



# The Living Church

VOL. XLVIII

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## EDITORIALS AND COMMENTS

### The Resurrection and Miracles

THE event which the Church celebrates at Eastertide is miraculous. That is, it is an event which the forces naturally resident in the visible order could not of themselves have brought to pass. But it is not an event that violated natural law. It did not cause natural forces to cease to operate after their appointed manner, but was brought about by the coming in of a new power of life which restored the vitality of our Lord's body, and imparted to it powers and properties which it did not previously possess, and which its natural forces could not supply.

This happened, if the Church's Easter-Faith is true; and that Faith has always included belief that the very flesh of Christ which was buried, was reassumed by Him and seen by chosen witnesses, being subsequently withdrawn into the heavens. There has been no variation in this fundamental Faith, and the Church is irrevocably committed to the teaching that what, as St. Paul reminds us, flesh and blood have no power to achieve of themselves, the power of God accomplished by a great change—the entrance of the flesh of Christ into the heavens, and its transformation into a state in which it is a perfected and responsive instrument of the spirit, a spiritual body. This is no question of merely academic interest. Unless our Lord's flesh rose again and ascended into the heavens, the flesh has not been redeemed, which means that full man has not been saved. It is a truism that what the Son of God assumed of the Blessed Virgin, He assumed in order to save it, and His assumption of our flesh had for its purpose "the redemption of our body."

The word "body" is not ambiguous. It means that part of us which is constituted by the mysterious substance commonly called matter, and animated by a personal spirit. It is what it is *in distinction from spirit*—a distinction not less obvious because the ultimate nature of matter is beyond our scrutiny. Modern science teaches us not to dogmatize too confidently as to the possibilities of matter when used by its Creator. It was made for spirit, and therefore can presumably be adapted by divine power to the uses of spirit, without thereby ceasing to retain its distinction from spirit. St. Paul indeed distinguishes between a natural (*psychic* is the word he really uses) and a spiritual body. But "body" is the common term employed in both phrases, and the antithesis is not between material and spiritual substance, but between the material body in its present carnal state and that same body when fitted for perfect subjection to spirit. When, after saying that "it (the body) is sown in corruption," he adds, "it is raised in incorruption," the subject "it" obviously refers to one and the same thing, the bodily frame as distinguished from the spirit by which the body is animated and employed.

WHATEVER may be said, however, by way of justifying belief in the possibility of a resurrection and glorification of flesh by divine power, the fact remains that such an event constitutes a miracle—an event which involves the coming in of power which the forces naturally resident in the human frame cannot supply. The credibility of miracles has often been assailed, and has been as frequently vindicated by Christian writers; and this controversy has recently been revived by an attack

on the miraculous elements in the Gospel narratives, made by the Rev. J. M. Thompson, Dean of Divinity of St. Mary Magdalene College, Oxford University.\* He admits the theoretical possibility of miracles; but this admission is nullified, so far as his general argument is concerned, by his maintaining that "in practice . . . to admit a miracle is to commit intellectual suicide." In brief, he approaches his task with the conviction that, unless intelligence is to be stultified, we must assume that miracles do not happen. Such a frame of mind is clearly unfavorable to success in doing justice to the evidence for miracles contained in the New Testament; and Mr. Thompson is fairly forced to deal with this evidence as something to be explained away. Accordingly the importance of his attack is not due to its intrinsic strength, but to the fact that it is made by one who is a priest of the Church and dean of divinity in a professedly Christian university, and to his success in formulating an attitude which is sufficiently widespread to-day to require attention from those who are concerned to furnish reasons for the Christian hope.

As Mr. Thompson shows, the present form of opposition to a miraculous Gospel grows out of "three protests"; our present purpose is to comment briefly and severally on each of them.

(a) The first is professedly a religious protest. It may be formulated somewhat as follows: "Faith, says the mystic, needs no eternal signs. The true miracles are invisible and spiritual." The miraculous view is really dualistic, reducing the normal to something undivine, and tending to confine divine manifestations to abnormal, partial, and purely external interference with the laws of history and of human development. This development proceeds on spiritual and orderly lines rather than on those of portentous external interferences with the conditions of human life. The higher type of piety does not depend upon miracles for its vitality.

The answer to such considerations is not an obscure one, but its force cannot be perceived so long as miracles are treated as portentous external interferences, belief in which is thought to presuppose a dualism and opposition between the natural or normal course of things and the divine. Christian theology regards the normal order of things as manifesting divine operations and purposes—manifesting them as truly as miracles can reveal them. There is no opposition between the two, but only the diversity which pertains to different and mutually complementary forms of revelation of God and of His purposes. The course of divine providence and of divine self-manifestation is a drama, in which both the continuous and the exceptional phenomena have vital parts to play. The shiftings of scenery, *i. e.*, miracles, are as necessary for the effective *progress* of the drama as the playing of the actors is for its *continuance*. The interruption is not portentous interference, but constitutes a factor in facilitating the working out of the plot. Miracles

\* *Miracles in the New Testament*, by the Rev. J. M. Thompson, Second Edition, London: Edward Arnold, 1911; and *Through Facts to Faith*, being the St. Margaret Lectures for 1912, by the same author, New York: Longmans, Green & Co. The first of these books is predominantly critical, and aims to show that the original events underlying New Testament narratives need not be regarded as miraculous. The second book is constructive, being an effort to restate Christian doctrine in non-miraculous terms.

bring out the meaning of history in its spiritual aspects, and constitute factors in it. They do not rob history of its continuities or disturb the working of laws.

The Virgin Birth and the Resurrection of our Lord afford the most critical illustrations. It is because of their significance for Christian piety that belief in their historic fact has been treasured so enthusiastically. They stand for a shifting of scenery which ennobles the spiritual drama of human development to proceed on a higher plane—not as though previous development were stultified, but for the fulfilment in the fulness of eternally appointed time of the conditions required for the continuance of human progress. Man was made for a supernatural destiny. The present order supplies the conditions of probation with reference to this destiny; and the twofold mystery of God's taking our nature and of His carrying it successfully through death, introduces the additional factors required for our laying hold of the future and for our entrance into life eternal. All is of a piece, and it is because the scenery has been thus miraculously shifted that Christian piety does what pagan piety never could do—advances to union with God without further miracles, the conditions of this advance having once for all been supplied.

(b) "The second protest is that of natural science," Mr. Thompson tells us; and he declares that this protest "has driven out the old idea of miracles from one line of entrenchment after another." It is worth while to define the source of this protest. We shall find that it is not a protest of science; for science is not concerned with the credibility of miraculous events, but with describing natural events. The protest really comes from a particular form of speculative philosophy—from naturalism, which professes to represent science, but is really non-scientific because purely theoretical.

It must be acknowledged that if belief in miracles meant, as many objectors suppose, that nature and its laws are at times capriciously violated and thrown out of gear by them, the difficulty of acknowledging their reality would be well-nigh insuperable to scientific minds. Natural science is built upon the assumption that, although susceptible of manipulation by free agents, the resident forces which explain the sequences of natural phenomena will retain their existing power and method of operation so long as the natural order itself continues to be. The permanent validity of natural laws—that is, of correct descriptions of the sequences observable in natural causation—cannot indeed be demonstrated, but it is the fundamental postulate of natural science. If, therefore, miracles subvert these laws, they undermine the validity of natural science. But such an "if" is as contrary to an intelligent description of miracles as it is to the postulate upon which natural science is based. Miracles do not violate natural laws. They represent, on the one hand, manipulations of these laws by their divine Author for special ends—ends which harmonize with and advance the fulfilment of the drama to which natural laws minister. On the other hand, they represent the employment of resources additional to those afforded by natural forces, but which supplement rather than alter natural causation. Even a creaturely agent can transcend natural forces to this extent that he can manipulate them in such wise as to change the visible effects which they would cause if left to themselves. But no one supposes that when one catches a base-ball, preventing its fall to the ground, he violates the law of gravitation. Similarly, if the Lord of matter manipulates things in such wise as to produce either a Virgin Birth or a Resurrection in the body from death, no one need suppose that the laws of natural birth and life have been nullified. And we may be sure that when God works such miracles He does not do so without adequate reason; also that the resulting event will have a significant relation to history at large.

Naturalism is the theory that natural laws describe all the knowable factors of history, and that nothing can be a legitimate subject of knowledge and assertion unless it can be interpreted wholly in physical and mechanical terms. If such a theory is true, miracles cannot happen, at least within human knowledge. But it is without a scrap of substantiating evidence. We say this with absolute confidence. It is pure assertion, and begs the question at issue as to whether God is limited in the fulfilment of His plan, and in His self-manifestation, to the resources supplied by the normal working of the forces resident in the visible order. We readily grant that natural science cannot, without ceasing to be natural science, reckon with other than purely natural phenomena. But extra-scientific dogmatism is resorted to when it is said that no events can happen which are not ultimately susceptible of being explained by natural science.

There is, however, another aspect of the naturalistic protest against belief in miracles which demands attention. It has to do with the principle of continuity—the principle that nothing can happen which would involve a real break in the course of history. All history, it is urged, is of a piece; and each event is the product of antecedent conditions, becoming in its turn one of the factors which are to be reckoned with in explaining subsequent events. To put it in another way, all events are mutually related and connected, so that if any alleged event stands wholly by itself, its reality ought to be denied. The unrelated is irrational, and the irrational is incredible. In short, an alleged event is credible only so far as it can be shown to mean something in relation to history at large, and to have a rational place in its sequences. Miracles, it is said, violate this scientific requirement, and are therefore irrational and incredible.

It might be said, by way of attempted reply, that no one can scientifically demonstrate the proposition that the continuity of things is never violated. But such a reply, true though it be, would be foolish. If God is such a being as Christians believe Him to be, no scientific demonstration is necessary to persuade believers in Him that "order is heaven's first law." Theologians are as entirely committed to the necessity of rational, causal sequence in history as are the supporters of naturalism. We insist upon this as beyond legitimate question. But what is consistent with the continuity of events† cannot be determined without a reasonably adequate and sound conception of history—of the purpose which it is unfolding, and of the factors which explain it. In brief the issue between objectors to miracles and Christian believers in them does not lie between affirmation and denial of the principle of continuity, but between a purely naturalistic and the Christian view of history as a whole. To the defender of naturalism, miracles seem incredible, because he assumes that history is wholly to be explained by natural factors and ends. But to the Christian, certain miracles at least not only have rational places in continuity of events but are supremely significant in an intelligent interpretation of history. The Resurrection represents a crisis towards which all previous history looks, and by which all subsequent history is determined. In order to see that this is so, one must transcend the mechanical standpoint and have his spiritual faculties set free from naturalistic swaddling clothes. One must acquire the central standpoint if he is to discern the whole circle of reality, and this standpoint is spiritual. The naturalistic standpoint is not central, and therefore is hopelessly unenlightened.

(c) The third protest is that of negative biblical criticism. It does not represent an independent protest, for it is based upon naturalistic presuppositions. Accordingly the issue which it raises is not such as grows out of a sound biblical criticism, but is the issue which we have already been discussing—the issue with naturalistic philosophy, falsely claiming to represent natural science. Infected by this philosophy, Mr. Thompson feels constrained to apply his critical scholarship to the miraculous narratives of the New Testament in a manner which precludes any hope of his doing justice to the evidence. He resorts to gratuitous suppositions, which become premises of argument, as if he had proved them; and weaves a complicated tissue of conjectures, which he fondly supposes can do duty for proofs that the beliefs which explain the vitality and triumphs of Christianity are based upon fundamental mistakes. He concludes that the alleged miracles of the Gospels "either admit of natural explanation, or did not happen as they are described. Unless our materials or our methods radically change, that conclusion will soon be regarded as a truism."

Mr. Thompson, we believe, is comparatively young; but he will not live to see the fulfilment of his prophecy.

† We have also received *An Essay on Miracle*, by the Rev. Geoffrey Hughes, M.A. New York: Longmans, Green & Co. It contains a thoughtful vindication of the necessity of doing justice to the principle of continuity in being as well as in history. If the Christian belief in miracles is to be commended to the modern mind.

THE Memorial of the Association of Chaplains of the Military and Naval Forces of the United States, to which attention is directed on another page, is one that should receive the most serious consideration from the Government and from Christian people. The religious and moral neglect of soldiers and sailors is a crying shame, and the frightful statistics of diseases that spring from immorality, far exceeding in volume

those of the armies of other lands, are the silent witness to the effect of depriving men of the restraining hand of the Christian religion. In our army and navy we are officially almost a Godless people; and here we have demonstrated anew that people without God can never be a moral people.

