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The Living Church

VOL. XLVII.

MILWAUKEE, WISCONSIN.—MAY 4, 1912.

NO. 1

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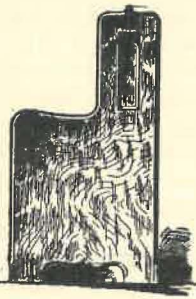
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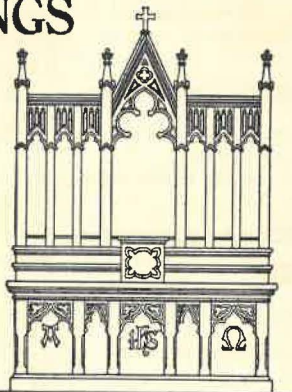
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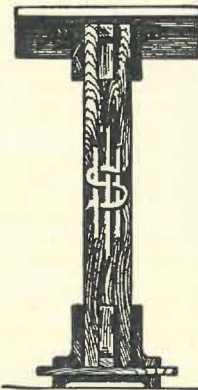
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PRINCIPAL CONTENTS

DEVOTIONAL INTRODUCTION: Nicodemus	3
EDITORIALS AND COMMENTS:	4
Concentration—Babism in a Christian Church—Blasphemy in the U. S. Senate—Why Such Delay?	
ANSWERS TO CORRESPONDENTS	5
BLUE MONDAY MUSINGS. Presbyter Ignotus	6
THE KING COMMENTS APPEAL FOR MISSIONARIES TO INDIA. London Letter. John G. Hall	7
NOTABLE ELECTIONS IN NEW YORK CHURCHES. New York Letter. [Illustrated]	8
CHILDREN'S LENTEN OFFERINGS PRESENTED IN PHILADELPHIA. Philadelphia Letter	9
MISSIONARY BULLETIN FOR APRIL	9
WORK UNDER WAY IN CHICAGO. Chicago Letter. Tertius	10
BISHOPS CONSECRATED IN CHINA AND JAPAN. [Illustrated]	11
BISHOP LAWRENCE ON A CATHEDRAL FOR MASSACHUSETTS	13
MASSACHUSETTS DIOCESAN CONVENTION	13
NATIONAL CONFERENCE OF CHURCH CLUBS	14
THE CHINESE HOLY CATHOLIC CHURCH. Rev. S. H. Littell	15
CONCLUDING SESSIONS OF THE CHURCH CONGRESS	16
A NEW ARMENIAN CATHOLICUS. From our Jerusalem Correspondent	19
SONGS OF PRAISE. Maud Hunter. [Poetry]	20
SOCIAL AND RELIGIOUS CONDITIONS IN LEADING AMERICAN CITIES. Rev. Charles Stelzle	20
MODERN OLD CATHOLICISM. Rev. A. A. Müller	21
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	22
CORRESPONDENCE:	23
The Festival of King Charles the Martyr (Rev. Lawrence B. Thomas)—The Lectionary (Jared S. Moore)—Professor Nash on the Name (W. C. Sturgis)—The Sacrilege of Senator Williams (Rev. Dr. John Henry Hopkins).	
THE FOND DU LAC RESOLUTION. Rev. B. Talbot Rogers, D.D.	24
THE HOUSE OF QUIET. A. G. H. G. [Poetry]	24
LITERARY	25
DEPARTMENT OF WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor	26
WE, THE LOST. Lilla B. N. Weston. [Poetry]	27
THE STAR OF HOPE. H. E. C. [Poetry]	27
THE LATE ARTHUR RYERSON	27
"FOR THOSE AT SEA." C. M.	27
PERSONAL MENTION, ETC.	28
THE CHURCH AT WORK. [Illustrated]	31

NICODEMUS

FOR THE FOURTH SUNDAY AFTER EASTER

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night . . . (St. John 3:1-2).

NICODEMUS was an important person in the Jerusalem of his day. He was wealthy, he was a Pharisee, he was a member of the Sanhedrin. He became interested in the young prophet of Nazareth, desired to know more about Him. But he was also cautious, if not a timid man, averse to committing himself or compromising himself in the eyes of his fellow Pharisees, so he came to Jesus *by night*. That meeting took place, doubtless on the housetop of the dwelling where Jesus was staying in Jerusalem. We can fancy the cool night-wind blowing, the streets of the city lying still and shadowy beneath the quiet stars and the deep, dark-blue Syrian sky; the two white-robed figures standing there side by side in the stillness of the night, talking in low tones of the things of the spirit, which must have seemed more real than the shadowy world at their feet. Not altogether a satisfactory conversation to the cautious, well-meaning Pharisee. "If I have told you earthly things, and ye believe not," said Jesus, "how shall ye believe, if I tell you of heavenly things?" We hear of Nicodemus only twice more in the New Testament—in the Sanhedrin, before the arrest of our Lord, giving cautious advice; again, after the Crucifixion he came and anointed the dead body of the Master with myrrh and spices, grown bold a little late.

Nicodemus is interesting as a type of the timid Christian so familiar in modern life. There are many who have a certain relation to the Christian faith—thin, we suspect, because of their timidity. Jesus Christ takes His place in their consciousness as an ideal and beautiful figure; they would know more of Him; learn His secret of the mystery that presses close upon them. And so, as it were, they come to Him by night—a little afraid of compromising themselves in the broad daylight before family and neighbors; too careful to commit themselves unreservedly to the faith and practice of the Church. Jesus has little to give the souls that fear to give Him much.

Ah! upon us all presses the mystery of life—this fleeting experience of warmth and ease, of moving beauty and restless change, of love and the soul's dream of deeper satisfactions than it ever really knows; this day of anxious striving, of weariness, of pain, of disappointment. We appear and disappear, like the swift streaks of meteoric light that fix a point momentarily in space and then vanish in the universal night whence they emerged. Beneath the shadows of these crowding mysteries in the vast night of human life, we come now and then upon Jesus Christ as Nicodemus came to Him upon the Jerusalem housetop that long ago. His is a calm and tranquil figure, transfigured even to our dull vision by the glory of His communion with the unseen Father, by the faith and devotion which for two thousand years have gathered about His person; and He speaks to us, mysteriously, it is true, in tones that befit the vast scene and the great rôle He plays in the universal drama. He bids us boldly distrust this material order upon which our times are cast, not only our own fleeting experience of it, but any theory of it that proposes it as the ultimate reality. For material things, "they all," saith He, "shall perish, but God shall endure." But over against this world of time, He, appearing out of eternity briefly in time, saith, there is an eternal world, a permanent reality that shall abide when this present order hath passed away, a world wherein we shall live out to the fullest, if we have the courage to make ourselves worthy, the dreams, the aspirations, the noble passions of the soul.

Shall we turn timidly away under the cover of the night; or shall we follow so bright a leader unto the light that shineth down upon our world of time from the City of God? L. G.

CONCENTRATION

THIS power must be reckoned almost among the lost arts of the twentieth century. We have so many irons in the fire that we have lost our home life, our political life, our sanctified life. In place of real concentration, we find a sort of furious application to a given pursuit for a more or less extended portion of a day. We have become spasmodic instead of being steady; fussy instead of busy; strenuous but not strong.

Even in our pleasures, a jaded appetite demands a kaleidoscopic succession of fresh sensations. No one will sit out a three-hour drama, as the playgoers did in Shakespeare's time. A game of baseball must be over in little more than sixty minutes. A Church service that lasts more than one hour and a half is a weariness to the flesh. In our complacency we hug this restlessness to our breasts and call it the zest of living. We must have rapid transit, must catch the first car home from work and the last car down to it. Everywhere is hurry, hurry, hurry. Calmness is banished. If the Englishman takes his pleasures sadly, the American takes them madly.

This feverish activity is a poor substitute for concentration of mind. Snap judgments take the place of carefully digested plans. Intuition crowds out reason. Genius can no longer exhibit its infinite capacity for taking pains, because it is so constantly interrupted in its work and its efforts diverted into alien channels.

Undoubtedly much of the blame for this condition rests upon the spirit and the circumstances of the age. For much of this ceaseless activity we are not so much the responsible authors as the helpless victims of our surroundings. But the grave danger lies in this: we love to have it so. To swim with the tide is so pleasant, to breast it so very hard and disagreeable. We catch the infection from our next door neighbor. We are too pressed for time to be polite. We cannot stay to make a formal salutation, or to take a courteous farewell. A nod replaces the old world bow. Soon it will be said that we have customs, but no manners.

This gangrene of hurry has set in even at the church. The close of any service witnesses an unseemly race between the pastor and the people to see who can be at the door first. And if the priest imagines that he ought to spend a moment or two in thanksgiving for his Communion, he will learn all too soon that his people think he is missing a great opportunity for retaining his hold upon his congregation. It will not be long before he hears the rumbling of complaints about it.

Why was Lent a failure for so many? The answer is, because it was not Lent. It was a substitute of certain kinds of activity for certain other kinds. We used to be invited to come apart into a desert place and rest awhile. Now we are invited to join the crowd and fill the churches. There was a time when priests could fast through Lent. To-day it is rapidly becoming forty-six Sundays at a stretch. The physical demands made upon a city or town priest in Lent make it anything but a season of retreat for him. Were he to keep the ancient rigorous rule, he could not survive till Easter. Indeed he is wearied with well-doing; and who shall blame him if he breathes an involuntary sigh of relief when it is over?

Lent is a failure, when it is a failure, because we cannot concentrate. We dare not be alone. Our nerves demand the shock of human voices, of street cries, about us. Silence would fall upon our ears with all the sharpness of an acute pain. What organist could hold his position, if he failed to fill the gaps in the service? It is idle to cry out upon the "tyranny of the organ." If the organist allowed a gap of thirty seconds to pass unfilled with soft booming chords, the most devout would gaze at him in vague alarm. And he knows it. Watch a congregation at a plain Eucharist. What are they doing while others communicate? Though Christ Himself is sacramentally present, there is an undertone of restlessness. Overwrought nerves are seeking relief protesting against the silence of devotion. It is vain to protest against the "gabbling" of the service by the clergy, for they know instinctively that they must not keep the people more than a certain time. If they speak leisurely, the people will say they dawdle or drawl. If the priest pauses to say a private prayer, they complain that he is keeping them waiting. It is ever hurry, hurry, hurry.

THE DISEASE is obvious enough. Is there any remedy? It lies in peace, not dead or sleeping, but powerful. There is a steady hum of high-speed motors that almost approaches peace. Its very rhythm is conducive to slumber. And true peace is

just such a power. The best housewife takes the fewest steps in carrying out her work. The best commander gives the fewest orders. Great strength is invariably gentle in its action. The weak man makes many struggles to lift his burden. So the best executive is the man who can take time to think before he acts. This is the power of concentration. He is at perfect peace whose mind is stayed on God. "*Be still* and know that I am God," is a lesson that needs reiteration in this age. How shall we regain our poise? Just by doing as Isaiah urged: *Be still*.

We have no patience with the life of contemplation; it seems so barren of results. We reckon all by works done in the flesh. We lay much emphasis on social service, on movements, on conventions. God forbid that we should seem to despise them. Organization they must have to be effective. Active it must be to accomplish its purpose. But the danger lies in the multiplicity of the details, in the noise of the moving machinery. We forget to listen for the Voice of God. We cannot concentrate our thoughts on Him. We cannot be alone with God. Our very meditations degenerate into wandering thoughts. But we might make the effort to be still for at least a few moments in a day. We might go into our room and shut the door that we may pray to our Father which seeth in secret.

At the risk of being tedious we must try to bring this home. We are living in an age of alarms. On every side come calls for help. There is the cry for the reform of legal procedure. There is a cry for the reform of political methods. There is a cry for the reform of prisons. There is a cry for the rooting up of the slums. There is a cry for the union of Christendom. There is a cry for the pressing needs of foreign missions. There is work for all the willing hands of all the people. The vastness of the need is appalling.

If we are going to rush into the breach, there will be nothing but confusion. Unless we know the plan of operations we shall but impede its progress. So far from helping, we shall only hinder the workers by our well meant but aimless efforts. Before we can be of the slightest assistance we must stop and find out what to do and how to do it. No good general sends all his men at once into a battle, if he can avoid it. Wellington kept the Guards all day idle till the French retreat began from the field of Waterloo. "They also serve who only stand and wait." But not alone in war is this true.

Why is Germany, out of all proportion to her numbers, so far in advance of the rest of Europe in technical arts and sciences? Because the German student is so thorough in his attention to detail. He cannot be turned aside from his studies. Roentgen discovered the "X" rays by the steady process of elimination. He concentrated all his powers upon a single subject. German thinkers will never claim for themselves that they have more intellect than other students. But they have more perseverance. They devote themselves to their work and do not allow any thing to cause them to swerve aside. But even our College work is sadly broken up by lack of concentration. We try to do too much and get nothing done thoroughly. Look at the demands made upon a student in theology when he becomes a candidate for Holy Orders: Hebrew, Greek and Latin, apologetics, elocution, pastoral work, Church history, liturgics, and many other studies are demanded of him. In his seminary he finds a social life which asks for recognition. The athletics of his college demand his services. He cannot refuse, nor would it be well for him if he could. But a moment's thought will show that he can gain only a smattering of so many unrelated groups of studies. It is a physical impossibility to do more. And there are always some students whose previous training has not fitted them to grasp these academic subjects, for whose sake the rest of the class is held back. So the young deacon goes from his seminary handicapped by lack of concentration, for which no one in particular is to blame. This is not education, for education involves some training in thinking. If we single out our own seminaries, it is only because we would not stray from home. But they are victims of the universal lack of concentration.

It is a faculty which can be developed. The success of many of our prominent clergy shows that they have it. For it is the keystone of success. It lies within the reach of all. It is the privilege of every man to master it. It is the duty of every man to acquire it. Lent taught us something of our lack of self-control. It taught us something of the power of concentrating on our faults. But if we are to profit by its lessons now that Easter has gone by, we must not relax our vigilance. Perseverance is the fruit of concentration and its one condition too.

WE had not intended to refer to the incident whereby there was intruded into the chancel and pulpit and at the altar of the Church of the Ascension, New York, a reformed Mohammedan or "Babist" Asiatic teacher, who "preached" a sermon from the pulpit, and then, from the altar, offered a prayer, at a recent Sunday morning service; but the number of letters of inquiry received seems to make some reference to the matter necessary.

Babism in a Christian Church

It is of no value to point out that in permitting this incident to occur, the rector, the Rev. Percy S. Grant, directly violated the twentieth canon of the American Church, and, therefore, his ordination vow, and so made himself liable to ecclesiastical discipline, and put himself at the mercy of any of his fellow Churchmen in New York who may desire to put the disciplinary machinery of the Church into operation. There is a type of mind which delights in defiance of law, and one must suppose that Mr. Grant assumed this responsibility advisedly and intentionally.

But we cannot forbear to point out what a loss it is to the Church that the eloquent and learned priest whose conduct calls for such severe condemnation should choose rather to pose before the Church as the extremest of individualists, where he might have been a factor in developing a larger social consciousness in the Church. By the latter he would have found a fresh strength in obedience to the fuller wisdom of the Catholic Church, and have saved himself from giving unnecessary scandal by anarchic manifestation of self-will. To train others to control themselves for the greater good of the whole body, it is necessary that one should first be able to control himself, and to submit to law—especially when one has solemnly promised to do so.

It is not necessary to assume that this visiting Mohammedan said anything that could injure the spiritual life of the people under Mr. Grant's charge; even if they followed him in the afternoon to the New Thought Society, where he spoke once more, they would probably have found much the same sort of vague, sweet commonplace, such as the teachers of "undogmatic religion" are in the habit of uttering. We do not mean here and now to discuss Babism, though the time for such a discussion, involving the relative values of Christianity and Eastern forms of paganism and semi-paganism, may come. The point is that our churches are sacred to the religion of Jesus Christ, the incarnate Son of God, and neither Mr. Grant nor Abdul Beha Abbas has the right to use them for any other purpose. Christians hold one Name as above every name; Babism levels that Name to an equality with names of human teachers. The two religions cannot be mixed.

We do not suggest that this incident be made the subject of official inquiry. It is enough to know that Mr. Grant represents only himself in what he has deemed proper and fitting to a Christian priest. We only regret that he should be willing to throw away opportunities for constructive leadership, which is so greatly needed in the largest city of our land, and to bring reproach upon his own administration of his parish.

Beyond that, the incident has no significance.

IT is probably not too much to say that the entire Christian sentiment of this country was shocked beyond measure last week at the blasphemous parody upon the Apostles' Creed which was perpetrated in the Senate by John Sharp Williams, senator from Mississippi. It would seem incredible that any politician, even of the lowest order, should suppose that Christian sentiment and the deepest beliefs of Christian people concerning God and the incarnate life, sufferings, death, and resurrection of the Son of God, can be insulted in this vile manner without bringing upon himself the contempt of at least a large section of his own constituents. Senator Williams has offended against Christian sensibilities in a way that few men in public life, in a Christian nation, have ventured to do, and that no gentleman and no Christian could possibly do without following it up with the most abject apology and prayer for forgiveness when, finally, he should come to his senses.

We believe that we do not misunderstand the quality of the people of Mississippi when we express the belief that they expect of each of their senators to conduct himself as a gentleman and at least to respect the Christian sentiment of his constituents, whether he may count himself personally to be a Christian or not. In the blasphemy of his utterance last week,

Senator Williams conspicuously failed in both these regards. We shall hope that from every county of his own state, from its newspapers, its public bodies, its private citizens, and, when next it shall be in session, its legislature, there will be poured upon him an unstinted measure of urgent demand—APOLOGIZE OR RESIGN! In this demand the American people as a whole will wish to join.

In the meantime Senator Williams has, at one fell swoop, trodden upon and thrown away the sympathetic respect of the American people which had been rather freely accorded him before. Until last week he was one of the most respected of public men.

ALL schools had not been heard from, and it is hoped that this amount will be increased."

"The offerings amounted to upward of \$32,000; . . . when the belated contributions are in, it is hoped that the total will be beyond any previous record."

Why Such Delay?

The two foregoing quotations have reference to the presentation of children's Lenten offerings at solemn services on Saturday of last week, April 27th, the first in New York and the second in Philadelphia.

The same limitation as to the entire amount being received applies to every other city and diocese. Three weeks had passed since Easter Day, and yet nowhere in this country, probably, can it be stated that every parish had sent in its Lenten contributions from its children. How can it be possible for this to be true? All Church funds are trust funds, but these pennies contributed by the little children of the Sunday schools are, of all the monies handled by Church treasurers, perhaps the most sacred. To divert them one day longer than is absolutely necessary from the purpose for which they have been given, shows an almost criminal lack of sense of responsibility.

It is a serious matter that there should be so many delays of this sort. Offerings for special purposes, be they from children or from adults, ought invariably to be applied with the utmost promptness to those purposes. Certainly the Lenten savings of the children are so sacred that one wonders that a parish or Sunday school treasurer could be content to keep them unnecessarily in his hands over night.

Let us make a definite resolution to reform, by terminating any sort of delay in turning over trust funds to their proper uses; and especially trust funds from children.

ANSWERS TO CORRESPONDENTS

J. C. M.—(1) The egg is symbolic of Easter in that life proceeds from that which seems to contain no life. The colors with which Easter eggs are dyed have no significance.—(2) The rabbit has no true significance for Easter; its use rests only on the common German fable.—(3) The symbolism of the fish as signifying our Lord rests upon the five (Greek) letters of the equivalent word *Ichthus*, which were made to stand for the five words, Jesus, Christ, [of] God, [the] Son, Saviour, thus expressing symbolically the Christian faith.—(4) *Credence* is a better term than *Credence Table*.

W. R. W.—(1) You have confused the conditions pertaining to our Lord's resurrection with those pertaining to our own. His Body had suffered no corruption; ours will not thus be preserved; but His resurrection body may be assumed to be the "first fruits" of like bodies which we will assume at the resurrection, and the precise relationship of material atoms to those bodies we do not know, nor is it important to know.—(2) We cannot say what laymen, if any, have been invited to preach in Westminster Abbey.

AMERICAN CATHOLIC.—(1) Cardinals are divided into three classes known as Cardinal Bishops, Cardinal Priests, and Cardinal Deacons, which terms, however, have no definite reference to the three holy orders, except that Bishops are never raised to a lower order of Cardinals than that of Cardinal Priests.—(2) John Henry Newman was a priest in orders and a Cardinal Deacon in the sacred college. He was never advanced to the episcopate.

A. E. B.—We know of no authority for saying that the stone was rolled away from the tomb at the request of Mary Magdalene. If any writer in THE LIVING CHURCH has so asserted it was probably inadvertently.

H. T. O.—No relative size between altar cross and candlesticks can be assigned; the current tall lights being quite modern.

N. T. N.—There are different patterns and no uniform answer can be given to your question as it is stated.

THE MEN who have been strong in the Christian life have been men who have seen God, and they have been strong because they have seen Him. In early days and in later days the saints have always been men and women whose lives had been redeemed from earthliness by the vision of the heavenly.—*Christian Guardian*.

BLUE MONDAY MUSINGS

WHAT a joy it is that Spring has really come! The newspaper paragraphers always make fun of the Spring poets, and those who draw caricatures never weary of endeavoring to cast mockery upon the enthusiasm with which all men of feeling greet the recrudescence of life at this glorious season. But that is very cheap kind of humor which tries to make ridiculous something essentially vital; and the man who does not feel the better for the knowledge that Spring is here, must have something lacking.

However, I grieve very much that in our American towns and cities the coming of Spring means almost always the revealing of ugliness concealed during the Winter. Why are our streets so dirty? Why are our alleys so abominable? Why do even civilized cities permit public dumps to scatter the defilement of their waste paper and ashes in the streets and the fields roundabout? Why is the destruction of the poor, now as of old, their poverty, in that the streets where they live are neglected more than others? Why should not every Spring see a city house-cleaning, a village straightening, as well as that upheaval which every good housewife expects to see in her own domestic circle? "Beauty for ashes" would be a very good motto for all our American civic life.

How MUCH unconscious humor one finds occasionally in advertisements! Here is a delicious paragraph out of a book-seller's catalogue, announcing a work by Everard Bierer, entitled *The Evolution of Religion*. I never heard of the book or its writer; but the cheerful book-seller declares that the work is "able, interesting, and illuminating. The writer's main argument is that, if the doctrine of the Trinity were eliminated from Christianity, there would be no reason why Christians, Jews, Zoroastrians, Confucians, and Buddhists could not associate as brothers and worship in the same temples, despite minor differences of forms and rites." How delightful! On the whole, we are assured, "it is a bracing contribution to the advancement of true Religion and a warm eulogium of liberal Christianity." Could anything be more absurd? So, if the doctrine of God were eliminated, there would be no reason why atheists and Christians should not meet upon a common platform. The process of elimination is one which is very easy to plan for; but I am always reminded of the fox who had lost his tail, and who wished to bring all the other foxes into the same unhappy condition. The man who can read and write is not likely to jump at the chance of meeting on the same footing the man who can only read, and not write. The man who has made himself familiar with half a dozen languages is scarcely going to renounce five of them in order that he may put himself on the same platform with the man who knows only one language and that indifferently. To limit knowledge, to shorten creeds, is not by any means a desirable thing; and the inconsistency of calling that illiberal attempt to diminish the amount of light in the world by the name of "liberal Christianity" grows on me the more I think of it.

How THE ceremonial instinct is implanted in mankind! The most violent anti-ritualists devise ritual of scorn, even as those ultra-Protestants, the Quakers, rejecting all sacraments, turned an ungrammatical mode of speech and an old-fashioned dress into quasi-sacraments. I have just been reading in an Italian magazine, the account of a funeral held in Turin, where an Italian infidel was buried according to strange rites of his own direction. By his will it was provided that his widow's inheritance should be increased 20,000 lire, in case she followed the funeral procession dressed in red. Each man in the procession, instead of carrying a candle, received two cigars to smoke during the journey, and the band was instructed to play dance-music. Unlimited alcoholic drinks were to be furnished to the mourners. What a grotesque mockery it all was!

I must acknowledge that a good deal of the traditional undertakers' ceremonial at a Christian funeral seems to have very little more justification, and to be far removed from that attitude of mind which the Catholic Church would have her children show in such times of sorrow. Wailing dirges, oceans of black crepe and outward signs of despair instead of Christian hope, might very well be altered. I shall never forget that funeral in a little New York town, when the rector's eldest son was buried, and the father and mother, with the brothers and sisters, stood round the open grave by the swiftly flowing river and sang Easter carols—sorrowing indeed, but not with-

out hope. The one legitimate thrust in Robert Hugh Benson's altogether absurd story, *The Winnowing*, is his comment on a certain kind of funerals, altogether too common among ourselves: I mean that which goes upon the hypothesis that the person being buried has become canonized and has already entered into heaven as a glorified saint. White hangings, white vestments, white flowers, and hymns of joy, are right and proper at the funerals of young children, who never have known deadly sin. But it is neither honest nor edifying to ignore the fact that all the rest of us are sinners, and that our only hope is in the mercy of God. It is hard, if not impossible, to point this out to mourners who have just lost a very dear friend or kinsman, and who naturally wish to forget all his imperfections, and to think of him as entered into the fulness of rest and peace. But in many things we have offended, all; and for us all there is need to pray the prayer that our sins may be purged and done away. Our present Burial Service is wholly inadequate to express this great truth, unless it be supplemented by other prayers and chiefly by the celebration of the Holy Eucharist. But the clergy can do much by directing a wise and suitable selection of hymns, and by counselling, whenever possible, moderation and economy on the side of mere human display. I do not wonder that the grotesque extravagances into which undertakers do their best to goad people, are forcing many to cremation.

I NOTE with great satisfaction a practical step taken in the interest of Christian unity in the village of Liberty, Nebraska. Four hundred people live there, and there were five religious congregations, all of them starving. Three, the Methodist, the Presbyterian, and the United Presbyterian, have disbanded and have organized one Congregational society, which is said to be flourishing, with an attendance several times as large as the three put together had before, and a corresponding enthusiasm. Why not? Evangelical Protestants have no reason, on their own present theory, for division. When they are all united, then they may consider what yet is lacking, and return to the Visible City of God.

WHAT tragedies there are among the poor, because of their poverty! The other day, on the great East Side of New York, a little Slavonian girl, fifteen years old, killed herself because she could not get to green fields. School-days were over for her at her father's death, and her step-mother doomed poor Anna Barovosky to work beside her in a cigar-factory. The wages of the three members of the family barely paid their living expenses: but Anna sought to find a place in the country—in vain! Her step-mother found her, one afternoon, reading a booklet about the Maine woods, her cheeks flushed and her eyes sparkling. But, three hours later, they found her dead beside an open gas-jet, the book clasped in the cold little hand that might never know the touch of pine-tree or rippling mountain-stream.

Let me set next to that record of tragedy a little poem from the *Spectator* of Nov. 19th, 1904, by Hugh McNaghten:

IDYLL

In Switzerland one idle day,
As on the grass at noon we lay
Came a grave peasant-child, and stood
Watching the strangers eat their food;
And what we offered her she took
In silence, with her quiet look,
And when we rose to go, content,
Without a word of thanks she went.

Another day in sleet and rain
I chose the meadow path again,
And, partly turning, chanced to see
My little guest-friend watching me
With eyes half hidden by her hair,
Blowing me kisses, unaware
That I had seen; and still she wore
The same grave aspect as before,
And some recall for heart's delight
A sunrise, some a snowy height;
And I a little child who stands
And gravely kisses both her hands.

I WONDER whether any one can tell me just what is the decision made by the English Roman Catholic authorities in the case of Miss Petre. A year and a half ago, the English papers gave much space to her correspondence with Bishop Amigo, in regard to her submission as an intelligent laywoman to the Pope's utterances about Modernism. I have never learned what was the outcome. PRESBYTER IGNOTUS.

THE KING COMMENDS APPEAL FOR MISSIONARIES TO INDIA

Gold Shield Presented to King George IV. by the Church Army

THE BISHOP OF HEREFORD REPLIES TO HIS CRITICS

Presentation of Welsh Disestablishment Bill is Checked

RECENT NEWS IN ENGLISH ECCLESIASTICAL CIRCLES

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

LORD STAMFORDHAM, one of the King's two private secretaries, has addressed a letter to the Archbishop of Canterbury from Buckingham Palace, saying that his Majesty had noticed a letter recently addressed by his Grace to certain institutions of the Church pointing out the urgent need for an increase among the chaplains in the Indian dioceses, and appealing to the younger clergy to offer their services in this field of ministry. During his visits to India the king was much impressed by the wideness of scope which is offered to chaplains for the exercise of the highest and most diverse gifts, as well as for the development of individual Christian character. In conclusion, Lord Stamfordham said:

"His Majesty therefore welcomes your letter, and he earnestly trusts that the Church of England will always recognize that an especial part of her vocation is to send her best men to minister to those who—often amid peculiar trials of their faith and in extreme spiritual isolation—are serving God in the great national work of the government of India."

In the letter referred to, as the *Times* says, which was addressed to certain Church organizations in this country, the Primate invited their coöperation in securing for the Indian chaplaincies men of a high type. He desired particularly to remove the impression that this work was what is popularly called a "soft billet"—an idea which has prevented admirably qualified men from offering themselves. He made the appeal after consultation with the Metropolitan of India and with the Indian Office.

The King has been graciously pleased to accept a small gold shield, subscribed for, mostly in pence, by poor members of the Church Army, in token of gratitude for their Majesties' safe return from India. The shield bears the following inscription, together with a reproduction of the Church Army badge:

"In thankfulness to God for the shield of protection guarding our beloved King and Queen on their Indian tour, 1912. Subscribed in pennies by their poor and loyal subjects, the Church Army rank and file."

His Majesty has caused a letter of appreciative acknowledgment to be sent to Prebendary Carlile, founder and honorary chief secretary of the Church Army.

The Bishop of Hereford has naturally replied, in the columns of the *Times* newspaper, to the protest of those influential "Liberal" Churchmen addressed to the Prime Minister against the Government attack on the Church in Wales. He reviews their reasons for their "secession" from his political party on the issues of Welsh Disestablishment and Disendowment, and thus ventures to think it will be seen that these reasons are "extraordinarily weak and unconvincing; and the solemn protest can hardly have had any effect on the Prime Minister except to raise a regretful smile as he reads it." In reply, the Bishop of St. Asaph thinks the Bishop of Hereford "is angry with his Liberal brethren because they are more liberal than he is himself." The contention that the desires of the Welsh people on the two questions involved have been fully and finally expressed by the character of the Welsh Parliamentary representation "savors more of dogmatism than of infallible evidence." For at the last General Election in Wales generally the question of Disestablishment was rarely referred to—while that of Disendowment was kept entirely in the background. The Bishop of St. Asaph rightly considers the Bishop of Hereford's statement, "the endowments of the Church belong to the whole community," as amazing as it is legally and historically unsound.

The *Times* to-day, in its "Political Notes," says that the introduction of the Welsh Disestablishment Bill, which was in the first place delayed by the coal strike, has received another check. The Ministerial intention was recently formed of

introducing the Bill early in the week beginning on the 21st inst. It was then remembered that Tuesday, the 23rd inst., is the day fixed for the Irish National Convention in Dublin, and in consequence the Nationalist members would be absent from Westminster on the first three days, at any rate, of that week. In the absence of the Nationalist members there would be no majority for the Welsh Bill, and leave to introduce it could not be obtained. The date of its introduction had therefore to be postponed until the return of the Nationalists. This shows markedly and conclusively, I think, the true inwardness of the plan to force the Bill through the House of Commons—which can only be accomplished by a political deal. The clever tactics of the Asquith Cabinet in dealing with Irish Home Rule are also shown in connection with Welsh Disestablishment. An important feature of the new Bill will be the modification of the clause excluding the Welsh dioceses from the Convocation of Canterbury. Under the Bill they will come to an end as financial corporations, but as ecclesiastical corporations they will be enabled to remain as parts of the Southern Province. There is reason to believe that the alteration of the date at which private benefactions will remain the property of the Church has been under consideration.

