacon of Liverpool, England, has been spending a few days in Pittsburgh, in the interest of the Men and Religion Forward Movement. On Friday, May 3rd, he addressed the district secretaries of the Young Men's Christian Association, and spoke at the Lawrenceville branch of the Association on Sunday afternoon. On Sunday morning Archdeacon Madden preached at Trinity Church, and in the evening made an address in Calvary Church.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Annual Convention of the Diocesan W. A. to be Held in Quincy

THE ANNUAL convention of the diocesan Woman's Auxiliary will be held at the Cathedral of St. John in Quincy, on Tuesday, May 14th. The Rev. W. E. Mann, priest in charge of St. John's Church, Kewanee, will deliver the convention address on Tuesday evening at 7:30 P. M.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Successful Mission Held at Columbia by Archdeacon Webber

THE MISSION held by Archdeacon Webber in St. Peter's Church, Columbia, Tenn., which closed on Wednesday night, May 1st, made a profound impression, not only on the entire parish, but upon the whole city.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Cornerstone of the New St. James' Church is Laid at Richmond

THE OFFICE for the laying of the cornerstone of the new St. James' Church, Richmond (the Rev. William M. Clark, D.D., rector), was appointed to be held on the afternoon of Tuesday, May 7th at 5 P. M.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Sunday School Rally Held in Webster

A MEETING of Sunday schools representing various towns and communions was recently held at the Church of the Reconciliation, Webster. An address was given by the Rev.

James H. George, Jr., of Danielson, Conn. The Woman's Auxiliary of the parish at another date listened to an address on "Our Church in China," by Mrs. George, who spoke from her five years' experience in Shanghai.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., L.H.D., Bishop

Work at St. Philip's Mission, Detroit—New Heating Plant to Be Installed at the Pro-Cathedral

ST. PHILIP'S (colored) mission, Grand Rapids, is prospering nicely, and the work has good prospects. A lot has been secured for the building of a church, and as soon as the final payments on the lot have been made the building will be erected.

THE CONGREGATION of St. Mark's pro-Cathedral, Grand Rapids (the Very Rev. Francis S. White, Dean), has decided to install an up-to-date heating plant in the church and parish house.

WESTERN NEW YORK

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

Annual Meeting of the Diocesan Girls' Friendly Society—Death of the Wife of the Diocesan Chancellor

THE DIOCESAN branch of the Girls' Friendly Society held its twentieth annual meeting in St. Paul's parish house, Geneva, N. Y., on Wednesday, May 1st, and elected the following officers for the ensuing year: President, Mrs. Robert Matthews of Rochester; First Vice-president, Mrs. William T. Atwater; Second Vice-president, Miss Bertha Wood; Treasurer, Mrs. J. M. Harrison; Secretary, Miss Harriet E. Bull; Elected Members, Mrs. H. W. Baldwin of Corning, Mrs. H. G. Lewis of Brockport, and Mrs. H. B. Stevens of Rochester. The Holy Communion was celebrated by Bishop Walker, and a meeting of the diocesan council followed in the parish house, at which 34 out of 41 members were present together with many visiting associates. There was a large attendance at the afternoon session when the president presented her annual report and Mrs. Charles gave an attractive, concise review of the work of the society in Canada, where she is organizing field secretary. She spoke especially of the Northwest—Winnipeg, Calgary, Edmonton, Fort William, and other places visited by her in a recent trip of seven weeks.

THE DIOCESE finds itself in sympathy with the chancellor, the Hon. Selden S. Brown, whose wife died at the family residence, Sottsville, N. Y., on Tuesday, April 23rd, and was buried from Grace Church on Thursday following, the Bishop of the diocese officiating, assisted by the Rev. W. G. Raines, rector of the parish, and the Rev. Messrs. Lippitt and Hart of Rochester, the Rev. Dudley Ferguson of Kearney, N. J., and the Rev. Richard C. Searing of West Park, N. Y., both former rectors of the parish.

WYOMING

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

Mission Held at Guernsey—Sunday Schools Double Lenten Offering of Last Year—New Altar for Church at Hartville

A WEEK'S mission was recently held at Guernsey, by Mr. Snively, who took for his general topic "The Society of Christ's Followers." One evening was devoted to a missionary service and was followed by an illustrated lecture by the Presbyterian minister of Leigh on missions in Africa. The service of Holy Communion held on the Sunday was the first held in Guernsey for many years.

THE SUNDAY SCHOOLS at Ishawooa and South Fork, under the care of the Rev. J. McVickar Haight, of Cody, both raised twice as much as Lenten offerings this year as they

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THROUGH the efforts of the Bishop while in the East, a font and an altar were secured from the Massachusetts Altar Society for the new church at Hartville, and on St. Mark's Day both were used for the first time.