In the last General Convention an attempt was made to provide by legislation for more adequate supervision of our own clergy who are chaplains in the service. A memorial to the House of Bishops from those chaplains, fourteen in number, presumably to be placed under a special Missionary Bishop. The prayer of this memorial was not granted; and perhaps it is not the best way to solve the problem. In the House of Deputies a canonical amendment to require each chaplain to present letters of transfer to the Bishop of Washington was adopted, but it failed to receive the concurrence of the House of Bishops. A Joint Commission was, however, appointed to consider the whole subject and to report to the next General Convention.

We trust that that Commission will give very careful consideration to the subject entrusted to them and devise some proper manner of providing uniform episcopal supervision for the chaplains. That, however, does not exhaust our duty in the matter. We shall hope also that General Convention will officially memorialize Congress to make more adequate provision of chaplains and also for the efficient performance of the duty of those already commissioned.

**T**HERE has been published from the Caldey Monastery the rather voluminous *Correspondence* between the Father Abbot of the community and the several Archbishops and Bishops—of Canterbury, of York, of Fond du Lac (both Drs. Grafton and Weller), and of Oxford—that have had to do with the desired recognition of the Community and, finally,

**The Caldey  
"Correspondence"** with the repudiation by the Community of Anglican authority. We have no desire to review this *Correspondence* in detail; but we cannot forbear saying that it reflects the greatest credit upon each of the Archbishops and Bishops concerned. Each one of them wrote as a Catholic Bishop and as a father in God, and no one of them was unsympathetic in the smallest degree. While the necessity for some of the requirements of the Bishop of Oxford may be debatable, there has here been none of that gross episcopal mismanagement that was so large a factor in the defection of Newman and his associates.

When Father Aelred and his associates, having taken the initiative in seeking official recognition for their Community, refused obedience to the conditions suggested by the Bishop of Oxford as preliminary to a consideration of their invitation to him to become Episcopal Visitor, they acted with an extremely exaggerated form of private judgment. They refused to act as Catholics.

It seems incredible that one could read this *Correspondence* and not feel proud of our present-day Archbishops and Bishops. These, and not the members of the Community, vindicated true Catholicism by their consistent attitude throughout.

**T**HE terrible catastrophe of Easter night at Omaha and the surrounding country, as also at Terre Haute, illustrates anew the uncertainty of human life. Easter rejoicing last year was followed by the *Titanic* horror; this year the day had not ended before a whole city was plunged into distress. God protects, not from danger, but in danger.

**The Omaha  
Catastrophe** At this writing no information has reached us as to how the Church in the ill-fated city has fared. A telegram of inquiry sent on Monday to the Bishop of Nebraska is thus far unanswered and may not even have been delivered; though there is still a possibility that news may be received at the last moment before going to press, in which case it will be found elsewhere in this issue. Press reports in Tuesday morning's papers state that eleven churches are wrecked, but we have seen no list of their names. Our churches in the city include the Cathedral and eight parishes and missions, one of the latter being for colored people. The Church controls also Brownell Hall, a school for girls, and the Clarkson Memorial Hospital. None of these have been mentioned in press reports that have come to our attention.

It seems very probable that immediate assistance will be needed for the Church in Omaha, in addition to that required

for the needs of the people in general. We bespeak for the Church the sympathy of Churchmen everywhere, to be expressed in such gifts as may be required.

## ANSWERS TO CORRESPONDENTS

**INQUIRER.**—Persons entering church for Holy Communion after the confession has been said are commonly advised not to receive; but there is no formal requirement to that effect.

**CORRESPONDENT.**—(1) Matters of ecclesiastical etiquette are hardly prescribed in books. The rector of a parish takes precedence, in procession, of any visiting clergyman, or else walks with him.—(2) If the *Nunc Dimittis* be sung at the conclusion of Holy Communion the people generally remain kneeling.

**DENVER.**—(1) It is not only proper but preferable that a Bishop should confirm while sitting in his chair, the candidates kneeling before him.—(2) The Litany and the Penitential Office may be said in connection with any service, or by themselves, or separately.

## THE VICTORY OF FAITH

FOR THE FIRST SUNDAY AFTER EASTER

**T**HE Gospel for the day tells of the appearance of our Lord to the disciples when Thomas was absent. A week later He appeared again to the disciples; but Thomas was present, and his doubt turned to certainty. There is a legend to the effect that Thomas doubted again, years afterwards, and that he sought the other living disciples to enquire whether they, too, did not doubt sometimes; but they answered without exception that they were too busy doing the Lord's will to have any doubts at all. The Epistle emphasizes the service of faith; and the collect gathers together the thought of the day in the words, "that we may always serve Thee in pureness of living and truth."

"As My Father hath sent Me, even so send I you," said Jesus to the disciples; and St. Paul says: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" And the thought of faith is inseparably associated with service, in both Epistle and Gospel.

When David was rebuked by his brethren for his bold speech against Goliath, he answered with these significant words: "*Is there not a cause?*" And behind his realization of Israel's need was his faith in God's purpose to save Israel. David was merely a sinful man, as we are sinful men and women; but David became king of Israel, and a man after God's own heart. Why? Simply because David had faith, and saw his own work in the world.

We have heard it said that any one's place in the world can be filled. That is not true of a *man* or of a *woman*. Individuals with a purpose worth while and faith in their mission are never replaced; they are unique—without counterpart in the universe! There can never be another St. Peter or St. John; never another Athanasius; never another of all the great ones who fought a good fight and kept the faith. And as it was with the great, so is it also with the humble. There was only one dear "Mother" for all of us; and it made no difference what was her station, or appearance, or opportunity, none can ever take her place; our "Mother" is indispensable, and her loss to us irreparable.

Why are we here? Is there not a cause?

It depends. Of one thing we may be sure: that there never was a cause without faith; at least, it cannot become *our* cause. All the host of Israel knew God's power; but, as someone has pointed out, only David had faith to believe that God's power would be shown through him and God's enemies be vanquished. Jehovah-worshipping Israel believed that God *could*. David believed that God *would*; and this was the faith that overcomes.

So, to-day, we are aware of the problems of life. We also believe that truth will prevail at the last. We are not ignorant of the power of unselfish devotion to a cause; but what the world needs is men and women who believe that they, themselves, are sent instead of looking to others only.

Is there not a cause? No, not until we believe in our obligation to do battle on God's side, and in His selection of each one of us to a peculiar share in the world's work, and in the living presence of the risen Jesus. "If Christ be not risen (for us) then are we of all men most miserable." If we be risen with Christ, then must we seek those things that are above; and that means the putting away of malice and wickedness, that we may *serve*. And God needs us all, and the world needs us—if we believe! For this is the victory, even our faith.

R. DEO.

## Blue Monday Musings

IT hardly seems possible that Easter has come and gone. Many of our people have scarcely awakened to the fact that Ash Wednesday is passed. The unusual earliness of the season has made many think more seriously of the advantage in the proposed plan for a readjustment of the calendar, which shall set Easter on a fixed Sunday, irrespective of the Paschal full moon, and shall do away entirely with movable feasts. I tried to understand the philosophy of the whole proposal, with thirteen months of four weeks, and all the other improvements, but I found myself getting over my depth and withdrew hastily. However, it is most interesting to hear that Pius X. is inclined to look favorably upon the plan. He who has been a very model of reaction theologically, seems radical enough with regard to changes in other fields: and indeed there is no room for foolish conservatism here.

I HAVE ONLY JUST READ, with consuming interest, Mary Antin's *Land of Promise*. As a life story, a revelation of character, and a social document, it is remarkable; and I sat for an hour yesterday on the river bank and watched the procession of Jewish school-girls, returning from the English and Latin high schools, with increased interest, as I realized how many of them have such possibilities as were latent in the little Russian Jewess who came out from Polotsk with such high hopes and has realized so many of them. The most dreadful thing in the book is the setting forth of the attitude of mind which the poor child took in Russia against the Russian Church. To be in constant fear of a pogrom, to associate the Cross with everything that meant cruel injustice—one does not wonder that she was not converted to the Christian Faith. Yet there must be another side to that question. When one remembers that the Jews are the liquor sellers and the money-lenders of Russia, he can conjecture some part of what that other side is.

I find in the *New York Times* of March 16th, a full-page illustrated article signed "Alexander Konta," attacking the Russian Church bitterly for what is alleged to be "a conspiracy against Americanizing aliens." I have read the article carefully, and I find that it was provoked by the fact that in this country many congregations who have been separated from the Orthodox Church of the East in southeastern Europe, are returning to the bosom of Orthodoxy, renouncing the authority of the Roman Bishop. This has evidently alarmed the Roman Catholic authorities, and the article to which I refer is one of the results of that alarm. The accusation that the Russian Church is "proselytizing" is made with undue warmth, when one remembers that all these Uniat congregations were led away by Roman proselytizing; and one has only to read the dreadful statement published recently by Mr. W. J. Birkbeck, as to the frightful cruelty used in the Austrian empire to-day to bring about a contrary result, to be amazed at the tone taken by Mr. Konta. The animus of the article is clear when one reads: "Catholic, officially and historically, always denotes union with Rome." I cannot help wondering whether the fact that the *New York Times* is said to be owned by Jewish capitalists explains why so much space is devoted here freely to slanderous charges against the Russian Church. A common hatred makes strange bed-fellows indeed.

WHAT JOY there is in a really good club! I don't mean a homeless society, flitting about from house to house, or renting places for occasional meetings; nor yet a fellowship of propaganda, where the very name is threatening: but rather a quiet haven of masculine retirement such as Thackeray loved to picture, decorous, sedate, guarded by a gentle Cerberus in a striped waistcoat and a gilt-buttoned coat beyond whom callers, messages, agents, interviewers, and all that lot cannot penetrate. O, the delights of the library, with its deep, leather-upholstered chairs, its hushed quiet never disturbed by the peremptory telephone-bell; where one can stretch out before a cannel-coal fire with the *Nation* or *Blackwood's*, or a glorious volume of the elder Dumas, and really relax! The great hall, too, has its charms, with all the morning papers in a nestling row, and a dozen friendly faces nodding a bright if silent salutation. (That not having to talk unless you want to, with

no fear of being reproached as sulky, is half the spell of the place.)

Doubtless there are housekeeping problems downstairs; but the steward looks after all that, and the low-voiced, deft men-servants are perpetually skilful and respectful, yet never with itching palms. The dining-room alcoves, with tiny tables half hidden, at which one can prop up his book against a carafe, and dawdle luxuriously, unashamed; the breezy out-of-door platform above the Embankment where (in one city club I know well) one lunches *al fresco* in warm weather, watching, meanwhile, the innumerable gulls wheeling and calling above the Basin; the tiny loggia of another, so sheltered that the stars above look down as from Florentine skies and only the booming of the Metropolitan chimes, four blocks away, brings one back to New York: all these come to mind as I write. A club is never home-like: and I pity the poor man who must make it do in place of a home. But, on an altogether different plane, it's a haven of rest. I don't wonder my doctor advises me to take half-a-day a week in its serenely remote atmosphere.

COMPLAINTS of bad reading in church are frequent, and justified. Why do so many clergy mumble and gabble, or murmur inarticulately, or let their voices die away on the latter part of each sentence, or rush at lightning speed? Surely, Holy Scripture is worth reading well, if at all: the Lessons, the Psalms, and the Epistle, are appointed for edification, not as perfunctory matters. I heard the greatest of living English poets, Alfred Noyes, read from his own poems the other morning, so musically, so exquisitely, so interpretatively, that each poem had a fresh new charm. Why should we show less interest in the Word of God?

Isidore of Seville gave these rules for readers, which are quite as good to-day as in his time:

"Let the reader's voice be simple and clear, with sufficient variety of intonation, full of a manly vigor, avoiding any pronunciation which is vulgar or rustic; neither too low in pitch nor too high; not cracked, and with nothing mincing or feminine about it; and let the reader stand steady and erect, with no gesture but quiet dignity, addressing himself not to the eyes but to the ears and the hearts of his hearers."

I HAVE SEEN nowhere in any American Roman Catholic paper a reprint of a papal allocution delivered last autumn to the *Union Apostolique*, in which the Pope declared that "love for him will contribute wonderfully to sanctification," and that those who differ from him, "though they may be learned, are not holy," for "he who is holy can not disagree with the Pope." The diocesan organ of Périgueux, *La Semaine Religieuse*, in its issue of December 7th, comments upon these utterances:

"The Pope is for us a sacrament, i.e., Jesus newly incarnate and living at the heart of His Church to guard and guide it.

"I am with thee, Peter, even unto the end of the world"; this is a saying of Jesus. Equally affirmative, why should it not accomplish that which the eucharistic formula of consecration accomplishes, 'This is My Body'?

"So, when the Pope weeps, his tears are the very tears of Jesus: truly, even the Pope weeps over a priest who does not obey him. Inward pain, burning tears, since they come from the heart."