The *Times* announced yesterday "a Biblical discovery of very remarkable interest and value." An excavation in Egypt in 1911 brought to light a papyrus volume containing the text of the greater part of the Book of Deuteronomy, the whole of Jonah, and nearly all of the Acts of the Apostles. This codex was acquired by the Trustees of the British Museum last year, and has now been printed and published in a volume entitled *Coptic Biblical Texts in the Dialect of Upper Egypt*. In the introduction to the book the Museum authorities say that if we compare the writing of the codex with that of any other MS. known it becomes at once clear that we are dealing with a Coptic MS. far older than any that has hitherto come into our hands. Both Dr. Kenyon and Dr. Budge (editor of the Coptic text) are agreed that this script was written not later than the middle of the fourth century; that it is a copy and not an original translation; and that the Coptic translation itself must in all probability have come into existence before the end of the third century.

"At all events," says the *Times* article, "the new codex proves beyond doubt that copies of the Egyptian, that is to say, Coptic, translation of some of the books of the Old and New Testaments were in use among Egyptian Christians in the early portion of the fourth century; therefore the origin of the version itself cannot be placed later than the third century. There is therefore every reason for believing that when St. Anthony heard the Scriptures read in his village church, he heard them read in his native tongue, and that the earliest monks in the deserts of Nitria, the Red Sea, and Upper Egypt learnt to repeat the Psalms and whole books of the Bible by heart from Coptic and not Greek MSS. The evidence afforded by this papyrus confirms early monastic traditions concerning the spread of Christianity in Egypt. The codex is the oldest known copy of any translation of any considerable portion of the Greek Bible. Indeed, it is probably as early as any copy now in existence of any substantial part of the Bible." The printed edition can be obtained from Messrs. Longmans at 15s. net.

The Bishop of London has appointed Sir Alfred B. Kempe to be Chancellor of the diocese of London. The late Dr. Tristram's successor is the third son of the late Prebendary Kempe, rector of St. James', Piccadilly, and was called to the Bar by the Middle Temple, of which he is now a Bencher. He is Chancellor of the Dioceses of Newcastle, Southwell, St. Albans, Peterborough, and Chichester (in succession to Dr. Tristram), and also official to the Archdeacons of Essex, Southwark, and Kingston.

The Speaker of the House of Commons has offered to the vicar and churchwardens of Crosthwaite, Keswick, a bronze candlestick, about 18 inches high, which was stolen from the church at the time of the Great Pillage in the sixteenth century, on condition that it is placed again in the church and not in the museum or vestry.

At Torres on Sunday the Presbyterian minister, who had been there for thirteen years, intimated that he found it to be his duty to sever his connection with the Scottish Establishment and to enter Holy Orders in the Scottish Church. A brother of Mr. Buchanan's, then a Presbyterian minister near Edinburgh, was received into the English Church and was ordained in the diocese of London in 1909.

J. G. HALL.

Disestablishment Bill Delayed

the first place delayed by the coal strike, has received another check. The Ministerial intention was recently formed of

Miscellaneous Items

Restored after Four Centuries

NOTABLE ELECTIONS IN NEW YORK CHURCHES

Archdeacon Nelson to be Canon of the Cathedral and Rev. Karl Reiland Rector of St. George's

LARGE INCREASE IN SUNDAY SCHOOL LENTEN OFFERINGS PRESENTED

Additional Services in Memory of "Titanic" Victims

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, April 30, 1912 }

THE Ven. George F. Nelson, D.D., Archdeacon of New York, has been elected Canon of the Cathedral of St. John the Divine. Dr. Nelson will assume his new duties about November 1st, at which time he will retire as Archdeacon after fully completing ten years of service in that capacity. Canon Ernest

Voorhis, headmaster of the Cathedral choir school, has resigned to take effect at the end of the school year. He will take up work in western Canada.

The Rev. Karl Reiland, rector of St. Andrew's Church, Yonkers, has been elected rector of St. George's Church, Stuyvesant square. The Rev. Dr. Birkhead will leave in June for a trip abroad before beginning his new work in Baltimore. The rector-elect of St. George's gained a country-wide reputation while serving as first assistant to the late Dr. Huntington at Grace Church. His success in building up a large Sunday night congregation was remarkable.



VEN. GEO. F. NELSON, D.D.

He was born in Brooklyn, of German parents, in 1872, receiving a public school education in Middletown, Conn., and later attended the Cheshire Military Academy, Trinity College, Hartford, the Theological Seminary at Alexandria, Va., and the Berkeley Divinity School. He married Elizabeth L. Burweel in 1901, and has one daughter, Virginia Feld Reiland. He was ordained deacon in 1901 and priest in 1902. He is a member of the D. K. E. fraternity and the Society for Literary Knowledge of New York. Bishop Greer is said to have approved his selection for St. George's.

The annual dinner of the Men's Club of St. George's Church, Stuyvesant square, was attended by about two hundred members and guests. The affair was held at Terrace Garden, and was in the nature of a testimonial to the Rev. Dr. Birkhead. Appreciative words were spoken for the activities of the club and for the rector's work. Bishop Greer and several laymen made speeches and Dr. Birkhead made a fitting reply. A handsomely engrossed testimonial was presented to the rector.

The annual service for the presentation of the Sunday school Lenten offerings for missions, diocese of New York, was held at the Cathedral of St. John the Divine on Saturday, April 27th, at 2:30 o'clock. Despite the inclement weather the great building was thronged with Sunday school pupils and their teachers from all parts of the diocese. About twenty-five clergy were in the procession. The Cathedral choir and the large number of children in the congregation sang the familiar hymns with great heartiness and the choir also sang Barnby's "King all Glorious."

Bishop Greer made an address of greeting, in which he told the children of the part they were able to take in the extension of Christ's Kingdom by their self-denials. The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, who was to have addressed the children, was detained by illness and unable to be present. The offerings were received and the Rev. Frank Jones, representing the Junior Clergy Missionary Association, made the report of offering as follows: One hundred and sixteen Sunday schools sent in a report to the diocesan treasurer. The total amount contributed and received at the time of the service was \$9,186.11, this being an increase of some \$3,000 over last year. All schools had not been heard from, and it is hoped that this amount will be increased. A banner was awarded to St. Stephen's Sunday school of New York City, they having contributed the largest amount (per capita).

Memorial services for the victims of the *Titanic* disaster were held at noon on St. George's Day, April 23rd, in old Trinity Church.

Memorial Services Held

The members of St. George's Society and their families were admitted by card until twenty minutes before the service began. Afterwards the general public were admitted until all sittings and the standing capacity of the church were fully occupied. Survivors of the wreck, many notables—including Lord Eustace Percy, secretary of the British Embassy in Washington; W. Courtenay Bennett, consul general, and Mr. Broderick, vice-consul of New York—attended the service. The clergy of the parish church and the chapels were present. There was no sermon or address. The appropriate portions of the burial service and other parts of the Prayer Book were used. The main entrance and the pulpit were draped with British and American flags entwined with black and purple.

The Sons of St. George, represented by local lodges of that order, had a memorial service in the Church of St. John the Evangelist. The Rev. John A. Wade, rector of the parish, officiated. Bishop Courtney preached the sermon. Tribute was paid to the heroes of the disaster. Like all such services in the churches last Sunday, it was largely attended.

An important contribution to the ecclesiastical history of the Church in the colony and state of New York is contained in *The History of St. Philip's Church in the Highlands, Garrison, N. Y.*, by the Rev. E. Clowes

St. Philip's, Garrison

Chorley, rector of the parish (E. S. Gorham). It is a complete record of the work from 1770 to the present time. The wardens and vestrymen were prominent in the War of the Revolution and the volume is rich in Revolutionary matter, much of which has been hitherto unpublished. It was from the home of the senior warden that Benedict Arnold made his hasty flight when his treason was discovered. The work is enriched by a full bibliography and contains the entries in the parish register from 1810.

At St. Stephen's College a prize of \$25 for public speaking has been offered by President Rodgers. The contest will take place at

St. Stephen's College Notes

2 P. M. on Monday of Commencement Week. The contestants must deliver a speech not exceeding ten minutes in length upon a subject chosen from a group of subjects which will be posted at 9 A. M. on the morning of the day of the contest. Next year a prize, in addition to the above, and open to the entire college, will be offered for the best speaker and reader. The work in class, reading in chapel and at other times, will be taken into consideration. Among recent preachers and speakers at the college have been Dean Hodges of Cambridge, the Rev. Godfrey M. Brinley of St. Paul's School, Concord, N. H., and the Rev. William B. Clarke of Trinity Church, Seneca Falls, N. Y. President Rodgers preached on an April Sunday at the Church of St. Edward the Martyr, New York.

Bishop Greer was one of the speakers at the Christian Conservation Congress of the Men and Religion Forward Movement, which concluded the work of that movement with the largely attended gathering at Carnegie Hall. He said that it was not true

"Men of Faith" Move the World

that the Men and Religion Movement has lacked definite purpose, as has been alleged. "Its purpose has been very definite," said Bishop Greer. "It aims to turn all the men of all the churches of this country into active Church work and service. If this campaign goes on, after this concluding session of the Congress, I hope all the men of all the churches will turn out and take up the work with united strength. The men who move the world are not the men of renown, but the men of faith. The Christian Church is equipped as never before in scholarship. Its membership was never so numerous. Its machinery for service was never so highly organized. Its opportunities for doing good were never so bright."

The Rev. Dr. George R. Van De Water, rector of St. Andrew's Church, Harlem, this week underwent an operation for cataract in the left eye. He is reported by the surgeons as doing remarkably well, and they are confident that this operation will be quite as successful as that upon his right eye a year ago.

Rector Undergoes Operation

Mrs. Mary Potter Mayer, widow of the late Rev. G. W. Mayer of Philadelphia, died on Wednesday, April 24th. The funeral services were held in St. Agnes' Chapel, Trinity parish, on Friday afternoon. Interment was made at Penn Yan, N. Y. Mrs. Mayer was

Miscellaneous Items of Interest

actively interested in Church work among German people in New York City; at St. Matthew's Church, Newark, N. J., and later in Philadelphia.

By the will of Josephine Penfold, who died recently, many large bequests are made to charitable institutions. Among the beneficiaries are: St. Mary's Free Hospital for Children, \$10,000; St. Luke's Hospital, \$10,000; and the New York Association for Improving the Condition of the Poor, \$5,000.

The Old Guard of the City of New York held its eighty-sixth anniversary memorial service on Monday afternoon, April 22nd, in Grace Church. The chaplain of the corps, the Rev. Dr. James B. Wasson, officiated and preached the sermon. The general subject was "Heroism in the Face of Death."

The Cathedral League of the Diocese of New York is to hold its annual meeting on Saturday, May 4th, at the Synod House, when Bishop Greer, Dean Grosvenor, the Rev. Dr. Slattery, and Ralph Adams Cram will be the speakers. Mrs. Greer is chairman of a reception committee that has been appointed.

**CHILDREN'S LENTEN OFFERINGS
PRESENTED IN PHILADELPHIA**

\$32,000 Raised and More to Come

**OTHER HAPPENINGS OF LAST WEEK IN THE
QUAKER CITY**

The Living Church News Bureau }
Philadelphia, April 30, 1912 }

THE fruit of forty days of Lenten self-denial and effort on the part of 46,000 teachers and pupils in the Sunday schools of the diocese was laid upon the altar of God in the chancel of the Incarnation, Philadelphia, on Saturday afternoon, April 27th. The offering amounted to upward of \$32,000, which is more than was in hand at this time last year; so that, when all the belated contributions are in, it is hoped that the total will be beyond any previous record.

The Rev. Dudley S. Tyng spoke of the situation in China, with the changes the revolution has wrought; and the Rev. Wm. E. Gardner told something of what the offering meant, with a moving anecdote of an Indian boy and his mite-box; which ought not to be printed, for he will surely want to tell it again. Bishop Rhinelander presided at the service and Dr. Duhring announced the offering, church by church.

Two parishes kept their patronal festivals last week: St. Mark's, where St. Mark's Day is always kept with extraordinary solemnity, and where the Rev. Dr. Mortimer was able to officiate at the choral Eucharist, although still showing the effects of his illness; and St. George's, West Philadelphia, where there were several special features of the celebration. On Monday, April 21st, the eve of St. George, the parish flag was blessed at evensong, and there was a sermon by the Rev. Joseph Sherlock, rector of St. John Chrysostom's. There were two celebrations of the Holy Eucharist on St. George's Day and a parish reception in the evening; and on the Sunday in the octave, April 28th, there were special sermons by the Rev. A. D. Heffern, D.D., and the Rev. Robert Johnston.

At St. Mark's, there was also a Requiem for the dead of the *Titanic* on Friday, the 26th. A service in memory of Mr. John B. Thayer, second vice-president of the Pennsylvania Railroad, who perished in the wreck, is to be held at the Church of the Redeemer, Bryn Mawr, on Tuesday, the 30th.

A meeting in the interests of the Cambridge Conference was held at the home of Mrs. A. J. Cassatt, in Rittenhouse Square, on Tuesday, the 2nd of April, with a good attendance of our Church workers, a good number of whom have been present at the conference in previous years. The Rev. Dr. H. E. W. Fosbroke of Cambridge and Miss Margaret Jefferys Hobart were the speakers; and Bishop Rhinelander, who is chairman of the standing committee in charge of the conference, was in the chair.

Bishop Rhinelander felt that we Churchmen should know why we are Churchmen. He thought the leaders and teachers have shown that it is among the earnest, happy laborers of the Church's faith that we find those who are best qualified to handle the perplexing problems of modern times. We have not only been reassured, but we have come to understand at last, that our faith means responsibility and not privilege. "We have also been caught," the Bishop said, "in the other great movement—the Missionary Movement, which has been just as characteristic of its times as the critical one. We Churchmen have come to think that those things which we hold true, may not be given to us only for our own use, that we may be trustees for the world, and if we do wake up to the obligation which Christ lays upon us as believers, that must mean for us, if we are consistent, that those things that make up our Churchmanship are parts of the Universal Gospel. This school then, practical, devotional, intellectual, is organized in order that Churchmen may be instructed in Churchmanship and then have their Churchmanship given flavor and inspiration by the missionary message."

Dr. Fosbroke described the daily routine of the conference and Miss Hobart said she felt she would pay a little of the debt of gratitude she owed the Cambridge Conference if she fired some of her hearers with a desire to attend the Conference this summer.

Two interesting meetings in prospect are those of the Church Club on Monday evening, the 29th, and the Church Historical Society on the 30th. At the Church Club, a paper on "The Choral Service" is to be read by A. Madely Richardson, M.A., Mus. Doc. Oxon., F.R.C.O. Dr. Richardson will also give an organ recital on Monday afternoon at St. James' Church. At the Historical Society's meeting, which is to be held in the new parish house of Christ Church, the Rev. Arthur Lowndes, D.D., of New York City, is announced to speak on "1812: or The Church and State in America One Hundred Years ago."

The parish house of St. Paul's Memorial Church, a notice of

the dedication of which was printed last week, is one of the most complete buildings of the kind in the diocese. It is built of brick, thoroughly fire-proof, lighted by electricity and heated by steam, and contains an auditorium which will seat 600 persons, other rooms for the departments of a modern Sunday school, a chantry for week-day services, and in the basement a splendid gymnasium with baths and lockers attached, and game room and bowling alleys adjoining. The rector's study lies between the Sunday school room and the sacristy of the church, so that he is at the centre of everything.

The English order of the Sons of St. George held its annual service at St. James' Church on the afternoon of the Third Sunday after Easter. The Woman's Auxiliary of the diocese is to hold its annual service for the presentation of the United Offering in the same church on the feast of SS. Philip and James.

The Rev. H. Page Dyer, curate of the Church of the Ascension, sailed on Saturday, April 27th, for the Canal Zone, where he is to hold a series of parochial missions in the parishes of the Isthmus. He expects to be absent about six weeks.

The patriotic Order of the Sons of America celebrated the anniversary of the inauguration of Washington at old Christ Church on April 28th. The Rev. Louis C. Washburn, D.D., conducted a service especially arranged for the occasion, and the Rev. W. Herbert Burk preached the sermon on "Patriotism and Spirituality."

Mr. E. H. Bonsall, Dr. John Wilkinson, and the Rev. W. R. Stearly were among the speakers at the conservation meeting in the Garrick Theatre on Sunday afternoon, by which the Men and Religion Movement was formally ended in Philadelphia.

MISSIONARY BULLETINS FOR APRIL

NEW YORK, April 16, 1912.

THE 1st of April finds the contributions to the Apportionment as follows:

Amount received to April 1, 1912.....	\$409,987.86
Amount received to April 1, 1911.....	341,085.26
Increase.....	\$ 68,902.60

The sources from which these contributions have been received are as follows:

Parishes.....	\$317,725.51
Individuals.....	30,715.00
Sunday Schools.....	8,997.29
Woman's Auxiliary.....	49,199.55
Junior Auxiliary.....	3,350.51
	<hr/>
	\$409,987.86

Seven months of the financial year have now gone, and while it is true that the next two months are the best for receipts in all the year, we feel that, owing to the very large sum that is still required before September 1st next, the Church wishes to know the actual conditions.

The Appropriations are.....	\$1,331,523.92
The deficit of the last two years is.....	172,003.99
	<hr/>

Making the total needed by September 1st.....

But on account of lapsed balances which usually occur it is safe to deduct the sum of.....	\$ 20,000.00
This then is the sum absolutely needed to meet all the obligations and to extinguish the debt.....	\$1,483,527.91
	<hr/>

The Apportionment is.....	\$1,314,610.00
From the Woman's Auxiliary United Offering we have on hand.....	80,000.00
From interest we count on receiving.....	86,000.00
From Miscellaneous sources we expect about.....	5,000.00
	<hr/>
	\$1,485,610.00

It will be seen that the above two balance each other.	
Again—the Apportionment is.....	\$1,314,610.00
And on it we have received.....	409,987.86
	<hr/>

Leaving to be secured by September 1st..... \$ 904,622.14

Of course this is a large sum—a very large one indeed—but if every member of the Church will only realize and believe that each and every one is a member of Her Body, and that she depends on the coöperation of her children, and must have it, then the effort that will wipe away this large sum of money will not seem so very great to most of her members, for all will be partakers in it. And if to some it is great, as it will be, may we ask if any effort of ours is too great for our Blessed Redeemer?

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

BREAD OF flour is good: but there is bread, sweet as honey, if we would eat it, in a good book.—*John Ruskin.*

WORK UNDER WAY IN CHICAGO

Preparations both for Local and for General Needs

SERVICE FOR DIOCESAN ACOLYTES AT CHURCH OF THE ASCENSION

Summer School in Religious Pedagogy is Arranged

OTHER RECENT HAPPENINGS OF THE CITY

The Living Church News Bureau }
Chicago, April 30, 1912 }

THE last diocesan convention, in May 1911, amended the diocesan canons so as to give the franchise to women at parish meetings. Every baptized woman who is in regular attendance at the Church's services, and who in any way contributes regularly to the support of these services, is eligible to vote for wardens and vestrymen and on other matters brought properly before parish meetings. This new step has greatly added to the interest of the parish meetings which are being held during Easter-tide. Some of these are held on Monday evening in Easter Week, though in most of the congregations the clergy have in recent years published the announcement on Easter Day that the annual parish meeting will be held early in May. The diocesan fiscal year closes April 30th, and this postponement of parish meetings is, in consequence, a practical measure. This year some, as, for instance, St. Mark's, Evanston, will have a parish dinner, and efforts are being made generally to gather large groups, both of men and women, to take part in the elections, and to take counsel about the welfare of the local work. Every-member-canvasses are being made in many parishes at this time of the year, both for parochial support and for missionary pledges. St. Martin's, Austin, Epiphany, Chicago, the Church of the Atonement, Edgewater, and others, are leading in this good work. At St. Martin's the St. Mary's guild of the parish gave a supper on the evening of April 17th to the committee of men who had agreed to conduct this canvass, and stirring addresses were made by several of the committee. The men are all to report on Saturday, May 4th, and every man and woman related to the parish, and every child from twelve years old and upwards, will be called upon by the committee, and given the opportunity to pledge for parochial support and for missionary gifts.

The report of offerings for the apportionment for General Missions, from Chicago, on April 1st, sent out from the Church Missions House, shows that Chicago as a diocese had by that date sent in some \$700 more than by April 1st last year, the total being \$9,685.93. Chicago gave last year, by the close of the General Board's fiscal year (September 1st, 1911), \$20,858 towards this apportionment. By April 1st this year, Grace Church was leading in this giving, having sent in \$1,051, Trinity following, with \$972, St. James' coming third, with \$945. Holy Trinity mission, in the Stockyards, was the only congregation which had paid its entire apportionment for this year. This mission (the Rev. W. S. Pond, priest in charge), had sent in more than its quota of \$30 by that date. The May 1st reports of gifts from this diocese will undoubtedly show a large increase over April figures.

Several Chicago parishes have during the year equipped their entire Sunday schools with the duplex envelopes, so that each child is supporting the parish, and also giving to missions, diocesan and general, each week. Such parishes pay their Sunday school expenses from the general fund. They also find that the children's Lenten mite-boxes cannot usually contain as much money at Easter as when that was the main channel of missionary giving open throughout the year to the children; yet the total given to missionary work by these schools will show a much larger annual contribution than before, due to the duplex envelopes. Last year sixty of Chicago's Sunday schools sent in an Easter offering for general missions amounting to \$2,221. Incomplete returns for this year show offerings from St. Mark's Sunday school, Evanston, of \$200; from the Atonement, Edgewater, of \$184; from St. Martin's, Austin, of \$140.

The second annual service of the acolytes of the diocese was held on the evening of St. Mark's day at the Church of the Ascension, with an attendance at least ten per cent larger than that of the first of these yearly services, held at the Church of the Redeemer in February 1911. There were now about 150 of the clergy and acolytes present, besides the parish choir of the Ascension, and a large congregation of other worshippers. After a supper there was solemn evensong with sermon by Bishop Anderson, whose chaplains in attendance were the Rev. Dr. C. E. Deuel and the Rev. C. E. Taylor. The Rev. W. B. Stoskopf, rector of the parish, was the celebrant at the evensong, the Rev. Dr. John Henry Hopkins serving as deacon, and the Rev. Harold W. Schniewind, rector of St. Bartho-

Acolytes' Service Held

lomew's, as sub-deacon. Mr. Kenneth White was the master of ceremonies. The service was an imposing one, the Bishop's very practical sermon on "The Religion of a Boy" being followed by the procession of choir, clergy, and all the acolytes, concluding with a Solemn *Te Deum*. The offertory anthem was "Awake," from "The Daughter of Jairus," and the *Te Deum* was Stamford's in B flat. The next of these very beautiful services, gathering together these devoted boys and young men who are, in increasing numbers, all over the city and suburbs, serving at the altars, was appointed by the Bishop for next St. Mark's Day, 1913, to be held at St. Bartholomew's Church.

The Sunday School Commission of the diocese has completed arrangements for holding a Summer school in Religious Pedagogy from June 17th to 20th at La Grange. Sessions will be held in the parish house of Emmanuel Church. The Rev. William E. Gardner, secretary of the First Missionary Department, will conduct the school. Classes will be held each morning and afternoon, and every opportunity will be given for discussion. A well known text book on religious pedagogy will be the basis of the instruction. It is planned to have certain open meetings and services in the evening. The school is primarily for the clergy and Sunday school workers of the diocese of Chicago, but notice will be sent to the Sunday School Commission of all the dioceses within the Fifth Department, asking them to cooperate by inviting their clergy and lay-workers to attend. Of course all will be heartily welcomed who make application and pay their registration fee. This latter will be a small charge to defray incidental expenses. It is planned to give each one registering a copy of the text book to be used. The Woman's Guild of Emmanuel Church will serve meals from Monday evening to Thursday evening inclusive at a nominal cost. Rooms also will be furnished by the parishioners so far as possible. Meantime the Chicago Commission asks for a live and wide interest in the school. Further information will be gladly given by the secretary, the Rev. H. B. Gwyn, 1151 Leland Ave., Chicago.

The spring convocation of the Northern Deanery of the diocese was held at St. Peter's church, Sycamore, on Monday and Tuesday, April 22nd and 23rd, Bishop-Suffragan Toll being the guest of honor. On the first evening the speakers were the Rev. W. J. Bedford-Jones, of Elgin, and the Rev. J. C. Ingham, of Dundee. The sermon on Tuesday morning was by the Rev. W. O. Butler, of Sterling. Bishop Toll was rector at Sycamore for several years in his earlier ministry and this was the first official visit he has made to the parish since he became Bishop-Suffragan.

At Christ Church, Woodlawn, on the morning of Wednesday, April 24th, the Rev. B. I. Bell, formerly curate of the parish, and now in charge of St. Christopher's, Oak Park, was married to Miss Elizabeth Wood Lee, daughter of Mr. and Mrs. Lewis W. Lee, of Christ Church parish. The Rev. Charles H. Young, rector, officiated, and the Holy Eucharist was celebrated as part of the marriage service. A large congregation attended, and an informal reception was held at the close of the service.

On the third Sunday after Easter, April 21st, the Rev. F. G. Budlong, the new rector of Christ Church, Winnetka, took charge of the parish, which has been supplied for sometime past by the Rev. H. S. Webster.

Calvary Church, on West Monroe Street, Chicago (the Rev. George M. Babcock, rector), has raised a mortgage of \$2,060, during the past year, has met its full apportionment for diocesan missions, has paid up to date pro rata on the general missionary apportionment, and has now a fund of \$1,600 in hand towards a parish house. The great problem is to find land whereon to build this much-needed parish house, as the church is in the middle of a thickly-settled residence block, with only thirty feet of its own lot un-occupied by its church and guild-room.

The new rooms of the Church Club are on the seventeenth floor of the Heyworth building (not on the seventh floor, as the types made us say in a recent letter), the number of the suite is 1705 Heyworth Building, corner of Madison street and Wabash avenue, the entrance being at 29 E. Madison street.

By the will of the late Mrs. A. W. Pulver, of the Church of the Atonement, Edgewater, that parish has lately received a legacy of \$1,000. It is possible that it may be used to start an endowment fund for the parish, as its use was undesignated by the will.

LIKE OUR Master, we should always be giving out cheer. He who makes it harder for a brother to live nobly and do his work well has sinned against one of Christ's little ones. We dare not go about among our fellows saying discouraging things, dispiriting things, for if we do we are imperiling those whose burdens are already as heavy as they can bear. One disheartening word may cause them to sink down and perish. The law of love bids us bear one another's burdens, and there is no other way in which we can do this so effectively as by living a life of joy.—*Selected.*

A TART temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use.—*Washington Irving.*

BISHOPS CONSECRATED IN CHINA AND JAPAN

CONSECRATION OF THE FIRST BISHOP OF WUHU

BY THE REV. EDMUND L. WOODWARD, M.D.

ON the feast of the Annunciation, March 25th, the Rev. Daniel Trumbull Huntington, B.A., was consecrated Bishop of the missionary district of Wuhu, at St. John's pro-Cathedral, Jessfield, Shanghai, China, the Rt. Rev. Frederick Rogers Graves, D.D., Bishop of Shanghai, presiding. The Rt. Rev. Logan Herbert Roots, D.D., Bishop of Hankow, and the Rt. Rev. Herbert James Molony, D.D., Bishop of Chekiang, officiated as co-consecrators. The Rt. Rev. William Wharton Cassels, D.D., Bishop of West China, also participated in the service and joined in the laying on of hands. The consecration sermon was preached by Bishop Roots, and the attending presbyters were the Rev. Li Yuen Lin and the Rev. Edmund Jennings Lee, both of the Wuhu district. The Rev. Edmund Lee Woodward, M.D., was the deputy registrar, and the Rev. Gouverneur Frank Mosher acted as master of ceremonies. The service was very impressive and was well attended by both Chinese and foreigners.

The Holy Communion was celebrated at 7:30 o'clock by the Rev. Thomas Kinloch Nelson. Morning Prayer was said at 9 o'clock by the Rev. Robert A. Goodwin, Jr., and the Rev. John Gillespie Magee. The consecration service proper opened at 10 o'clock with Hymn No. 490 as processional. The forty-two clergy and four Bishops entered by the main door and proceeded up the central aisle to the chancel. Of the clergy the Chinese were slightly the more numerous, and there were both Chinese and foreign representatives of the districts of Shanghai, Chekiang, and West China, while all the clergy from the district of Wuhu, except the Rev. F. E. Lund and the Rev. C. F. Lindstrom, who are on furlough, were present. The presence among the clergy of the Ven. Archdeacon Elliot H. Thomson, D.D., now in his seventy-ninth year and recently recovered from a severe illness, inspired all present by the thought of his fifty-three years of faithful service in the mission field, and was a benediction upon the occasion as his life has ever been to the mission.

At the Holy Communion, the Epistle was read by Bishop Cassels and the Gospel by Bishop Graves. During the singing of "For thee, O dear, dear country," Bishop Roots ascended the pulpit.

His text, taken from the Gospel, was "Feed My lambs, tend My sheep, feed My sheep"; and his theme, treated with the Bishop's usual insight and spiritual fervor, was the pastoral relationship of the Bishop to his diocese, its difficulties and vast opportunities in China. Pastoral leadership was especially needed now in the Chinese Church. The scattered converts of pioneer days had developed into Christian communities to be shepherded. The five-striped flag of the new Republic should be regarded with feelings of profound thankfulness and confidence, because it indicated that in China the Christian ideal of the worth of each individual and the unity of different races in one brotherhood had appealed to the leaders of the people, and that the five races in China were to become one people. East and West, too, must be brought into a world-wide brotherhood of peace and good-will, but that could only be in the bonds of love and faith in Jesus Christ. In his impressive charge to the Bishop-elect, he referred to his seventeen years of devoted service in China, and spoke of the Christ-like love he had shown for the outcast, in the establishment of the splendid Trade School for beggar boys at Ichang. Carrying this love of Christ into his new field, his ministry as chief pastor of souls would be richly blessed.

After the singing of Hymn 288 the elected Bishop, vested in his rochet, was presented to the presiding Bishop by the co-consecrating Bishops, Bishop Graves being seated in the Bishop's chair near the altar. The credentials were then read; the certificate of election and canonical testimonial by the Rev. F. L. Hawks Pott, D.D.; the evidence of ordination and consent of the Standing Committees by the Rev. John M. B. Gill; and the commission to consecrate by the Rev. E. L. Woodward, M.D. Bishop-elect Huntington then gave the required Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church. The four Bishops joined in the laying on of hands.

Bishop Huntington enters his new field of labor with a large experience of the problems of mission work in China and a thorough grasp of the Chinese language. His sound judgment, straightforward directness, and practical common sense

[Continued on Next Page.]

CONSECRATION OF THE SECOND BISHOP OF KYOTO

BY THE REV. ALLAN W. COOKE

IN his see city, surrounded by the clergy and many representative laymen of the district and a large gathering of friends from all over Japan, the Rev. H. St. George Tucker, D.D., was consecrated as the second Missionary Bishop of the district of Kyoto, Japan, on the feast of the Annunciation.

The capacity of Trinity Church, which is not a large building, was taxed to its utmost to accommodate the large congregation which gathered for this unique service. Perhaps upwards of three hundred people filled the nave, there being about an equal number of men and women, seated separately according to native custom. America was represented by a considerable number of traveling visitors from the hotels and by practically the whole of the missionary community resident in Kyoto, besides a majority of the staff of the district of Tokyo. The English Church sent a large contingent from the contiguous districts of South Tokyo and Osaka, and the district of Kyoto furnished a large local congregation together with all the clergy and chosen delegates from every organized congregation.