CANADA

News from the Various Dioceses

Diocese of Ottawa.

THE SPECIAL missionary services, to last two weeks, began in the city of Ottawa, on the second Sunday after Easter, April 21st. The Bishop of New Westminster preached at evensong in St. John's Church, and many prominent speakers addressed congregations in other city parishes. Bishop Thornloe, of Algoma, preached in the Cathedral. The terrible disaster of the *Titanic* was referred to in every church, while suitable prayers and hymns were used and the "Dead March" played in many instances.—THE GOVERNOR GENERAL, the Duke of Connaught, was present at the Church parade in St. George's Church for the Sons of England and for St. George's Society, on St. George's Day. The rector, the Rev. J. M. Snowdon, conducted the service. The preacher was the Rev. Canon Pollard of St. John's Church. Archbishop Hamilton pronounced the benediction.

Diocese of Montreal.

THERE WERE references in all the city pulpits in Montreal, on Sunday, April 21st, to the sad catastrophe of the sinking of the *Titanic*, by which so many prominent citizens of Montreal lost their lives. Dr. Symonds, vicar of Christ Church Cathedral, spoke with special sorrow of the death of Mr. Vivian Payne, a member of the congregation, who was one of them.—THE CHURCH of the Ascension, Montreal, was formally established as a separate parish and the rector, the Rev. J. L. Fanagan, inducted on April 11th.—AT THE adjourned vestry meeting of the Church of St. John the Evangelist, it was decided by a unanimous resolution to increase the salary of the rector, the Rev. Arthur French, by

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Diocese of Huron.

THE PAYMENT of the debt on the rectory of the Bishop Cronin Memorial Church, which took place at Easter, leaves that church property entirely unincumbered.—A NEW rectory is to be built for Christ Church, Port Stanley.—ST. SAVIOUR'S Church, Waterloo, is to have a new parish hall, costing \$5,000, presented by a member of the congregation in memory of his wife.—THE APPEAL being made in the diocese on behalf of Huron College is meeting with much success. The congregation of St. Paul's Cathedral, London, has given \$2,000 for the purpose. The whole amount needed is \$50,000.—THE CHOIR of the Church of the Messiah, Kincardine, wore vestments for the first time on Easter Day.

Diocese of Niagara.

THE INDUCTION of the Ven. Archdeacon Renison, as rector of the Church of the Ascension, Hamilton, took place on April 17th, Bishop Clarke officiating. Bishop Anderson of Moosonee, from which diocese Archdeacon Renison came, took part in the service as well as Bishop Lofthouse, of Keewatin and a large number of clergy. The Ven. Archdeacon Cody of Toronto preached. There was a reception to the visiting clergy in the schoolroom afterwards.

THE BOARD of the diocesan W. A. proposed to hold the annual meeting in Hamilton on April 30th, May 1st and 2nd. The year has been one of successful work, all pledges have been fully met and the extra sums asked for by the General Secretary subscribed.

Diocese of Ontario.

CHRIST CHURCH, Belleville, was closed on Sunday evening, April 14th, by order of Bishop Mills, not to be reopened. The business of the parish was wound up at the adjourned vestry meeting on April 22nd. The church was built thirty-six years ago, but has declined much of late.—THERE has been a proposal that St. James' Church, Kingston, shall be lighted by electricity in memory of Dr. D. V. Rogers, a member of the congregation for many years.

Diocese of Quebec.

THE VISIT which Bishop Dunn has been accustomed to make every three years to the Labrador coast and the Magdalen Islands, due this year, has been undertaken for him this summer by Bishop Farthing, of Montreal. In view of the state of Bishop Dunn's health it was undesirable that he should attempt so distant a visitation. Bishop Farthing will leave in the end of June and be absent about a month. Bishop Dunn hopes, however, to be able to visit the Gaspé coast. Church work on the Labrador coast has been steadily going on for forty-six years, workers being sent out by the diocese of Quebec, both clerical and lay. The new boat for use in the work is now being built, although all the money needed has not yet been subscribed.

THE REV. DR. W. H. VAN ALLEN, rector of the Church of the Advent, Boston, Mass., gave an address recently in St. Matthew's Church, Quebec, on "The Church Christ Founded." The following evening he took as his subject, "England and Rome." A feature of his lectures was the skilful and ready answering of questions propounded to him bearing on the subjects of the addresses.

Diocese of Kootenay.

THE ANNUAL meeting for the diocesan branch of the W. A. were arranged to be held this year at Nelson, May 2nd and 3rd. It was expected that the wife of the Bishop, Mrs. de Pencier, would be able to be present. All parochial branches were urged to send representatives.



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