Perhaps some of our R. C. neighbors will comment upon this new teaching, which logically requires *latria* to our Lord Incarnate in the Pope.

A GOOD Virginian priest sends this message:

"I take the liberty of submitting my method of answering inquiries concerning the promise to obey.

"A young man requested me to omit that part of the service if I could do so consistently. He said that he did not desire to exact such a promise of his bride.

"I quoted a Scot's prayer: 'O Lord, grant that we may always respect those in authority, but, grant, O Lord, that those in authority may always behave so we can.'

"He promptly withdrew his request."

PRESBYTER IGNOTUS.

APPRECIATION OF THE FRENCH PRESIDENT

Notable Changes Introduced by M. Poincaré

VARIOUS FRENCH INFORMATION AND OPINION

PARIS, March 4, 1913.

WRITING of the recent political changes in France and of the new President, a distinguished ecclesiastical reviewer says:

"Monsieur Poincaré had half the votes of the Left against him. . . . In this hostile fraction figured nearly all the chief movers in the anti-clerical free-masonry . . . including that unfortunate procession of former prime ministers: Combes, Clemenceau, Monis, Caillaux. The hostility of such men as these constitutes the best claim the newly-elected President has to our esteem. M. Poincaré may have upheld the cause of Dreyfus, voted the Separation Act, the law of Devolution, supported lay schools, have left Millerand in the lurch. . . . In spite of all this his attitude is one of greater tolerance, greater generosity, . . . is more truly French, than that of his opponents or even of many of his colleagues. . . . For this reason he has incurred the hate and excommunication of the Jacobine and Combit orthodox. His present popularity, therefore, is not displeasing to us."

Meanwhile the new President, accompanied often by Madame Poincaré, is acting in the truest spirit of Christianity and winning all hearts by visiting the sick and infirm in the hospitals, interesting himself in all that concerns their welfare, suggesting ameliorations in their condition. He visits also the various exhibitions and "shows" going on in Paris, thus giving proof of his heartfelt desire to promote to the utmost the artistic and commercial interests of the population. And he has organized his own life on the simplest lines, according to what he conceives to be in consistence with a Republican government. His carriage or motor-car is not to stop the way when it passes along Paris streets and boulevards. Except on urgent occasions, or at a given signal, the President of the Republic is to be treated like an ordinary citizen in regard to street circulation. Nor are any of his staff to enjoy henceforward special privileges to facilitate their goings to and fro in the city except in cases of urgency. And for the first time in the records of history, the head of the State, whether king, emperor, or president, will sleep with unguarded door. The armed soldier who has hitherto kept watch all night will no longer be on duty. The President insists, moreover, on going about with as little escort as possible, mingling with the crowd, and suppressing the last vestiges of royal state in his official surroundings and manner of life.

More than a century ago, at a Council of State, held on March 26, 1805, the Emperor Napoleon, by no means a religious man, uttered the following memorable words:

Results of Lack of Religious Education

" . . . So far good education has only been carried on by ecclesiastical bodies. I would rather see village children taught by a man who knows nothing beyond his catechism and of whose principles I am aware, than by a semi-wise man whose morality has no solid foundation, the standpoint of whose ideas is unstable. Religion is the vaccine of the imagination, guarding the mind from dangerous and absurd beliefs. A simple monk suffices to declare to the people, 'This life is but a passage.' If you deprive the people of their Faith you will have around you none but highway-men . . . thieves, and brigands."

The most poignant illustration of the prophetic truth of these words has been afforded by the recent trial here in Paris of the men spoken of commonly as "the tragic band." For two years past, these men, most of them quite young, had been a source of continual terror and danger. Robbery and assassination took place in the open daylight. The two chiefs of the band were perforce shot down brutally while defying the organized police, a year ago. One by one the others, a dozen and more, were tracked and taken. Sentence was given in the grey, damp dawn of the morning of the Mi-Carême. The jury had sat for thirteen hours. Four of the men were condemned to death, the rest to various terms of imprisonment. Most of these men possess a certain degree of instruction and intelligence. They were full of energy and desperate in their daring. As soldiers they would doubtless have distinguished themselves, have become perhaps national heroes. Their lives have been wasted, lost; they have made many innocent victims, all, it may be, for the want of strong, wise, guiding hands in the path of right and righteousness.

Mr. Chatterton-Hill's recent book on the sociological value

of Christianity has attracted general attention here in France as elsewhere among thinking men. The ecclesiastical reviews have special articles upon it. Mr. Chatterton Hill, a frank agnostic, is not an anti-Christian. On the contrary, viewing Christianity from a purely utilitarian standpoint, he admits, even urges its great value: "Religion, the Christian religion in particular, is a system responding more than any other to the needs of the human race," he writes. By which admission he gives himself away, utterly. For, in the words of a Catholic reviewer, "What can be more convincing of the divine nature and origin of the Christian religion, than this admitted perfect adaptability and response to the needs of humanity?"

*Les Magnificences de l'Eglise*, such is the title given to a book just published by Monsieur Paul Lewoengard. Its subject is the beauties of the Catholic liturgy and of the ceremonies of the Church. Such a book might well be written for English Catholics. English Church people have grown up with an inherited "accustomedness" to the incomparable beauties of thought and language which fill our Prayer Book. So accustomed are many of us to the words of prayer, to the acts of worship used Sunday after Sunday or day after day, that we unconsciously fail fully to appreciate the treasure-trove we have there—"les Magnificences" of the various services, perfect in their grand simplicity, in their moving power. And some people there are, good, earnest Church people, who talk glibly of the desirability of modernizing the Prayer Book. Monsieur Lewoengard, deeply impressed himself, could not rest satisfied until he had pointed out to all who pass by, the glorious treasures of the liturgy. He has written, not *Le Génie du Christianisme*, but the genius, the glory of its Catholic expression.

The French Chamber is discussing the all-important question of popular education and the *Ecole laïque*, i.e., the system at present established, which precludes all religious teaching from the national schools. The Church and devout Catholics

make great efforts to induce Christian parents to send their children to the "écoles libres" schools, under the direction of Church associations and free from government control, and to private schools. "The right of fathers of families (to choose a school for their children) is a tradition of the Republic," maintained an important member of the Chamber in his opening speech. "It is urgent that the head of a Catholic family should have the assurance that his children may be brought up and educated in the religion which has been the basis of the greatest sacrifices he himself has made for his country." This speech aroused, as was to be expected, strong opposition on the part of the anti-Catholics and anti-religious. But the feeling of the country generally is clearly in favor of parental right to secure religious instruction where desired.

Offenders against the laws concerning the dissolution of convents and monasteries, and laws connected in any way with the Separation Act, head the list of persons to receive free pardon in honor of the election of the new President of the Republic.

Free Pardons Given to Many

I. S. WOLFF.

THE BUSINESS of religion is to develop and finish man, and one of the first steps is to persuade us that we are not as good as we think we are, that we are not the perfect creatures we are so complacent about, but that at present we are only the raw material of men, and need shaping and refining and enveloping, and urging onward and upward. Life is for every one of us a *becoming*. That dull, stolid satisfaction with ourselves, with what we are and with what we have done, which marks so many of us, is a dark prison-house, holding our powers, our souls in bondage. Not yet are we fully grown. Not yet are all the faculties within us liberated. You are not so morally sensitive as you ought to be, as you can be; you are not so intelligent as it is in you to become; you are not so magnanimous as is possible for you; you are not so sweet and gracious and thoroughly human as your own nature demands of you. Thank God if you are moving on, in process, becoming. You are called to be and become yourself—your true self—your possible self. That call is a consecration. A man is consecrated when he obeys the law of his own nature; his mind is consecrated when he obeys the law of thought; his heart is consecrated when he obeys the law of sympathy. Our life is consecrated by *becoming* all that it can become. For this kind of man the world waits.—*Rev. Joseph Wood.*

## ENGLISH CHURCH STATISTICS

## More than Seventeen Million Pounds Last Year in Voluntary Contributions

## CALDEY SECEDERS SEEK TO TAKE PROPERTY WITH THEM

The Living Church News Bureau }  
London, March 11, 1913 }

HERE has been issued to the newspaper press a summary of the voluntary offerings of the Church for the year ended Easter, 1912. Full details of these figures will be found in the current issue of the *Official Year Book of the Church of England*, published by the S. P. C. K. The apparent decrease in the totals of some £400,000 is due, in a large measure, to the fact that in the income of societies, central and diocesan, in Part I., the item of interest on investments is no longer included. The following table represents the summary in a condensed form:

SOCIETIES AND INSTITUTIONS			
Home work . . . . .	£720,524	1	1
Foreign work . . . . .	907,395	12	10
Educational work . . . . .	88,015	9	1
The Clergy (Education, etc.) . . . . .	170,951	7	0
Philanthropic work . . . . .	566,488	7	3
Total . . . . .	£2,453,374	17	3
RAISED BY PAROCHIAL MACHINERY			
Parochial Clergy . . . . .	£858,029	9	5
Elementary Education . . . . .	557,014	16	2
General Parochial Purposes . . . . .	3,896,358	1	1
Total . . . . .	£5,311,402	6	8
General Purposes . . . . .	£2,453,374	17	3
Parochial Purposes . . . . .	5,311,402	6	8
Grand Total . . . . .	£7,764,777	3	11

A great Church procession is to be held in Birmingham on Good Friday. Seventy-two parishes in the diocese have decided to take part, and the number of men in the procession will be quite 3,300. Six churches in the city have been selected as rallying centres, and all the clergy, lay readers, choristers, and other processionists will assemble at one or other of these at 4 p. m. Each sectional procession, headed by a processional cross, will then march to the Bull Ring, where it will take up the position assigned to it. When all are in their places the Bishop will give out the hymn "When I survey the wondrous Cross," and after prayer, the whole of the contingents will form themselves into one great united procession, which will march along New street to Victoria Square, where again the pre-arranged positions will be taken up round the band stand. A large space will be reserved for some 1,600 women, representing the several parishes. Here the Litany will be sung, and then after the hymn "Rock of Ages" and the Blessing by the Bishop, the various contingents will make their way back by pre-arranged routes to their rallying centres.

The *Church Times* and the *Guardian* have published a letter received from Dom Aelred Carlyle, in which he pretends, in effect, to make out a case for the retention of Caldey by those Benedictines who have so wrongly seceded from the Catholic Church in this country. He asserts that the property is "both legally and morally" their own. It is truly astonishing, to say the least, that the Abbot should now write as he does, in view of his many past appeals to English Churchmen for financial support and grateful acknowledgments of contributions, and also of his statements in back numbers of *Pax* and elsewhere in regard to the essential connection of the Caldey community with the Church. It is plain as anything can be that these seceding monks have no more right to the property at Caldey than dissenters have to the endowments of the Church in Wales.

Lord Halifax, in a letter to the *Church Times*, criticizes adversely both the action of the Abbot of Caldey and the Bishop of Oxford. Of course, he says, if it is an absolute duty to accept the "strictly Papal basis of authority," of which the Abbot speaks, *cadit quaestio*; only then he does not see what any possible modification of the Bishop's conditions could have to do with the matter. On the other hand, if a modification of those conditions might have led, as the Abbot seemed

to imply in his correspondence with the Bishop, to a different result, such a position seems to his Lordship inconsistent with the Abbot's contention as regards submission to the Roman Papacy.

The Rev. C. H. Sharpe, diocesan missionary of Gloucester, extends through the columns of the *Church Times*, to those among the faithful remnant of the Caldey Benedictines who have not yet any definite plan before them a cordial welcome to More Hall, Stroud, Gloucestershire. One of the monks has already decided to make this Community House his home for the present.

Canon Randolph of Ely, who has taken a deep interest in Caldey, writing to the *Church Times*, states his conviction that nothing that has happened ought to shake their belief in the possibility of resuscitating the Benedictine life and rule within the Church. He quite rightly points out that the observances, the abandonment of which the Bishop of Oxford insisted on, were all unknown to St. Benedict:

"Certainly this is true of Exposition and of Benediction with the Blessed Sacrament, the Immaculate Conception of Mary, and (I imagine) also her Bodily Assumption. So that it is quite impossible to maintain that the observance of these festivals or practices are necessary in men to follow the Benedictine Rule."

Canon Randolph, on the other hand, very much regrets that the Bishop did not see his way to authorize the Benedictine Mass, "just as he was prepared, for Community use, to authorize the Benedictine Breviary." The result of a perusal of the correspondence between the Abbot and the Bishop on his mind is "that if the Bishop had but seen his way to go to Caldey, and to talk to the monks in a friendly way, and if the Abbot had not acted at the last with such extraordinary and (as it seems to me) blameworthy precipitancy, all might have been harmoniously settled."