It was regretted by many that the appointment of the same day for the consecration of Bishop Huntington for the district of Wuhu prevented the attendance of either of the American Bishops in China, and their participation in this consecration. This would have emphasized the near relationship between the Churches in China and Japan—one had almost said "these two empires," forgetting the recent disappearance of the ancient dynasty in China.

Just before the service, while the clergy were vesting in one of the buildings of St. Agnes' School, the Rev. George Wallace, on behalf of the foreign staff of the district of Tokyo, presented to Dr. Tucker a set of episcopal robes with a carrying case and also a copy of the Holy Scriptures; and the Rev. Isaac Dooman, representing the foreign staff of the district over which Dr. Tucker will rule, presented him with a pectoral cross of gold. After a few grateful words of acceptance by the Bishop-elect, the procession moved into the church to the strains of "The Church's One Foundation."

The chancel was crowded as well as the nave, there being upwards of thirty clergy, both native and foreign, besides the Bishop and the chaplains, the Rev. George Wallace, deputy registrar of the House of Bishops, and the master of ceremonies, the Rev. Wm. James Cuthbert, to whose efficiency much of the impressiveness of the ceremony was due.

The Bishop presiding was the Rt. Rev. John McKim, D.D., Bishop of Tokyo, the co-consecrators being the Bishops of South Tokyo and Osaka, and the presenting Bishops those of Hokkaido and South Tokyo—all, except Bishop McKim, being from the English missions. The attending presbyters were the Rev. J. J. Chapman and the Rev. Dr. Motoda.

Bishop McKim was the preacher, contrary to the "order" of the Presiding Bishop, owing to the absence of the Bishop of Kyushu. It was most fitting, however, that Bishop McKim should be the preacher, and the whole-hearted way in which he took advantage of the opportunity afforded him to express his affection and esteem for the new Bishop showed that he appreciated it. The sermon was a clear, straightforward statement of the office of a Bishop, and the Bishop of Tokyo spoke of the loss of Dr. Tucker to him as the loss of his right hand. He also called attention to the fact that Dr. Tucker had spent all of his ministry in Japan, and had been trained up, as it were, on the field to fill the position to which he had now been called, after having been well tried; called not only by the choice of the House of Bishops, but by what was practically equivalent to the suffrages of the district synod itself.

The service was, in its most important parts, bi-lingual. The Japanese Prayer Book was followed throughout, but all the certificates were read both in Japanese and in English; and since Dr. Tucker was actually being consecrated a Bishop of the American Church and not of the Church of Japan, the Promise of Conformity was made *first* in English and then repeated in Japanese, while the words of consecration and the delivery of the Bible were in English, the Bishop of Osaka (Bishop Foss) subsequently translating them by using the form in the Japanese book. The service was considerably prolonged by this double reading of all the testimonials, but it must have

impressed the Japanese with the fact that the election and consecration of a Bishop in the Church of God was a thing not lightly and frivolously done, nor to be done hurriedly and by any one small section of the Church without the consent and approval of the rest.

To the writer, there were two particularly impressive points in the service. The first, which was not without its humorous

tion, standing, sang verse by verse the Church's metrical prayer of the Holy Spirit, beseeching God's coöperation and consent in the laying on of hands, about to follow. Liturgically this is the climax of the service and one was struck anew with the inerrancy of the inspiration which framed it. After the careful searching into the intention of the candidate and the consent of the Church, here all unite in a dramatically impressive way



CONSECRATION OF BISHOP HUNTINGTON, PRO-CATHEDRAL, SHANGHAI
FRONT OF THE PROCESSION.

aspect, too, was when the Rev. Y. Yamabe was reading the translation of the certificate of consent by a majority of the Standing Committees of the American Church. The names were sometimes hardly recognizable—that of the home diocese of THE LIVING CHURCH, by a slip becoming simply 'Waukee—but the long list of the several consenting dioceses impressed as nothing else would do, the sense of the *wideness* of the Church, their common consent, her *oneness* as here expressed in the consecration of a Missionary Bishop to represent her in Japan.

The other was when the Bishop-elect, fully vested in the "rest of the episcopal habit," knelt in the midst of the sanctuary before the altar, while the Bishop of Tokyo and the congrega-

tion, standing, sang verse by verse the Church's metrical prayer of the Holy Spirit, beseeching God's coöperation and consent in the choice of a chief pastor for His flock.

This is the continuous prayer of the Church for the new Bishop of Kyoto.

CONSECRATION OF FIRST BISHOP OF WUHU

[Continued from Page 11.]

will make for stability and administrative efficiency in the development of the mission work. With the loyal support of his little band of workers, duly reënforced and equipped by the home Church, it may be confidently predicted that the Church will not fail under his leadership to utilize the splendid opportunities for aggressive work in the Wuhu district.



CONSECRATION OF BISHOP HUNTINGTON, PRO-CATHEDRAL, SHANGHAI
REAR OF THE PROCESSION.

- | | |
|--|---|
| 1. Rev. D. T. Huntington, Bishop-elect. | 5. Rt. Rev. L. H. Roots, D.D., Bishop of Hankow. |
| 2. Rev. Edmund J. Lee, Attending Presbyter. | 6. Rt. Rev. H. J. Molony, D.D., Bishop of Chekiang. |
| 3. Rev. Li Yuen Lin, Attending Presbyter. | 7. Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai. |
| 4. Rt. Rev. W. W. Cassels, D.D., Bishop of West China. | |

[Archdeacon Thomson, veteran missionary, is in front, on the right hand.]

BISHOP LAWRENCE ON A CATHEDRAL FOR MASSACHUSETTS

THE chief theme treated of by the Bishop of Massachusetts in his Convention address last week was the offer of the St. Paul's Church property in Boston for a Cathedral of the diocese for at least the next twenty-five years. That property has been tendered for the purpose by the corporation owning the title, and the Bishop's recommendation was favorable to its acceptance, the historic edifice, considerably remodeled, thereby to become the Cathedral of the diocese for at least the quarter of a century next to come.

The Bishop reviewed the incidents which led up to the present action, speaking of the bequest of Miss Walker several years ago, the creation of a Cathedral Chapter, etc. The property held in trust for Cathedral purposes has increased to over one million dollars, which, however, is not nearly enough to erect, equip, and maintain a suitable Cathedral. He felt that before the fund could be very largely augmented by other gifts, it would be necessary that the people should learn by experience "what a Cathedral is and stands for." He was glad, therefore, to announce the offer of St. Paul's Church property mentioned above, concerning which offer he said:

"In taking their action the proprietors have agreed under certain incidental considerations to give up their rights and privileges and to take steps to surrender the whole parish and its organization, that St. Paul's may carry out a larger and more beneficent work as the Cathedral. Although they will remain as worshippers and co-workers, this means to them the loss of their parish life and traditions; it involves therefore a sacrifice on their part for which the diocese is grateful.

"When the twenty-five years are ended, it will be for the chapter of the next generation to decide what under the conditions of the trust will be the just and wise course in relation to the Cathedral for coming generations. No doubt many people who have looked for the immediate erection of some noble fane will be disappointed. But I am confident that a careful consideration of the reasons for this action and the experience of a few years will convince them of its wisdom.

"Granted that this agreement is confirmed by the proper authorities, what have we before us? It is to this and the immediate future that I want to turn the thought and enthusiasm of the diocese. First, as to the site. It is the very centre and heart of the diocese. Next year there will pass through the Parkstreet subway station some fifty millions of people, of whom millions emerge at the doors of St. Paul's. There must be added to these the many thousands that enter the city by other means and pass along Tremont street. Six millions more pass annually a block away at the Washington-Winter-street subway station. Or, to put it in another way, St. Paul's Cathedral is within an hour of the larger part of the members of the diocese, within two hours of practically all, and the centre within a radius of fifty miles of a population of three millions. It is so situated as to draw the least from the strength of the parishes, and at the same time to send out to the parishes spiritual direction and enthusiasm.

"The question arises, is not the church too small and cramped in its lot to answer the purposes of a Cathedral? It must be granted that the area and church are much smaller than we wish. There will be no opportunity for great functions, immense congregations, and services impressive by their magnificence. That is a loss; for such services do impress and uplift. They are, however, only occasional in a great Cathedral; and at other times the nave is often sparsely filled and cheerless in its vacancy. St. Paul's Church, however, is capable of such changes and enlargements as will add surprisingly to its seating capacity, its dignity and ease of access. The present crossing of the Cathedral of St. John the Divine in New York, which is of course only the beginning of the Cathedral, seats now but fifteen hundred; St. Paul's may be made to seat more than eleven hundred.

"The suggestive point is here, however: St. Paul's is so situated as to be in the centre of the whole people seven days in the week. On week days and on every hour of the week days, as often as the people show that they want it, St. Paul's doors, always open, will be open for services. Every member of the diocese coming to Boston for an hour or a week will have a place of worship that is his own; and the people of the whole city, eye of eastern Massachusetts, without regard to social station, place of residence, race, or creed, will have a church which is theirs. It will be a people's church. Within it will be celebrated the regular services of the Church in all their dignity and beauty; within it, also, will be such varied services, addresses, lectures, and music as will inspire, educate, comfort, and uplift the people.

"Thus administered, I believe that its total number of worshippers and its real spiritual force will be equal to that of many great Cathedrals. I believe, too, that this practical Cathedral will appeal to the judgment and traditions of the people of Massachusetts; they will discover that a Cathedral has other uses than as a store-room for monuments or a noble piece of architecture from which the life has fled. For by the construction of rooms and offices we plan to make the Cathedral also a centre of diocesan, charitable, and

missionary administration. Here we hope to keep in touch with the various philanthropic, social, and civic interests, and connect the spiritual forces let free by worship with the practical uplifting forces of the city. We are confident that through the services and activities of such a Cathedral, the diocese will have gained such experience and interest in twenty-five years or more that the people will then know what the final Cathedral should be, and by gifts and legacies will have poured in such wealth as to carry out their ideals. We are content to build modestly in behalf of a greater future.

"In the administration of a Cathedral even of the proportions of St. Paul's, a large endowment is needed. We must, therefore, keep our present funds as far as possible intact. To rebuild St. Paul's in such a way as to adapt it to Cathedral uses will require a large sum of money. Basing our confidence on the past, we believe that the people of the diocese will give that sum, whatever it may be, when plans have been worked out. For when the diocese of Western Massachusetts was set off, the people of this diocese sent in immediate gifts \$100,000 and a generous part of all its charitable funds. This has never been done by any other diocese setting off another before or since.

"Again, when at my fifteenth anniversary a committee of this convention asked for a sum with which to reinforce the diocese and strengthen the Bishop's hands in the hopes that at the end of five years they might have received \$100,000, they met such a response that at the end of five years the figure will approach \$150,000. Thus the western diocese and the parishes throughout this diocese have been strengthened. We have now reached the time when with our unified diocese, our shifting population, and our unchurched millions, we should have one strong, inspiring centre from which will flow strength and life to the whole people.

"The diocese will, I believe, begin to prepare itself now, so that when the plans are completed and the figure named, whatever it may be, every man, woman, and child will take real joy in making their gift towards St. Paul's Cathedral, the Bishop's church, the diocesan church, the church of the whole people."

MASSACHUSETTS DIOCESAN CONVENTION

THE feature of greatest interest in the annual convention of the diocese of Massachusetts, held on Wednesday and Thursday of last week in Boston, was the announcement by the Bishop of the taking of St. Paul's Church in the see city for Cathedral purposes; which was accepted by the convention with a vote of thanks to the corporation. Beyond this there was comparatively little business transacted. The most important had to do with the Board of Missions. A committee reported, through the Rev. Alexander H. Kennedy, that the Board of Missions be remodeled with the name Diocesan Board of Missions and Church Extension, and that its duties be considerably increased. There was very considerable discussion, after which the whole matter was placed again in the hands of a special committee to report next year.

Considerable of the time of the convention was taken up on the first day in determining upon a proper interpretation of Canon 6, which has to do with the penalty for default of payment of parish apportionment. It was necessary to come to some decision on the matter so as to know what parishes and missions were eligible to vote. Finally it was voted because of the uncertainty as to the interpretation of the canon on the part of delegates, that the convention instruct the secretary to place on the roll all parishes without regard to their partial or full delinquency in the payments of their assessments as reported to the treasurer.

The Rev. Dr. van Allen read the committee's report relative to increasing the efficiency of the annual conventions. The plan called for a programme of entertainment and meetings on the day preceding the convention, making it a sort of diocesan conference. This report brought out some discussion as to where the funds were to come from which would meet the expenses of entertainment. The report finally was accepted.

The Sunday School Union came in for considerable discussion, especially on the financial side, as it was made clear that unless the parishes pay their apportionment more promptly, the Union is likely to face a crisis. A number of committees submitted reports, and Bishop Lawrence announced that he had received a check for \$10,000 from the estate of Miss Elizabeth Savery of Wareham, remarking at the same time that in the course of the past few years considerable money had come into possession of the diocese for missionary work, indicating the willingness of the members of the Church to lend their aid. It was voted to have the next convention on April 9, 1913, and the preacher will be the Rev. Dr. Endicott Peabody of Groton, with the Rev. Fr. Bull, S.S.J.E., as substitute.

Elections were as follows: Standing Committee—The Rev. John McGaw Foster, the Rev. Emelius W. Smith, the Rev. Leonard K. Storrs, the Rev. William G. Thayer, D.D., and Messrs. Joseph H. Beale, Francis W. Hunnewell, Charles G. Saunders, and Francis B. Sears.

Delegates to the Missionary Council—The Rev. Dr. Samuel G.
(Continued on page 25.)

National Conference of Church Clubs

SOcial SERVICE was the dominating theme discussed throughout the two days' sessions of the National Conference of Church Clubs, held on Tuesday and Wednesday of last week in the parish house of Christ Church, Baltimore. Through many sub-titles it was the theme of all the papers presented, and of the notable address given at the evening dinner by Clinton Rogers Woodruff, the distinguished expert in that line of thought. That it was a happy determination to take one continuous theme and develop it through different discussions throughout the entire session was the common view of the delegates.

The conference, which was the twentieth, opened on April 23rd in the parish house of Christ Church, Baltimore. There had previously been held an early celebration of the Holy Communion in Christ Church, attended by about thirty of the delegates. There were 53 delegates present, representing 22 clubs. At the opening session the President of the Conference, Judge Ulysses L. Marvin of Cleveland, delivered his annual address. After expressing his pleasure at meeting in the historical, monumental city of Baltimore, he spoke earnestly of the "Practical Duties of the Layman." As we laymen recognize the duty of love of country and of family, so should we recognize the love and devotion which we as members of the Protestant Episcopal Church, owe to that mother Church. The layman must be so loyal to his Church, that he will be loyal to its leaders. "The man who supposes that the only purpose of uniting with the Church, is that he gets into the 'Ark of Safety,' as some have phrased it, has a very poor conception of the purpose of that great body organized by the apostles in pursuance of the directions of our Lord Himself. The Church members should understand that the Church is not, of itself, a place of safety, but a place of service." Among the ways to make the Church grow, is to have its people take an active interest in every good work. The Church to-day owes a duty to all classes, and in its efforts to reach the lowest, it should not overlook the upper classes, who need just as greatly to be aroused to a sense of their responsibilities.

After the routine business of organization was completed, Mr. LOUIS B. RUNK of Philadelphia led the first of the discussions under

"Political Reform Movements"

the general subject of the conference, "Social Service," taking up the question, "Should the Church Take Part in Political Reform Movements?" With his opening statement, "As a general proposition let us frankly admit at the outset that for the Church, in its corporate capacity, to go into political movements, is inadvisable," the members of the Conference who took part in the discussion seemed to be in entire agreement. Mr. Runk went with some detail into the action of the General Conventions of 1862 and 1865 with regard to the issues of the Civil War, because he wished to show the logical difficulties of the Church assuming any official position in matters of statecraft, and because practically there is the only instance in our Church history where the various reasons *pro* and *con* were exhaustively debated. Can the Church appear indifferent to such questions? Would not a ringing official declaration by the whole Church in its corporate capacity on such subjects as the new arbitration treaties or the frightful spread of lynch law, do more to prove her a preacher of practical righteousness and social justice between nations and men, than the reams of letters that are being written in the Church papers on the change of the Church's name? He made a number of striking quotations from Rauschenbusch's powerful book, *Christianity and the Social Crisis*. Mr. Runk did not think it wise for the Church to make its influence felt, except in the field of international relations, or in some evil which has no party affiliations. The great need of our time is a public morality. If the Church does not dominate business and politics, there is danger that business and politics will dominate the Church. He would have individual ministers proclaim before election day the sacred duty of voting; tell men that each should vote as in God's sight, and denounce unsparingly, after careful investigation, any provisions in the election laws which encourage vote-buying, coercion, and election frauds. He advocated the use of appropriate prayer on the Sundays preceding Memorial Day and July Fourth, having special patriotic services authorized and printed in the Prayer Book; and the teaching of political duties as a part of the regular Sunday school course at stated times near national holidays. In the discussion which followed, in which Messrs. W. H. Singleton of Washington, Everett P. Wheeler of New York, Jackson W. Sparrow of Cincinnati, Frank V. Rhodes of Baltimore, and others took part, the consensus of opinion was, that while Churchmen should, the Church, in its corporate capacity should not, take part in political reform movements, but be content with teaching and preaching the fundamental principles of morality and Christian truth, and exhibiting a spirit of sympathy and justice to all, without taking sides.

The next paper was by Professor JOSEPH H. BEALE of Cambridge, Mass., on the subject, "Can the Church take part in Labor Disputes of Public Service Corporations, where the Hours of Service and the Rate of Wages are the points at Issue?" He declared that

"Labor Disputes and the Church"

there is something more necessary to a permanent improvement of the race than economic or social reforms, viz., moral regeneration. He pointed out the potent influences which keep alive the evil passions of working people. Every strike is a civil war, and every settlement purports to be a treaty of peace, or rather a truce, for a definite number of months or years. The Church is undertaking a perilous function when she takes part in these disputes, but as she has met and is meeting to-day unshrinkingly the savages of Africa and the fanatics of China, so she will not shrink, if it is her duty, from the equally savage fanaticism of industrial strife. There is one absolute requisite. If the Church is to work for a particular settlement, she must be able to guarantee the justness of the settlement. These questions cannot be settled by inspiration or by an *ex parte* investigation. For such work, skill and experience in investigating and deciding facts, are absolutely essential. It is the part of the Church to act spectacularly, but no less powerfully, on the conscience of the community, and to endeavor to raise the spirit of Christ in the contending parties. In discussing this subject, the Hon. ASA BIRD GARDNER of Brooklyn, N. Y., said there were in these labor disputes usually two classes, the native-born and the low-grade foreigner; the one can be governed by sympathy, the other only by the strong arm of the law. Mr. CONSTANT SOUTHWORTH of Cincinnati pointed out details of labor union management which he deplored: the closed shop, drawing the color line, the principle that the man not in the union ought not to have work, the refusal to admit in the union a man who owned stock in employing labor, and the suggestion that union dues be collected at the office of employing companies. Mr. WILLIAM E. CURTIS of New York said that while it is time that many of the ministers of our Church—some of our most brilliant men—are in favor of the closed shop and the minimum wage for laborers without any regard for the damage upon business, it is true, on the other hand, that many of the laboring men have no confidence in the Church.

In the absence of Mr. MORRIS EARLE of Philadelphia, who had been appointed to present a statement of the "Progress of Work of the Joint Commission on the Revision of the Hymnal," Mr. Louis B. Runk read the report prepared by Mr. Earle. Mr. Earle, however, was able to be present on Wednesday morning, when he made a full and detailed report of the work and methods of the Commission thus far, and of its plans for the coming year, and the Conference pledged \$500 toward the work of the Commission.

At 1 P. M. the delegates adjourned for lunch at the Hotel Belvedere, as guests of the Churchman's Club of the diocese of Maryland,

and on reassembling, after some routine business, listened to a good paper by Mr. JACKSON W. SPARROW of Cincinnati, on the subject, "Should the Church Take Part in Movements for Housing and Tenement Reform, and to what Extent?" He showed the dreadful housing and tenement conditions among the poor in the larger cities, which he traced to ignorance, negligence, and avarice. Cities are gradually awakening to the necessity of bettering these conditions, but their efforts are constantly hindered by politicians. There is a tremendous amount of institutional work being done by the Church throughout the country. What better could the Church do, than to give its means and influence towards the bettering of these unfortunate conditions now under discussion? In his opinion, the only proper way to handle this matter, is through committees. Let the Church in every city appoint a general committee of broad, liberal-minded men and women. Then let these Church committees cooperate with the various citizens' committees in the effort to see that the building regulations are strictly enforced, and where these are not sufficiently strong, try to have better ones passed. Remember, "The City Hall is the strategic point." Mr. E. R. L. GOULD of New York mentioned the good work being done in that city, particularly in connection with St. George's Church, along this line. Speaking as a landlord, Mr. GEORGE M. REYNOLDS of Lancaster, Pa., and others spoke on the subject.

In the absence on account of illness of Mr. JOHN A. CLINE of Cleveland, who was scheduled to speak on the subject, "Should the

"Employers' Liability"

Church Forward Employers' Liability and Safety-device Legislation?" Mr. BURTON MANSFIELD, of New Haven, made a short address in favor of workmen's compensation as a wiser and better redress for workmen than employers' liability. Workmen's compensation, he declared, is a vital question to-day, which we as Churchmen, must be vitally interested in. He hoped to see the time when employers' liability is wiped out and superseded by workmen's compensation, which works automatically and does not require the machinery of the courts.

In the evening there was a reception and dinner at the Hotel Belvedere, with the Churchman's Club of the diocese of Maryland as

Reception and Dinner

host. Over 250 men were present, including a large number of the members of the local club, and a number of the clergy of the diocese. Dr. ROBERT W. JOHNSON acted as toastmaster in place of the President of the Club, Mr. R. Brent Keyser, who was unable to be present. The first speaker was BISHOP MURRAY, who, after extend-

ing a most hearty welcome to the Conference on behalf of the diocese, stated that of the whole number confirmed in the diocese during the past three years, males constituted 46 per cent., being an increase within the last ten years of 13 per cent. in the number of males confirmed. This shows how men are taking an increasingly active part in the work of the Church. The most successful business in the world to-day is the business of the Church of God. JUDGE MARVIN of Cleveland made a fitting response on behalf of the Conference. Mr. WILLIAM R. BUTLER of Mauch Chunk, Pa., spoke of the opportunities in the world to-day for helpful service of Christian citizens and Churchmen. Mr. CLINTON ROGERS WOODRUFF of Philadelphia, made a most inspiring address on the great social and industrial problems of the day and how the Church and Churchmen are meeting and can meet them. Mr. JOSEPH PACKARD of Baltimore, referring to the *Titanic* disaster, took as the text for his remarks, "Women and Children First," and showed how the spirit of Christ's words and example underlay the noble conduct of the men who sacrificed their lives that others might be saved.

On Wednesday morning, after various reports of committees and other business, the delegates listened to a most earnest address by

"Responsibility for the Boy"

Mr. Clarence A. Lightner of Detroit, on "Our Responsibility for the Boy." He quoted Bishop Anderson of Chicago, that "what the

Church should preach is not this or that reform, but spiritual regeneration." We have to consider two classes of boys: first, those who are totally beyond Church influences; 2nd, those who are under Church influences, in home or school. Churchmen can be of help to the former, by encouraging and aiding the public officials, and to the latter, often through preparatory schools where Christian teachers can inculcate loyalty and honesty. He spoke of the "gang spirit" and of the generally accepted truth that "no boy can have higher ideals than those of the gang." He illustrated this by the wonderful work for boys of the George Junior Republic. In each parish there are many opportunities for Churchmen who have sons, to teach and inspire the boys by the power of example.

Dr. Howard A. Kelly of Baltimore then delivered a very strong address on "The Social Evil." He declared that the Church is the

"The Social Evil"

only true reform institution in the world to-day, but is practically doing nothing to remedy this great evil. It is a *vital necessity*

for the Church to engage and to lead in this work. Religion is the greatest controlling power in the world and cannot be ignored or left over in this or any other question. *Men and service and personal touch* are what are needed. We must teach a single standard for men and women. "I am a firm believer in the uselessness of segregation, for the only way to deal with the social evil, is to treat it as we did slavery—exterminate it." We must recognize the presence and magnitude and menace of this evil. We should form parish groups to study this evil in its relation to the wage problem, the saloon, the moving picture shows, the dance halls, etc., and then get to work. The Conference unanimously gave a vote of thanks to Dr. Kelly for his valuable and helpful paper. A number of the delegates asked Dr. Kelly questions as to the conditions, the work of various societies, and the best methods and means to use in fighting this evil.

Boston was chosen as the next place of meeting in 1913. The following officers were elected for the ensuing year: President, Pro-

Election of Officers

fessor Lawrence B. Evans of Tufts College, Mass.; First Vice-President, William H. Singleton of Washington, D. C.; Second Vice-

President, William R. Butler of Mauch Chunk, Pa.; Third Vice-President, Jackson W. Sparrow of Cincinnati; Secretary-Treasurer, Charles F. Chase of New Britain, Conn.

After the Conference adjourned, the delegates were taken to lunch at the Baltimore Country Club in Roland Park, one of the most beautiful suburbs of the city, as guests of the Churchman's Club of Maryland. This concluding act of hospitality was thoroughly appreciated, as were those cordial acts of the preceding day, by the guests from many cities.

A SONG OF MOON-PICTURES

There's an armored crusader upon a white steed,
Though only at night does he ride:
For over my filmy lace curtain I see
His figure courageously glide.

And tow'ring above him there blazes his cross,
As dazzling as new-fallen snow;
The charger advances, his trappings a-gleam,
And swiftly they pass to and fro.

And sometimes, ah me! where the tall cross had hung,
There wavers a delicate light:
And I fancy 'tis maybe a spirit unborn,
Abroad on some heavenly flight;

And then, when the street-noises grow very few,
And the stars are too sleepy to see,
I call to the new little spirit, "Goodnight!—
• And thank you for smiling to me!"

LILLA B. N. WESTON.

THE CHINESE HOLY CATHOLIC CHURCH

By THE REV. S. H. LITTELL

LAST month, April 1912, was an important one for the missions of the Anglican Communion in China. On April 18th there assembled at St. John's University, Shanghai, to meet for ten days, Bishops and delegates from the seven English, three American, and one Canadian dioceses to effect the organization of the Chinese Church. Conferences looking forward to such an outcome have been held since 1897, five in all, the most important being that held three years ago when the preliminaries to this union were completed, and the outline of a constitution drawn up in such manner that all required further was the approval of each diocese and of the three home Churches.

It will be seen that the meeting now going on marks a very important era in the history of the English and American Church missions in China. The missions will still carry on their evangelistic, educational, and philanthropic work, but the Christians of our Church, now numbering over 28,000, will be members no longer of three foreign Churches, but of an indigenous Church, another of those national Churches, which are linked together, loosely as regards organization, but tightly as regards family relationship, in that confederation of Churches known as the Anglican Communion. "The importance of this step can hardly be exaggerated," says Bishop Molony of Ningpo. "Its avowed object is to enable the Church in China to develop along national lines. The resultant Church will not be bound by the sentiments of the three different foreign Churches, but will be free, within the broad principles of the Anglican Communion, to adopt its own characteristic color. It will be guided of course by conformity to that particular type of Christian doctrine, worship, and discipline, known as Anglican, the famous 'quadrilateral' will be maintained, its principles being incorporated into the preamble of the Articles of Constitution, and that general type of liturgical worship which is so well known will doubtless characterize the Chinese Church. But within these broad limits she will be free; free, if she wishes, to be more democratic in government, to give more liberty or to add more ceremony to acts of worship, or to tighten the bonds of discipline so long relaxed in the home Church. It is the desire of those who are now uniting, to give the future Church liberty to develop according to the characteristic genius of the Chinese people." The wording of the preamble to the Constitution, as adopted in 1909 is as follows:

"We Bishops, clergy, and laity of the Holy Catholic Church . . . accepting the Scriptures . . . professing the Faith . . . holding to the doctrine . . . and to the Sacraments . . . and accepting His discipline . . . maintaining the ministry of the Church which we have received through the Episcopate in the three Orders of Bishops, Priests, and Deacons, which Orders have been in Christ's Church from the time of the Apostles . . . agree to constitute a Synod which shall be called the General Synod of the *Chunghua Sheng-kung-hui*" (Chinese Holy Catholic Church).

The eleven Bishops who are meeting in Shanghai are all foreigners. They will sit as a separate House in the General Synod, except when they vote to sit with the House of Deputies. The organization of the Chinese Synod follows closely that of our American General Convention. The clerical and lay delegates will probably be elected by the various dioceses without any distinction between Chinese and foreigner. The majority of the delegates will probably be Chinese, but it is not at all likely that any proposal will be made which would involve a wide divergence from the customs of the parent Churches. The new Church will gradually feel its strength, and will constantly grow more Chinese both in membership and sentiment. But the final point, when the foreign Bishops will be replaced by Chinese Bishops, is perhaps far off still. The name of the Church, as given in the preamble above, is the best translation there is for the words found in the Creed, *The Holy Catholic Church*, together with the descriptive word in front, Chinese.

Following are some of the most important statistics of the Anglican missions in China:

Total number of Missionaries	611
Chinese Clergy	101
Chinese Lay Catechists	358
Chinese Doctors, men and women	29
Chinese school teachers	659
Total number of Chinese missionaries	1,400
Total number of Chinese at present in training institutions for various departments of missionary work	440
Baptized Christians	28,561
Number of Churches and Mission Stations	842

[Continued on Page 19.]

CONCLUDING SESSIONS OF THE CHURCH CONGRESS

FRIDAY MORNING, APRIL 19

MUSIC AS AN AID TO RELIGION

The Rt. Rev. E. S. Lines, D.D.,
Bishop of Newark

Music is a good servant of worship, but a bad master. Common worship has been one of the great sources of the strength of the Church in this country. Great parishes have been built up by reverent common worship and good pastoral care, which means recognition of the family of God within and without the church walls. Common worship is becoming a lost art among us and music is largely responsible for it. There are more people than ever before who can sing and appreciate music, but there is no corresponding increase in the number of those who sing in our churches. Our congregations are disposed to become silent, while the minister and choir take the service.

The custom of intoning the service, which is increasing among us, makes the service seem unreal to a great many people and it is to be regretted. With the service rendered as it is in many of our churches it is no wonder that they are not better attended. A rural deanery in the west of London recently voted that it would increase the attendance at church and the reality of public worship, if on ordinary occasions only such music were employed as the congregation could sing and if intoning were generally replaced by the use of the natural voice. The organist and choir-master ought to be willing to sacrifice fine effects for the assistance and encouragement of the people to sing.

Religion is being smothered by what is artificial and unreal, pretty and sentimental. People of education and refinement usually appreciate most what is simple, genuine and of the heart, whether in preaching or in music. There is a place for noble anthems in the service of the Church and for music in which the congregation cannot take part audibly. There is a tendency, however, to give to the congregation what those in the direction of the music do not much care for. There is more hope in magnifying common praise than elaborate music. Those most conscious of their musical attainments ought not to determine the character of the Church music. The artistic temperament often takes men out of sympathy with the great company of people and regard for their needs.

Religion and music are not to be confounded. It is a striking fact, that music has come to be the religion of those who believe this to be the worst kind of world and deny the existence of the Heavenly Father. The amount of appropriation for music is a very poor test of the spiritual value of a parish. A large part of the money spent for music in the churches might better go for the extension of the ministry, to the overlooked and neglected. It is neither good religion nor good taste for parishes to spend great sums upon music when there are so many miserably paid clergymen, and so many churches fighting for an existence. The men and women who pay for and enjoy the fine music do not seem to be any better Christians than the people who do their own singing. It is not good taste for a man to live so as to make his neighbours jealous or envious, and the same rule applies to the parish church.