With reference to the extraordinary claims now set up by Dom Aelred Carlyle and the other seceding monks to the possession of Caldey, the following extract from the "Community Letter" in the December, 1908, number of *Pax*, which is now reproduced in the *Church Times*, tends to demolish that claim:

"In connection with the passing away of Fr. Ignatius. I have been asked several times what would happen to Caldey in the event of my death.

"Our friends may like to know that, upon the completion of the purchase, the whole property was at once vested in a trust consisting of solemnly professed members of the Community.

"A great deal of care was taken, acting under expert advice, to safeguard the stability of the Community, and to ensure the preservation of Caldey to the Church of England.

"My death could make no difference to the carrying out of the trust. (Signed) DOM AELRED."

And from the "Visitor's Steamer Ticket Guide," given to everyone who lands on the Isle of Caldey, another correspondent takes the following statement:

"The Island and all property of the Community is vested in a trust consisting of solemnly professed members of the Community, and every care has been taken under expert advice to safeguard the stability of the Community, and the preservation of Caldey to the Church of England.

At Evensong last Sunday week in the parish church of Milford Haven, Pembrokeshire, the Rev. E. P. Street, late chaplain of the community of nuns in that place, disassociated himself from the secession of the majority of the community at Caldey and Milford Haven. As a duly ordained priest within the English Church he felt that his place was where he was, and that nothing could justify the secession which had just taken place. After the sermon the large congregation knelt and sang the first verse of the hymn beginning:

"Thou, who at Thy first Eucharist didst pray  
That all Thy Church might be forever one."

Miss Minchin, late of Hollywell House in Hampshire, left by her will £1,000 to the vicar of St. Alban's, Holborn, for parish purposes; and £500 to the Rev. Mother of Ascot Priory in Berkshire, for the convalescent hospital or orphanage attached thereto.

H. R. H. Princess Louise, Duchess of Argyll, has presented two altar candlesticks to St. John's, Southend. They were made to the Princess's own design, and are given as a memento of her recent visit to the parish church.

It is interesting to learn that the official title of the Church of England dioceses in India is to be "The Church in India, in communion with the Church of England." This is a great step forward.

J. G. HALL.

**BRIGHT EASTER IN PHILADELPHIA**

**Parish House is Dedicated for St. Timothy's Chapel**

**OTHER NEWS OF THE QUAKER CITY**

*The Living Church News Bureau }  
Philadelphia, March 25, 1913 }*

**E**ASTER DAY in Philadelphia was bright with sunshine, an ideal spring day. Its observance was divided, as usual, between pleasure and the Church. Uncounted thousands made holiday in the city and at the shore, while other thousands thronged to offer at radiant altars their praise and thanksgiving. Among "such as keep holy day," Bishop Garland held Confirmation in the morning at old Christ church, the mother parish, and in the evening at historic St. Andrew's. Bishop Rhinelander preached at Grace church, West Philadelphia. At the Church of St. Luke and the Epiphany the usual number of people came to join in the singing of Easter carols in the afternoon, and in many other churches special children's services were held. At St. Matthew's the Rev. Robert E. Wood of Ichang, China, addressed the children. At the Church of the Holy Apostles the Sunday school gave the magnificent sum of \$6,500 as their Lenten offering for missions.

A very substantial Easter offering by St. James' parish to the work of the Church, and, indeed, literally to the cause of missions, was the dedication of the new parish house which has been erected for the use of the congregation of St. Timothy's chapel, on Reed street below Eighth. In it is to be carried on St. Timothy's work amongst Syrians, Italians, and Hebrews, in addition to its English congregation, which in the past few years has grown to considerable importance under the vicar, the Rev. William Roberts. It will also house the Industrial School for Girls, transferred from its old quarters on Fitzwater street and entirely reorganized.

The new house occupies a lot one hundred feet by forty feet in extent. The front half, on Reed street, is four stories high, and the rear, three stories with a roof garden. Under the entire building runs a great basement, arranged for basket-ball and other recreations, and furnished with dressing rooms and all conveniences. The verger of the chapel, with his wife, have apartments in the building as does also the matron of the Industrial School.

The service of dedication took place on Easter Day at 4 o'clock. The usual evensong at the parish church was given up, and the two congregations united in the chapel. Addresses were made not only in English but in Hebrew by Mr. Geo. Weiss, in Italian by Michael Angelo Di Luca, and in Syriac by Alexander Fadel. The Creed and prayers were said and four hymns sung by the combined choirs of St. James' and St. Timothy's, under the direction of the organist of St. Timothy's, Mr. Archer Livezly. The congregation then passed into the parish house, where the keys were formally handed over by J. S. Cornell, the builder, to Stanley G. Flagg, Jr., chairman of the building committee of St. James' vestry, and by him were presented to the rector, the Rev. Dr. William C. Richardson, who offered the prayer of dedication and blessed the house. The building was then thrown open for inspection, with young people from the church and chapel as guides. Assisting the rector in the services were the parish clergy, the Rev. Charles K. Penney, the Rev. J. R. Peckham, D.D., and the Rev. William Roberts, vicar.

This building completes an expenditure of nearly \$70,000 by St. James' parish, by which an old parish in the southern part of the city, where its work is urgently needed, has been saved from extinction, and its usefulness increased in many directions. It represents no small part of the missionary and institutional work for which the parish has become famed at home and abroad under the vigorous and wise administration of the present rector.

The reports of Good Friday services indicate that everywhere the attendance was large. In addition to the visiting priests reported last week as conductors of the Three Hours' Devotion in various churches, the Rev. Harvey Officer, O.H.C., should have been mentioned as the preacher at St. Luke's, Germantown. The Rev. Harry Ransome of Media gave the meditations at Christ Church, Germantown, exchanging with the rector, the Rev. Charles Henry Arndt.

Bishop Rhinelander, in addition to conducting the Three Hours at St. Paul's, held a special service in the afternoon at the Church of St. Luke and the Epiphany for vestrymen and other lay officials of parishes and of the diocese. The Bishop spoke of the responsi-

bility of office-bearers in the Church and of the need of loyalty and coöperation.

The trustees of the House of St. Michael and All Angels, meeting on Wednesday in Holy Week, received reports of a somewhat disquieting withdrawal of support from this unique and valuable institution. St. Michael's is, so far as is known, the only refuge in the country for crippled colored children, and therefore fills a very important place. Through the death or removal of some of its most faithful friends, it is suffering from a gradual diminution of income, although the work done, under the Sisters of St. Margaret, was never more efficient nor beneficent. The trustees are trying, with the advice and coöperation of the Bishop, to enlist new workers in the maintenance of the House. The Mission Chapel of St. Michael and All Angels, which adjoins the House but is a separate work, is making distinct progress under the administration of the Rev. William Henry Barnes.

**NEW YORK NOTES**

*Branch Office of The Living Church }  
416 Lafayette St.  
New York, March 25, 1913 }*

**T**HE statistics of the diocese are published in the Journal of Convention just issued. Because of incomplete parochial reports, the number of families (52,417) and the number of baptized persons (124,426) in the parishes and missions are much below the true figures. The reported baptisms for the year were: infants, 5,664; adults, 1,070; total, 6,734. The Bishops confirmed 4,711 persons. In 197 reports, 86,766 communicants are registered. Adding the estimated number in 16 churches and chapels not reporting, the whole number of communicants in the diocese is not less than 89,209. The clergy solemnized 2,923 marriages. The burials reached the great number of 9,167, including about five thousand in the potter's field, where the clergy employed by the City Mission Society officiate regularly. In the Sunday schools of the diocese, 3,633 teachers and 35,576 pupils are enrolled. There are 165 churches and chapels in union with Convention, and 92 not in union; a total of 257. Ninety-seven lay readers were commissioned. The ordinations were: deacons, 10; priests, 11; total, 21; leaving 20 candidates for Holy Orders. Two Bishops, 410 priests, and 19 deacons (431 clergy) are canonically resident.

The amounts received from this diocese by the treasurer of the Board of Missions were: General missions, \$202,550.03; specials, \$45,956.77; legacies, \$2,049.50; total, \$250,556.30.

From the parochial reports it is seen that there were these expenditures: Parochial objects, \$2,210,608.78; diocesan objects, \$289,056.77; general objects, \$308,104.23. The expenditures for all objects, including amounts not classified as above, make the grand total of \$2,807,769.80.

By the will of Mrs. Martha Wallace Wardwell, who died on February 23, 1913, the following bequests were made: Domestic and Foreign Missionary Society, \$7,000; Fund for the Aged and Infirm Clergymen of the Diocese of New York, \$3,000; St. John's Guild, \$1,000. By the same will St. Paul's Church, Rahway, New Jersey, receives the sum of \$3,000.

At a recent meeting of the trustees of the former archdeaconry of New York, at which Canon Nelson presided, resolutions were adopted concerning the conveyance of certain property now held in trust by the said trustees, to the Board of Managers of the Diocesan Missionary and Church Extension Society. On receipt of permission from the Supreme Court, the Chapel of the Atonement, St. David's chapel, St. George's chapel, St. Martha's chapel, and St. Stephen's chapel, will be held by the society in the same manner that they are now held by the said archdeaconry.

**IT IS A COMFORT** to know that the only life we need ever live is the life of Christ. Of ourselves, we are sin-saturated, poisoned, and poisonous; the only safe thing to do with us is to put us away, crucify us, put us to death. And then, when all that there is of us has been crucified, Christ just replaces the dead self with himself; and henceforth our life, if we will have it so, is Christ: "to me to live is Christ." To be sure, our privilege of free-will means that even the crucified self can, if it insists, rise from its voluntary death and resist Christ who is our actual life; and thus we may sin again. But this need not be so. By incessantly renewed surrender and faith we may let Christ continue as our supreme and unchallenged life, having replaced us with Himself, so that for all practical purposes "it is no longer I that live, but Christ liveth in me." Then the glories of "every spiritual blessing in the heavenly places in Christ" begin to irradiate our life. We rejoice that we died, and that our life is hid with Christ in God. And the greatest reality of our life is that "Christ is all, and in all."—*Sunday School Times.*

## HOLY WEEK IN CHICAGO

### Attendance Smaller than Last Year in Most Parishes

### CHICAGO HOMES FOR BOYS DOING SUCCESSFUL WORK

#### Social Service Work of a Woodlawn Sunday School

#### CURRENT NEWS IN CHURCH CIRCLES

The Living Church News Bureau }  
Chicago, March 25, 1913 }

**H**OLY WEEK in Chicago was marked by warm, clear weather, though windy at times, for more than the first half of the week. This brought out good attendance at the daily services, as a rule. But Good Friday brought another story. The morning dawned with a blizzard of intense ferocity, and wind, rain, sleet, and snow battled for supremacy during the day. By its close the city was nearly shut off from telegraph communication with the world, and attendance at mid-day services was seriously affected. Easter, again, was decidedly rainy, despite the fair prophecies of the weather bureau; and at night one of the most violent storms that ever shook the city, shut us nearly off from the world again. Special features of Easter and Good Friday services will be enumerated next week.

It is probable that the Lenten church-going in general this year may not have reached last year's good record, owing to the wide-spread dislocation of time-tables resulting from the unusual amount of sickness all over the city, especially in the well-to-do residence districts. In specific instances, however, there was an increase this Lent, particularly in those parishes mentioned in last week's letter, and in St. Thomas' church, Chicago, where the attendance has been very large.

Bishop Anderson is in St. Luke's Hospital, where it may be necessary for him to submit to an operation. Dean Sumner also is slightly ill with a cold.

The most recent addition to the effectiveness of the Chicago Homes for Boys, has been the formation of "The Welfare Club" of former members of the Homes. Not long ago, Mr. D. B. Lyman, Jr., gathered several of the former members at dinner at the Union League Club. The result was a series of resolutions, and the adopting of a constitution and by-laws, which have been accepted by a charter membership of fourteen boys and young men, former residents of the Homes. A very interesting report has been compiled, showing the successful work now being done in different lines of business by young men who were residents of the Homes for from two to seven years. Two are traveling salesmen for large Chicago manufacturing companies; one is assistant manager in the advertising department of one of Chicago's largest daily papers; one is in direct charge of the shipping department of a large concern; two are in college; one of these, now a sophomore, is studying for holy orders, the other is a junior in the Civil Engineering course; one is finishing with high honors in a well-known military academy and intending to study law; another has married, and is a leading Churchman in another city, where he is president of the men's club in a large parish, etc. The influence of the Homes is well shown by such an inspiring report as this, and the "Welfare Club" is to be congratulated on having such material from which to recruit its membership.

A recent (pre-Lenten) evening of somewhat unusual pleasure at the Homes was the occasion of the visit paid to the Homes by the band from the Jewish Orphan Home. This is probably the best juvenile band in Chicago, and its leader is only fourteen years old. There are about thirty of them, and they have beaten all the other boys' bands in and around Chicago, in recent contests. They stimulated our own boys of the Homes and of the Cathedral to work harder than ever with the Cathedral band, which has been enlivening the clergy house and Cathedral parish house with weekly practicing for about a year.

The Rev. Kenneth Crosby, director of the Homes, has joined the group of Chicago clergy who have succumbed to appendicitis this winter, and is now steadily convalescing.

Christ Church, Woodlawn, whose Sunday school is not only one of the largest but one of the best organized in the diocese (the Rev. C. H. Young, rector), has lately published the results of the Social Service enterprises started among the various grades of the school a few weeks ago. Some things which have been accomplished already are as follows: The third year high school pupils gave a play by which they earned money to help the Juvenile Protective Association. The first and second year high school grades have sent a box of gifts to an orphanage and are at work preparing a "Quarter Bazaar" for the benefit of a girls' school in the south. The boys of these grades have assisted the United Charities, and some of them are mailing their books and magazines to other boys. They have

also made some fireless cookers for some of the pensioned families of the district. The eighth grade boys have made popcorn balls and candy and have taken it to the Home of the Friendless. The seventh grade girls have made scrap books and dressed dolls for the children at St. Mary's Home. The sixth and seventh grade boys have taken several bundles of clothing to the Home for Boys. The sixth grade girls have made little surprise bags, bed-room slippers, and paper dolls for the children of Cook county and St. Luke's hospitals. Throughout the entire school, and particularly in the junior and primary departments, special works of kindness are being done for absent members of the classes, such as visiting them when sick, carrying flowers, etc. This kind of work is going on in many Sunday schools in the city and suburbs, though it has been organized with especial thoroughness at Christ church.

Monday in Holy Week was duly observed as St. Patrick's Day in Chicago, the City Hall being closed, and various brass bands and banquets and orations leading our Roman brethren into the full festivities of the great day. In the evening, at St. Christopher's church, Oak Park, the Rev. Bernard Iddings Bell invited the Rev. A. H. W. Anderson, rector of All Saints', Ravenswood, Chicago, to preach on "The Real St. Patrick." Large numbers of dodgers, in green ink, were distributed throughout the neighborhood, announcing that this lecture would tell "who St. Patrick really was, what he did, what Church he belonged to, and the story of the life of this great Saint, in true beauty, stripped of fable." The lecture was preceded by the Litany, and the full choir of the Church was present. The service marked the first anniversary of the opening of St. Christopher's church.

The Very Rev. Luther Pardee has been supplying for some weeks at St. Mark's, Chicago, Cottage Grove avenue and Thirty-sixth street. The congregation is standing solidly by the work over which the late Rev. Dr. William White Wilson was rector for so many years, and a strong committee has lately canvassed the parish in order to introduce the use of the duplex envelope, with gratifying success. This is the first time that systematic pledges for general as well as diocesan missionary purposes have been secured from St. Mark's congregation, and this canvass is an indication of the steadfast spirit of support which pervades the parish.

St. Andrew's parish, on the west side of Chicago, is also holding its own pluckily, after its severe experience in the recent loss of its church building by fire. The Rev. Frank E. Wilson has taken charge as rector, and plans are being vigorously pushed for rebuilding and for maintaining the entire scheme of parish life and work.

Among the many signs of progress at St. John's church, Naperville under the rectorship of the Rev. E. A. Lemoine, is the installing recently of a new pipe organ. St. John's is one of the older parishes of the diocese, and it has been many years since it has approximated its present prosperity and growth.

The Rev. Dr. F. J. Hall addressed the Round Table of the clergy on Monday in Holy Week, at the Church Club rooms, on the important theme, "Some Modern Problems in Christology." Those who were prevented from being present, by the pressure of Holy Week's service lists, sincerely hope that Dr. Hall will repeat this address at a date when all can attend.

Two of Chicago's Church organists have decided to go abroad to study or to investigate organ music on the other side of the Atlantic. Mr. Hyde, who as organist and choirmaster, has brought St. Peter's choir, Chicago, to such a high pitch of excellence, during the last four years or more, has been granted a leave of absence until September, in order that he may leave for this trip in England and on the Continent, soon after Easter. Mr. Emmerling, organist of Grace Church, Oak Park, is to go to Europe in July, to be absent one year in study. He has served at Grace church for eleven years, and his resignation was accepted by the vestry with much regret.

The Rev. George Craig Stewart, rector of St. Luke's, Evanston, has been appointed chairman of a committee of the Board of Directors of the Evanston Public Library to raise by popular subscription the deficit occasioned by the recent decision of the Illinois Supreme Court concerning the Juul Law—the Illinois law concerning taxation, which is causing such reductions in the public revenues of Chicago this year.

The Rev. Henry Lodge, formerly of this diocese, spent part of Holy Week in Chicago, on his way to take up his residence in Kansas. His friends were gratified at finding his health so much improved.

TERTIUS.

It is the universal presence of the risen Christ that fills our heart with joy. It is the eternal joy of the Church. It is the cause of the jubilant note of Easter. Easter is not so much the celebration of the fact that no tomb could hold Jesus Christ, as it is of the great wonder that He is alive for evermore. And our joy songs celebrate not His ascension out of the grave into heaven, but the fact that He came back from death to dwell with His Church through the Holy Spirit.—*Congregationalist and Christian World.*

## The Theological Adjective\*

By the Rev. L. W. S. STRYKER, Rector of St. Matthew's Church, Wheeling, W. Va.

### II.

FROM what has been said, it is evident that the bad effects of inherited and present tendencies in the use of the pregnant adjective are felt on all sides. Without difficulty it would be easy to deduce many similar examples in addition to those already cited. We could call attention to the confusion between "ceremonial" and "ritual"—words that have real meaning when used as the title-page of the Prayer Book intends; we could note also the error lying behind the present employment of the expression *Ecumenical Council*—a title given to the great gathering in New York a few years ago; we could illustrate further by making reference to the halting attitude towards the recognition of the true meaning of the phrase "*necessary sacraments*"; we could add force to our contention by discussing the misunderstanding of *priestly* absolution. In each of these instances, the adjective is responsible for the trouble, not because it has a false meaning, but because the noun it qualifies has somehow, through the adjective, become, in a great measure, disqualified, and the consequences are apparent on all sides, both within and without the Church.

Passing from the extensive fields of thought which such instances open before us, I turn to what I believe are the great factors in this whole wide subject. Reference is here made to the following doctrines, and we shall dwell upon them in order, *viz.*, compulsory or obligatory confession, extreme unction, and corporeal Presence of Christ in the Holy Eucharist.

On the matter of Confession, as the term is here used, we of the Church have a clear course before us. It is a word full of meaning, and while no attempt can here be made (even if it were necessary) to prove this fact, yet it may be helpful to recall certain fundamental principles relating to it. It would be hard to disprove the force of the argument which is furnished by the bringing together of the preface to our Prayer Book and the Visitation Office in that of the Church of England. In our Preface, we remember, it is stated that "it will appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." And in the English Church's Visitation Office there is a rubric in which it is directed that the sick person shall "be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort: 'Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all the sins. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen'" (*vide* also Rubric in Visitation of Prisoners). If there were any need to know where and how we stand in this great matter, the above supplies the necessary information. But, in spite of that, one reads with mingled feelings of surprise and uncertainty in a recent book (1908) entitled *English Church Teaching*, these words by the Rev. R. B. Girdlestone, Honorary Canon of Christ Church:

"Some hold that the power and authority to forgive sins is transmitted from person to person by the laying on of hands, and that no declaration of pardon is valid unless so transmitted in succession from the Apostles. There is," he continues, "no scripture warrant for such a view. The presbyter in our Church has authority to act on behalf of the community in the matter of sin against the community, but with respect to sin against God, all which any presbyter, however ordained, can do is to lay down the apostolic terms of pardon, and as a trained and authorized minister of the New Testament to bring passage after passage of God's word to bear on special cases, and to pray with men that they may have true repentance and faith, and so may receive the grace of pardon from God Himself through Christ. This," he concludes, "is the view of the matter taken in our Prayer Book."

A footnote in the same book states:

"The use of this form of absolution (the one above quoted from the Visitation Office) was restricted to the case of the sick in 1552 and ever since—a plain proof that 'habitual absolution' is not encouraged in our Church; *even if it is permitted.*"

The same line of argument might be used, one may think,

with respect to the slight and rather ambiguous reference to this subject of confession and absolution in the first of the two exhortations at the end of the Communion Office. It is interesting to note also the Rev. Vernon Staley's words in his *Expositions of Catholic Doctrine*, which meet these and kindred arguments. He says:

"It has been objected that our Lord only meant to impress upon the apostles the duty of forgiveness of injuries between man and man, and that he was only exhorting His followers to act in the spirit of the Lord's Prayer, 'Forgive us our trespasses, as we forgive those who trespass against us.' Others have tried to escape the force of the commission by suggesting that the remitting or the retaining of Church censures only is intended. Others again, adopting the same line, have said that our Lord only meant to bestow the commission to proclaim the Gospel. But it is to be noticed that the commission to preach the Gospel was given later in its own special terms, 'Go ye, therefore,' etc. As to the first interpretations, we venture to think that no one can seriously place such meaning side by side with our Lord's solemn words, and say that either is adequate or satisfactory. We have only to read such interpretations along with those words, to see how ill they accord with their spirit: 'As My Father hath sent Me, even so send I you; and when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: *if ye forgive injuries, I forgive them, too; if ye remit Church censures, I will remit them also.*'" "The ministry of the Church bears a double character as representing God, and as representing also the body of believers. Sin is an offense against God; it is also an offense against the Church. In absolution; the minister acts in a double capacity: he absolves in the name of God, he absolves in the name of the Church—he acts on behalf of God, he acts on behalf of the body of believers" (*vide* also *Central Churchmanship*, pp. 80-1).

This digression from the subject before us has served its purpose if it has with some degree of clearness recalled the meaning of the noun—Confession—which at the beginning we coupled with the adjectives "compulsory" and "obligatory." The noun is not a "has been"; it is here in its reality and strength to-day. But the adjectives—ah, here we find the cause of the fear which lies behind the attitude of many on this subject of confession and absolution, both public and private, or auricular. The adjective in times past, and, perhaps, in some places to-day, expresses the doctrine of priestly power which, where exercised, tended to produce such sacerdotal or ecclesiastical domination that men of the laity became simple tools in the hands of the clergy. And we all know what this resulted in. But the throwing off of the oppressive yoke, signified by the adjectives *compulsory* and *obligatory*, did not involve, logically, the relegation of *confession*—the noun—to the same fate. In this connection I make use of that invaluable book, the Bohlen Lectures *On the American Prayer Book*, and of the Rev. T. T. Carter's *Doctrine of Confession in the Church of England*. The authors of these two books represent two very opposite schools of thought, and the fact that they are at agreement here is by no means insignificant. The substance of their quotations, arguments, and conclusions may be expressed in this way: 1. All confessions in the early Church were entirely voluntary. 2. They were made in public. 3. The Bishop heard them. 4. The Bishop pronounced the penance, decree of excommunication or exclusion from the Holy Communion. 5. The Bishop restored the penitent by prayer. 6. The obligation and necessity of private confession and absolution did not become the law of the Western Church, nor even its universal usage, until in 1215 at the Fourth Lateran Council. To quote from Father Carter of Clewer, a priest of whose high doctrinal grounds there can be no doubt:

"Whatever may have been the amount of frequency with which private confession was practised, it is clear that with the exception, at least, of overt and grievous sins, to which public discipline properly applied, it was strictly voluntary." "Private confession (when made) was only in connection with the public discipline, and not as a means of private absolution." "The modern practice of private penances was unknown to the ancients." Again: "The first material innovation on the practice of antiquity purposely introduced, was the decree of the Fourth Lateran Council of A. D. 1215, which established the absolute necessity of periodical confession as a condition of continued fellowship with the Church. The decree was enforced by severe penalties, excommunication, and the denial of Christian burial."

In the face of such testimony, why should there be con-

\* Published by request of the Wheeling (W. Va.) Clericus.

fusion of thought, and why the perversion of a great truth through the means of a, comparatively speaking, late adjective? What a great result would follow the clearing up of the difficulty which hangs about the adjective here, and how great might have been the peace of mind in the past, if the mediæval doctrine of compulsion in this matter had never lived at all.