One of the first duties of the Church to-day, is to set a good example of living within its means, getting along without what it cannot afford to have. Parishes struggling to pay for music which they cannot afford, ought not to be intimidated by people with the infirmities of the musical temperament, who say they will leave the church if the expenditure for music is decreased. In the statement that we ought to give what is "best" to the Lord, the word "best" needs definition. The best adornment of the House of God is a company of reverent men and women engaged in common prayer and common praise. The Church will command greater respect when it is less dependent upon people of large means and willing to get on without what it cannot afford to have. Common praise in the Church is the ideal. The loss of it is partly due to those who have charge of the music, and partly to the indolence of the people, who do not assert their rights and use their privileges.

Our music ought to be more democratic, in order to bring the Church into sympathy with the great democratic movement which is in the world. Hymns sung by the people played a great part in the Reformation on the Continent and in the Wesleyan Movement. What was in the hearts of men found expression and touched other hearts, and the hopes and aspirations of the people found utterance. We are on the wrong track in turning away from thought for the great multitude to satisfy the taste of a limited number of people. We need to bring more warmth, glow, and enthusiasm into our Church life in common praise by the right use of music, the most democratic of arts.

It was evident that the Bishop had struck a responsive chord, both from the applause which punctuated his paper and followed it, and from the recognition by the next writer, Dr. Lutkin, that he had to win his way by cogent arguments, if at all.

Peter Christian Lutkin, Mus. Doc.

Northwestern University School of Music, Evanston, Ill.

Music is a part of worship because it is an aid to the emotions. Any agency that cultivates the emotional part of our nature must be welcomed as an adjunct of worship. It is not too much to say that the depth of our religious life is in ratio to our susceptibility to emotion. It is not through any moral quality that music helps religion. Music is itself not good and bad, but gay and serious, sensuous and spiritual. When music is definitely connected with moral ideas it takes on moral qualities. The religious instinct craves artistic stimulus. The value of it depends on three things; the nature of the music, the manner of its performance, and the effect on the worshipper. As a formal act of worship, music should be the best we can give both in its nature and performance. The ideal must be that of worship, not of the concert. It should be guided by experts. Its direction is left by canon to the clergy, in practice to the organist. Too often the selection is in the hands of an amateur. It ought to be accepted as a general principle that as the liturgy is the product of scholarly minds, so should the music be. Stainer's music is an example of correct phrasing, regard being had to the sense of the words and their spiritual character. Contrast with this the showy anthem, with its repetition of words, its insincerity, its lack of appeal to the thought values. The point is not that only pretentious music be used, but that simple music well performed is desirable. Education does not necessarily give appreciation of good music, nor does illiteracy mean inability to love it. If in a revival Stainer's "God so loved the world" were sung correctly and impressively, at least three times, it would profoundly move the people. The music of Palestrina has often been pronounced disappointing when tried on the piano. But when properly rendered the people enjoy it and the choir has revelled in it. It was never intended for the keyboard but for trained voices. Spiritually sung it is the greatest Church music ever penned. Standards may vary, but there is no need to cheapen. The Gospel hymn tune and the cheap anthem do not hold. The revivalists are turning to our dignified music.

Dr. Lutkin told of William Smedley, who, being called as organist to a great parish, changed the character of the music to the highest standard, with the result of a year of great discontent followed by entire devotion to the better mode and to the man who led the way to it.

The manner of the rendition of music is of great importance. A composer's work has to pass through other's hands and is subject to many hindrances to a right performance. It may lose its natural effectiveness. The Church needs musicians who are primarily Churchmen. Many organists are attracted to our churches by our musical standards, who desire to use the words of the service as the vehicle of their own composing power. We need to have produced among us a race of real musicians, full of faith and hope and love, longing for Christ's Kingdom on earth as it is in heaven.

The Rev. F. L. Humphreys
Morristown, N. J.

There can be little doubt that the earliest uses of music were connected with religion, to dignify and prolong religious ceremonial, and to excite and sustain the same emotion in a multitude. At the present time music is used by the Church in two ways. It is used for the melodious utterance of words, as in the choral service, chants, and hymns, and it is used also for its high emotional expression, as in the anthems and special music of the organ and choir.

When we come to consider the Music of the American Church we must remember that for many years we suffered from the influence of the quartette school of music of the Dudley Buck variety. Where the quartette existed spiritual life was often at a low ebb. Little of this music had the slightest pretense of religious feeling. The people took no part in the service, or at least the musical part of the service, and so the worship of common prayer degenerated into a kind of an entertainment for the listening congregation. I visited some years ago, a church where they had an opening anthem. Just as I was about to begin the service a soprano, accompanied softly by the organ, somewhat hesitatingly declared "I will wash." She ventured the statement at first somewhat timidly, but repeated it many times, gaining power and emphasis. Then the contralto declared that she would wash. By this time the tenor also declared that he would wash. Then the bass, in no uncertain tone, declared his intention to wash, when they all repeated it over and over again—"I will wash"—in various ways, up and down the scale, until finally, and only at the very end, did I learn what they meant, when they all unitedly declared that they would wash their hands in innocency and so enter the courts of the Lord.

Of late, however, the pendulum has been swinging the other way, and according to some there is no salvation outside of what is known as a "boy choir." The boys may sing flat or sharp, and shout through the hymns, and with voices hard enough to scratch glass, screech through the *Nunc Dimittis*, but the parish is happy. From

a long and varied experience I have come to the conclusion that of all bad choirs a bad boy choir is the worst.

Some hymns are inaccurate if not untrue. While one hymn declares "We are not divided, all one body we, One in faith, One in doctrine, One in charity," another speaks of the Church as "By schisms rent asunder, By heresies distressed." Many hymns are too depressing. We should hardly expect young people, full of life and hope, to join in "Weary of earth and laden with our sin." Many of the hymns dealing with our Lord's passion are contrary to the spirit of humanness which is characteristic of our age. While we avoid and shudder at the description of surgical operations and the tortures of vivisection, yet, in Lent, we sing of the harrowing agonies of the Crucifixion, of the livid stripes and the scourges and the nails. We have sometimes sung words of the deepest spiritual significance, words that speak of the passions of the soul, to trifling airs stolen from light opera, or made over from other sources equally questionable. Herbert Spencer, the great philosopher, declared; "They sin against science who have set to music ideas that are not emotional enough to prompt musical expression; they also sin against science by using musical phrases that have no relation to the ideas expressed, even when these are emotional."

Perhaps the highest use of music in the Church is that where music is capable of rising far above any form of human speech, and, as I have already indicated, uses words, if at all, only as a sort of text, a sort of foundation, upon which to raise its more glorious fabric, and to make its more exalted offering. There are, in every congregation, those who can not sing the simplest melody, and yet, who, as listeners, have an appreciation of music that is most keen, and it acts as an inspiration. God speaks to the hearts of men in many ways. Not only by the preaching from the pulpit does He reach the hearts of His children, for many a heart that would be hardened to the most eloquent sermon will expand and melt at the tones of the organ. The organ, unaided by any words, has often carried home a message from God.

In regard to the singing of an elaborate anthem, there is such a thing as the grace of hearing as well as the grace of utterance. There is a passive as well as an active side to public worship, and for that the good fathers of the Church took care that the anthem came at the right moment. The active phase of worship has been carried to its climax. The congregation has been for the most of the time standing or kneeling; the psalms and canticles have been sung, and the prayers said. The spirit is beginning to flag; then, all being hushed, the anthem comes to stimulate and refresh the spirit, and raise it to the highest atmosphere of devotion.

Church music should be known for its purity and beauty and stateliness; its fineness of modulation, fulness of harmony and dignity of rhythm. Never let the demand for novelty take us far from these. Never lower the standards by trying to please unmusical people or an uncultured taste. The constant hearing of good music is the only way to form appreciative hearers of good music.

Mr. John Sebastian Matthews

Organist of St. Peter's Church, Morristown, N. J.

MR. J. SEBASTIAN MATTHEWS late sub-organist of Winchester Cathedral, England, in his address drew attention to the fact that the music problem in America was actually a different problem for each parish church in the country, depending upon the efficiency of the minister and the organist. For the better administration of music he urged the importance of thorough musical training for the students in the Theological Seminaries, the inclusion of music with compulsory studies, and the establishment of model choirs connected with the Seminary, as a means of developing a proper standard of taste. The organists, while often musicians of high technical training, were frequently lacking, as the speaker pointed out, in appreciation of the limits to the purpose of music in the church service. The Church musicians' training, he urged, should be supplemented with a knowledge of the Church's historic dealings with the music question, and with the special function of music in worship. The American Guild of organists, founded in 1896, for the raising of the general efficiency of organists, and the lifting of the standard of Church music, was alluded to as an effort on the part of Church musicians themselves to better the conditions of Church music.

The lecturer showed clearly that uniformity in the regulation of Church music would accomplish nothing unless the parish minister and his musical assistant were properly qualified. He did not wish to see the direction of Church music placed unreservedly in the musicians' hands, the substitution of the organist's personal taste for the personal taste or prejudice of the minister being of doubtful value, but he considered of utmost importance the education of the clergy in music, in order that they might intelligently execute the commission of Church music which the Canons of the Church had placed in their keeping. Mr. Matthews thought it too late in the day to question the value of music as an aid to religion, quoting the great Richard Hooker, "Men know by this time if ever they will know, whether it be good or evil which hath been so long retained." He considered that America would become

a more and more musical nation, and that music would be called upon to play an important part in the spiritual activities of the people. In fact he recognized a new commission for music, and the ministry of the arts, as an accessory to spiritual worship; for which reason there should be a revival of interest in the administration of music in which the part of the clergy should not be second to that of the musicians. Mr. Matthews' remarks included a strong plea for music for the effect it had upon the young. He quoted the words of Josiah Pittman, addressed to the Honorable Society of Lincoln's Inn, in 1858, that "To entwine a truth around the heart of a child, is to have planted it where it will live and grow. Truth expressed in the language of poetry and uttered in the strains of inspired music burn into the very heart of a child, while the deadening effect of constant preaching and inculcating gives but a dreary aspect to religion." The speaker added that in youth and age music seems to strike at the very springs of emotion, and religious feeling, creating an atmosphere or medium in which the force of the spiritual message becomes intensified. In conclusion he said, "I believe there is a wonderful power in music, not to be defined in physical terms, which is meant for our best use in the aid of religion."

Volunteer Speakers

The first volunteer speaker was the Rev. ANDREW FLEMING of Brooklyn, N. Y. He also was glad to hear that women were coming into their own in the choir. It is objected that she brings the element of passion into the music. Often we want the music to express passion. Music is the one occupation of art we are told we will have in heaven. The time will come when ignorance of music will be a disgrace. John Kirwin many years ago wagered that although entirely ignorant of music he could master the diatonic scale within a certain time. He won his wager, and later invented the tonic sol fa system. The Rev. SAMUEL TYLER recommended that the handing in of cards by volunteer speakers be done away. Coming to the subject, he said how can we make our services more real? People are going elsewhere because they find greater reality. He was also glad to hear something against the boy choir and for women. He did not believe God meant voices of women and boys to be joined. He suggested an order of musicians in the Church like the order of deacons. We will never be able adequately to express Christian life until we have more hymns expressing the social conception of it. Many of our hymns are unreal. We are not "weary of earth," nor are we meant to be. BISHOP THOMAS took exception to the suggestion of a special class of musical clergy because he did not approve of men who know a *little* of the subject. He wanted hymns that would reach the hearts of the people. He told how he took his choirmaster down to Galilee mission in Philadelphia, where they put 150 "old soaks" to bed every night. The choirmaster sang a beautiful tenor solo, but the men didn't care. A young woman who had not much voice but whose heart was full of love for those men sang a simple gospel hymn and had some of them in tears. The next time the choirmaster was invited he sang an old hymn tune and had us all going. The people ought to have their attention called to the words of the hymns. I asked Mr. Alexander, who traveled the world over with Torrey, "tell me how you get expression in the people's singing." He answered, "I use suggestion. I never let the people get up without feeling that singing that hymn is God's business for that moment." The choirmaster is to produce the impression. The rector must tell him what impression is to be made. Men and women love to sing. What chance do we give them in this Church of ours? The last volunteer speaker was the Rev. WYTHE L. KINSOLVING of Mt. Calvary Church, St. Louis. Choirs came into the Church not only from the Hebrew but from the Greek chorus, which was an important part of Greek religious training. Our worship ought to be Godward and not manward. I believe in dignified musical liturgical worship. I cannot agree with aspersions on liturgical worship in England. We have produced no composer of note. To get the best development of American music we must go back to the Cathedrals of England.

FRIDAY AFTERNOON

CONVERSION AS A CHRISTIAN EXPERIENCE

The Rev. John G. Bacchus, D.D.,

Rector of the Church of the Incarnation, Brooklyn, N. Y.

Something happened to me at a certain period of my life which changed me. Psychology calls it a change in the balance of my consciousness. In theology it is conversion. In the language of the Scriptures it is the new birth from above. But I am sure that *something* happened to my soul. I am aware how egoistic this must sound, but my contribution to the discussion of conversion as a Christian experience must be grounded on my own experience. I am confident of one thing as to its nature; it was not an effect of over-worked nerves; not an hallucination; not a spectre produced by a lesion of the occipital cortex. Whence came this spiritual fact? I realize that I was surrounded by three powerful influences, the Christian Gospel, the Christian Church, and the Christian life. It is true as Emerson says that "Jesus Christ has plowed Himself into humanity." But these influences were all outside me. There came a moment when they passed within, and I felt their claim on the

allegiance of my soul. How was this brought about? I say by the act of the Holy Spirit, the Lord of life. There were two factors at work, the Holy Spirit within and the truth without.

But this was not the work entirely of a moment. I had known the truth all my life, but it had not made an effective appeal to me. This has convinced me of the importance of Christian education as preparing for this change. What was the means by which my preparation was brought to the issue of conversion? The Holy Spirit used the Christian love, the Christian life and death of my elder brother.

This all seems very circumstantial and personal. Conversion is personal, but the work of the Holy Spirit is free to adapt itself to various needs, coming we know not whence nor how, ever seeking the soul of man, ever ready by sweet compulsion to draw it to Christ. It is a mistake to think of the Holy Spirit as coming down, at a special time and place and then withdrawing. The Holy Spirit is in every soul, not tied up to any one method. But for me it was by lighting my life as He had already lighted the life of one inexpressibly dear to me. The time was long before I responded. There are many circulations of the sap before the smallest sign of life appears.

When the consciousness of the good work of the Holy Spirit comes it is likely to come suddenly. It is like the lightning rather than the sunrise. The thing that happened to me was a sudden awakening to the importance of the truth I already knew. What had been a traditional environment became a personal experience. Such a change is both sudden and gradual. The kicking against the goads precedes the flash from heaven. Man gains knowledge slowly, but the meaning of the knowledge comes swiftly. This is the meaning of Christian conversion. The growth of Christian truth in the mind is gradual, but the perception of the meaning of it is sudden. In me it was not accompanied by any irresistible swirl of emotion. The supreme emotional manifestation was a feeling of peace. There can be no stereotyped series of emotions for such a process. The result is not a change in the nature of the man, but a change in the *trend* of the life from the world to God. Christian life is keyed to aspiration rather than to complete achievement. It is always imperfect but never giving up the struggle for and hope of ideal excellence. Conversion changed the *trend* of my life. This new fact which came into my life was a true spiritual experience, not a neurotic or other natural psychological phenomenon; it was an awakening under the breathing of the Holy Spirit. Such an awakening must come at some time in every true Christian life, so that each one of us is able to say, "I am not what I was, what I would be, what I should be, what I shall be; but by the grace of God I am what I am."

The Rev. C. M. Douglas,

Rector of Christ Church, Short Hills, N. J.

Herbert Spencer describes life as the adjustment of internal to external relations. How shall we relate ourselves to nature, to each other and to God. Approximate answers to these three questions do not satisfy. The perfect balance has not been struck. Knowledge comes but wisdom lingers. "Man partly is and wholly hopes to be."

1. Relation to Nature. As a child grows, the family is the earliest teacher of how we are to live together. The child is a candidate for life, but there is a long campaign before election day. He goes to school to nature. He is introduced to God. A re-birth of body, mind, and soul comes at the close of childhood. Happy is the child who is saved from spiritual malnutrition. The spirit is awake to the possibility of the higher life, to God. Childhood everywhere is a preparation for later life. Maturity is a relative term; but as one grows into maturity he becomes adjusted in his social relationships. Adolescence is in all races and time an epochal event. The *toga virilis* is racial. It is a natural, normal, necessary, universal process which we have thus briefly described. Christianity calls this adjustment to life and thought, conversion. But we refuse to standardize the experience. The instantaneous conversion belongs to those denominations which insist upon it. The phenomena are not necessarily accompanied by a sense of sin. The sudden conversion is temperamental. Adolescent characters are the ones usually so affected. A new centre of energy takes the helm. The subject is not immune to future transgressions. The truth is there is no sudden conversion, but in every case of real conversion there is a long preparation. The earthquake shock is not conversion, but a feature of some conversions. It is an error to emphasize an incident of religious experience above its preparation. Religious disturbances of maturer folk require the same preparation. In general the sense of sin is apt to be deep.

We are to consider the relation of Christianity to what is thus seen to be primarily a racial concern. The yellow literature of conversion need not detain us. What does the Christian experience add to the racial experience? The answer is, Jesus. If we take from the records of sainthood a few, most of them were normal. Pathological saints may be omitted from the discussion. Ruined digestion, bad lungs, deification of dirt, no longer impress us as signs of sainthood. The example of Jesus shows we should not be ascetic. His body was the perfect temple of the Spirit. The laws of health are Christian commandments. Dyspepsia and anemia are no aid to religion. St. Paul bids us offer our bodies to God. Christian conversion is

conversion to Christ's standard of living. Sanitary engineers and all their kind are officers of religion. It is as necessary to reduce the doctor's bill as the brewer's. Preparation of the body for the service of God and man is part of Christian conversion.

2. Relation towards man. Jesus chose a few companions; of these He brought three into closer intimacy; and He is said to have loved one. Yet He loved all. Christian love does not imply intimacy, but loyalty to all men. St. John exhorts us to love one another. He meant we should love all Christians. John was a trade unionist in Christian love. St. Paul taught otherwise. Christian conversion is the gradual learning to love.

3. Relation toward God. We must note the surprise of Jesus' mother when she found her Child converted. Life under the conviction of Jesus must be lived for God. Jesus passed through a conversion process. He speaks of God as His Father, and of men as God's children, naturally. The filial spirit enshrined in the filial life is His programme and ours. Life is the theatre of a loving will. Christian conversion is the progressive attainment of sonship with God. The application of the will of God to human life cannot be made in one encounter. Salvation by education is better than conversion by dynamite. Christianity has sinned more grievously perhaps than any other religion against the young lives committed to its charge. It has provided many examples of the "cake not turned." The conversion process as Christianity conceives it is the continuing handiwork of a Father leading us to walk as humbly as we may till we attain "unto a full grown man, unto the measure of the stature of the fulness of Christ."

The Rev. C. K. Gilbert,
Rector of Grace Church, Milbrook, N. Y.

It is not for me to attempt any theological or metaphysical definition of the term "conversion." Considered in its larger delimitations as a "Christian experience" we must all recognize the important place which conversion has in the Church's regenerative system. Repentance and faith are of no avail until they combine with volition. The regeneration of Baptism is without benefit unless it is preceded or followed by that action of the will which puts the affections and desires and aspirations in right relation with God.

But conversion in individual experience presents almost infinite variations. For a few it is the sharp, clear, conscious change; for more it is the slow, gradual, even unperceived transformation, not the sudden lightning flash, but the imperceptible dawn of a new day where we can scarcely determine when darkness ended and the light began. But to every Christian must come that change which can be properly characterized only by the term "conversion." Prof. James calls it that "gradual or sudden process by which a self previously divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy."

We can accept Prof. James's psychological interpretation of the process and recognize the validity and permanence of sudden conversions. But our own experience will have taught us that it is rarely a sudden process by which a divided self is unified in God, that the transformation of a self consciously wrong, inferior and unhappy into a self consciously right superior and happy is a long tedious task on which God's good grace must abide in infinite patience.

If I may venture to put aside the more commonly accepted definitions I would like to make "conversion" that response which the individual will yields to God's manifestations of Himself, a turning and returning as often as some new vision of God or His love or His truth is furnished. Man's consciousness of God is awakened, he turns to Him and enters upon a new life of love. That love becomes the source of new knowledge, opens larger visions, lets in new light. With every fresh manifestation of God's truth and goodness sin appears more sinful, penitence more painful, and repentance more effective. The soul turning and being turned to God is turned more and more into the likeness of God, not in a moment, but as the result of the long and cherished experience of the beneficence of God's grace.

It would seem as if the methods and the teaching of the Church lent plausibility to such a conception of the experience of conversion. We do not emphasize the necessity of a conscious change of heart. We are a bit wary of the emotional explosions. We have a wonderful sacramental system by which the soul is gently led on from strength to strength, the Holy Communion especially, where as often as we eat of that Bread and drink of that Cup, God manifests Himself to us, and penitence shakes off its burden and we turn again and again, and so are turned into those paths which lead ever upward to the nearer likeness and the clearer presence.

And it is all conversion, the great universal Christian experience common to, essential to, all who are admitted into the true fellowship of Christ's religion.

The Rev. Reese F. Alsop, D.D.,

Rector Emeritus of St. Ann's Church, Brooklyn, N. Y.

The Rev. WILLIAM MACCORMACK, D.D., Dean of the Pro-Cathedral of St. Paul, Los Angeles, Cal., was prevented from coming by

illness in his family. His time was given to the Rev. REESE F. ALSOP, D.D.

There is no question that the spiritual life is entered and shared by vast numbers who have known no definite or sudden conversion. Many of the best people in the congregation can give no date to their conversion. Yet something of this nature is found in almost every spiritual life. The soul has turned to God in some sort of covenant. It is significant that Peabody in his *Social Teachings of Jesus* declares that the primary purpose of Jesus Christ in coming was not social, but to bring the individual into right relation with God. I was somewhat surprised to hear Bishop Anderson, in Philadelphia, say, "I want to insist on a word brought into prominence by the old evangelical school, the word 'conversion.'" There was a member of a certain vestry who faithfully attended meetings and Sunday morning service, and apparently did no harm. He became converted. As a result he put his whole heart into the work of the Church and Sunday school and the community. He became a power for good. There was a lady, a leader of society; she was confirmed, came to communion, and that was all. She was converted, and became a centre of life and influence. "If we want the Church to be what it ought to be, we want conversion." (Applause.)

Conversion is the response of the will to God. What is the response to be? In the parable of the wicked husbandmen, they declined to make any response to the call for the fruits. When the Son was sent they said among themselves, "Let us kill him and the inheritance shall be ours." That is the hardest thing to get out of human nature. We want the inheritance of life to be ours; to do as we please; choose our own tasks, our own friends; embark on any career we please. We will not surrender the right to command us to any human being. But how about God? Talent, brain, time, life, whose are they? Who has the right to say, "Give me the fruits of your life?" The response we must make to God is summed up in the word "surrender." There were four fishermen on the Sea of Tiberias. That was their business. Jesus asked them for surrender. So, later, with the Customs House officer, with Zaccheus, and with Saul. This surrender lies at the heart of conversion.

Volunteer Speakers

Two St. Louis clergymen were the only ones to speak as volunteers on this topic, the Rev. D. C. GARRETT, rector of St. Peter's, and the Rev. EDMUND DUCKWORTH, rector of the Church of the Redeemer.

Mr. Garrett was glad to have this experience meeting at the close of the Congress, as the subject is most important. The greatest thing is not after all what a man can do, but what he can be. The method of this Church in the matter of conversion is the best in the long run, but what we need is the emphasizing not only of the possibilities but of the practice of Christianity. What Christianity needs is Christians. Our Churchianity is too perfunctory. The naturalness of the Church's system, carrying one through baptism, confirmation, communion, marriage, and burial, without demanding any ecstatic experience, is commendable. Mr. Duckworth took conversion to be the foundation of everything else. It is not a modification of personality to environment, but the work of the Holy Spirit. Jesus promised the Holy Ghost, who convicts of sin and of righteousness and of judgment. The man who has been converted knows, as the man who has been blind knows when he can see. Mr. Duckworth wished his hearers could all go to the mission for workmen in Morgan street and see the power of true conversion over men who had gone very far down.

The Congress Closes

The Rev. Dr. Babcock, General Chairman, then made a happy address, thanking the people of St. Louis and the various committees for the arrangements and the hospitalities of the meeting of the Church Congress. He hoped that no intellectual dyspepsia would result. One mark of this meeting has been the apparent effort to get at the root of things. It has been said that interpretation is of the essence of things. The truth of this is shown by the treatment, for instance, of the first topic of the session. The committee on subjects and speakers had stated that with great care as "Modern Psychic Phenomena and Demonology." Their intention was toward the New Testament accounts. But the gentlemen who treated the subject gave a very interesting symposium on the Old Testament and on modern spiritual phenomena. So in the subject of Unity in Church government, the audience seemed to get at the heart of the subject with the distinction between government as a power given by God for the regulation of man's life, and the form of government which man can make for himself.

It is a pity that one cannot reproduce on paper the effect of the little farewell address so feelingly and so simply spoken by Bishop Tuttle. He spoke of our meeting like ships on their voyages, sometimes able to greatly help each other as in times like the disaster of the *Titanic*; but in this instance lashing ourselves together for a while and then going on our ways. Discussion is shaking apart, for the sake of ventilation, but not to leave things apart; only a preparation for constructive work. "Refreshed in spirit, enlightened by interchange of thought, strengthened by prayer and praises and Holy Communion together, let us return each to his or her own sphere of duty, let us ask the Holy Ghost to help the constructive work in family and State and Church, God's own three divine institutions, until bye and bye God calls us away to rest in the home not made

with hands, in the country whose blessed light never was on land or sea, in the Church expectant and in the Church triumphant, where we shall see the King in His beauty and the Master on His throne. 'Lord, support us till the shadows lengthen, and the evening comes, and the world is hushed, and our fevered life is over, and our work is done. Then in mercy grant us a safe lodging and peace at the last. Amen, Lord Jesus, Amen!'"

With the singing of the *Gloria in Excelsis*, and the blessing given by the Bishop, the thirtieth session of the Church Congress closed.

THE CHINESE HOLY CATHOLIC CHURCH

[Continued from Page 15.]

For the year ending May 31, 1911—	
Baptisms	2,872
Confirmations	1,567
Ordinations: Priests 5; Deacons 13	18
Contributions (Mexican dollars)	42,827.27
Educational Work—Colleges 7; Boarding Schools for boys 34; for girls 30; day schools (primary) boys 228; girls 157; total	
	456
Total number of pupils	about 12,000
Medical Work, Hospitals	27
Dispensaries	20
Patients during the year, approximately	200,000

In spite of the very large amount of work going on to-day, as indicated by the figures just given, there are still five provinces of China's eighteen in which we have no work whatever. Realizing this fact, the importance of the following resolution adopted unanimously by the Conference of 1909 becomes apparent:

"That this Representative Conference of the Anglican Communion in China earnestly appeals to our Church throughout the world to put forth special effort in this day of unique opportunity in China to extend and upbuild the Church in the dioceses already established and in the many districts and provinces where as yet there is no missionary work of our Communion."

The Board of Missions, feeling keenly the Church's responsibility in regard to China, at this critical time in that nation's history, is urging Churchmen to give generously towards the work of the vigorous young Church of China. Of the \$200,000 "New China Fund," asked for immediately, about \$20,000 has already been given or promised. But the Church cannot fulfil its obligations only by financial aid, important as that is. Men and women are urgently needed, if the present opportunities are to be seized. From recent letters of our three American Bishops it is found that forty new workers are desired at once. Surely, to meet the demands of such a revolution as is going on in China now, these requests seem very moderate. The times call for great ventures of faith and great earnestness in prayer. It is a momentous period in the history of New China, in the Church of Christ there no less than in the Reformed Government; and what the Church in America needs to-day is the clear vision of the possibilities for China and the world, if we rise up and respond adequately to this manifest call of God.

A NEW ARMENIAN CATHOLICOS

(FROM OUR JERUSALEM CORRESPONDENT)

AT last the Armenian Church has secured her 128th Catholicos. Kevoork (George), Archbishop Sarenian, Abbot of the Etchmiadzin Convent, a Russian subject, is now the chief pastor of the whole Armenian Church.

The last Catholicos, Matteos II., "the Iron Patriarch," entered into rest in December, 1910.

The new Catholicos was lately elected at Etchmiadzin by the Armenian deputies from Russia, Turkey, and Persia. On this occasion for the first time, two additional deputies from the United States of America and Europe took part in the proceedings. Over 300 deputies assembled.

There were four candidates, and Archbishop Sarenian received the majority of votes at the first election. Twenty-six of the deputies left Etchmiadzin before the election. They represented Armanian, a late Patriarch of Constantinople. Ascertaining that it would be impossible to secure his appointment, they took no part in the proceedings.

Sarenian speaks Armenian, Russian, French, and German. He was formerly Professor of History and Geography at Head Quarters. The Czar has approved of this election, but the date of the consecration, which is usual, is not yet announced.

OUR GRAND business undoubtedly is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle*.

SONGS OF PRAISE

The stars that in the skies are shining
That gleam in beauty from above,
Are ever beaming,
Are ever teeming,
With praises of their Maker's love.

The birds that swim the heavenly ocean,
And bathe the world in melody,
Are ever bringing,
Are ever singing
Sweet songs of praise to Deity.

And flowers that bloom in gentle beauty,
And smile in happy innocence,
Are ever breathing,
Are ever wreathing
Their incense to omnipotence.

The trees that higher still aspiring,
With arms outstretched to touch the sky,
Are ever telling,
Are ever swelling
The praises of their God on high.

And all o'er Nature's wide dominion,
Sweet voices rise, that, as they sing,
Are ever sending,
Are ever blending
Deep strains of joy to bless their King.

And mankind in deep adoration,
In tones that through creation roll,
Their voices raising
In heavenly praising,
The great Creator's name extol.

MAUD HUNTER.

SOCIAL AND RELIGIOUS CONDITIONS IN
LEADING AMERICAN CITIES

BY THE REV. CHARLES STELZLE

SEVENTY-FIVE North American cities, with a combined population of 20,000,000, have been "surveyed" during the past winter by the Men and Religion Forward Movement. About 1,000 questions were addressed to the local committees having charge of the surveys in each of the cities, covering—among other things—the following subjects: the population, municipal administration, social influence, industrial life, the saloon, dance halls, crimes and arrests, housing health, political life, social agencies, public schools, libraries, recreational life, juvenile delinquency, and the general condition among the churches in these cities.

Of the churches* in these cities, 77.7 per cent are designated as Protestant, 11.3 per cent as Catholic, 4 per cent Jewish, and 7 per cent consist of other denominations. The membership in all Protestant Churches* consists of 30.7 per cent of men, 54 per cent of women, 6.2 per cent of boys between the ages of 12 and 18, and 9.1 per cent of girls between the ages of 12 and 18. It is a striking fact that only 5.1 per cent of the boys in the Sunday schools in these cities are members of the Church, although, during the past ten years, the number of men and boys uniting with the Protestant churches has increased 2.5 per cent, there being a steady gain in this respect from year to year.