Turn to the other subject—Extreme Unction. It is here that we have brought to our notice a matter which the General Convention of the Church considered with such seriousness that a committee was appointed to deal with it with a view as to the wisdom and need of the restoration of Unction to its former place in the Prayer Book, as it was in the year 1549. Of this committee's judgment we heard at a subsequent date, but that this matter should have been made the subject of such an inquiry shows that one of the common objections urged against such a practice as that involved in the use of Unction was not considered sufficiently weighty. I refer to the objection urged on the grounds that, as the miraculous element has ceased or been withdrawn from the Church, there is no need to attempt to restore it through the means of Unction and similar outgrown practices. But is this a really valid contention? And is the miraculous alone or chiefly, if at all, involved in the use of Unction? It is true that what may be called its wonder-working power became prominent some hundreds of years after St. James and St. Mark lived, both of whom furnish the scriptural basis for what is known as Unction. Still, in the beginning it was not so, as far as any evidence from Church history and practice is concerned. The review of the evidence presented seems to give color and meaning to four different views: 1. Unction was administered, as other sacraments, for the purpose of conveying grace to the soul. This is seen in the 1549 book, which puts into the priest's mouth the words: "As with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of infinite goodness that thy soul inwardly may be anointed with the Holy Ghost." This idea is joined with the other, *viz.*, that by this anointing the sick may recover his bodily health.

2. The wholly unsacramental, if not non-religious, notion that the anointing is only physically remedial. It is, *i.e.*, a medical treatment, and St. James' words are rendered: "Rubbing him with oil in the Name of the Lord." We are told that "oil was and is still the great remedy for weakness in Oriental countries."

3. The thought conveyed by the words "extreme unction." The sick is anointed, without reference to his recovery to health, but that he may be prepared for the hour and experience of death. Without going into this phase of the subject, it may be noted that the teaching expressed in the word "extreme" here was unknown for hundreds of years in the Church. Early in the fifth century, the first mention is made of the unction of the sick, and not until the ninth century do the words "extreme unction" appear. In the twelfth century, it is taught as being a sacrament; at the Council of Florence, this idea is confirmed by the Pope, and at the Council of Trent extreme unction was "declared to be a sacrament, instituted by Christ, conferring good, remitting sins, and comforting the infirm."

4. Midway between the thorough-going sacramental position, and the view that Unction is simply physically remedial, there may be said to be another idea, *viz.*, that the sick is anointed with oil, accompanied by prayer, that his body may be healed. It seems to be a manual act or gesture, accompanying the prayer offered—an impressive method to show the belief in the efficacy of prayer, which may serve as a help to the faith of the sick to whom such ministrations are given. This brings us easily to the position maintained by the modern school of psychotherapy. We know what the so-called "Emmanuel Movement" is. Those who misunderstand it put it down as charlatanism, or something of the kind, whereas the whole purpose is to use the power resident in the patient for his own good, physically and morally. I am not meaning to resort to special pleading, nor am I at present able to appear, even if I would, as an exponent of the Emmanuel Movement. But I venture to ask, what, if any, irreverence can rightly be urged against those who would see in the original St. James and St. Mark passages, a purpose which appears to call upon the whole inner man to respond to the impression conveyed by the outward anointing at the hands of an authorized representative of the Son of God, who redeemed the whole man—body, soul, and spirit? We see that what is known as the miraculous is here avoided; but the doctrine that part of the priest's work is to use this appointed means for the benefit of the Church's, as well as the

physician's, patient, is clearly taught. Now as we think of these four views of Unction, where is the weakness of our present hold upon the word and its teaching? Is it not that the gradual introduction of the purely sacramental idea, and the growing use of the word "extreme," furnish us something approaching an answer? The adjective once again looms large—so large that the simple noun *Unction* is understood only as its adjectives define it. Surely there is no valid objection against Unction, but there is room for the teacher's work of clearing the atmosphere along historical lines, and setting the frightened or hostile person straight on his path.

Archbishop Trench, by the way, calls attention to the meaning of the verb *ἀλείφειν*, which is used by St. Mark and St. James in the passages quoted in support of Unction, and *χρίειν*; the former, some maintain, being "commonly the luxurious, or at any rate superfluous, anointing with ointment," the latter, "the sanitary anointing with oil." Again, "*ἀλείφειν* is the mundane and profane, *χρίειν* the sacred and religious word." The former verb "is used indiscriminately of all actual anointings, whether with oil or ointment; while *χρίειν*, no doubt in its connection with *χριστός*, is absolutely restricted to the anointing of the Son, by the Father, with the Holy Ghost, for the accomplishment of His great office." This study of words associated with the thought before us is important. It goes far to keep the balance in this, as in many other discussions, with respect to the precise meaning of things.

The last specific instance or illustration is furnished us by the words "corporeal" presence, referring, of course, to the doctrine of the great Sacrament of the Body and Blood of Christ. "Corporeal" is but one of many adjectives that could be cited; which shows how man has tried to explain the mystery of this sacrament, and in almost every case of this kind, whatever good has been gained has been greatly impaired by the error or errors which have somehow found a place in the definitions. The Western mind in its effort to satisfy its longing to get hold of the truth, seems to have stumbled very grievously at times when brought face to face with the words: "All things are possible to him that believeth." And in the doctrine presented by this sacrament—just because this sacrament is the centre, with Holy Baptism, of the most precious teachings of the Church—that stumbling process can be noted in many directions, resulting in dire results. "What do you mean by the Words of Institution?" was the question which gave birth to the adjective, and led to the controversies, some of which have moved in the right direction, but all of which have faced grave danger. One cannot go into this great subject at this time, but to give force to the needs contended for in this paper, we recall the following.

As far back as the eighth century, we find a great monk, St. John of Damascus, developing a then old idea in response, we may believe, to the inquiring minds of his day. His answer to them may be summed up in this way:

"By consecration, the Elements do not indeed cease to be bread and wine. But they are, as it were, added to our Lord's glorified Body, as food is added to our bodies and becomes part of them. Thus the elements become so many additions to Christ's Body and Blood, in a sense mysterious, but not merely figurative. And in that sense they are Christ's Body and Blood."

So a recent writer puts this doctrine taught by the monk of old, and its name is the theory of augmentation, from which we derive an adjective—Augmentational. According to the Lutherans, we know, somehow along with the Elements the communicant receives the Body and Blood of Christ, and that the Presence of Christ lasts only during the use of the Sacrament. Dr. Dix, in his *Sacramental System*, thinks that it is a fair question whether the Lutherans really held this doctrine, which was never accepted by them. It may, he thinks, have been invented by their enemies to cast reproach upon them. Consubstantiation Dr. Dix defines as an "indescribable amalgam," "both blasphemous and absurd." However, another adjective is supplied—"Consubstantiation." And we know that Luther and Melancthon did not pull together when this subject was under discussion, and that Zwinglius' contribution to the solution of the difficulty robbed the sacrament of the *Res*, making it "a sign only, used to refresh the memory and stimulate the sympathetic nature"; to him it was "a memorial feast, and nothing else." From which conception springs another adjective—Zwinglian, or Memorial. And all this, and much more, because Christ said: "This is My Body; this is My Blood."

On the other side stands our word "Corporeal," which is here used as expressing the meaning in the word Transubstan-

tiation. Not until the Fourth Council of the Lateran—I think I am correct—was this doctrine pronounced an article of faith, and the Council of Trent set and sealed this teaching, for the Roman Church, in its decrees. Whatever (and there is much) is to be said against this doctrine, it was, at least, one way to meet the inquiring mind of its day. "You desire to know how the Presence of Christ in the Mass is to be understood; you are not satisfied with the simple words of Institution; so here is your answer." But this answer was not given at once. It represents a growth, extending through a long period, becoming more and more necessary if the Church was to hold fast to, as we believe, a non-Apostolic notion and the minds of many people as well. And when the believer found himself free to act without fear of the punishments meted out by that powerful temporal agency, the Church, he broke loose, and behold the results all around us to-day. One cannot often speak out on the subject before us without being misunderstood. For any high idea of the Sacrament of the Altar is a synonym for what "corporeal" stands for. Zwinglianism has much to answer for on all sides. Not only is the doctrine of the Presence emasculated, but it is believed to be no part of the ancient, and hence orthodox, teaching of the Church. I know very well the extreme provocation that may and can be urged as an excuse for the breaking away from medievalism in the sixteenth century, and every allowance should be made for the conduct of human nature when it found itself released from bondage. But this can never be held as a justification of the extremely radical views which spring out of that birth of liberty. The movement which convulsed Europe in those days is a thing of the past, and we are far enough away from it to be able to get and keep our bearings without difficulty. And right here our task becomes clear. It is to break down the walls of ignorance and fear—the things which are the children of the adjectives mentioned, in order that the noun may be brought out into the open. This cannot be done in a moment. But the right direction can be given to the effort if we take our stand upon our definition of a sacrament, which keeps plainly in view the three great features of a valid and non-mutilated sacrament—the *Signum*, the *Res*, and the *Virtus*. All are there and remain there: the outward and visible sign; the inward and spiritual *Res*, really present, and yet mysteriously; the benefits of virtue following the reception of the *signum* and the *Res*. No miracle, no idea of corporeal or carnal presence; but a mystery, transcendent, and capable only of apprehension by and through faith. Without metaphysics we stand for this mystery, seeking no help from medieval or non-Apostolic aids to faith, nor resorting to the doubtful expedient of employing adjectives to explain, which, our contention is, has been fraught with danger and error, and is to-day the rock upon which many stumble when this doctrine of the great Sacrament is brought to their notice definitely and strongly. If we are not Lutherans or Zwinglians, neither are we Romans; but we are certain that no teaching which throws over the *Res* on the one hand, or in reality casts aside the *signum*, on the other, is correct. And it is the adjectives that do either or both of these things, and which have left their sad work impressed upon many minds.

Out of all this comes a practical lesson. We are yearning for unity, not in figure, but in fact. The conditions which this paper has noted are, negatively, but really, a plea for unity. Agreement upon the fundamentals—on the noun—is paramount to the success of any such thing as unity, and the non-essentials, as well as the oftentimes misleading, if not erroneous, adjectives, should be left out of consideration. But Unity, like Charity, must begin at home. This is the first prerequisite—unity in the home; for a house divided against itself cannot stand. The broader question follows naturally. It is the real oneness of the world in fulfilment of Christ's high-priestly Prayer. Without, as within, the Church, accuracy of speech, as well as belief, are necessary. Confusion and present differences on essential points will then cease. It will mean, too, the bringing back again of words into their true relation. Faith, i. e., and not reason, will be seen to be the true handmaid of Revelation, which is the unchangeable and permanent nouns and facts of religion grouped together. Reason will not be set aside, but it will not supplant faith. Unity means, also, reconciliation, and this common obligation "cannot be measured by the mere word tolerance. Tolerance may mark the achievement of the past age; it is not a great enough word to signify the duty of the twentieth century. For this coming age the very word tolerance, as Harnack says, should be deemed 'a proud and hateful word.' The full measure of our obligation of Catholicity is Love."

So writes Dr. Newman Smyth, and we add to his thought the brief prayer, that in all our efforts to make the crooked straight, and the truth clear, we may ever labor in obedience to the old maxim: "*In necessariis, unitas; in non-necessariis, libertas; in omnibus, caritas.*"

#### MEMORIAL FROM ARMY AND NAVY CHAPLAINS

**A** MEMORIAL addressed "To the Churches and General Christian Public" is issued by the Association of the Chaplains of the Military and Naval Forces of the United States, in which the sad condition of affairs in the Army and Navy by reason of insufficiency of chaplains is presented. So little opportunity is given the few chaplains for meeting the men on any considerable scale that their office has come to be regarded by officers and men more as a sinecure than as a necessary part of the military and naval organizations, and their work as unessential to the well-being of the commands to which they are attached; and hence they lack the moral support from administrative officers, and favorable consideration of all, which are necessary in institutions where prestige and influence are given, or withheld, by authority and general policy. Chaplains are inadequately provided, there being none at all for many of the battleships and cruisers in the Navy, or at many of the frontier posts and stations of the Army. Chapels are seldom provided, thus tending to discredit religion and make worship unattractive. Where any sort of facilities have been supplied they have been through private liberality, through the Y. M. C. A., or other sources, and not at the expense of the government. There is no head of the chaplains, and no one supervises their work. No appropriations are made for libraries or other forms of innocent amusement. "The present form of barrack structure is very unfavorable to morality and religion, as it forces large numbers of men into each squad-room." Sunday work is frequently required, although contrary to the regulations. The appointment of chaplains is purely a matter of political influence instead of one of fitness. In short almost nothing is done to develop the manhood of soldiers and sailors, or to give them high ideals of any sort. The result is that immorality and disease have made great inroads among soldiers and sailors. The memorial presents all these things at some length and then asks the Churches and Christian public to urge Congress to improve these conditions. The Churches are memorialized to provide commissions that shall recommend chaplains, and also to urge upon the government to provide a much greater number of chaplains, to emphasize the importance of their work, to grant them needed equipment and places of worship, and, generally, to promote higher morality among soldiers and sailors.

"WHO SHALL TOLL AWAY the stone?" Not men; the hour, perhaps, was too early for them to help. "Who shall?" God! The women are in the path of love and duty, hence God will care for the seeming human impossibility. It is always God's way. While they call, the answer comes, comes in the resounding quake, comes with the descending angel. They walk up toward the problem, the barrier, and lo! it is gone. How true to Christian experience.

The way is now open for the use of the spices. The women enter to meet a new surprise. Empty the tomb, save for the waiting angel; and unused, because unnecessary, the spices brought. They had come hither to embalm "it"—the body of Jesus, and were told that their Friend, "He," lived.

Of course they remember, now that the angel brings it to their attention. He had promised to rise again and meet them, and He was even then preparing to keep the tryst, as the women became the first evangelists of the Resurrection, all forgetful now of the unused spices.

We think of the little child's death, the gathered lily, and the love the mother heart would lavish there; of words unheard from mother lips; of the call to heaven for the student-minister about to enter upon an earthly career; of the sermon prepared but never delivered; of lesson learned, but never heard, and many other "spices" unused here. Will the Master forget? Never!

In the land of eternal summer, where flowers never fade, and where those we love never die, when the Master-Teacher stands to address us, who knows but He will gratefully mention the unused spices of the Marys and ours!—Rev. W. T. DORWARD, in *Milwaukee Journal*.

WE ARE like men and women who pace the decks of ships at sea; we seem to come back again and again to the place of our departure, but while we have been moving we have come into new latitudes and longitudes and the constellations themselves have altered their relationship to the journey on which we started. All this is part of the deep meaning of life.—G. Glen Atkins.

## "American Catholic Church" in History

### I

IT is interesting to trace back as far as one is able, to find when the name American Catholic Church was first proposed as the national title of this American Church. That official and unofficial language relating to this Church often referred to it as a branch of the holy Catholic Church is a matter of course. There never was a time when the consciousness of the identity of the Protestant Episcopal Church as a living branch of the holy Catholic Church was lacking. "The prejudice against the title" (Catholic), says Staunton's *Dictionary of the Church* (1838), "is absurd to the last degree, and worthy only of a 'dark age' when men groped for the light, and put 'bitter for sweet, and sweet for bitter.' We rejoice that the day is dawning when the Romanist shall no longer taunt the *Churchman* with an advantage sometimes given him (by the timidity of calling things by their right names), even within the bounds of our own household. An Episcopalian is of all men best entitled to the use of the term in question; but if he reject it, how can he avow his consent to that article of the Creed, 'I believe in one Catholic and Apostolic Church?' How can he pray that he may finally be gathered unto his fathers, 'in the communion of the Catholic Church?'"

And the desire that the national Church should be known as the American Catholic Church is by no means new. A correspondent has forwarded to this office a copy of the *Banner of the Cross*, a Church paper published at Philadelphia under the editorship of the Rev. John Coleman, D.D., father of the late Bishop of Delaware. The paper is dated for December 16, 1843, and contains an extended plea for the name American Catholic Church, which is notable not only from the fact that the plea is made, but also from the information given therein that the name "has been suggested by one and I believe by several of our respected Bishops." Thus the writer who makes the plea for the American Catholic name nearly seventy years ago, shows that the desire for it was not new then, and that it had already been suggested as the logical name of the Church by Bishops who are not named.

The article in the *Banner of the Cross* is signed "American Catholic," and gives no indication as to its authorship. It consists of a letter in reply to an earlier letter by Hon. William Jay. In part the letter follows:

[From BANNER OF THE CROSS, December 16, 1843.]

"There is one allusion in this letter of the honourable William Jay's which is deserving of the serious attention of our whole communion, viz., the title of our Church. Mr. Jay says, 'You will, with me, thank God that there is no Church of the United States, and there can be none, so long as the federal constitution is in force.' Certainly, the appellation of 'The Church' is open to some objection in America, taking the most orthodox and catholic view of the subject. It may be used in speaking or writing of the Church; but as a title, is it so good, Mr. Editor, as one which has been suggested by one, and I believe by several of our respected Bishops, viz., The American Catholic Church—or the Holy Catholic Church of the United States? Would that the fathers of our Church had adopted this appellation at first. It is every way free from objection.

"I. It is sufficiently *distinctive*. In using it, we assume nothing more than at least three religious bodies; one calls itself 'Christians,' another 'Disciples,' another 'Catholics.' These terms are conceded to them by other non-episcopalians, though they all claim to be Christians, Disciples, and Catholics.

"II. It is singularly *appropriate*. We are Catholics without being either Roman, Russian, Swedish, Danish, Greek, or English Catholics. We are American Catholics—a branch of the same large family, claiming the same common ancestors—the apostles.

"III. It implies the *schismatical character of the Romish communion* in the United States. That is, by its own title, a branch of a *foreign* communion. It styles itself the Roman Catholic Church—as such, therefore, we shall have no controversy with it. Its position *here* is the same as a branch of our church were the Pennsylvania prelate to authorize any number of his priests to set up a schismatical communion in Italy.

"IV. It is *comprehensive*. It contains all and much more than our present title. It signifies that we form one branch of the great apostolic family, which, comprehending as it does nineteen-twentieths of the Christian world, may justly be called the church Catholic—that being 'members incorporate' of this body, we, however, belong constitutionally only to a *branch* of it; a branch remarkable for its soundness and purity of doctrine and worship, yet claiming kindred

with every other *branch* of the one vine lawfully existing in other countries.

"V. Aside from the beauty of the ancient and comprehensive title of Catholic, it is the *universal designation* of the Episcopal Church in every part of the world, and would therefore greatly facilitate our intercourse with foreign churches. This alone is reason enough for adopting it.

"VI. It would be *unobjectionable* with dissenters. The Lutherans, and other non-episcopal sects who retain the Apostles' Creed, and elsewhere use it in public, have long abolished the practice in America, from the occurrence of the objectionable word *Catholic*; and the ignorance of most dissenters as to the real meaning of ecclesiastical terms, is seen as much in their rejection of this word while claiming to be Catholics, as in the adoption of such titles as Baptists, Methodists, Presbyterians, all which are meaningless in one sense, and arrogant in another.

"But here we must plead equally negligent. 'Protestant Episcopal' is a negative term; it signifies anything, or nothing, and gives rise to numberless misconstructions and absurdities. When asked if my rector is an *Episcopal minister*, I answer, No—that he is only a *Presbyter*, there being but one *Episcopal minister* in the diocese. But my fellow-churchman comes along, and contradicts me; and so, for want of a proper name to our Church, I have to consume hours in explanation. Is it not, Mr. Editor, an entire misnomer to call our deacons and priests *Episcopal ministers*?

"Again, My Romanist, Moravian, and Methodist neighbours assert that they are equally 'Episcopalians' with myself, and the latter points to the name of his society.

"By the present title of 'Protestant,' adopted hastily and without foresight by the founders of the American Church (I suppose to distinguish us from the Romanist society), we virtually *disclaim* being Catholics. Mr. Editor, are we not a Catholic Church? Then why disclaim it in the very first page of our Prayer Book, and in our constitutional title? If I am not a Catholic, *id est*, do not belong to the *Catholic Church planted in America*, then I must find out where that communion is, and attach myself to it. I await the decision of the next great Council of the Church, and am, meanwhile (as I humbly trust), an AMERICAN CATHOLIC."

Without having the opportunity to search carefully through files of the periodicals of the Church at that early day, it is enough to say that we find the title American Catholic applied officially to our Bishops in the remarkable Muhlenberg Memorial presented to the House of Bishops in 1853, and bearing the signatures of such Churchmen as William Augustus Muhlenberg, Edward Harwood, G. T. Bedell (afterward Bishop of Ohio), Alexander H. Vinton (father of the late Bishop of Western Massachusetts), M. A. De Wolfe Howe (afterward Bishop of Central Pennsylvania), etc. This Memorial reads in part as follows:

[Portion of the Muhlenberg Memorial, 1857.]

"The divided and distracted state of our American Protestant Christianity, the new and subtle forms of unbelief adapting themselves with fatal success to the spirit of the age, the consolidated forces of Romanism bearing with renewed skill and activity against the Protestant faith, and as more or less the consequence of these, the utter ignorance of the Gospel among so large a portion of the lower classes of our population, making a heathen world in our midst, are among the considerations which induce your memorialists to present the inquiry whether the period has not arrived for the adoption of measures, to meet these exigencies of the times, more comprehensive than any yet provided for by our present ecclesiastical system: in other words, whether the Protestant Episcopal Church, with only her present canonical means and appliances, her fixed and invariable modes of public worship and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men, and so adequate to do the work of the Lord in this land and in this age? This question, your petitioners, for their own part, and in consonance with many thoughtful minds among us, believe must be answered in the negative. . . .

"To become a central bond of union among Christians, who, though differing in name, yet hold to the one Faith, the one Lord, and the one Baptism, and who need only such a bond to be drawn together in closer and more primitive fellowship, is here believed to be the peculiar province and high privilege of your venerable body as a College of Catholic and Apostolic Bishops as such.

"This leads your petitioners to declare the ultimate design of their memorial—which is to submit the practicability under your auspices, of some ecclesiastical system, broader and more comprehensive than that which you now administer, surrounding and including the Protestant Episcopal Church as it now is, leaving that Church untouched, identical with that Church in all its great prin-

ciples, yet providing for as much freedom in opinion, discipline, and worship as is compatible with the essential Faith and order of the Gospel. To define and act upon such a system, it is believed, must sooner or later be the work of an AMERICAN CATHOLIC Episcopate."

It was soon after this that the late Rev. William Adams, D.D., one of the founders of Nashotah House, wrote his remarkable papers, in which he laid great stress upon the importance of the recognition of this American Church as the American Catholic Church. To some extent these papers have already been quoted in the columns of THE LIVING CHURCH, and next week, through the courtesy of the Rev. John H. Egar, D.D., a life-time friend of Dr. Adams, we shall reprint some part of one of the thoughtful papers written by Dr. Adams for the *Church Review* in 1857.

### SAUNTERINGS IN ROME

BY JENNIE TURNER POWERS

IT is the vesper hour. Let us ascend the Spanish steps, and in the Church of Trinita del Monti listen to the singing of the nuns. Their habit of black and white has to Western eyes a more familiar appearance than many others which are seen on the streets of Rome. There is sparse accommodation for the congregation outside the grill work behind which the nuns are seated. There are many of them, for this church has a convent connected with and adjoining it. Such space as is available for outsiders, however, was well filled on the occasion of my visit.

High up in the rear is the organ loft. Behind a lattice work, which lifts at an angle to form a music rack, a few of the nuns are practically hidden; but the black-bonneted "choir-master," being slightly raised, could easily be observed, her baton moving in graceful rhythm while the sweet voices of the nuns joined in sacred song.

As the service proceeded, the little congregation responded heartily, in "prose and verse," and a reverent hush fell on all during the more solemn parts of the worship. A stranger in a strange land, I yet felt the common bond, notwithstanding the unknown tongue and the unfamiliar forms, for the prevailing note was reverence.

The service being ended, the sweet and tender strains wafted into space, at the hint of a tinkling bell the little congregation reluctantly turned to leave, and as I turned, behold, "I saw heaven opened!"

The glory of the westering sun entering at the wide-swinged doors flooded the church with golden light. The clouds which all day had hung over the city like a pall were now rolled up like a curtain. The light from the sun setting in an opaline sky fell like a benediction on the mellow-tinted tiles of roofs in the foreground, on the roses and wistaria blooming on the terraces, on the tender green of the new-leaved trees in the park of the Pincio at my right hand, sparkled to "living waters" the spray of the fountain at the foot of the artistic Spanish Steps leading down to the Piazza de Spagna, gilded the many towers and turrets which reared themselves above the surrounding houses, and shone resplendent from the mighty dome of St. Peter's, which from any eminence continually challenges observation.

It was a scene of unforgettable beauty, and seemed a fitting finalé to the sweet service of song, on whose tender cadences perhaps many a weary heart had been lifted in pious longing for the Holy City, the heavenly Jerusalem, to be "let down out of heaven," a thought easily suggested by the panorama spread out below and around.

In pleasing contrast to the immensity and barren coldness of St. Peter's, ordinarily, and the hustling "mob" seen there on special occasions, when sight-seers from every quarter of the globe throng the vast space, was the beautiful chapel of the "Blue Nuns" on the Via dei Lucchesi.

In the distant apse the dazzling whiteness of tall lilies vied with the brilliance of the many tall lighted candles, which a priest clad in black and white tended, moving about among them high up above the altar. Rich hangings of red velvet, bordered with ermine, surmounted by a crown above which rose the cross, overshadowed the altar, and at either side, within the railing separating the chantry from the body of the church, at an elevation, were richly-gilded boxes, something like boxes in an opera house. What their function was, I did not learn; they looked as if designed for royalty, and, perhaps, they were.