Sixty-five per cent of those who attend the Sunday morning services in the Protestant churches are women, and the morning attendance at all the churches is 65 per cent of the total attendance of the day. More people united with the church at the age of 14 than at any other time, and there is a sharp decline in church accession after 21. Forty-one per cent of the churches have organized movements to greet strangers. Forty-eight per cent have missionary committees and 42 per cent

* The writer of this paper, not proceeding from a Churchman's point of view, has so framed his statements as to fail to give information that Churchmen would naturally look for. Thus he counts the "membership" of Churches designated as Protestant as confined, apparently, to persons over 12 years of age, regardless of the Churchly conception of all baptized persons, infants included, as "members." In this, and in certain other details, Churchmen will observe that the statistics are framed from a distinctly Protestant perspective, and that the Protestant Episcopal Church, treated as one of the "Protestant Churches," is therefore considerably misrepresented; but since it is impossible to submit the figures to a new analysis, they are here printed in the manner in which they have been tabulated through the valuable work of the Men and Religion Forward Movement.—EDITOR L. C.

have Mission Study classes. In fully one-third of the churches practically every member contributed regularly to missions, and 42 per cent of all the churches have weekly offerings for missionary purposes. However, 73 per cent of all the contributions of the Protestant churches in these 75 cities for the last fiscal year was used for congregational expenses. Seven and four-tenths per cent of the total was used for denominational Home Mission purposes, and 7.7 per cent for denominational Foreign Missions. Of the total contributions of the churches for all purposes, 52.5 per cent were given by the congregations themselves; 9.9 per cent by the Sunday schools; 18.2 per cent by women's organizations; 1.4 per cent by men's organizations; 3 per cent by the young people's societies; and 15 per cent by individuals, presumably in large personal gifts. During the past ten years, five-tenths of 1 per cent of the men in the churches actually went out from the churches as missionaries, either in the United States or in foreign countries, and two-tenths of 1 per cent of the men in the churches to-day intend to become missionaries.

Of the enrollment in the Sunday schools 57.2 per cent are women and girls, and 42.8 per cent men and boys; and of the enrollment in the Bible classes 62 per cent are boys between the ages of 12 and 18, while 38 per cent are men. Of the teachers of men's Bible classes in the Sunday schools 23.7 per cent are clergymen; 36.5 per cent are business men; 11.4 per cent are women; 17.3 per cent are professional men; whereas the teachers of the boys' classes in the Sunday schools are 5.3 per cent clergymen; 7.9 per cent professional men; 8.8 per cent male school teachers; 19.4 per cent business men; 19.5 per cent men of other classes; 7.5 per cent women under 20 and 31.6 per cent women over 20 years of age.

There are more than three times as many saloons as there are churches in these cities, but as the survey includes many Southern cities which are under prohibition rule, the actual proportion of saloons in most the cities is very much greater. Of the nearly 25,000 saloons in these cities 40.6 per cent serve free lunches, 32.9 per cent have games and cards; while 1.3 per cent have bowling alleys in connection; 11.6 per cent have cafes, 9.5 per cent have hotels, 4.6 per cent have club rooms, and 1.9 per cent of the saloons have dance halls in connection.

Fifteen per cent of the labor unions in these cities meet in halls connected with saloons, and 9.8 per cent of the unions regularly hold their meetings on Sunday. In not a single instance do the labor unions hold their meetings in the public schools, and in only one case does a labor union meet in a church.

Among the millions of subscribers to the Public Library 27.5 are men; 35.6 per cent are women; 19.6 per cent are boys and 17.3 are girls. The truancy of boys in the public schools is reported at 2.52 per cent. Socialism has increased nearly five-fold during the past ten years in these seventy-five cities. Of the amusement centers, 12.1 per cent are theatres; 23.2 per cent are motion picture shows; four-tenths of 1 per cent are penny arcades, and 62.2 per cent are pool rooms.

The crimes and arrests indicate that of those arrested 83.9 per cent were men; 9.1 per cent women; 6 per cent boys, and 1 per cent girls. Forty and eight-tenths per cent of the arrests were due to drunkenness; 15.9 per cent to disorderly conduct; 8.2 per cent to disturbance of the peace; 7.8 to vagrancy; 6.1 to assault; 4.8 per cent to larceny; 3.5 per cent to gambling; 5.1 per cent to social evils. The Juvenile Court records show that 25.4 per cent of the boys committed were guilty of larceny; 26.3 per cent incorrigibility; 8.2 per cent truancy; 6.1 per cent disorderly conduct; 2.2 per cent assault; and 31.8 per cent other causes. The parents of these boys were 52.3 per cent American born; 7.6 per cent German; 5.8 per cent Irish; 5.1 per cent Italian; 2.2 per cent Russian, and 27 per cent were of other nationalities.

The birth rate in these cities during the past year was 20.92 per thousand of the population; while the death rate during 1910 was 15.63 per thousand, there being a steady decrease in the death rate from 17.19 per thousand in 1901. Tuberculosis was responsible for 11.4 per cent of the deaths during the past ten years; pneumonia was chargeable with 9.7 per cent; heart disease 8.2 per cent; accidents 5.8 per cent; cancer 4.1 per cent; typhoid fever 2.2 per cent; and 58.6 per cent were due to other causes.

WE ARE grateful that abundant life lies waiting in the heart of winter, and there is no condition where life is not.—Isabel Goodhue.

Modern Old Catholicism

BY THE REV. A. A. MÜLLER

I.

IT is the object of these papers to present a brief review of contemporary Old Catholic activity abroad and thus enable the reader to make up his own mind as to the vitality and future of reformed Catholicism as embodied in this offspring of Germanic spiritual science and heroism. For a sympathetic account of the genesis and development of the movement as a whole, reference is made here to the "History of Old Catholicism" by the learned canonist, Dr. Schulte.

IN THE GERMAN EMPIRE

The Church life of Old Catholicism centers naturally in its Synod, which corresponds to the General Convention of the American Episcopal Church. The twenty-first Synod was in session at Bonn, June 2nd, 1910. Among other matters it decided that burials by cremation or by inhumation were to be treated alike. Another important and timely measure was the appointment of the Rev. Dr. Kreutzer to work out for submission to the next Synod proposals for the most effective solution of the difficult problem of how best to care for the numerous Old Catholics who are without any Church privileges (*diaspora*). Not as though this dispersion had gone unnoticed heretofore; on the contrary, the German branch of the International Old Catholic Aid Society, which was organized in 1903, and which seeks to raise a more adequate fund by means of subscriptions of 20 M. has been looking after them as best it could; but it is desired not only to stop the leakage from among the ranks of the dispersed but also to secure wherever possible, especially in the larger centers of population, fresh centers of Old Catholic organization and propaganda. For a number of years the Aid Society gave largely to new and struggling congregations in Austria. More recently it has been decided to form "provincial" branches throughout the empire. A manifesto issued in November, 1910, sets forth the importance of this work and explains the duty and the ways and means for the care of the *diaspora*. Dr. Kreuzer's recommendations will form one of the most important measures for deliberation and action by the Synod to be held this summer.

The Young Men's Old Catholic Association deserves a brief notice here. It held its national convention last year at Carlsruhe. A vein of sane enthusiasm characterized all of the sessions. By far the most important action of this meeting was the founding of an official organ of the Association, in the place of the circulars issued heretofore by its officers. It may be confidently predicted that the result will be the strengthening of the younger generation of Old Catholics in the point of loyalty to the national Church and its work. The numbers of the *Wacht Auf* ("Awake") which have appeared thus far go to show that the spirit that animated the fathers in the seventies, lives and stirs in the present generation. According to plans at present under way the next convention will be held at Cologne, in connection with the International Old Catholic Congress to be held there in the month of September, 1912.

The German Old Catholics are inspired to supreme efforts by the way of propaganda and Church extension by reason of the peril that threatens the pure Catholic religion from the pontificate of Pius X. They realize that the anti-modernist oath is a death blow aimed at scientific theology and would paralyze the very hope of future progress. They see in the prohibition of periodicals in institutions of ecclesiastical learning, and in the requirement that professors submit to the episcopal authority in advance the text of all lectures, the unmistakable attempt of the Curia to isolate the intellect of its obedience from the mental and spiritual life and development of the modern world. They deplore in the decree ordaining the premature communion of children indiscriminately the beginning of the end of all spirituality, all personal religion.

Hence the Old Catholic leaders have hailed with great pleasure and satisfaction the accession to the ranks of their ministry of such men as Rev. Dr. Kirsch, editor of the Centre party's organ, *Die Koelnische Volkszeitung*, and the Rev. Dr. Heldwein, court chaplain at Munich—men of high character and recognized ability, who by their refusal of the anti-modernist oath have vindicated the honor of German spiritual

science and of German conscience. A goodly number of devout laymen, whose consciences were troubled by such measures as that requiring communion on the part of children at the age of seven, have also been added to the communicant list of existing Old Catholic Churches. Meanwhile a number of enthusiastic congregations, such as that of Frankfort on the Main, bear witness to the vitality of Old Catholic principle and show a splendid record of work and advance. But ten years ago this was a diminutive mission served from Offenbach; but a number of laymen with insight and determination which nothing could scare, rallied to the support of their clergymen, and the small mission has become not only an independent parish, but a centre of propaganda throughout that district. In Upper Ursel in the Taunus a mission was started in 1909, the venture being made possible by that great and good evangelical friend of Old Catholicism, Professor Dr. Nippold; the work has grown into a thriving organized mission and is full of promise. The missions at Hanau and Hoechst on the Main are in flourishing condition, being served from Frankfort. The congregation at Offenbach had in one year more than one hundred accessions. The genial and zealous pastor of the Church at Cologne, Rev. Dr. Bommer, has begun work at Aachen. A beginning has likewise been made at Wurzburg and at Aschaffenburg. The two new congregations, at Stuttgart and at Strassburg, push the outposts of German Old Catholicism into the darkest region of southern Ultramontanism.

Nor are signs wanting of a continued spirit of sacrifice upon the part of the older Churches. The Church at Ladenburg boasts of a new rectory, also that at Blumberg. The congregation at Bielefeld is trying hard to secure an endowment large enough to secure state recognition as a parish. The congregation at Kempton raised in the short space of three years 29,000 M. to 48,000 M.; all the contributions were raised within the membership limits. The congregation at Düsseldorf added to its church building fund 21,000 M., the handsome sum of 18,000 M., in less than ten months. At Coblenz a small but handsome church edifice has been erected; the Rev. Dr. Kirsch, referred to above, is the pastor; the edifice is being used by Old Catholics and Anglicans jointly. At Darmstadt progress is being made.

An attractive biography of that great forerunner of Old Catholicism, Dr. Wessenberg, episcopal administrator of Constance, whose consecration Rome knew how to prevent, was published last year in connection with the Wessenberg semi-centennial, by the learned pastor of the church at Constance, Dr. Schirmer. This splendid memorial the Old Catholic press association has wisely caused to be distributed among its members.

The Rt. Rev. Dr. Demmel, Bonn, is the present learned and godly Bishop of the Old Catholic Church in Germany, his predecessors being Dr. Reinkens and Dr. Weber, the latter master exponent of theistic Hegelianism. Owing to continued ill health, Bishop Demmel has appointed as vicar-general the Rev. Dr. G. Moog, pastor of the church at Crefeld, and professor of theology at Bonn. The newly appointed assistant to Bishop Demmel was born at Bonn in 1863, being a graduate from the college and university there. He was ordained priest by Bishop Reinkens in 1884, and became assistant at Cologne under the well known Dr. Tangermann, whose memory the Cologne church honored last year by erecting on his grace a monument worthy of so zealous a servant of God. In 1884 Dr. Moog received from Bern University a degree on presentation of a Thesis on "The Measures enacted in the Imperial edicts Regarding the Christians up to 311." From Cologne, Dr. Moog was transferred to Dortmund in 1888, and two years later was chosen pastor of the Church at Crefeld. In 1903 Dr. Moog was elected a member of the Standing Committee of the Synod. In 1907 he became professor in Bonn. His appointment to be vicar general is dated May 5th, 1911. The writer learns from a recent copy of Bishop Demmel's official journal that Dr. Moog has been appointed Suffragan Bishop and will shortly be consecrated.

Ultramontane speakers and writers say German Old Catholicism as an issue, is dead: but is it?

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

MILESTONES OF PROGRESS IN INTERNATIONAL ARBITRATION

IN 1794 nations began occasionally to arbitrate disputes. In 1898—more than a century later—they arbitrated more frequently, but the methods of arbitration had seen little improvement. In 1899 the growing public sentiment against war caused the nations to give their first united attention to the subject. In the fourteen years since that time they have made arbitration a practical feature of international life and have accomplished more than in all the preceding period. Without mentioning the contributions of individual nations, societies, conferences, and individuals, here are some of the things that have been accomplished officially and by international agreement as set forth by the Business Men's Committee of the Lake Mohonk Conference:

1899. The First Hague Conference met, with twenty-six nations represented. It provided a permanent court of arbitration, the Hague Court, arranged for Commissions of Inquiry (by one of which—in the North Sea case—war between Great Britain and Russia was averted) and for Mediation (which provision enabled the President of the United States to terminate the Russo-Japanese war).

1901. The Hague Court was declared fully organized and ready for business. It has settled, on an average, one case a year, having disposed of nine with two now pending. Most of the leading nations have been parties to one or more of these cases.

1901. The Second Pan-American Conference meeting in Mexico, with nineteen nations represented, drew up a plan of arbitration for the nations of the Western Hemisphere which has formed the basis of much of the ensuing progress. The first conference had been held in Washington in 1899, the third met in 1906 in Rio Janeiro, and the fourth in Buenos Ayres in 1910. The Pan-American Union in Washington is the agent of the conferences.

1903. Treaties of Arbitration, a popular movement beginning in 1903, has resulted in more than 125 treaties between nations in pairs, more than 37 nations being parties. These treaties referred to the Hague questions not involving national honor. Three negotiated by Denmark are unlimited.

1904. The Inter-Parliamentary Union, in session at St. Louis, made the suggestion to President Roosevelt that resulted in the calling of the second Hague Conference. The Union, founded in 1889, is made up exclusively of members of all the national legislative bodies of the civilized world, and numbers more than 2,500, including about 300 from the United States. Its object is the promotion of arbitration, and it is officially recognized by different nations which make appropriations for its expenses.

1907. The Second Hague Conference met, with forty-four nations represented. It revised and improved the work of the first conference; made arbitration of contractual debts practically obligatory; gave either party to a dispute the right to ask arbitration; and arranged for the establishment of an International Court of Arbitral Justice, which awaits only an agreement by the nations on a plan of selecting the judges.

1907-8. The First Central American Peace Conference, representing the five Central American nations, set the world an example by establishing for themselves the Central American Court of Justice, to have jurisdiction over all cases of dispute between them that cannot be settled by diplomatic means. The court is in successful operation. Succeeding conferences have been held in 1910, 1911, and 1912.

"THE UNEMPLOYMENT PROBLEM IN AMERICA"

was discussed before the American Association for Labor Legislation at its Washington meeting.

"The funny paper jokes about tramps and hoboes are dying out," said William Hard, of the editorial staff of *Everybody's Magazine*. "The public is getting interested in unemployment, and is going to take action about it; and it is among the duties of this Association to help to give the public the information it needs in order to act wisely. This interest is so great and so serious that it has already begun to destroy one of the distinctive features of American literature. For every man who does not want to work there are scores who cannot get work. There are 100,000 more jobs in the industries of New York state in October than there are in January

in any year. Even if all the men employed in October are competent, industrious, and sober, 100,000 of them must be dropped in January. The one joke left is when we say to the worker, 'Be competent and you will have a job.' Between two men, one of whom must be fired, the better, of course, will be kept. But it is not possible for each of two men to be better than the other.

"The public is aroused, but it is not informed. Genuine, complete information does not exist. All that exists is the wrong and the resentment."

Charles R. Henderson, Professor of Sociology, University of Chicago, spoke of recent advances in the struggle against unemployment. Professor Henderson, who was the Association's delegate to the International Conference on Unemployment, in Ghent, September 1911, said that the progress in the struggle against unemployment was measured in three directions: statistics, preventive measures, and insurance.

"The vast amount of unemployment is caused by misfits," said Professor Henderson. "Our schools have until recently lost vital connection with the shop and farm. Boys and girls are left to drift and become social derelicts. There is no good reason why society should register all children of school age and enforce their attendance only to abandon them to ignorance, passion, accident, just when they are passing the dangerous period of adolescence. Continuation or half-time schools with a complete system of supervision and direction as to the callings would spare multitudes the misery of unemployment."

"The lure of the metropolis is one of the reasons why there is an over-supply of people seeking office work in New York," said Edward W. Carpenter, manager of the National Employment Exchange. "The parks of New York City are filled all summer long with a class of men either unfit for work or who will not work. It is possible that if each state could strictly enforce its vagrancy law and provide a large farm where vagrants could be sent in place of imprisoning them, they would obtain work in commercial enterprise in preference to being taken up as vagrants. On this farm schools could also be maintained where trades could be taught."

AN ADMIRABLE APPOINTMENT

President Taft has met all reasonable requirements and expectations in his appointment of Miss Julia C. Lathrop, of Chicago, to be chief of the new Children's Bureau, recently established by Congress. A resident of Hull House, Miss Lathrop has a splendid record of social service. As a member of the State Board of Charities, she went into almshouses, insane asylums, and hospitals, ate the food for the inmates, and slept in their beds. The law providing for the new federal bureau gives its authority to investigate all matters pertaining to the welfare of children. The salary of the chief is \$5,000. There will be an assistant chief, a private secretary, a statistical expert, two special agents, and seven clerks.

Miss Lathrop is the first woman bureau chief in the federal government.

VACANT LOT CULTIVATION

Vacant lot cultivation in Philadelphia is no longer an experiment. Mayor Blankenburg, in referring to the work which the Philadelphia Vacant Lots Cultivation Association has done, said:

"To use vacant lots, which are now eye-sores and nuisances, in the way you do, is to make something out of nothing. This is, in itself, worth while; but in addition, your work adds greatly to the health and welfare of hundreds of men, women, and children of Philadelphia's poorer families, and enables them to help themselves to procure a livelihood. I heartily favor increasing this good work. Owners of suitable land should not only be willing for the association to use it for gardens, but anxious to have their land aid in bringing about these splendid results."

THE VOTERS of Milwaukee at their recent election approved the assessment of a special tax for the establishment of social centers in the schools and for the extension of their recreation service. The vote was a comparatively light one, but decisive so far as it went.

THE NATIONAL Municipal League has issued through D. Appleton & Co. a book on the *Regulation of Municipal Utilities*, edited by Dr. Clyde L. King of the University of Pennsylvania.

THE *Initiative, Referendum, and Recall* is the title of a new volume in the National Municipal League Series, published by D. Appleton & Co.

CORRESPONDENCE

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

THE FESTIVAL OF KING CHARLES THE MARTYR

To the Editor of *The Living Church*:

AS this is the third time I have had to correct erroneous statements on this subject in the press, may I be allowed a brief rejoinder to my critics? None of them supplies what I asked for, "a reference to formal action of the Church canonizing the king." Your writer acknowledges that the service for the nativity and return of King Charles II. stands in the same position as that for his father's martyrdom, which confesses the truth of my contention. I am of course not arguing that Charles II. was canonized, but if the action of the sovereign and convocation in establishing the day and service canonized Charles I., precisely the same action as to the nativity of Charles II. canonized him, which is absurd; therefore the Church did not canonize his father.

In Mr. Smith's letter Mr. Hutton's "therefore" is only his opinion, not the record evidence I asked for. Whatever "intention" the Church may have had in the paragraphs quoted by Mr. Hamilton (in their context) they are in no sense a formal act of canonization. Mr. McKee does not quote from the original services set forth by the convocation in 1662, but from those put forth by his sole authority in 1685 by King James II. In the original the first heading has not the adjective "blessed" on which he builds his argument, and the second reads thus: "A form of prayer and thanksgiving to be used on the 29th day of May, being the day of his Majesty's birth and happy return to his kingdom."

In view of all this I must ask you to decide as did the editor of the secular paper in which my last correspondence on this subject appeared that I have shown without satisfactory reply that King Charles I. was not formally canonized by the English Church.

LAWRENCE B. THOMAS.

St. George's Rectory, Nevis, April 10, 1912.

THE LECTIONARY

To the Editor of *The Living Church*:

IT may be interesting to point out, in connection with your excellent suggestion concerning daily lessons based on the Sundays of the Christian Year, rather than on the dates of the secular calendar, that this is precisely the method of the Lutherans, as will be found by reference to their "Book of Worship." Their plan allows only for one morning lesson from the New Testament and one evening lesson from the Old, but the idea is the same. It has always seemed to me a far preferable plan to our present one, and I hope very much that it will be pressed on the attention of the next General Convention and carried through.

Cleveland, Ohio, April 20, 1912.

JARED S. MOORE.

PROFESSOR NASH ON THE NAME

To the Editor of *The Living Church*:

AS a layman, I have hesitation to express myself in print relative to the change of name of our American Church. Dr. Nash's recent pamphlet, however, I find to be so stirring an appeal to the laity to bear their share in all matters pertaining to the welfare of the Church, that it seems incumbent upon them to do so.

Modesty and friendship alike forbid any hostile criticism of Dr. Nash's views on my part. I have not made that deep study of the Church's history which, as Dr. Nash rightly says, is the necessary equipment for a right judgment in this matter. But upon this question I have long exercised whatever ability has been granted me to think aright, and possibly the expression of a lay mind, though ill-equipped, may be of value.

I think that supporters of a change of name might well rest their case upon Dr. Nash's statement relative to the action of the Convention of 1789: "It started the Church upon her career of administering Catholic truth and life to the needs of American Democracy."

No statement could be more true. It was, and ever has been, Catholic truth that the Church has administered and held up to the American people, and this by a polity peculiarly and essentially American. But are we to believe that it was a Protestant Church which thus became the exponent of Catholic truth? It seems to me self-evident that a Church which could do this, must be first Catholic and secondly American.

Now the term *Catholic*, in meaning and implication, is a very valuable one. It cannot be lightly assumed, and, once assumed, it

should be retained as an inestimable birthright. Yet, in this discussion, the suggestion has been made that inasmuch as the Roman Church has long assumed to have a monopoly of this term, let us grant her claim and content ourselves with "*Protestant Episcopal*" in its place. God forbid!

Granted then, the value of the term *Catholic* to those who have a right to use it, what communion has this right? Let me reply by stating actual questions which have been asked in my hearing, and their obvious answers.

Was there a Protestant Church in England prior to the Reformation? No. Did the Church of England exist before the Reformation? Yes. What then was the Church of England before the Reformation—Catholic or Protestant? Catholic.

By descent, by external marks, and by universal adaptability, the Church of England has always been a Catholic Church. *Protestant* undoubtedly she was throughout the long period of Roman usurpation and control, nor is it any wonder that when at last the terms of Magna Charta referring to her were enforced and she became free from the intolerable yoke of Rome, she sided with the reformers of continental Europe, and in her heat and bitterness, adopted that name which alone stood completely for opposition to Roman domination. But are we therefore to retain that name, born of bitterness and oppression, adopted in the heat of a passing fury—a name which expressed what no other term could? The Church of England was essentially Catholic, and Catholic she still remains, even though the lapse of four centuries has not sufficed entirely to quiet the voice of protest so long raised in vain.

Are we, the descendants of English Churchmen, and in this free America—are we still to echo that voice of protest, are we still to remain, in our very title, a body of protesters?

It has been implied that the Church can be both Catholic and Protestant. She cannot be, without doing violence to the accepted use of words. Universally to-day, the two terms are accepted as mutually exclusive. The Lambeth Quadrilateral pointed out those external features by which, throughout the centuries, the Catholic Church has been recognized. Any Church showing those marks may, indeed must, claim the title Catholic; a Church which cannot do so must be content with a lesser designation—Protestant or whatever else seems fitting. No slur is thereby cast at these Christian or non-Christian bodies. The army knows similar distinctions and respects their representatives. For there are the regular troops officered by men carefully trained in a special manner; there are the militia and irregular troops choosing their officers; and there are guerillas, knowing no organization, fierce individual fighters intolerant of authority. Yet all of these are members of the one great army, and it may be that at times the irregular troops may do better service than the regulars. But I repeat that the Catholic Church is the regular army of the living God, that through her the greatest victories have been won, and that to the Church of England and therefore to our own Church in America belongs by inalienable and inherent right, the august name of Catholic. Protestant we may be, but Protestant, never.

But why protest at all? At best it is a merely negative quality, at the worst a pernicious one. Dr. Nash would have us protest against Rome because she is annihilating the Episcopate. Granted that she is unconsciously doing so, therein she is merely deleting one of her marks of Catholicity. Surely our best protest is to see to it that we cling the more firmly to Episcopacy, and that in the most striking and final a manner, by making our title conform to our practice. Not "*Episcopal*," for there is an irregular episcopacy, but "*Catholic*" and therefore necessarily possessors of the historic Episcopate. Moreover, if we are protestant toward Rome, so is she toward us; so is the Congregationalist toward the Baptist, the Presbyterian toward the Quaker. Once put in force Dr. Nash's principle of protest, and the air becomes full of it, a maddening chaos of voices, cry answering cry, protest rising above protest, until the voice of God Himself is powerless to quell the clamor.

But to return to Dr. Nash's pamphlet. It stresses the fact that by the action of 1789, the laity were given coordinate powers, in certain respects, with the clergy. The inference is that the essentially Catholic character of the Church was thereby impaired. I do not suppose for a moment that Dr. Nash holds that opinion. But it seems to me that even he shows a tendency here and there to confuse with one another the two terms *Catholic* and *Roman Catholic*. I confess that, owing to our own easy acquiescence, we have made such confusion possible. But surely the action of 1789, however it may have shown a divergence from the practice of the Roman Catholic Church, cannot be regarded as detracting from the Catholicity of the Church in America. It merely made that Church distinctly American in polity.

Again, on page 14, the same tendency seems to appear. Surely "our whereabouts on the map of ecclesiastical classification" is to be determined by more profound considerations than the contrast between our method and action and that of the Roman Catholic Church. That which differs from the Roman Catholic Church does not thereby become non-Catholic. The same is true of the question on page 16, "Are we not non-Roman?" Yes, assuredly, but not therefore non-Catholic.

To sum up my contention. Our Church in America bears every mark which determines the Catholic Church. This character she inherited from the Church of England, a regular branch of the Cath-

olic and Apostolic Church. No Church can be both Catholic and Protestant simultaneously, using those terms in their commonly accepted sense. The Church may protest against abuses within or outside of her own communion, but to enshrine that protest in her title is unwise, prejudicial, and misleading. As the Church is essentially Catholic so she is essentially American. I know of no term which describes more adequately these significant facts than *American Catholic Church*.

Whether the adoption of this name is expedient at present, whether it is good policy, what effect it would have upon Church unity, whether a non-committal and temporizing title would not be preferable—with such questions I am not greatly concerned. I am not a friend of compromise under any form. If our Church is both Catholic and American I am convinced that the only right and just course for her is to claim her birthright bravely, steadfastly, and hopelessly.

W. C. STURGIS.

Colorado Springs, Colo., April 22, 1912.

THE SACRILEGE OF SENATOR WILLIAMS

To the Editor of *The Living Church*:

WITHOUT attempting to intrude into these columns, the controversy between President Taft and ex-President Roosevelt, may I voice a vigorous protest, which surely will be widely shared, against the outrageous profanation of the Apostles' Creed by Senator John Sharp Williams, reported in the morning papers of April 26th. To have any man, in the United States Senate or out of it, lay the hand of profanation on this sacred symbol, and caricature its holy words in a gross political parody, is something so impertinent and blasphemous, that it deserves stinging and prompt rebuke. It is to be hoped either that Senator Williams has been the victim of most unfortunate misquotation or that he will issue some public apology for his unprecedented act of sacrilege.

Chicago, April 26, 1912.

JOHN HENRY HOPKINS.

THE FOND DU LAC RESOLUTION

By THE REV. B. TALBOT ROGERS, D.D.

THE following are the resolutions of the diocese of Fond du Lac which have been communicated to the other dioceses:

"Resolved, That it is the judgment and desire of this Council that the words 'Protestant Episcopal' should be stricken from the Book of Common Prayer in the seven places where now used.

"Resolved further, That a copy of this resolution be sent to the Bishop and Secretary of each diocese with a request that they should express their judgment on this subject by a vote of their Council or Convention, before the next meeting of the General Convention."

It is certainly an argument in favor of the change that it would bring our Prayer Book into accord with that used by the rest of the Anglican Communion. So that where the English Prayer Book reads, "according to the Use of the Church of England," our Prayer Book would read, "according to the Use of the Church in the United States of America."

It must be remembered that this is not a resolution to change the name. Nor is it a compromise in the effort that is making to change the name. Nor is it a resolution in regard to the title page of the Prayer Book, though that is involved.

There has been a growing desire in favor of the change. When Dr. de Koven brought in his resolution to change the name in the General Convention that assembled in Boston in 1876, he voiced a principle and dissatisfaction that has increased with each recurring General Convention.

When Dr. Wm. R. Huntington, in the Chicago Convention of 1886, brought in a resolution to drop the name from the title page of the Prayer Book, it was the conclusion of his ripe scholarship and expert knowledge as a liturgiologist. His advocacy of the change was not a partisan movement.

Dr. Huntington strongly felt that when the adapters of the English Prayer Book to American conditions, at the close of the Revolutionary War, wrote the name Protestant Episcopal in seven places in the Book of Common Prayer, and added it to the title page of the Thirty-nine Articles, they did what had never before been done to a Catholic Liturgy. A denominational name was given to the Liturgy first used by the Apostolic Church. Thus the Prayer Book of this Church in the United States stands alone in all Christendom with a name that suggests the reproach of a broken continuity, and in this land of a thousand denominations, it sets the example of, and teaches, divisions.

It seems glaring presumption, if not irreverence, to stamp the divine Liturgy of Jesus Christ with such a title as "Protestant Episcopal." In the solemn service of consecrating a Bishop with the commission of Jesus Christ to His apostles, and the Pentecostal gift of the Holy Spirit, a name adopted in the eighteenth century is hung about the neck of each Bishop,

and a solemn oath of conformity to that modern title must be taken before he is thought worthy to receive consecration. Here the title is used with a jealous and partisan implication. The three title pages, ratification, and Preface, where the name elsewhere appears, have little significance.

It looks as if the Bishops in America could not be trusted with the Apostolic commission until a rider had been added that pledged them to sixteenth-century controversy and divisions.

It should be further noted that the first four Bishops for America were not required to take any such oath. By what authority did they require it of those whom they consecrated? Can one conceive of our Lord or His apostles using any such terms? Was it not a narrow perversion of the Catholic commission that was given to those Bishops consecrated in Scotland and England, to require them to administer the Protestant Episcopal oath before they should consecrate a Bishop? Wasn't such an oath so worded *ultra vires* and uncanonical from the first, and isn't it so to-day? Isn't it essentially a standard of division? And are we not as a Communion responsible for some of the divisions in America?

But the Book of Common Prayer is our library of religious literature as well as a manual of worship. It sets forth the Christian religion. Is that religion to be forever bounded for us and those to whom we carry it by the term "Protestant Episcopal"? We Churchmen have a large vision of the Church. But most of those to whom we go cannot see the vision, for the theological palings—Protestant Episcopal—hide it from their eyes. While we teach an unbroken continuity, the name asserts the contrary. Our missionaries come home from foreign fields and tell us that the name spells failure. Our most successful missions, Japan and China, are organized respectively as the "Holy Catholic Church of Japan" and the "Holy Catholic Church of China." We are less than one-twentieth of the Anglican Communion, and yet we insist on teaching a name that accuses us of schism. It has no right to a place in the Prayer Book of the Church of Jesus Christ.

We seek the change, and not as wishing to alter the comprehensiveness of our Church, or to be a measure of party triumph, or to alter in any way the work of the Reformation, or to draw nigh the Roman Communion, or make our Church like it; but, in a broad-minded and liberal spirit, we wish to meet the requirements of our age. To obliterate the present title would, we think, draw all intelligent Churchmen more lovingly together, and give them a greater confidence in their own beloved Communion.

THE HOUSE OF QUIET

ON READING A. C. BENSON'S DELIGHTFUL BOOK

Who in the House of Quiet dwell
These, of their compensations, tell
Not their's amid the noisy strife
To play their part in eager life,
Who patiently at home abide
Have chances still for labor wide.

Their's to uplift the heart in prayer,
Their's, time for meditation rare,
Their's, time for thought; in spite of pain
Their sickness turneth to their gain.
Who in the House of Quiet stay,
Bless'd, 'mid their limitations, they.

Who in the House of Quiet spend
Their years perforce until the end,
To be and not to do content
On other's interests intent,
The seeming futile hours take
And life of highest value make.

Brave in the House of Quiet bide
With God to strengthen and to guide
Look to the Vision just beyond
Quick to the call of God respond,
Till from the House of Quiet ta'en
Ye to the House of God attain.

1912.

A. G. H. G.

SOME people get closer to God by getting closer to their fellow-men. They do not believe that God is up above the clouds, nor that He is shut in by all the doors and windows of all churches. They think that whosoever wants to find God will find Him quickest where He has set His image and breathed His breath, in the midst of the great family of His human children.—Dean Hodges.



LITERARY

RELIGIOUS

Papers on the Doctrine of the English Church Concerning the Eucharistic Presence. By the Rev. N. Dimock, M.A. Memorial Edition, with an Introductory Note by the Rt. Rev. H. C. G. Moule, D.D., Bishop of Durham. Two vols. New York: Longmans, Green & Co., 1911.

It is sad that any priest of the Church of England could have set himself deliberately to try to prove that the doctrine of the Real Objective Presence of our Lord in the Holy Eucharist has been excluded from the formularies and the teaching of the Church for the last three hundred and fifty years. Yet this is the task which the late Mr. Dimock imposed upon himself.

The several papers, which have been collected in two closely-printed volumes, to form this memorial edition, and to which the present Bishop of Durham contributes a brief introductory note, were written originally to controvert the Eucharistic teaching of Dr. Pusey, Mr. Keble, and others of the Catholic leaders. At least some of the papers must have been published at the time when Archdeacon Denison was undergoing his trial, and when Father Mackonochie was maintaining his gallant fight at St. Alban's, Holborn. All of these papers show unmistakably the water-mark of Islington and Wicliffe Hall. The author's method is to take passages from the works of Dr. Pusey and other contemporary Catholic writers, and to compare them with the views of the leading English reformers of the reigns of Henry VIII., Edward VI., and Queen Elizabeth, with the statements of the Homilies, the Church Catechism, the present English Liturgy itself, and, as a climax, the Thirty-Nine Articles. Quite half of Mr. Dimock's work is taken up with very careful appendices and indices, referring to all the authors quoted, and dealing with many questions, historical, doctrinal, and liturgical. It is needless to say that Mr. Dimock proves his negative proposition to his own satisfaction. The Abbot Gasquet would take pleasure in Mr. Dimock's book, and we would commend the Abbot Gasquet's *Edward VI.* and the *Book of Common Prayer* to Mr. Dimock's friends. They will find themselves on common ground!

But, for ourselves, we repudiate utterly both Mr. Dimock's proposition and his conclusions. We maintain that the Catholic doctrine of the Real Objective Presence of our Lord in the Eucharist, as it has been held by the whole Church, East and West, *semper, ubique, et ab omnibus*, is the doctrine of the Church of England to-day. If space permitted, we should be glad to deal trenchantly and in detail with Mr. Dimock's arguments and quotations. But we must content ourselves with these remarks: First, we are quite ready to make Mr. Dimock a present of the opinions of individual reformers. The personal views of Cranmer and his associates are of no great concern to us. We regret that they should have taught strange doctrines; but their personal opinions are not to be taken for the official and authoritative voice of the English Church. But, secondly, Mr. Dimock appeals to the English Liturgy and the Church Catechism—to the Liturgy and the Catechism he shall go. Take the Warning before Communion, the First Exhortation, the Prayer of Humble Access, the Prayer of Consecration, the Words of Administration, the Thanksgiving after Communion; take the last part of the Catechism which relates to the Sacrament of the Lord's Supper; and read them all in the light of the primitive and historical Catholic Faith, to which the Church of England makes her constant appeal; and we claim that the Prayer Book teaches the Real Objective Presence of our Lord in the Holy Eucharist. To this we would add a caution as to the manner in which Mr. Dimock (pp. 186-190), with a consciousness of the weakness of his cause, endeavors to invalidate the authority of the Church Catechism. Again his contention (pp. 294-300), with reference to the changes introduced into the Communion Office in 1552, loses its force, when we remember that the Book of 1552 was imposed without the authority of the Church, and that all subsequent alterations in the Liturgy have been made in the direction of conformity with Catholic antiquity. We hold no brief for the Homilies or the Thirty-Nine Articles; but we would point out that Mr. Dimock's treatment of these documents strikes us as less than ingenuous. With reference to the Homilies, we would simply call the attention of the reader to page 179 of Mr. Keble's *Eucharistical Adoration*. And the defence, and interpretation, of the Thirty-Nine Articles, especially Articles XXVIII. and XXIX., we can leave safely to Dr. Newman's *Tract No. XC.* and Bishop A. P. Forbes' *Explanation of the Thirty-Nine Articles*. Thirdly, we dispute the *catena* of English divines, given by Mr. Dimock as opposed to the doctrine of the Real Presence in the Church of England. We would set over against Mr. Dimock's *catena*, that of Dr. Pusey, which will be found in his *University Sermons*, attached to the famous sermon on *The Holy Eucharist, a Comfort to the Penitent*.

Mr. Dimock's book scarcely deserves so long a notice as we have given it; but, if anyone should have the curiosity, or the patience,

to read it through, he should read also, in common justice to the Church of England, *The Doctrine of the Holy Eucharist*, by Archdeacon Wilberforce; *On Eucharistical Adoration*, by the Rev. John Keble; the *Charge* of Bishop Hamilton of Salisbury; *Explanation of the Thirty-Nine Articles*, by Bishop Forbes of Brechin; Dr. Pusey's Sermon quoted above; and Chapters IX., X., and XI. of *The Holy Communion*, by the Rev. Darwell Stone (The Oxford Library of Practical Theology).

DEVOTIONAL BOOKLETS

Brother Bernard. A Monastic Legend. By Jacob Furrows. London: Mowbray. Milwaukee: The Young Churchman Co. Price, 20 cents; by mail 23 cents.

A booklet only, beautifully illustrated with two full-page pictures, printed in large type, attractive to pick up and to read in a half hour. It is a legend only, but one reads it in a hushed silence and wonders why such devotion to our dear Lord in the Blessed Sacrament cannot be our portion as well. It is spring time now, and all earnest people may well dwell upon this paragraph who loves garden work:

"The sowing of the seeds, dead and dry looking, to outward appearance—showing no germs of the life hidden within them—was as a sacred rite to him, performed as an ardent act of faith in the glorious doctrine of the Resurrection. 'I look for the resurrection of the dead,' his spirit cried fervently, as his body bent over the furrows; and, the earth carefully replaced over his own treasures, he would stay to cross himself, and murmur a further prayer."

As said before, "it is only a legend," but it is sweet and wholesome and pure, touching the heart of the reader and helpful to one's soul.

AN ATTRACTIVE series of miniature books bound in ooze leather, very flexible, is published by A. R. Mowbray & Co. with the title of Fleur-de-Lis Booklets. Each is a perfect gem of its kind, and well adapted to pocket use. The several volumes are: *Brief Notes for Meditation* adapted to the seasons from the writings of Mrs. G. J. Romanes. *The Wisdom of the Simple.* Being the Golden Sayings of Giles of Assisi. Translated by the Rev. T. A. Lacey, M.A. *A Bunch of Pansies.* Poetic Thoughts gathered in the Garden of God. By A. R. G. These Poems are "Thoughts of Life and Love," "Thoughts for the Seasons," "Thoughts for the Sorrowful," "Passing Thoughts," and "Thoughts of Nature." *Above the Mists.* Selections from the writings of the late Most Rev. George H. Wilkinson, D.D. *Jewels of the Prayer Book.* Being the Collects from the Book of Common Prayer with Historical Notes. [The Young Churchman Co., 40 cents each; by mail 42 cents.]

MASSACHUSETTS DIOCESAN CONVENTION

(Continued from page 13.)

Babcock, the Rev. Ernest J. Dennen, the Rev. Edward T. Sullivan, and Messrs. Charles H. Baldwin, Henry M. Lovering, Charles G. Saunders, and Huntington Saville.

Members of the Cathedral Chapter—The Rev. Philo W. Sprague, the Rev. Dr. Daniel D. Addison, and Francis W. Hunnewell.

Delegates to the Sunday School Convention—The Rev. Ernest J. Dennen, the Rev. Frederick W. Fitts, the Rev. William E. Gardner, the Rev. Carlton F. Mills, and Thomas H. Eckfeld.

In his address, Bishop Lawrence made memorial of the late Drs. Chambrè and Strong, as of a number of laymen who had died during

The Bishop's Address

the past year, and proceeded then to tell how he had been impressed by two features in the diocese especially. First was the increasing sense of responsibility on the part of laymen for the welfare and work of the Church; and second, his "ever increasing conviction of the devotion, intelligence, and efficient service of the clergy of the diocese." He recognized the place of unmarried clergy in the Church, but held that in settled parish work generally, "the best work can be done from the rectories which are homes." "To encourage celibacy of the clergy," he said, "on the ground of efficiency and spiritual helpfulness under certain conditions, is, of course, reasonable; but to encourage celibacy because it costs more to support a family than a single man is to promote a mean and inefficient policy." He had many instances to tell of the increase of the material fabric of churches within the diocese, and observed that steps were being taken to make Christ Church—the "Old North Church" of Boston—more worthy of its historic associations. The property had been placed in his hands for the purpose, and would, he hoped, become now "a centre of spiritual help and of beneficence to the neighborhood; and a shrine of patriotism inspired by Christian faith to the whole city." He asked for a more nearly uniform system of book-keeping in parishes, and for larger courage on the part of the stronger parishes in planting offshoots where new parishes might profitably be built up. At some length he discussed the Cathedral project for the diocese in connection with an offer on the part of the corporation of St. Paul's Church, Boston, to tender its property for Cathedral purposes for at least a term of twenty-five years, which offer the Bishop desired to accept. His views on this important subject are in considerable part given on another page of this issue.

DEPARTMENT OF Woman's Work in the Church

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

AND this, children," explained the painstaking vicar of St. George's mission, "this is the Church Missions House, where our Auxiliary money goes." The children gazed in admiration at the handsome building, and it was evident that their interest in missions had increased a hundred per cent in less than a minute; but just as they had begun to vent their feelings in "ohs" and "ahs," the scene was whisked away and the vicar continued: "And this is the room where the Board meets and considers how to spend the money that is sent to them—and our own Bishop is a member of that Board." How wonderful! Those chairs and tables—just like other chairs and tables, and yet what a difference! The Board—that thing of which we have heard so much—sat on those chairs and pounded on those tables—perhaps.

But never before, in all of the explicit, careful, words-of-one-syllable explanation which had been dinned into our Juniors, had they received the illumination which one minute with the stereopticon gave them, for this wonderful instrument, with its slides sent out by the Board of Missions, is the greatest educational factor the Church has known. The vital things are no longer mere names to many. How easy to explain what are apportionments, specials, funds, with the picture of the Church Missions House right before one to prove that what she is saying is real. How easy to understand the incentive of the workers at the Missions House and the source of their bravery and strength, when the little chapel is shown and it is explained that therein is daily held a noon-day service. How easy to take an interest in persons which these pictures prove are not the myths that many Juniors and some grown people think them to be. It is certainly informing to see Bishops, and Board, and deaconesses, whom we have known only by name, stepping out and becoming real personages.

These were the grateful thoughts which came to the writer as she watched a beautiful set of slides, "The Fighting Line of the Church," shown at the diocesan meeting of the Juniors of Indianapolis. It has been decided henceforth, that the Juniors shall have their own full day, instead of a slice—usually a very small one—of the Woman's day. This was the second annual meeting, and while the out-of-town attendance was small, as a whole the meeting was most satisfactory. The reports of the morning session show that the work for St. Elizabeth's mission, White Rock, Utah, is well under way. The various branches working for this mission, take turns in writing a monthly letter to the mission, this, in order to enlist mutual interest. The afternoon session was made interesting by a diversified programme of music, missionary sketches, and several little playlets: one of these represented Miss Canfield among her Indian wards, and another, Mother Church talking with her children. The stereopticon views completed the day, making it one not soon to be forgotten by the Juniors.

AS YET, the last word about the Lenten study of the *Conquest of the Continent* has not been said. From the Auxiliary of St. Paul's parish, Jeffersonville, Ind., comes a story of the enthusiasm created by this book, under the leadership of Mrs. J. F. Whiteside, the president. In order to complete the course, with the desired thoroughness, an extra meeting was held in Easter week which lasted *three and a half hours*. The books recommended for supplemental reading were in such demand that not all who wished to read them during the course, were able to do so.

As a result of this enthusiasm and the wider insight obtained into the Church's hopes and needs, a scholarship of \$50 is to be assumed in addition to the apportionment of the parish. The Juniors of this parish also met weekly in Lent, for the study of the *Conquerors of the Continent*.

THE "SENIOR" Juniors of St. David's parish, Indianapolis, have been changed into a Girls' Friendly Society, for several reasons. We are always sorry to lose the name of "Auxiliary" in any of our societies, but in a case of a Junior changing to a G. F., it may be said that it "changes its form but does not alter its value." G. F. work is so largely Junior work, as shows an excerpt from the *Sword and Shield*, Geneseo, N. Y., under the G. F. news: "Interest in the box for St. Mary's, Rosebud, S. D., constantly increases. Several have profited by reading the *Life of Bishop Hare*. Epiphany Church, Niagara, has undertaken to provide wholly for one girl." This smacks strongly of Junior work.

THE DIOCESAN BOARD of the Woman's Auxiliary of Indianapolis, at its April meeting, planned for discussion, at the annual meeting to be held on May 22nd, of several innovations. The board will recommend that *unappropriated* girls—if such can be found in this day of super-organization—be formed into societies of "Auxiliary Daughters," filling the gap between the Juniors and the Woman's Auxiliary. The advantage of having a regular promotion from one branch to another, will also be considered. It is thought that perhaps a little more of ceremonial importance might be effective in retaining the members of these youthful societies. It has been noted that since the grading and promotion system was introduced into Sunday school work, the results have been very satisfactory and it is thought that with the greater care and thoroughness which will certainly follow in the wake of the "new learning," that careful training, followed by well-earned promotion, must achieve excellent results. Arrangements for a systematic visiting of the parish branches, by the various officers during the coming year, will be made.

THE EDITOR conducting this department smiled broadly, the other day, over a letter asking if she could tell the writer anything about a missionary story "about a woman who wanted a blue cashmere wrapper and told it to her husband, in a joke. He was a missionary, and asked the Auxiliary to give his wife the wrapper, and she didn't know he had asked them. They made the wrapper up very pretty, and she was so overcome and said 'it was sweet to be a missionary's wife.' Do you know what it is and where I can get it?" We believe we can guess what this story is from this graphic description, inasmuch as it was written by the editor of this department some years ago and was published in THE LIVING CHURCH under the name, "The Blue Cashmere Gown." However, as the gown was a "Mother Hubbard," the wrapper idea is not far amiss. This short and simple story met a warm reception: it was first reprinted by the Publication Bureau of the Canadian Auxiliary for circulation among their own women. Later, the Dutch Reformed Church of New York City requested that they might get out an edition, which they did. It did duty at missionary teas and Auxiliaries and finally a very pretty edition of it was presented to the author by a good Churchman who liked the story, and it was sold for the benefit of the United Offering. Consequently we cannot supply this request which has just come, though, naturally, it would give us great pleasure to do so. But if anybody has a copy which she would be willing to send to this department, we will take unusual pleasure in getting it to its destination.

ENCOURAGED, no doubt, by the Lenten record, the Educational Secretary of the Board of Missions has already made elaborate plans for next year. Miss Emery has sent out these plans to all the Auxiliaries with the injunction: "It is our earnest wish that in this educational work the Woman's Auxiliary may prove as truly auxiliary to the Board of Missions as in every other department of its interests." Japan Year is what the secretary calls next year, and a new text-book, with a good supply of collateral material is promised to be ready for sale by September 1, 1912. There is not space to speak of detail, but one thing we note with satisfaction and that is that the "Study Meeting" as differentiated from the "Study Class" is given due appreciation. While the class is necessarily more thorough, the meeting is so much more possible in the average parish. There might be a class and a meeting in the same parish: the first for the women of leisure who would really study; the latter for the women who come to receive what is offered, and receive it appreciatively, but who cannot enter on a course of systematic study. More of this fine plan will be spoken of at another time.

WE, THE LOST*

Drowned and dead and under the sea,
With the nameless things of the deep lie we;
Voiceless and tuneless and deaf and blind
Must we slumber, severed from all mankind.

We could not sink—yet to-day the sea
Winds us in pearls for her rosary;
We could not sink—yet to-day we rest
Two thousand fathoms deep in her breast!

Yet stay!—Though the ocean's heart may beat
Against our battered and broken feet,
We mind the night when a solemn strain
Drifted out o'er the heaving main:

Over and over the purring sea—
"Nearer," it hummed, "my God, to Thee!"
And the great Creator stood in the skies,
With His hand on the Door of Paradise!

Aye, in the hollowed lap of a groove
We lie, where the deep-sea monsters move.
But though the floor of an earthly street
Will nevermore feel our frozen feet,

We walk in a Country adorned and spread
With love that a world gives her martyred dead;
We travel a road beyond human cost—
The honor a world payeth us, her lost!

LILLA B. N. WESTON.

* The sinking of the *Titanic*, April 15, 1912.

THE STAR OF HOPE

(WRITTEN FOR THE "TITANIC" SURVIVORS)

O Lord, while we in anguish kneel,
In grief that none but Thou canst heal,
As Sorrow's waves run mountain-high,
O may we hear Thine, "It is I";
Although must rage an angry sea,
Thy loving breast our pillow be.

While broken hearts a requiem sing,
To Calvary's cross still may we cling;
O let our faith, in vision, see
Our heroes crowned with victory—
And though the tumult may not cease,
Above it speak Thy word of "Peace."

For all their brave ensamples, Lord,
Forever be Thy name adored;
That we may each their triumph share,
Vouchsafe us strength Thy rod to bear;
Through all the blackness of earth's night
The Star of Hope for beacon-light.

H. E. C.

THE LATE ARTHUR RYERSON

AMONG the Churchmen who met death unflinchingly when the *Titanic* sank in mid-ocean, none had played so intimate and useful a part in the life of the American Church as Mr. Arthur Ryerson of the diocese of Albany. He was one of a group of rising young business men who, about twenty-five years ago, through their ability and high character, began to exert a most helpful influence in the diocese of Chicago, and especially in St. James' Church, the staid mother parish of the Northwest. James L. Houghteling and Herman Butler were other members of that group, and Chicago cherishes their memory as it will that of Arthur Ryerson.

As the years passed, Mr. Ryerson was identified with one diocesan enterprise after another, but in none perhaps did he find more satisfaction than in his work for St. Luke's Hospital, now one of the best equipped institutions of the city. He represented Chicago in the General Convention, and twenty years ago, when the general Board of Missions had but few members from beyond the Alleghany mountains, he was one, serving upon important standing committees and always bringing to the work in hand sound judgment and a broad outlook. He was a strong advocate of the missionary departmental system in the early days, and even before its adoption, had urged that

the old missionary council should be abandoned in favor of conferences, to be held in different parts of the country.

Retiring from active business several years ago, Mr. Ryerson took up his residence at his country place in the diocese of Albany, near Cooperstown. A few months in the winter were generally spent in or near Philadelphia. After his removal to Albany, Mr. Ryerson's work for the Church continued in many directions. He was a reassuring example of a man of wealth and leisure who took the time to think constructively about the questions confronting the Church. To him Churchmanship was no formal convention; it meant enlistment in the most vital of all causes.

Mr. Ryerson and his family had been suddenly called home from a winter abroad by the death of his eldest son in an automobile accident. Mrs. Ryerson, two daughters, and a younger son were saved from the sinking ship under the law of "women and children first." Mr. Ryerson bravely passed to his rest.

God grant eternal life and light to him!

"FOR THOSE AT SEA"

IT is to be feared that few of us really join at heart in the prayer beginning, "O Thou that rulest the raging of the sea." It is the correct thing, we know, to ask it in behalf of friends about to embark for countries over the ocean, but if we listen with attention, there is danger of our regarding the petition as being a century or so out of date. When it was first put into words it was fitting enough to pray that the voyage might be guarded "from the dangers of the sea, from sickness, from the violence of enemies, from every evil to which he might be exposed." In those days men went down to the sea in ships that would now be described as "wooden tubs," ships that were at the mercy of Euroclydon and every other adverse gale. The violence of enemies was then a phrase full of meaning, for not only were the nations at war except at the briefest intervals, but the high seas were infested with pirates whose prisoners seldom had any other fate than that of walking the plank. Now we proudly say we have changed all that, and true it is that compared with the time of the Tudors, ours is a millennial age. The mistress of the seas has now nothing to dread from the violence of enemies when she sets her mammoth liners to plying between two continents. Even sickness, the *mal de mer* so dreaded a generation ago by those who had to cross the ocean, has been minimized by man's inventions, while steam defies the head wind to do its worst. The haven where he would be has now become to the minds of most men the haven where he will be at such a date.

And yet if we are as wise as our forefathers we shall heed the warning from the sea, "Don't give up that prayer!" Man has grown greater, perhaps, with the passing centuries, but the sea recognizes no god but the Lord, and so we still have fearful reminders of our need of Nature's God and man's. "Pray for me when I am about to cross a busy thoroughfare in a big city, for then I am in real danger," a man might flippantly say: "Crossing the Atlantic on one of the big liners, I regard myself as being comparatively safe."

We may take it that upon the biggest and newest liner of them all every one felt safe, but a huge block of ice, one of the same kind that had been floating there in the earliest ages, made no more of destroying man's latest work in the way of sea-going iron and steel than if it had been one of the cockle-shells of ancient times.

As there is none good but God, so is there none great save the mighty Ruler of the universe; an universe from every corner of which comes the unceasing message to man—Pray!

IF AT any time thou dost stumble and fall, and, through weakness, dost faint, do not discourage thyself, nor cast away thy hope; but albeit thou fall a thousand times in a day, rise again and be renewed a thousand times in a day; and in what place thy thread was broken, knit it together again, and go not back to the beginning.
—Luis de Granada.

REPENTANCE consists not in a transient sorrow for sin, but in such a sense of its evil, vileness, and ingratitude as begets in the soul abhorrence of it and an anxious desire for deliverance from its power and punishment.—Selected.

THE FOURTH SUNDAY AFTER EASTER

Man's life is filled with perfect gifts, and good;

Fair forms, harmonious hues, rejoice his eye;

The mingling music from stream, wood, and sky

Make his ear glad; the kind earth yields him food;

He rules his world with widening masterhood;

To do his bidding primal forces fly;

Affection's sweet and aspirations high.

Are his, and established right, and wrong withstood.

Be swift to hear, to sharp debate be slow;

God's righteousness man's anger worketh not;

Hear meekly the engrafted word, and know

We are earth's first-fruits, of His will begot,
And every flawless boon comes from above,
Bestowed by the unchanging Father's love.

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.

KALENDAR OF COMING EVENTS

- May 1-8—Dedicatory Functions, Bethlehem Chapel of Washington Cathedral.
 " 7—New Jersey Dioc. Conv., Mount Holly.
 " 7—Pennsylvania Dioc. Conv., Philadelphia.
 " 7—South Carolina Dioc. Conv., Beaufort.
 " 8—Arkansas Dioc. Council, Little Rock.
 " 8—Delaware Dioc. Conv., Milford.
 " 8—Georgia Dioc. Conv., Savannah.
 " 8—Kearney Dist. Conv., North Platte, Neb.
 " 8—Tennessee Dioc. Conv., Knoxville.
 " 8—Texas Dioc. Council, Houston.
 " 8—Washington Dioc. Conv., Washington.
 " 8—West Texas Dioc. Council, San Antonio.
 " 9—Indianapolis Dioc. Conv., Indianapolis.
 " 12—Western Colorado Dist. Conv., Durango.
 " 15—Alabama Dioc. Council, Birmingham.

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 Baguio.

Personal Mention

THE address of the Rev. JOSEPH ANASTASI, formerly of Hancock, Mich., has been changed to 1362 North Park avenue, Chicago, Ill., where he is assistant priest at the Church of St. John the Evangelist, and in charge of the work among Italians.

THE Rev. C. E. BISHOP is assisting for a few months at St. Mark's Pro-Cathedral, Grand Rapids, Mich., where he should be addressed in care of St. Mark's parish house.

THE Rev. SLATER CLAY BLACKISTON, for thirty years rector of St. John's Church, Butte, Mont., has resigned charge of his work there and on July 1st will become rector emeritus of the parish.

THE address of the Rev. W. A. M. BRECK, secretary of the diocese of Oregon, is changed to 176 King Street, Portland, Ore.

THE Rev. FREDERICK F. FLDWELLING, formerly rector of St. Mark's Church, Johnstown, Pa. (diocese of Pittsburgh), has entered upon the rectorship of the Church of St. John the Evangelist, Barrytown, N. Y.

AFTER a three months' absence in Europe, the Rev. STEPHEN H. GREEN, rector of St. Saviour's Church, Bar Harbor, Me., has returned in completely restored health, and will resume charge of his work on the first Sunday in May.

THE Rev. GEORGE P. HOSTER, D.D., rector of St. John's Church, Decatur Ill., has not been granted a leave of absence of six months, as was erroneously reported in these columns a few weeks ago.

THE address of the Rev. FRANK ALEXANDER JUHAN is Goliad, Texas, where he is in charge of St. Stephen's Church.

THE Rev. FREDERICK LUKE, formerly of Ypsilanti, Mich., is now an instructor in the College of Montana, at Deer Lodge, Mont.

THE address of the Rev. FRANCIS VAN R. MOORE has been changed from Abingdon, Va., to 35 N. Franklin street, Nyack, N. Y.

THE Rev. WILLIAM PORKESS, formerly of St. Peter's Church, Albany, N. Y., is now associate rector of Calvary Church, Pittsburgh, Pa. His address is Calvary Church, Shady avenue, Pittsburgh, Pa.

THE address of the Rev. C. BERTRAM RUNNALLS is changed from Williston, N. D., to 553 Seventy-second avenue, West Allis, Wis.

THE address of the Rev. ARTHUR O. SYKES is Lyons, N. Y., where he is chaplain of the State Agricultural and Industrial School.

THE address of the Rev. PERCIVAL H. WHALEY, D.D., who has charge of Christ Church, Charleston, S. C., and Christ Church, Mount Pleasant, after June 1st will be Mount Pleasant, S. C.

ALL matter for the Secretary of the Diocese of Western Michigan should be sent to the Rev. J. E. WILKINSON, Ph.D., Holy Trinity rectory, Manistee, Mich.

ORDINATIONS

DEACONS

DULUTH.—In St. James' Church, Fergus Falls, Minn., on the Sunday after Easter, Mr. WILLIAM HEWTON WARD was ordained deacon by Bishop Morrison, who also preached the sermon. The candidate was presented by his brother, the Rev. James G. Ward, rector of the parish. Mr. Ward will return to the Seabury Divinity School, Faribault, Minn., to complete the year's work, after which he will take up work in the diocese of Duluth.

MARYLAND.—In St. Margaret's Church, Baltimore, Md., on April 15th, Mr. JOHN FREDERIK VIRGIN was ordained to the diaconate by Bishop Murray, acting for the Bishop of Tennessee. The candidate was presented by the Rev. John H. Boosey, and the Rev. William A. McClenthen preached the ordination sermon. Mr. Virgin is a native of Maryland, and formerly took a prominent part in the Brotherhood and missionary work of the diocese. He is a student at the General Theological Seminary in New York City, from which he will be graduated in June, when he expects to begin work in Tennessee under Bishop Gailor.

NEW JERSEY.—In Christ Church, Trenton, N. J., on April 15th, Mr. ROBERT A. BROWN, formerly a Methodist minister in Rahway, N. J., was ordained deacon by Bishop Scarborough. The candidate was presented by the Rev. Robert W. Trenbath, rector of the parish, and the preacher was the Rev. Thomas A. Conover of Bernardsville. Others of the clergy present were Archdeacon Shepherd, and the Rev. Messrs. Rigg of Riverton, Matthews of Lakewood, Craven of Trenton, and Elliott of Rahway. Mr. Brown is working in Basking Ridge, N. J., under the Rev. Mr. Conover's direction.

SPOKANE.—In All Saints' Cathedral, Spokane, Wash., on the Second Sunday after Easter, Mr. HERBERT PERCY HAMES was ordered deacon by Bishop Wells. Dean Hicks presented the candidate and Canon Bliss of the Cathedral assisted in the service. Mr. Hames is in charge of St. Peter's Church, Liberty Park, Spokane, Wash.

PRIESTS

LINCOLN.—In St. John's Church, Corbin, Ky., on Monday, April 20th, the Rev. CHARLES EDWARD CRUSOE was advanced to the priesthood by Bishop Burton. The Ven. Archdeacon Joseph J. Bowker presented the candidate and acted as the Bishop's chaplain, and the Rev. Canon Charles G. Reade of St. Paul's Cathedral, Cincinnati, Ohio, was the preacher and joined in the laying on of hands. The Rev. Mr. Crusoe takes duty as Superintendent of the Mountain Missions, and Archdeacon Bowker will take charge of his former work at Corbin and vicinity, including St. John's Collegiate Institute. The candidate was for many years a member of St. Andrew's parish, Dayton, Ohio, during the rectorship of Canon Reade.

WESTERN MICHIGAN.—In St. Luke's Church, Kalamazoo, Mich., on the Second Sunday after Easter, the Rev. EDWIN WINFIELD HUGHES was ordained to the priesthood by Bishop McCormick. The sermon was preached by the Very Rev. Francis S. White. The Rev. Messrs. Roudenbush, Patterson, and Sargent took part in the service. Mr. Hughes will serve as priest in charge of Epiphany Mission, South Haven, Mich.

RETREATS

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.

MEMORIALS

REV. CHARLES THEODORE BLAND

In loving memory of the Rev. CHARLES THEODORE BLAND, April 25th, 1907.
 "An endless Alleluia!"

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.

WANTED.—An unmarried, enterprising priest for small but important parish with a future, on the Eastern coast. Light salary at first. Give name and address. Address "PARISH," care LIVING CHURCH, Milwaukee, Wis.

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.

POSITIONS WANTED—CLERICAL.

WANTED towards defraying expense of summer outing, a locum tenency for July, or for July and August, preferably on the New England coast, by a priest with small family. Address "M," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN.—Priest. General Theological Seminary. First-class record. Good Churchman. Preacher. Energetic Worker. Desires rectorship. Address, "PRESBYTER," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, rector of a parish in the Middle West desires to supply a parish in Philadelphia, New York, or Brooklyn, or at the seashore through July and August. Address, PRIEST, care of LIVING CURCH, 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 seeks charge of parish within two hours of New York, during July and August, with use of rectory. Address "MUSICAL," care LIVING CHURCH Office, 416 Lafayette Street, New York City.

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

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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.

POSITIONS WANTED—MISCELLANEOUS

LADY OF EXPERIENCE in nursing or house-keeping would like engagement for two months after June 15th. Address, "ORANGE," care LIVING CHURCH, Milwaukee.

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PARISH AND CHURCH

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

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 \$1,500,000 is needed this year to meet the appropriations.
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Brother Bernard, A Monastic Legend, by Jacob Furrowes, 20 cents (by mail 23 cents), illustrated. This booklet is noticed on the Literary page of the current issue of THE LIVING CHURCH, to which we call attention.

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THE CHURCH AT WORK

NEW PARISH HOUSE OPENED IN BALTIMORE

THE FINE new parish house of St. Margaret's Church, Baltimore, Md. (the Rev. John H. Boosey, priest in charge), was thrown open at a public reception given in the building on the evening of April 20th. The building, which adjoins the church, is 90x33 feet, and contains bowling alleys, a large hall, kitchen and gymnasium apparatus. Pool tables also will be installed. A handsome piano, bought by the Mens' Club, is in the main hall. One of the activities for the neighborhood this summer at the parish house will be a free play-ground kindergarten. The cost of the building was about \$10,000, one quarter of which the congregation, although having a communicant list of only seventy-five, has bravely met. In order to raise the remaining indebtedness, the Mens' Club of the parish began a campaign of one week, on April 22nd. This campaign was in the hands of several teams chosen from the club's membership, which made daily reports of progress to the rector and held special meetings on Wednesday and Saturday nights.

THE MARYLAND COUNCIL OF THE DAUGHTERS OF THE KING

THE NINETEENTH annual convention of the Maryland Council of the Daughters of the King was held on Wednesday, April 24th, at the Church of the Holy Trinity, Baltimore. A special devotional service preliminary to the meeting of the convention was held on Tuesday evening at the Pro-Cathedral, with an address by the Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore. At the opening session of the convention on Wednesday afternoon, an inspiring "charge" to the council was delivered by Bishop Murray. There are seventeen chapters in the diocese, which report a total membership of 312, and about 125 delegates representing every chapter in the diocese, were present at the convention. Two new chapters have been organized during the past year, at St. Margaret's Church, Baltimore, and at the Chapel of the Holy Nativity, Forest Park, Baltimore. Officers for the ensuing year were elected as follows: President, Miss Mary C. Packard; Vice-president, Mrs. Joseph Shirley; Secretary, Miss C. McLean Bingly; Treasurer, Miss Helen Herbert. At the closing meeting, in the evening, Miss Mary Carlton of Goncher College, delivered an address on "The Influence of Christianity in China," and Mrs. Adam Drumead, president of the Daughters of the King in America, gave a resumé of the work of the order.

"PARCEL POST SOCIETY OF THE HOLY NAME"

THE FOREGOING curious title is given to a group of Churchmen and Churchwomen who will assist wherever the need may be found, in sending small parcels at Christmas and at Easter or, indeed, at other times, bringing not so much absolute necessities as gifts that will minister to the comfort of the recipients and express the sense of brotherhood and sisterhood between Churchmen that should be so large an animating force in Churchly life.

"Two classes of members," says the prospectus, "would be desired: those who would send parcels and those who would seek out where they should be sent (stating particular needs)." The president of the Society will be the Rev. Alan Pressley Wilson, Christ Church, Lykens, Pa.; and the secretary, Mr. Percival G. Melbourne, Box 333, Hyattsville, Md.

ROOD BEAM ERECTED IN CHURCH AT MANITOWOC, WIS.

DURING HOLY WEEK a handsome rood beam with Calvary group was erected in St. James' Church, Manitowoc, Wis. (the Rev. John Oliphant, vicar). They were the gift of Bishop Grafton—although every man, woman and child in the congregation made a



ROOD BEAM IN ST. JAMES' CHURCH, MANITOWOC, WIS.

contribution toward them—as a thankoffering for the lifting of the indebtedness which has so long hung over the parish. In the past year and a half the debt of \$15,000 has been reduced to \$1,000, and that amount is now being raised, and the church will be consecrated very soon. The statues of the Calvary group, which are exquisite pieces of carving, stand about four feet high and add greatly to the dignity and enrichment of this large and stately church.

THE NEW CHINA FUND

OUR READERS will be glad to be informed of the progress of the New-China Fund for which the Board of Missions has authorized an appeal to the amount of \$200,000. Funds have been coming in until at present about \$22,000 has been given or pledged. It is not necessary for those who desire to help this fund to pay immediately, as payments may extend over eight or ten months if so desired. The usual method of sending through Mr. George Gordon King, treasurer, 281 Fourth Avenue, New York City, is well known, and for this fund it is only necessary to indicate that it is for "New-China Fund." Still better than the financial help is the proba-

bility of securing a number of men and women who are, if possible, even more urgently needed in China at this time than the funds.

LIGHTNING DAMAGES ALABAMA CHURCH

DURING a severe rain and thunder storm on Sunday, April 14th, a large tree standing by the north wall of the Church of the Holy Comforter, Montgomery, Ala. (the Rev. Stewart McQueen, rector), was struck by lightning. The tree was entirely shattered and several limbs fell on the roof of the nave breaking it through in several places. The heavy rain coming through the openings damaged the interior somewhat. It is believed that the insurance policy has a lightning clause which will cover the damage to the roof.

CROSS MARKS RESTING PLACE OF BISHOP ATKINSON

IN ST. JAMES' CHURCH, Wilmington, N. C. (the Rev. William Hammond Milton, D.D., rector), on Easter Day the people showed forth their thanksgiving, by making an offering (including \$371 from the S. S.) of over \$3,000 for General Mission purposes, this in addition to about an equal sum for diocesan purposes. At Easter there was presented in this church a cross, worked into the floor of the chancel to mark the resting place of the late Rt. Rev. Dr. Thomas Atkinson, Third Bishop of North Carolina.

DR. PAGE DECLINES HIS ELECTION

THE REV. HERMAN PAGE, D.D., made known on Sunday his declination of his election to be Missionary Bishop of New Mexico. He will remain in Chicago, where he is rector of St. Paul's Church, and where he is a large factor in the forward work of the Church, especially on social lines.

PARISH HOUSE TO BE ERECTED AT LEONIA, N. J.

CONTRACTS have been awarded for the erection of a parish house by the congregation of All Saints' Chapel, Leonia (diocese of Newark), N. J. The cost will be about \$6,000, and the opening will be some time in September. The plans show a two-story building. The first floor will accommodate a dining hall, kitchen, and bowling alley; the entire second floor is devoted to an assembly hall equipped with stage. The Rev. Aubrey H. Derby is priest in charge.

GROUND BROKEN FOR NEW CHURCH AT LONG BRANCH, N. J.

GROUND was broken for the new church for St. James' parish, Long Branch, N. J. (the Rev. E. Briggs Nash, rector), by the Bishop at his annual visitation on Easter-Tuesday, April 9th, and the work of construction is now under way. The church will be a fine example of perpendicular Gothic, from plans drawn by Brazer & Robb of New York. It will be built in grey stone, similar to that used so largely in the new buildings at Princeton University, with stone trimmings

and window tracery, and will be a massive and enduring structure, practically fireproof with concrete floors and heavy slate roof. Work will be pushed during the summer, and it is hoped that the church can be used before Advent. When completed as planned, the building will cost nearly \$35,000, but this amount is not to be spent at present, as much of the interior finishing is being omitted, so that the contract is reduced to about \$28,000. The old church which was sold last winter has been demolished recently after more than fifty years' of service, and a business block will occupy the site. Services are being held in the new parish hall, adjoining the new church. St. James' is the oldest parish on the Jersey Coast.

ANNUAL SERVICE OF THE CHOIR GUILD OF THE ORANGES

THE THIRD annual service of the Choir Guild of the Oranges, N. J., was held on the eve of St. Mark's Day in All Saints' Church. It was attended by more than four hundred persons, and ninety men and boys were in the chorus. Evening Prayer was sung by the Rev. Dr. J. Nevett Steele and the Rev. Charles T. Walkley, rector of Grace Church, was the lector. An address of welcome was made by the Rev. Clarence M. Dunham, rector of the parish. The Rev. Dr. Frank B. Reazor, warden of the guild, and rector of St. Mark's Church, made an address on the purposes of the guild. After the service the rector and vestry, together with the members of the Altar Guild and the Ladies' Guild, entertained the clergy and choristers at an informal reception in the Parish Hall. The director of the music was James M. Hill, organist at All Saints'. Other organists present and assisting were G. Everitt Hill of Grace Church, and Frederick Rycroft of St. Mark's Church.

NOTES FROM THE CANAL ZONE

GOOD FRIDAY and Easter Day services were well attended in all the churches on the Isthmus of Panama. The colored congregations were especially large, a great many people being turned away for want of room. Good Friday is a holiday, which makes it possible for the people to attend the Three Hour Service, which was held in nearly all the churches.

The Rev. J. T. Mulchere, priest in charge of St. Mark's Church, Culebra, has issued invitations for the laying of the cornerstone of a new church at Pedre Miguel. People are moving to this place very rapidly and it may possibly be one of the permanent towns after the canal is completed.

The time is rapidly approaching when tourists will no longer be able to see the canal in process of construction. Now is the time to see it to get an idea of the magnitude of the enterprise from an engineering point of view. Eighteen months from now the artificial lake and the great Culebra cut will be flooded, which will render the whole thing very prosaic. To really appreciate what is being done one must see the hundred or more steam shovels at work, the mile upon mile of dirt trains carrying away the soil, the thousands upon thousands of Spanish and West India laborers, the commissaries doing business of large department stores, the Y. M. C. A. club houses catering to the physical and mental needs of the American employees, the I. C. C. hotels and mess houses feeding thousands every day, the superb schools and courts, the several hundred American homes; all managed and controlled like a well ordered machine. In fact it seems impossible that this vast organization is to some day vanish, but such will be the case. Now is the time to visit Panama, and strange as it may sound, no finer climate is to be found anywhere than here during the months of July and August.

MOUNTAIN WORK AT CORBIN, KY.

EXTENSIVE improvements have just been completed on the property of St. John's Mission, Corbin, Ky., of which the Rev. C. E. Crusoe is in charge. Corbin is a wide-awake mountain town in southeastern Kentucky. Here for some twelve years Bishop Burton has been carrying on in addition to the mission a splendid educational work for mountain boys and girls in St. John's Collegiate Institute. A year and a half ago the improvements which have now been made seemed to be impossible. The property of the mission at that time consisted of but one small chapel valued at \$1,700. To-day the property has an estimated value of \$6,000. The need of a

mounted by a cross inset with small electric bulbs which on occasion can be illuminated. The entire structure stands upon a broad footpace approached by three steps, and while very simple is yet dignified, lending great beauty to the whole interior. At the base of the altar is a brass plate bearing the inscription, "To the Memory of John W. Van Etten and Sarah Allen Van Etten." Dr. Sykes terminated his rectorship of Grace parish on Easter Day, and the Rev. Thomas B. Berry, Warden of the Delancy Divinity School at Geneva, is now in temporary charge.

THE CHURCH of St. Faith, Isle of Pines, Cuba, has recently received some beautiful



ST. JOHN'S CHURCH AND RECTORY, CORBIN, KY.

rectory became imperative and the Rev. Mr. Crusoe began the effort to secure funds for its erection. \$200 was received from local sources, \$80 of which was given by the Junior Auxiliary, a branch consisting of five girls who earned the money by baking and making candy. The Sunday-school children of the diocese gave an Advent offering amounting to \$176.56. \$2,623.44 came from 5,000 contributors within and outside of the diocese of Lexington. The rectory is one of the best houses in the town. Growth in the congregation and especially in the Sunday school made necessary the enlargement of the church. Last fall plans were drawn for the addition of a tower and a guild room. Towards their erection \$100 was received from local sources and \$1,150 was sent in by 2,000 friends of the work to whom appeals had been addressed asking for small contributions. Only \$100 is needed to complete the payments on the entire work. It is expected that this amount will be in hand in a very short time. During Mr. Crusoe's ministry in Corbin, both as lay-reader and as deacon, there has been a total gain in Sunday school scholars, societies, and communicants of over six hundred per cent.

MEMORIALS AND OTHER GIFTS

ON EASTER DAY at the early Celebration the rector of Grace Church, Lyons, N. Y. (the Rev. A. O. Sykes, D.D.), blessed a new altar, placed in position during Holy Week, to the memory of the late Mr. John W. Van Etten, a former vestryman, and to Sarah Zeilly, his wife. It is the gift of Mrs. Williams of St. Louis and Mr. Clarence J. Van Etten of Grand Rapids, Mich. The altar with two gradines and reredos is of oak, handsomely carved, and bearing the sacred monogram in the centre panel, with the Alpha and Omega in the side panels, and across the front the "Holy Holy Holy." The reredos is sur-

gifts. Mr. R. I. Wall, a resident of the town, and a friend of the church, has provided a full set of pews sufficient for the entire church, which are a memorial of his little son who died several years ago. The members of the Woman's Guild have furnished the sanctuary with an altar desk, an altar service book, dossals, brass vases, a set of altar linen, a credence table, an alms basin, and a chancel rail of solid mahogany. They have also purchased a new organ. A mahogany font has also been given. A most beautiful altar, prayer desk, and lectern, all of mahogany, used for the first time on Easter Day were the gifts of Miss Mary Ruth Johnson of Havana. In addition to these, a brass altar cross and a pair of Eucharistic candlesticks will be given by Miss Hilton.

A NEW altar has been recently presented to the Church of the Holy Comforter, Atlanta, Ga. (the Rev. John D. Wing, rector). It is pure white Georgia marble, conforming to the best Anglican traditions, and is very chaste and beautiful. It is a memorial to Miss Sarah Annie Jekyll, and is presented by her family. This young parish has made a remarkable record in its Every-member canvass. It has only seventy souls, yet in its four days' canvass following Passion Sunday, every one was seen, with the result that on a weekly pledge basis an amount was raised to meet not only the missionary apportionment of \$77, but \$450 for the Board of Missions, and also enough to meet all Diocesan obligations together with a marked increase in parochial offerings. The pledges ranged from two cents to twenty-five cents.

TWO MEMORIALS of marked interest were dedicated on Easter Day in St. John's church, Fayetteville, N. C. (the Rev. Charles Noyes Tyndell, rector). At the high Celebration, the rector blessed a very handsome black-walnut bishop's chair, given "to the glory of God and in loving memory of Elizabeth

Hyman Strange McNeill." The cathedra was executed by Geissler and is of exceptionally chaste design and dignity. In the afternoon, in connection with the Sunday school services, the rector dedicated the Wharton Jackson Green Memorial Kindergarten room, an addition to the parish house given by the family of the late Col. W. J. Green. It is a room especially built and furnished for the use of the kindergarten department of the Sunday school, connected with the main parish house by a cloister.

THE FOLLOWING gifts and memorials were presented to St. John's Church, Corbin, Ky. (the Rev. Charles E. Crusoe, minister in charge), on Easter Day: A handsomely bound red morocco altar service bearing the inscription, "From Mr. and Mrs. Louis Kerschner, Dayton, Ohio, St. John's Church, Corbin, Ky.;" a brass altar cross inscribed, "To the Glory of God and in Memory of Sibyl Codman, wife of J. G. Metcalf, Jr., St. John's Church, Corbin, Ky., 1912"; Mrs. Charles E. Crusoe gave a brass altar desk; Miss Emma J. Morrell, a teacher in St. John's Collegiate Institute, Corbin, had the chalice replated as a part of her Easter gift to this mountain town mission in the Diocese of Lexington.

CHRIST CHURCH, Tuscaloosa, Ala. (the Rev. E. A. Penick, rector), has recently been greatly improved by the addition of a handsome hardwood floor, the walls painted in cream, with stencil designs of brown. Dr. Henry Pearser of New York has given a handsome Tiffany window in memory of the members of his family who have been for years connected with the parish. Especial mention should be made of Miss Elizabeth Snow an aunt of the donor, who for twenty-one years was organist, and whose service suggested the subject for the widow, "The Hymn of Praise." Another memorial is a brass litany desk given by Mrs. Charles Rudolph in memory of her grand-mother, Mrs. James H. Fitts.

TWO MEMORIAL windows have just been placed in the Church of the Holy Comforter, Montgomery, Ala. (the Rev. Stewart McQueen, rector). These windows made of the best quality of art glass, are twelve and a half feet high, by two and one half feet wide, are in the west end of the building, and add materially to its appearance. One is given in memory of Joseph W. Dimmick a member of the parish, prominent in civic affairs, as well as in Church circles; the other is inscribed simply, "In Memoriam" and is the gift of the Wilson family, who have been the most liberal benefactors in the history of the parish.

THERE WAS installed in the sacristy of Trinity Cathedral, Cleveland, Ohio, on Easter Even, a massive carved oak chest in which to store sacramental vessels and elements. Above two commodious drawers are four compartments, metal lined and ventilated, where vessels prepared for transference to the sanctuary may be kept in safety. Excellent craftsmanship is manifest in structure and symbolic design. A bronze plate bears the inscription: "Presented to Trinity Cathedral in Loving Memory of Andrew S. Tozier and Eliza M. Tozier by their daughter, Gertrude Tozier Chisholm, (1912)."

CHRIST CHURCH, Schenectady, N. Y. (the Rev. D. H. Clarkson, rector), received the following gifts at Easter: A pair of seven-branched candleabra to be used on the altar on festivals, a thank-offering by John S. Juno, a vestryman of the parish; a beautifully embroidered fair linen cloth, pall, corporal and purificators, a thank-offering by the parish Deaconess, Henrietta Pell-Clarke; a brass cross for the baptistery given by the Guild of the Holy Child; an embroidered credence cover, given by the parish ward of the Confraternity of the Blessed Sacrament.

ST. MARGARET'S CHURCH, Little Rock, Ark., received as an Easter gift a handsome brass cross for the altar, bearing the following inscription: "In Memory of Katherine Dudley Richards, Easter 1912." The gift was from G. S. Richards of New York City, who was in charge of the mission when the beautiful stone chapel was built. A dark oak lectern was another gift, and completes the set of chancel furniture carved and presented by Albert Wassell, a faithful communicant, in memory of his brother, Samuel Wassell.

AT ST. TIMOTHY'S CHURCH, Massillon, Ohio, on Easter Day the offering amounted to over \$1,200. The Knights Templar attended the evening service, the rector, also a Templar, preaching the sermon. A new altar veil and burse were presented to the church on Easter Day as a memorial to a former communicant, and a new altar book was also given. The parish is looking forward to increasing the accommodations in the parish house, more room being necessary for the greatly increased Sunday school.

ON EASTER DAY, in St. Jude's church, Tiskilwa, Ill. (the Rev. Francis M. Wilson, D.D., rector), in addition to a large Easter offering, silk burses and chalice veils (violet and white), were presented and blessed, to which was added later a complete set of altar linens. St. Jude's is also experiencing a quickening along the lines of missionary activity. A branch of the Woman's Auxiliary and one of the Junior Auxiliary have been organized and are doing good work.

AT THE early service on Easter Day in St. Luke's Church, Fort Madison, Iowa (the Rev. E. H. Rudd, D.D., rector), there were presented and blessed a pair of altar vases, in memory of Ekin Smith, a former rector of the parish, and a set of prayer books and hymnals, in memory of Mrs. Marie Anthony Jones. The Knights Templars held their Easter service in the evening, the rector being prelate of the Order.

AT ST. JOHN'S CHURCH, Westfield, Pa. (the Rev. A. E. Dunham, rector), on Easter Day was consecrated a memorial window, a memorial chancel chair and a bishop's chair. The offering was eight times larger than ever before. The services were largely attended especially in the evening when the choir rendered the cantata, "The Day of Resurrection."

AT BUTTE, MONT., on Easter Day the ladies of the guild presented to St. John's Church (the Rev. Slator Clay Blackiston, rector), a handsome set of white hangings and bookmarks for the altar, reading desk, and lectern. Through the efforts of the guild, electric lights were recently installed in the church to replace the old gas burners.

A RICHLY engraved and costly processional cross for Christ Church, Trenton, N. J., was dedicated by the rector, the Rev. R. W. Trenbath, and used for the first time on Easter Day. It is the gift of George B. Yard, junior warden of the parish, and his wife, in memory of their son, Donald Higgins Yard.

AT ST. JOHN'S CHURCH, Keokuk, Iowa (the Rev. John C. Sage, rector), a brass alms receiving basin, in memory of a former rector, the Rev. George Denison, who served this parish from 1853 to 1858, was given on Easter Day as a memorial by his children.

AT ST. STEPHEN'S CHURCH, Spencer, Iowa, (the Rev. W. D. Morrow, rector), a beautiful altar set of silver, presented by George White, in memory of his mother, was received and blessed on Easter Day.

AT ST. JOHN'S CHURCH, Glenwood, Iowa (the Rev. L. D. Brainerd, rector), two very beautiful brass vases were presented to the church on Easter Day by the ladies of St. John's Guild.

A GIFT of \$1,000 has been received by the Rev. N. D. Stanley towards the building of a new church at Sheboygan Falls, Wis.

ST. JAMES' CHURCH, Amesbury, Mass., has received a beautiful font cover as a memorial from one of the parishioners.

MEMORIAL SERVICES FOR THE "TITANIC" VICTIMS

BY DIRECTION of the Bishop of the diocese of Kansas City, the Rt. Rev. S. C. Partridge, D.D., a memorial service for those who perished at sea in the sinking of the *S. S. Titanic*, April 14th, was held at Grace Church, Kansas City, on Sunday, April 21st, at 3:30 P. M. The church was decorated for the occasion, a feature being the draping of the American and British flags upon the rood screen. The officials of the city, and the consuls of other countries resident in this city, received special invitations. The church was filled, nearly a thousand people being present. The music was rendered by the fine choir of Grace Church under the leadership of Mr. Clarence D. Sears. The clergy of the city were vested and present in the chancel. The Archdeacon, the Rev. E. C. Johnson, and the Rev. E. B. Woodruff of St. Clement's Church, St. Paul, Minn., were present with the city clergy. The Rev. R. N. Spencer, of Trinity Church, read the lesson and Bishop Partridge preached from the words in the third chapter of the apocryphal book of the Wisdom of Solomon (verses 1 to 7 inclusive). The spirit of the address was embodied in these words and gave a tribute to the heroes and an exhortation to his hearers. The offering, amounting to over \$150, was divided equally between the Lord Mayor of London and the Mayor of New York, and has been forwarded. Special reference was had to this international disaster in the Sunday morning services throughout the diocese, the Bishop telegraphing to some of the places suggestions for such observance. Some of these services were quite elaborate in character.

BISHOP PERRY issued the following letter to the clergy of the diocese:

BISHOP'S HOUSE,
10 Brown St., Providence.

APRIL 19, 1912.

REV. AND DEAR BROTHER:

The calamity which has this week brought wide-spread personal affliction and universal sorrow calls for an expression of sympathy on the part of the Church and prayers for comfort and relief. You are permitted and requested to adapt the services of the Church on Sunday April 21st appointing appropriate lessons, psalter, and prayers. I recommend the following:

For the Psalter, Psalms 77, 130, 23.

For the Lessons, Isaiah 43: 1-13; ii Cor. 4: 4.

You are requested also, to read the prayer for the afflicted and the prayer enclosed, beside such others as may be personally desired.

Faithfully yours,

JAMES DE WOLFE PERRY, JR.

The Bishop also issued the following prayer:

"Almighty and Merciful God, who through Thy Son Jesus Christ hast promised to send Thine Angels and gather Thine elect from all the ends of the earth: we commend to Thine eternal keeping Thy servants who have perished in the great deep, humbly beseeching Thee that their souls may be precious in Thy sight. Cleanse them, we pray Thee, from whatsoever defilements they may have contracted in this world, and accept the sacrifice by which they have glorified Thee in their death. Grant to them with all those whose bodies have been committed to the deep, perfect peace and resurrection to eternal life. Comfort the afflicted, relieve the destitute, have mercy upon the widows and the fatherless. Impart to us who are yet in our pil-

grimage such a sense of the shortness and uncertainty of human life, that our hearts may be fixed on Thee through life and death, awaiting that glorious day when we shall rejoice in the fulness of Thy love forevermore: through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen."

Throughout the diocese on Sunday April 21st, the services assumed the character of a memorial for the victims of the *Titanic*. Some of the churches adapted the regular services in accordance with the Bishop's suggestion while others arranged a special service. At Grace Church in Providence, the Rev. Frank Warfield Crowder, Ph.D., rector, the memorial service was held in the evening at which the Governor of the state and Mayor of the city attended. The most striking sermon reported was that delivered by the Rev. Dr. Fiske, rector of St. Stephen's Church, Providence, who took for his text, "The Sea is His and He made it," and spoke of the sea as chosen by God to be to some extent the scene of man's probation and discipline, and of the death of those who went down with the ship after working heroically to save others as a martyrdom. One of the most personal sermons was that preached by the Rev. A. C. Larned curate of St. Michaels', Bristol, who lost a cousin, Arthur Ryerson, on the *Titanic* and who went to New York to meet the surviving members of his family. The hymn "Nearer My God to Thee" was sung in all the churches.

A Diocesan Memorial Service was held at St. John's Church in Providence on Friday afternoon, April 26th, at 5 o'clock. About thirty of the clergy in vestments and the full choir of St. John's assisted in the service, and a large congregation was present. The order of service was as follows: As the clergy proceeded up the aisle to the chancel, opening sentences of Holy Scripture were read by the Bishop, and psalms 130 and 46 were then chanted by the choir; the lesson, Rev. 22, read by Rev. Dr. Fiske; Hymn 404 "I heard the sound of voices"; Creed and prayers said by the Rev. Dr. Bassett; address by Bishop Perry; anthem; closing prayers; hymn 674, "Peace, perfect peace" sung kneeling, Benediction pronounced by the Bishop; recessional hymn 122, "Jesus lives!" Bishop Perry took for his text, Rev. viii, 1, "There was silence in heaven about the space of half an hour." The Bishop's theme was that in silence only do we learn the mysteries of life, and in the presence of a disaster such as we are commemorating we must in silence bow the head and learn the mystery of God and realize that in the midst of our striving and glorying in our power we always stand in the presence of the eternal.

AT TRINITY CHURCH, Pittsburgh, Pa., on the afternoon of Sunday, April 21st, there was a most impressive service under the direction of the Bishop, in commemoration of those who perished in the great disaster. There were present a number of the clergy, in the procession and in the congregation. "Eternal Father, strong to save" was the opening hymn, and after the Burial Psalms and Lesson, and appropriate prayers, addresses were made by the Bishop of the Diocese, and by the Rev. W. M. Groton, D.D., Dean of the Philadelphia Divinity School, and a collection followed in behalf of the fund for the relief of the survivors of the shipwreck.

The following prayer has been authorized by the Bishop for use in all the Churches:

"Almighty and Eternal God—the Father of Mercies and the God of all Comfort: who hast taught us in Thy Holy Word that Thou dost not willingly afflict or grieve the children of men—bowed down by a great and overwhelming sorrow, the people of this land supplicate Thy mercy. Look with pity on those who have been so grievously afflicted and bereaved. Grant that in their sore distress they may put their whole trust and con-

fidence in Thy mercy. Stretch forth Thy right hand to help and defend them—and send to them such comfort as this world cannot give. And for the many souls suddenly taken away to enter the unseen life beyond, we pray, that Thy mercy may embrace them, Thy love purify and bless them, and make them meet for the inheritance of the Saints in light. May their example of courage and confidence help many to hold fast to noble and holy things, developing in themselves the true and perfect manhood which is in Christ JESUS; that so this great calamity may result in abundant blessing to mankind. So fit and prepare us all for that account which we must one day give, that when the time of our appointed change shall come, we may look up to Thee with joy and comfort, and at last be received into that place of rest and peace, where tears shall be wiped from all eyes, and all troubles and sorrows shall have an end;—through the merits and for the sake of our blessed Saviour and Redeemer, JESUS Christ. Amen."

A SPECIAL memorial service for those who perished in the *Titanic* disaster was held in Christ Church Cathedral, Louisville, Ky., on the afternoon of the Second Sunday after Easter at which there was a large congregation made up of members of all of the city parishes and missions. The service, which consisted principally of the Office for the Burial of the Dead was read by the Rev. Harry S. Musson, rector of the Church of the Advent, and the Rev. Richard L. McCready, rector of St. Mark's Church. The music was a feature, Field's anthem "God Shall Wipe Away All Tears From Their Eyes," being beautifully rendered by the vested choir, as well as the familiar hymns "Nearer My God to Thee" and "Eternal Father, Strong to Save." A sermon appropriate to the occasion was delivered by the Rev. David Cady Wright, rector of St. Paul's Church. A memorial service was also held on the same Sunday morning at St. Mark's Church, at which the rector, the Rev. Richard L. McCready preached.

AT ST. PAUL'S Cathedral, Cincinnati, Ohio, on the morning of the Second Sunday after Easter a memorial service for those lost in the *Titanic* was held. Dean Matthews was the preacher, taking for his text, Revelations, 20: 13. The altar was vested in black and Canon Purves, the vicar, was the celebrant. The music was specially appropriate. The last hymn sung was "Nearer My God to Thee," and there was neither recessional nor processional.

ANNUAL INTERCESSIONS OF THE CHURCH PERIODICAL CLUB

AT THE annual meeting of the Church Periodical Club the following resolution was passed: That all members and friends of the Church Periodical Club be asked to be present, as far as possible, at the Holy Communion on the first Sunday in May of every year, and to pray especially for a blessing on the work of the Club and on their fellow-workers. Since distance, even in the smaller dioceses, precludes the possibility of an actual Corporate Communion, it is hoped that such spiritual observance of the day will become general, and that through these united intercessions the Church Periodical Club may render more faithful service in making the Kingdom of God known among men.

DR. NASH RETIRES FROM SCHOOL WORK OWING TO ILL HEALTH

THE REV. DR. HENRY S. NASH, professor of the Literature and Interpretation of the New Testament at the Episcopal Theological School at Cambridge, and one of the leading New Testament scholars in the country is suffering from a nervous breakdown and has

had to give up his classes at the school for the remainder of the year. Professor Nash enjoyed his sabbatical leave of absence during the first half of the year and anticipated returning to his work this half with added strength. During Lent Professor Nash preached extensively and during that exertion became fatigued. He has recently published a pamphlet on "The Name of the Church" which has aroused much discussion. He expects to resume his work next year.

MISSISSIPPI AUXILIARY HOLDS ANNUAL MEETING

THE TWENTY-FIRST annual council of the Woman's Auxiliary in Mississippi met in the chapel of the Incarnation, West Point, on the evening of April 17th. The floods in the Delta districts, and in other sections of the diocese prevented the attendance of many delegates but the gathering was animated by enthusiasm and hopefulness.

The report of the treasurer for the United offering showed an increase as compared with the same period of the last triennium.

The amount of the theological scholarship pledged to Bishop Bratton last year in commemoration of the twentieth birthday of the Auxiliary was more than paid, and a similar amount pledged for the current year. The pledges for the "Bishop Bratton Scholarship" for St. Mary's-on-the-Mountain, Sewanee, and for the "Rev. R. W. Patton Scholarship" for St. John's College, Shanghai, were also renewed. Substantial financial aid has been given by the several branches, more especially by the Branch of St. Andrew's parish, Jackson, to the building fund of the Church of the Resurrection, now in course of construction in the important college town of Starkville.

The diocesan president, Mrs. Theodore Du Bose Bratton, and three other women of the Auxiliary, were chosen as delegates to the departmental council, which is appointed to meet in the autumn in Charlotte, N. C., in conjunction with the annual Missionary Council of the Department of Sewanee.

The annual missionary sermon was preached by the Rev. H. W. Wells, rector of St. Paul's, Meridian, on the evening of April 17th.

At the closing service on the evening of April 18th addresses were delivered by Bishop Bratton, the Rev. Messrs. W. E. Dakin, H. W. Wells, J. Lundy Sykes, and by Dean Bailey of All Saints' Episcopal College, Vicksburg.

BENEDICTION OF RECREATION BUILDING AT HARTFORD, CONN.

ON WEDNESDAY, April 24th, the Hartford Archdeaconry met at St. John's church, East Hartford, Conn. To the regret of all, an attack of bronchitis prevented the Bishop from being present, but his place was filled by the Archdeacon, Ven. Jacob A. Biddle. The proper title of the new structure is "The East Hartford Recreation Building," a title which indicates the purpose which it is to serve. Its donor, Miss Mary Isabel Corning, has seen the large place which St. John's is occupying in the life of the town and thus expresses her sympathy with the Church's growing influence in this community. There was a good congregation gathered in the hall for the benediction office and this, with the procession which marched in from the parish house, quite filled the seats provided. The various ministers of the town led the procession, then came Church clergy, and finally the rector and the Archdeacon. The order of service began with psalms, and "Onward, Christian soldiers." Dr. McCook presented the building and the address of acceptance was made by Archdeacon Biddle. He called attention to the part that wholesome recreation plays in the religious life and the need of it

in the development of the wholesome character. Following the office of benediction proper, came the Creed and the hymn, "The Church's One Foundation"; then versicles and closing prayers. Among the clergy present were the Rev. Drs. James Goodwin of Christ Church, Hartford, and John T. Huntington, St. James', Hartford; also the Rev. Messrs. George T. Linsley, Church of the Good Shepherd, Hartford; Ernest deF. Miel, Trinity Church, Hartford, and James W. Lord, assistant minister of St. John's, whose work among the young people has made the Recreation Building a necessity.

NOTES FROM THE CAMBRIDGE THEOLOGICAL SCHOOL

MRS. A. V. G. ALLEN, widow of Professor A. V. G. Allen of the department of Ecclesiastical History, has recently given the school \$1,000, to be used for a fellowship in memory of Dr. Allen. This will provide such an opportunity for two years.

Mrs. Mary Upham Johnson left the school a bequest of \$1,000 for the purchase of books for the library, which has recently become available.

The Rev. Dr. Elwood Worcester, of Emmanuel Church, Boston, is giving a course of lectures at the school on Brahmanism and Buddhism. The course consists of twelve lectures which are being held on Tuesdays, Thursdays, and Fridays. This series is the last of several which have been held in place of Bishop Rhinelander's lectures on the History of Religion.

NEW RECTORY AT KEOKUK, IOWA

ST. JOHN'S parish, Keokuk, Iowa (Rev. John C. Sage, rector), is building a handsome stone rectory, which will harmonize with the architecture of the beautiful church and parish house, thus completing one of the handsomest of church buildings in the diocese. The building is to cost \$12,500, and is built upon the lot adjacent to the church. The accommodations will be adequate to the purpose, and are planned especially to meet the requirements of the rector of the parish. The work is well under way, and it is expected that it will be ready for occupancy by September.

PARISH HOUSE TO BE ERECTED AT DAVENPORT, IOWA

At a largely attended meeting of the congregation of Trinity Cathedral, Davenport, Iowa, last week reports were read from the treasurer and the various organizations of the parish, which show an excellent condition of their finances. It was unanimously resolved to build a memorial parish house, to cost in the neighborhood of \$40,000, and a strong committee of twenty laymen was appointed to canvass the parish and report within thirty days. The parish has in hand some \$16,500, and has a part of the Cook Memorial fund, which will form the nucleus of the sum needed. The parish house, it is expected, will be modern in every sense, and compare favorably with houses of like character in the larger parishes of the country. It will be built on the extensive grounds adjacent to the Cathedral, and will conform to the architectural features of that edifice. Dean Hare and his people are greatly encouraged over the prospects of a speedy realization of this much needed improvement.

DEATH OF REV. THOMAS BURRY

THE REV. THOMAS BURRY, who was appointed to the charge of the work on the Isle of Pines, Cuba, on December 1, 1911, dropped dead on Thursday, April 25th, while he was supervising the building of a garage for his new automobile. Although Mr. Burry

had been on the island but a short time, his work had been remarkably successful, having grown to such an extent that it had become necessary for him to have an automobile in order to hold services at the six missions of which he was in charge. He had so endeared himself to all the people that his loss will be severely felt.

The office for the Burial of the Dead was said in the chapel at Columbia by the Rev. George B. Johnson, chaplain to the Bishop of Vermont, who has been wintering on the Isle of Pines, and the service was attended by members of the various congregations coming from all parts of the island. The burial was in the Columbia cemetery.

Mr. Burry was a widower and without children. His sister, Mrs. E. Smith, and his nephew, Mr. W. W. Smith, live in Pontiac, Mich. He was a graduate of the University of the South, and came to the Isle of Pines from the diocese of Atlanta. His earlier work, since his ordination in 1888, had been in Alabama, Mississippi, and Georgia.

ALABAMA

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

Accurate Diocesan Statistics Being Compiled—
New Church at Union Springs is Completed

THROUGHOUT the diocese every effort is being made to compile parochial statistics with painstaking accuracy. Showing the Bishop's concern in this matter, the following notice to the clergy published by him is of interest: "By the voluntary resolutions of the clergy last year, the promise was made to forward to the Bishop a complete list of the names of the communicants (with address when required) reported to the council. I specially request the clergy to make a duplicate list of the communicants when their report is made out, and to forward to me a copy. In the larger cities I desire the street numbers."

TRINITY CHURCH, Union Springs (the Rev. R. R. Claiborne, priest in charge), is a beautiful church just completed at a cost of \$7,000. The building, located on a lot donated by the Foster family, is almost entirely paid for and represents the loving devotion of a small and earnest congregation. The church is not only built, but is handsomely furnished.

ATLANTA

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

United Service of Sunday Schools in Atlanta on
Easter Day

THE SUNDAY SCHOOLS of Atlanta and vicinity met in a beautiful united celebration at the Cathedral on the Sunday after Easter. The clergy led the procession, and the children and teachers, with their banners, followed. The Bishop gave them a delightful talk on missions, after reading them the record of each Sunday school's Lenten offering for missions. This annual service is one of the most interesting occasions and is one of marked inspiration and helpfulness.

CENTRAL NEW YORK

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

Meeting of the Second District Convocation at
Oneida

THE SPRING meeting of the Second District Convocation was held at St. John's Church, Oneida (the Rev. William R. McKim, rector), on April 23rd and 24th. At the opening service on Tuesday evening Archdeacon William Cooke of Utica and the Rev. Curtis Whedon of Clark Mills spoke on "Diocesan Missions in Central New York." On Wednesday morning after matins, there was a general conference on "Better Methods of Diocesan Missionary Work." At the 11 o'clock service the

Woman's Auxiliary of the district met with the Convocation. The Archdeacon of the diocese was the celebrant, assisted by the Rev. James K. Parker and the Rev. Jesse Higgins, and the rector of the parish. The sermon was preached by the Rev. H. W. Little of Guilford. At a joint session in the afternoon the Rev. Mr. Little also made an address.

CONNECTICUT

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

Two Long Rectorships are Celebrated With Fitting Observances

ST. JAMES' CHURCH, Derby, recently celebrated the twenty-fifth anniversary of its rector, the Rev. George H. Buck. The parish was one of the missions of the Society for the Propagation of the Gospel in Foreign Parts. (One is reminded in reading the name of this famous old missionary society that clumsy titles are no new thing.) The only rectorate longer than that of Mr. Buck was Mr. Mansfield's incumbency; he was at St. James' seventy-two years! The Rev. Mr. Buck is also Archdeacon of the New Haven Archdiocese. In his commemorative sermon the rector stressed the need for increasing the parish endowment fund, and for new buildings for parochial purposes. The coöperation and loyalty of the parishioners were, he also said, a thing for which he was deeply grateful. The Church in this diocese is to be congratulated wherever a parish is able to present such a record of harmony and good work as this.

THE TWENTIETH anniversary of the rectorship of the Rev. Edward Campion Acheson, rector of the Church of the Holy Trinity, Middletown, Connecticut, was fittingly commemorated on Wednesday evening, April 17, 1912. At the annual parish meeting held the same evening, resolutions were passed which gave evidence of the deep affection and esteem the people have for their rector. Mr. and Mrs. Acheson were the recipients of two beautiful and practical gifts from the parishioners.

CUBA

ALBION W. KNIGHT, D.D., Miss. Bp.

Easter and Good Friday in Havana and Vicinity

ON GOOD FRIDAY and Easter the congregations at all the churches in Havana were unusually large. At Calvario, Jesus del Monte, Havana, the Three Hours' service was taken by the Rev. J. M. Lopez-Guillen, Canon of the Cathedral; at the Cathedral, they were taken by the Archdeacon of Havana. The Easter offerings at the Cathedral amounted to more than \$400, and was devoted towards the payment of the debt on the building. The Sunday school offering was about \$75.

ERIE

ROGERS ISRAEL, D.D., Bishop

Date and Place of Meeting of the Convention
of the Diocese

THE SECOND annual Convention of the Diocese of Erie will meet in Trinity Church, New Castle, on May 22nd.

FOND DU LAC

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

Cross Erected at St. Dunstan's Abbey—New Records for Cathedral—Bishop Grafton's Twenty-third Anniversary as a Bishop

A WOODEN CROSS, fourteen feet high, has been erected at St. Dunstan's Abbey, Fond du Lac, where it is proposed to hold open-air addresses, in the field in front of the building, during the summer months. The meetings will be especially for foreigners.

The Prior, Father Francis, amongst other languages speaks Turkish, and Brother Gregory, Armenian.

THE DESIGN furnished by the Fond du Lac Church Furniture Co. for a reredos for St. Paul's Cathedral has been approved by the Bishop and Chapter, and work has been begun on it. The reredos will have a background of marble, and be elaborately carved in white oak.

ST. MARK'S DAY was the twenty-third anniversary of Bishop Grafton's elevation to the episcopate. He is still obliged to keep the house as a result of the injuries sustained by his fall several weeks ago.

IOWA

T. N. MORRISON, D.D., Bishop

Department Secretaries Conduct Missionary Campaign in the Diocese

THE REV. H. PERCY SILVER, secretary of the Southwestern Missionary District, is accompanying the Rev. C. C. Rollit, secretary of the Sixth District, on a number of visitations in his District. On Wednesday, April 10th, they visited St. John's Church, Keokuk, and addressed one hundred and fifty of the parishioners gathered at a parish dinner. Mr. Rollit goes with Mr. Silver into his District for two weeks, after which he returns the latter part of April to continue his visitations in Iowa.

KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

The Annual Council and Matters to be Taken Up at Its Sessions

THE TWENTY-THIRD annual council of the diocese is called for Tuesday, May 14, 1912, at 10 A. M., at Trinity Church, Kansas City. A revision of the Constitution and Canons, a new method of spreading assessments and apportionments, and many changes in the methods of work in the Board of Missions will doubtless come up for consideration. The council promises to be one of great interest and will, perhaps, give indications of a changing emphasis upon certain aspects of our work.

KENTUCKY

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

Trinity Park and Playground, Louisville—New Rectory for St. George's Mission—Special Music at the Cathedral

TRINITY PARK and Playground (the public park and playground conducted on the church property of that name in Louisville) has recently been the recipient of several new saws, ropes, and paint for their sixteen old swings, as well as trees and other improvements from the city Park Commissioners. Owing to the expenses of running the playground all the year round, which has been accomplished only through the generous donations of individuals in some of the stronger parishes, the priest in charge, the Rev. Arthur E. Whatham has requested the Park Commissioners to take over the running of Trinity playground for the months of June, July, and August, practically to include it in their own series of parks and playgrounds. It is hoped that the city authorities will accede to this request, otherwise it may not be possible to continue this excellent philanthropic work for the twelve months of the year, as at present.

A HANDSOME dwelling house on Virginia Avenue, the most desirable residence street in the neighborhood, is being purchased on the monthly installment plan, to be occupied by the priest in charge of St. George's Mission,

Louisville, and used as a rectory. This is a movement of great advantage, as it will secure for all time a permanent residence for the incumbent and considerably enhances the value of the church property. Special offerings were made for this object on Easter Day, and the purchase of the house is assured.

THE FOURTH of the series of special musical services was held in Christ Church Cathedral on the afternoon of Sunday, April 28th. After choral evensong sung by Dean Craik, the boy choir of some sixty voices, which is considered one of the finest in this country, rendered several anthems all appropriate to the season of Eastertide, under the able direction of Ernest Arthur Simon, choirmaster and organist.

MAINE

ROBT. CODMAN, D.D., Bishop

Holds Service in Mid-Ocean for Seamen's Charities—Diocesan Convention is Postponed

THE REV. STEPHEN H. GREEN, rector of St. Saviour's, Bar Harbor, has just returned from a three months' trip abroad, having traveled with his daughter, Miss Green, among other countries, in Italy, Greece, and Egypt. On the homeward voyage, by the *Laconia*, he presided at an entertainment under the auspices of his fellow passengers in aid of the Seamen's Charities at Liverpool and New York, and made an address.

THAT THE clergy may be with their cures on Ascension Day, the Bishop has appointed the meeting of the diocesan convention for the fourth, instead of the third, Wednesday in May, or May 22nd.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Meeting of the Diocesan Church Club—Dr. Kelly Addresses Men's Club—Service for the Bishop's Guild

AT THE annual meeting of the Churchman's Club of the diocese of Maryland held at the Hotel Belvedere, Baltimore, on the evening of April 23rd, immediately preceding the dinner given by the club in honor of the delegates to the twentieth annual conference of Church Clubs of the United States, the following officers for the coming year were elected: President, Mr. R. Brent Keyser; First Vice-president, Mr. J. Wirt Randall; Second Vice-president, Mr. Richard C. Norris; Treasurer, Mr. John Glenn, Jr.; Secretary, Mr. Edward Grant Gibson; members of the Council, Messrs. W. W. Chipchase, Marion K. Burch, William F. Cochran, Jr., and Claude Worthington.

THE MEN'S CLUB of the Memorial Church, Baltimore (the Rev. Wm. M. Dame, D.D., rector), closed a very successful year's work on April 23rd, when the members listened to a very striking address by Dr. Howard A. Kelly, the well-known surgeon and Churchman, on the subject of "The Social Evil." The club gave a reception to the entire congregation on the evening of May 3rd.

A SPECIAL SERVICE for the Bishop's Guild of the diocese was held at Trinity Church, Towson, Baltimore County, on the afternoon of the Second Sunday after Easter, with a sermon by the Ven. Edward T. Helfenstein, Archdeacon of Annapolis.

MASSACHUSETTS

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

Receptions Given to the Clergy—Service Under Auspices of the Social Service Commission—Notes

PARISHIONERS of St. James' Church, Roxbury, tendered the Rev. Murray W. Dewart

a reception on the evening of April 24th on the occasion of his retirement as rector to accept the rectorship of the Church of the Epiphany, Winchester, to which parish he goes on May 1st. During the evening W. Dudley Cotton, the senior warden, on behalf of the parishioners presented Mr. Dewart with a purse of \$550, expressing at the same time regret at having to sever relations with him, who had been their rector for the past ten years. One of the guests, the Rev. Clarence A. Vincent, minister of a neighboring Congregational church, spoke feelingly of his association with Mr. Dewart. Mr. Dewart also was the recipient of a gift from the members of the Viking Club, made up of the older boys of the parish.

THE REV. REUBEN KIDNER, assistant minister of Trinity Church, Boston, was tendered a reception in the parish house on the afternoon of Thursday, April 25th, on the occasion of his rounding out a thirty years' service with Trinity parish. Colonel Charles R. Codman, on behalf of the members of the parish, presented Mr. Kidner and Mrs. Kidner with a silver service and a purse of money. Bishop Lawrence and Bishop Coadjutor Parker of New Hampshire were present. In accepting the gifts, Mr. Kidner remarked upon his service with three rectors of the parish, Bishop Brooks, the Rev. Dr. Donald, and Dr. Mann, the present rector.

FOR THE purpose of determining whether it is wise to form a coöperative committee of parish men's clubs in Boston and including Brookline, there was a supper in the parish house of St. Paul's Church, Boston, on Thursday evening May 2nd. The call was signed by three ardent workers in the interests of men's clubs. The Rev. Thatcher R. Kimball of Epiphany mission, Dorchester, John E. Rousmaniere of St. James' Church, Roxbury, and Sewall C. Brackett of St. John's Church, Jamaica Plain.

THERE WILL be a service under the auspices of the Social Service Commission of the diocese at St. Paul's church, Boston, on the evening of Sunday, May 5th, and the addresses will be on "The Lawrence Strike from the Church's Point of View." The speakers will be the Rev. Arthur W. Moulton of Grace Church, Lawrence, the Rev. Dr. van Allen of the Church of the Advent, Boston, and the Rev. Thatcher R. Kimball of the Epiphany mission, Dorchester.

THE WARDENS and vestry of St. Paul's Church, Boston, held a special meeting a few days ago and elected Dr. Robert M. Lawrence, as senior warden succeeding Joseph W. Woods, who died a fortnight previous. As junior warden, Joseph F. Woods, who long has been a vestryman and clerk of the parish, was elected in place of Dr. Lawrence.

ST. MARK'S PARISH, Fall River, has purchased a lot of land on which it will erect a rectory for which the parish is now engaged in raising \$1,000.

THE REV. DR. VAN ALLEN of the Church of the Advent has been spending the week in Quebec, where he preached a series of sermons at St. Matthew's Church.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Diocesan Church Club Meets in Detroit

"THE CHURCH'S CREEDS" formed the subject of an address given before the Church Club of the diocese at Christ Church parish house, Detroit, on Tuesday evening, April 23rd. After an informal dinner, the president of the club, Mr. Dudley W. Smith, introduced the Rev. Elwood Worcester, D.D., of Emmanuel Church, Boston, as the speaker of the evening.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

St. John's Church, Elkhart, Ind., Spreads Easter Cheer in Novel Way

ON EASTER DAY, ninety per cent of the communicants of St. John's Church, Elkhart, attended the early service, and the regular morning and evening services crowded the church, the choir rendering specially attractive music. On Easter morning thirty prisoners were given breakfast in the city jail, hundreds of Easter cards were sent to fire stations, police headquarters, hospital, infirmary and county jail, bringing messages of good cheer. Telephone, electric light workers, gas workers, street-car conductors, and railroad employes, whose duties kept them from celebrating Easter Day, also were sent cards. Hotels and restaurants received a number to be distributed at their Easter breakfast table. Every shut-in member or friend of the Church and every patient in the hospital received a large bouquet of Easter flowers.

MISSOURI

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

The Clericus Discusses "Socialism"—Death of Mr. Charles Clark—Auxiliaries at Kirkwood Hold Meeting

THE SUBJECT of "Socialism" claimed the attention of the Clericus on Monday, April 22nd. The paper was read by the Rev. T. W. Jones, hospital missionary for the Church in this city. A very spirited discussion disclosed the fact that while none of the dozen or so of clergy present are avowed socialists, a considerable portion of them have strong "leanings" that way. This is due to their conviction that the socialist party is the only political party which offers a thorough-going programme of reconstruction of the industrial conditions which are producing the present extremes of wealth and poverty.

MR. CHARLES CLARK, senior warden of the Church of the Holy Communion, St. Louis (the Rev. James Wise, rector), and for over forty years a vestryman, departed this life on Thursday, April 18th, at the age of 80 years. The burial took place on Saturday, April 20th, Bishop Tuttle and Dean Davis of the Cathedral officiating with the rector.

THE WOMAN'S AUXILIARY and the two Junior Auxiliaries of Grace Church, Kirkwood (the Rev. L. F. Potter, rector), held their semi-annual gathering on Thursday, April 18th. They had the pleasure of being addressed by both Bishop Thurston and Bishop Thomas, who were attending the Church Congress.

PITTSBURGH

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

Semi-annual Meeting of the Pittsburgh W. A.—Meeting of the Church League of the Baptized

ON ST. MARK'S DAY, at Christ Church, Pittsburgh, the semi-annual meeting of the Pittsburgh branch of the Woman's Auxiliary took place. An address was made by Deaconess Goodwin, of the Church Missions House, on "The United Offering," and the third ingathering from the United Offering boxes was made, resulting in almost \$400 to be added to the fund already bearing interest. Other addresses were made by the Rev. Dr. Bratenahl, secretary of the Third Missionary Department, and the Bishop of the diocese. On Friday afternoon, at St. Peter's parish house, Deaconess Goodwin spoke to the older girls of the Junior Auxiliary, and on Saturday afternoon, in Calvary parish house, to the younger Juniors.

ON THE evening of St. Mark's Day, a rally in behalf of the Church League of the

Baptized was held at St. John's Church, Pittsburgh. After a short service by the rector of the parish, the Rev. T. J. Danner, addresses were made by the Rev. John Dows Hills, D.D., of the Church of the Epiphany, Bellevue, and the Bishop.

IN THE WILL of the late Hon. George F. Huff, of Greensburg, Pa., bequests of \$5,000 each were left to Christ Church, Greensburg, and the Westmoreland County Hospital.

QUINCY

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

Every-member Canvass Brings Gratifying Results at Kewanee—Diocesan Paper Resumes Publication

RESULTS of the every-member-canvass recently conducted in St. John's parish, Kewanee (the Rev. W. Ernst Mann, priest in charge), are most gratifying. The entire apportionment for Diocesan and General Missions has been provided for, notwithstanding that the apportionment was increased about forty per cent above that of the preceding year. Along with this cheering report is also the inevitable "by-product" of the every-member-canvass—a large increase in the number and size of pledges for parochial support. The parish now refuses further help from the Board of Diocesan Missions (which for the last two years has seemed indispensable to keep the local work going), further grants a very substantial increase to the priest's stipend, and for good measure throws in a two-months vacation for the priest and family. Every department of the parish work has been greatly blessed and quickened by the canvass.

The Cathedral Chimes, the official organ of the diocese, whose publication has been suspended for the past six months, will again make its appearance, with the Rev. Arthur Searing Peck, rector of Grace Church, Galesburg, as the new editor and manager.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Pawtucket Convocation Holds Memorial Service for the Late Rev. S. H. Webb

THE PAWTUCKET CONVOCATION meeting at Pascoag on Tuesday, April 23rd, after taking a forward step in the raising of more money for the missionary work in that Convocation, closed with a memorial service for the late Rev. Samuel Heber Webb, secretary of the diocese, who began his ministry in this village in 1864. An interesting paper on the life and work of the Rev. Mr. Webb was read by the Rev. Emery H. Porter, D.D., rector of Emmanuel Church, Newport. This same paper was read by Dr. Porter on the following day at the close of the session of the Providence Convocation at St. Andrew's Church, Providence.

SALINA

S. M. GRISWOLD, D.D., Miss. Bp.

Date and Place of Meeting of the Forthcoming Convocation

THE DATE AND PLACE of meeting of the Convocation of the Missionary District of Salina have been changed. It will convene in Salina, Kansas, on May 21st and 22nd.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Bishop Spalding Spends Busy Sunday in Cincinnati

BISHOP SPALDING of Utah spent the Second Sunday after Easter in Cincinnati very busily. He preached in the morning at Christ Church, in the afternoon at the Epiphany, Walnut Hills, and in the evening

at the Cathedral. He addressed the Woman's Auxiliary of the city at Christ Church, Monday afternoon.

TENNESSEE

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

Successful Year of Work Closed at Calvary Church, Memphis

CALVARY CHURCH, Memphis, one of the old landmarks of that growing city and holding the distinction of being the only downtown church in that city, has just finished its eightieth year of service, and the most prosperous year of its existence. The Easter offering of \$3,700 was the largest in the history of the church. This offering was purely an Easter offering, not being an offering to cover any specific fund. The Newsboys' Club, a non-sectarian organization, conducted under the auspices of Calvary Church, and composed of the newsboys of the city, now has a membership of 100 boys, and the work for the past year has accomplished wonders in the moral uplift of these little fellows. The Industrial School for the sisters of the newsboys, with fifteen teachers, is accomplishing a great deal for these little ones, who are being taught the domestic sciences.

TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

St. Mary's College Gives Easter Offering to Endowment Fund for the Episcopate

THE OFFERING in St. Mary's College chapel on Easter Day made by the faculty and students amounted to \$155, which will be devoted to the endowment fund of the Episcopate.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Meeting of the Washington Clericus—Survivor of the *Titanic* Offers Public Thanksgiving—Notes

THE WASHINGTON CLERICUS met at the Highlands on Tuesday, April 16th. The Rev. Cornelius Abbott, Jr., read an unusually interesting essay, "Wandering in Early Church History." The Rev. Dr. Childs, the Rev. W. J. D. Thomas, and the Rev. Dr. G. Williamson Smith, were among the speakers on the subject in the discussion which followed. The Rev. Dr. Bratenahl presided.

COL. ARCHIBALD GRACIE, one of the heroes of the *Titanic* and the sole Washingtonian survivor of that terrible disaster, returned thanks to Almighty God on Sunday, April 28th, at St. Thomas' Church for his miraculous escape. St. Thomas' Church, of which Colonel and Mrs. Gracie are members, rejoiced with him and an appropriate service was held. Col. Gracie delivered an address to parishioners and friends at the suggestion of his rector (the Rev. C. Ernest Smith, D.C.L.), on the feeling which is uppermost in his mind that his marvelous escape was due to prayer. His subject was "A Powerful Illustration of the Efficacy of Prayer." It will be recalled that Col. Gracie actually went down with the ship.

THAT THE men of to-day rely too much on their own ingenuity and the wonders of steam and electricity rather than divine power until they are brought to their senses by some disaster such as the *Titanic* wreck was averred by Bishop Alfred Harding, in a sermon at Christ Church on April 19th. The occasion was the confirmation of a class of thirty-two. "Men to-day," said the Bishop, "are prone to be irreverent, to rely on themselves, and not to call on God for help. They are like the men who built the Tower of Babel. They rely on their own ingenuity and the wonders of steam and electricity rather than divine power. For time and money they are tempted to set at naught the laws of God

and nature, and are brought to their senses only by some great disaster such as that of the *Titanic*."

THE ATTENDANCE on Easter Day at the altar of St. Stephen's Church, Washington, D. C. (the Rev. G. F. Dudley, rector), was remarkable, 624 being returned as the number communicating, while over \$1,700 was offered for the building fund. Several donations to the church made Easter Day memorable, among them a litany desk, a silver platter and chalice, a handsome frontal for the new marble altar, worked by the Altar Guild, a white dossal. These were in all cases memorials.

THE REPRESENTATIVES of the Archdeaconry of Southern Maryland met in Trinity Church, Upper Marlboro, on April 17th. Officers were elected for the ensuing year. The amount to be pledged for diocesan missions at the next diocesan convention was determined to be \$750. The following officers were elected: President, the Rev. Horace Wood Stowell; Secretary and Treasurer, L. Allison Wilmer. The next business meeting will be held in October at La Plata.

ON SUNDAY, April 21st, at St. Paul's Church, there was a requiem celebration for Major Archibald Butt, who was one of the regular communicants at St. Paul's during his residence in this city, and who went down in the *Titanic*. The rector, the Rev. Robert Talbot, preached a short sermon and there were appropriate prayers. President and Mrs. Taft and the cabinet ministers and their families with others in official life, were present.

THE CLERGY and laity of the diocese of Washington united in giving a reception to the Rev. Dr. Randolph H. McKim, rector of the Church of the Epiphany, on April 18th, in honor of his seventieth birthday. The reception was given in the lecture room of the church. The Rev. Hubert Jones made the speech of presentation in tendering resolutions of appreciation to Dr. McKim. Dr. McKim's reply was followed by Bishop Harding and the Rev. Wallace Radcliffe.

FATHER KELLY of England addressed the clergy of the diocese at St. John's parish hall, in the interests of unity along the lines of the sacramental system. His address was delivered on Tuesday, April 9th, and was exceedingly interesting and effective.

THE REV. P. MURPHY of Epiphany Church has arranged to give a monthly service at the jail. He also gives a service weekly at the fire department in the Southwest. Last Saturday he held service at the Georgetown car barn.

WESTERN COLORADO

BENJAMIN BREWSTER, Miss. Bp.

Bishop Brewster Holds Confirmations in the District—Bishop Spalding Addresses Socialist Organization—Notes

BISHOP BREWSTER made a series of visitations in the district of Utah for Bishop Spalding. The Bishop was accompanied by Mrs. Brewster, and the Girls' Friendly Society of the Cathedral, the Bishop's old parish, gave them a reception on Monday night, the 22nd, and on Tuesday night the annual parish meeting was combined with a general reception for Bishop and Mrs. Brewster. The Bishop returned to the district on the 25th.

WHILE in Grand Junction during Holy Week, the Bishop delivered an address entitled "The Relation of the Christian Ideal of Brotherhood to the Socialist Doctrine of Class Consciousness" before the Socialist organization of the city.

THE NOONDAY men's meetings during Holy Week, instituted by the rector of St. Matthew's, Grand Junction, so impressed the Young Men's Christian Association secretaries, in whose building the services were held, that they made arrangements to follow

up the Church series with daily services for several weeks, with the aid of the local pastors and the rector of St. Matthew's.

ARCHDEACON DENNIS conducted a ten days' mission at Oak Creek on March 22nd to 31st, with excellent results in interest and organization in this coal mining camp.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, Bp. Coadj.

Largest Class Ever Confirmed in the Diocese is Presented in Wheeling

THE MEN of St. Luke's Church, Wheeling (the Rev. Jacob Brittingham, rector), have just closed a ten week's effort to raise the \$15,000 debt on the church. Pledges for the entire amount were obtained, and are payable in eight payments during the next two years. It is planned to have the parish free from debt at the time of the rector's silver jubilee in 1914. At this church, at the Bishop's annual visitation after Easter the largest class ever presented in West Virginia, numbering 51, was confirmed. The average age of the members was 28 years and of their previous religious training or affiliation there were 13 Methodists, 6 Presbyterians, 6 Lutherans, 2 Disciples, 2 Roman Catholics, 1 Baptist, and 1 German Reformed.

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"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion. I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting. I could keep nothing on my stomach and became a mere shadow, reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach, which had got so bad he could do nothing for me and I became convinced my days were numbered.

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"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum. I am now a well man with no more headaches, sick stomach, or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

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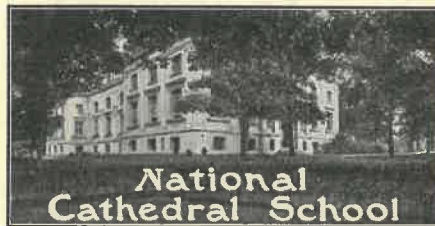
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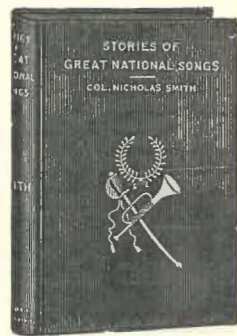
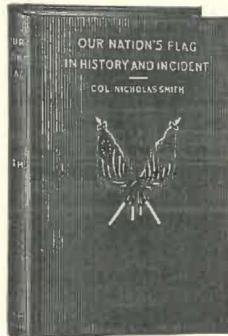
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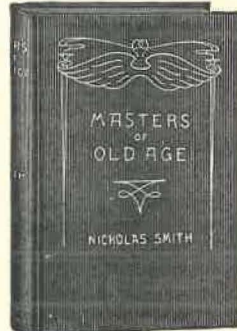
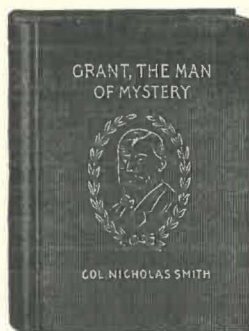


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