For the space of half an hour the nuns, with full voice and well-defined accent, made the chapel resound with their

"*Benedictus mea.*" At each pause in the measure the small voice of the leader would raise the pitch half a tone, and the whole body of singers would immediately swing in resonantly and carry the measure to its close.

Four priests officiated in the Mass which followed, and to the vibrating tones of the fine organ three sweet solo voices made the arches ring with the melody of their evensong. Here, too, the congregation joined with fervor in the singing of the responses, a feature too uncommon in our Catholic churches in America.

A sweet and restful scene, a calm and peaceful hour, and very touching the voice of prayer and praise; and to one of differing faith recurred the lines of our own beloved Whittier:

"Drop Thy still dews of quietness  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace."

What a picture they made, those Blue Nuns, in their flowing robes of white bordered with light blue, their heavy white veils falling over their shoulders and below their waists, their faces concealed by shorter veils! Noiselessly they moved in their soft white shoes, when during the service some five or six of them approached the altar steps, made a profound obeisance, and passed out at a side door, presently returning with five or six others in short dresses of dark blue with side panels of a light shade of the same color, and among them one in sombre black.

All took their seats, and again rose and fell the sweet notes of evensong, the voice of prayer and response, till at length, when the last echoes had died away on the incense-laden air, all the nuns rose, formed in procession, and two by two glided from our sight, their trailing garments sweeping the polished marble, their veils in graceful folds concealing their features and hanging from their shoulders. Nearly every one of them was majestic in stature, and all were queenly in mien.

Ah! What would not *one* observer have given to have beheld them unveiled, to have looked into their eyes and perchance read something of their *inner lives*.

From the chapel of the Blue Nuns a short walk up the hill and the climbing of a flight of steps revealed the ever-thriving life of Rome in different aspects.

In front of the palace of the Quirinal a little gathering of persons were waiting to witness the daily change of guard, which takes place about sunset. The numbers were constantly augmented until a thousand or more were standing around in the open plaza. A couple of "cocked-hats," soft of speech and gentle in manner, at intervals persuaded the women and children to move back and not encroach upon the reserved space. Employees leaving the palace, or departing visitors, in carriages and automobiles as well as on foot, including a company of musicians, their instruments in tell-tale cases, and a party of young people carrying roller-skates (who had doubtless been enjoying an afternoon's sport skimming over the handsome mosaic floor of the hall we had recently gazed upon with admiration, and which in times past resounded to the tread of soldiers with clanking sword, and of courtiers seeking favor of their princes), relieved the tedium of waiting, until at seven o'clock the strains of martial music heralded the approach of the returning companies.

Up the steps came the band, one hundred strong or more, playing a lively air, followed by a troop of "cocked-hats," their accoutrements on their backs. Marching around the plaza, they disappeared through the arched gateway into the courtyard. Presently the band returned, took up a position close by the entrance, and played two stirring numbers, to the delight, no doubt, of the listening throng, although they received them in utter silence. And the Latin races are said to be demonstrative. However that may be, I am sure that if it had been an American crowd, the band would have been cheered to the echo.

The sentry-boxes having been duly inspected and the tin helmets replaced by cocked hats, in a short time the band came marching out again, in all their bravery of cocked hats and white plumes, and led the way at a brisk pace, to the sound of trumpet, drum, and cymbal. A few common soldiers, and some of the men in the crowd, silently raised their hats as the colors were borne past, and many fell into line, keeping step to the music, whose lively strains were a welcome encouragement to limbs made weary by standing for an hour and a half.

And so the night-watch went forth to its duty till the morning should dawn and the shadows flee away.

# SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

## HIGH COST OF LIVING; ONE EXPLANATION

**A**S throwing light on the high cost of living, the following summary of the cattle situation by the chairman of the board of directors of the Union Stock Yards and Transit Company and Chicago Junction Railways, is interesting:

1. There is a world shortage of cattle, and cheap beef is a thing of the past.

2. The farmers and stock raisers of the United States have nothing to fear in the way of cattle or beef competition from either Mexico, Canada, or South America during the next decade or longer.

3. Henceforth the corn belt farms must be looked to more than ever before for our domestic beef supply or else the American people must face a beef famine.

4. To save the calves and to breed and raise more and better cattle on their farms is not only a duty which corn belt farmers owe to their country, but also a necessity for preservation of the declining fertility of their own lands.

5. By buying foundation herds of good cows and pure-bred bulls, or pure-bred animals of both sexes, at the present relatively very low cost of such breeding stock, which, owing to cessation of range demand is almost on a level with beef prices, together with economical, improved methods of beef production, involving the raising of more corn, the building of silos for both winter and summer use, and the raising of alfalfa, such a course can be made to pay a larger annual net profit, on an average through a series of years, and confer greater and more lasting benefits upon both producer and public, than any other now presented to the corn belt farmers of the United States.

## EMPLOYERS' LIABILITY INSURANCE

In some foreign countries, particularly England and New Zealand, employers are made legally liable for all accidents, regardless of negligence. The payment of a damage suit or the payment of a personal injury claim in lieu of a suit may and frequently does place the finances of an employer in a critical condition. In order to avoid such a contingency many employers insure themselves against their legal liability for injury to their employes. This gives rise to a demand for "employers' liability" insurance. Some employers, according to Reuben McKittrick, out of motives purely personal, prefer to insure their employes against accident rather than to insure themselves against legal liability for the accident. In that event, the employers usually obtain a policy which covers all the workmen in the plant and pay the premium for it, but they frequently share the cost of such insurance with their workmen by deductions from the pay roll. In some countries, notably Germany and Austria, employers in certain industries are required by law to insure their employes rather than to insure themselves against legal liability for the accident. This situation gives rise to a demand for "workmen's collective" insurance.

## A HOSPITAL SHIP

*La Societe des Oeuvres de Mer* maintains a hospital ship which leaves France in spring soon after the annual exodus of the French fishermen for the Newfoundland Banks and follows them to the fishing grounds. During the summer it cruises about the Grand Banks, the St. Pierre Bank, and Banquereau, speaking each fisherman to ascertain whether its services are needed. Fishermen with minor complaints consult the doctor on board and return to their own vessels after their injuries have been dressed or medicines have been furnished them. Serious cases are retained on board for treatment. From time to time the hospital ship puts into St. Pierre, where patients can be transferred to the Government Hospital on shore, and it also calls several times during the summer at Sydney, Cape Breton Islands, for coal. At the close of the fishing season in September the Saint Francois d'Assise returns to France, taking such French patients as have not previously been discharged as cured and placed on board their own vessels.

## THE LIFE OF THE SEAMAN

The water front of any large sea port is the section to which the idlers, wasters, unfits, misfits, adventurers, and butt-ends of humanity naturally gravitate. It is the last stand of the casual laborer. The soiled clerk, the broken mechanic, and the newly arrived immigrant jostle the longshoreman in competition for a few hours' work. However, as George McPherson Hunter, secretary of the American Seamen's Friend Society, points out:

"In the cosmopolitan crowd of workers and idlers it is not difficult to distinguish the real seamen. They have a bearing and a certain singularity which set them apart from all unsavory invaders of their realm. Sailors have a standard reputation for bravery, endurance, and gallantry, but for prudence, economy, or thrift, none. Consequently the subject of destitution among seamen is usually dismissed with the assertion that sailors are an improvident, careless sort anyhow and their periodical distress is to be expected.

"The life of seamen under the best conditions is abnormal. This accounts for much of the periodical destitution which answers for the existence of seamen's aid societies, government hospitals and sanatoria, seamen's friend societies and kindred associations to help sick and indigent sailors."

## THE MINIMUM WAGE FOR WOMEN

"A Legal Minimum Wage" is the title of a very interesting report prepared by the (British) Wesleyan Society for Social Service. It is intended to give substance to that plank in the platform of the Wesleyan Conference which declares: "The Conference reaffirms its contention expressed in its resolution of 1907, that an adequate supply of the physical needs of the workers must be the first charge upon every industry, and it believes that such provision is necessary if the moral responsibilities of the workers, men and women, are to be adequately discharged and the spiritual possibilities of their lives realized."

This platform sounds very much like the recommendation of the United States Industrial Commission of 1902 which declared that "permanent industrial progress could not be built upon the physical exhaustion of women and children. The states with shorter work days actually manufacture their products at a lower cost than the states with longer work days."

At GORLESTON, England, a new institution for blind and deaf children has been erected, in the execution of which the local education authorities of the city of Norwich, the boroughs of Great Yarmouth and Lowestoft, and the counties of Norfolk, East Suffolk, Essex, Cambridgeshire, and the Isle of Ely have coöperated. The *London Municipal Journal* says that this institution is the first instance of coöperation of local authorities—at any rate, on so large a scale—for the benefit of the blind and deaf.

IN GERMANY and Denmark many thousands of children are sent to the country every year at public expense. We have a few municipal camps in this country and a few camps belonging to private schools, but Dr. Henry S. Curtis says we may well ask if the camp, bringing as it does a contact with nature and the possibility of intimate social relations, does not belong to education in general, and should be treated accordingly.

AT PRESENT there are more than 700 coöperative farmers' elevators in Iowa, 300 each in Illinois, North and South Dakota, and many others in leading grain-producing states. The farmers own these elevators and are now able to obtain a fair share of the consumer's dollar. There have been some failures, though not any more than under the old system. The great majority of them have been successful.

MAYOR HARRISON, of Chicago, is disposed to favor the idea advanced by Mrs. O. H. P. Belmont and others, that moral conditions in great cities may be improved by the appointment of police women.

# 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.

## WORK AMONG COLORED PEOPLE

To the Editor of *The Living Church*:

THE changing of the name of the Church is an important matter, but here is one of still greater importance. The House of Bishops, in its Pastoral, in 1904: "put on record their conviction that, while waiting for the adoption of some plan which shall deal more effectively with the great problem of the religious care of the colored people of this country, the conscience of the Church needs to be aroused to the absolute inadequacy both of means and of methods for the discharge of this tremendous responsibility." The late Rev. Dr. Fulton, the veteran editor, the same year, said: "To our mind this whole question of having colored Bishops for colored people is utterly subordinate to the far larger question whether the American Episcopal Church intends to do its duty to the colored people of this country."

If, then, the Church adopts the Missionary District plan of negro Bishops, it then can be said, and truthfully so, that our Church is the only one, not excepting the Roman body, covering the entire country, that is representative, without regard to race or color or previous condition of servitude. We would be able to point to our General Convention, our highest legislative body, with representatives of the negro race in both houses, Bishop, priest, and laity. Ours would be the only body in America that could present such an ocular evidence of Catholicity. No Church can be Catholic which ignores the needs of Afro-Americans, or which is afraid even to discuss the way for "the discharge of this tremendous responsibility." I plead that this subject receive the attention of the Church, and that it be not side-tracked from generation to generation.

Baltimore, Md., March 17, 1913. GEORGE F. BRAGG, JR.

## "THE BRANCH THEORY"

To the Editor of *The Living Church*:

VERY interesting consequence of having one's name and address appear in the correspondence columns of THE LIVING CHURCH is the variety of pamphlets one receives in the mail. The latest and perhaps the most amusing is a Roman tract printed in London and mailed from Philadelphia.

This pamphlet is headed *The Branch Theory* and essays to teach us what to believe as Anglicans, then proceeds to apply a purely Roman standard to prove us un-Catholic.

The author virtually sums up: "If you are non-Roman you are non-Catholic!" Which would exclude St. Cyprian, himself, who is quoted on *schisms* in the pamphlet, for that good Bishop called Stephen, Bishop of Rome, a *schismatic*!

These mental acrobatics are so ludicrous, and the arguments used so distorted and inconsistent as to reflect unfavorably on the author's knowledge, or his conception of the intelligence of the average lay Churchman.

Personally, I have deduced from its perusal, three conclusions:

1st. A Roman of modern days should be very careful in appealing to history.

2nd. Sarcasm is a poor substitute for argument.

3rd. It is very evident that the tract is promulgated at this time to avert, if possible, a Catholic title-page for the American Prayer Book.

CHARLES HERSEY BOURNE.

Boston, Mass., March 18, 1913.

## THE TITLE OF THE CHINESE CHURCH

To the Editor of *The Living Church*:

HERE seems to be some misunderstanding of the meaning of the name of the united Anglican Mission in China. The editorial in THE LIVING CHURCH of March 15th gives the proper Chinese name, Chung Hwa Sheng Kung Hui, but misinterprets the English equivalent. The literal translation of the phrase is as follows:

Chung—Middle, from the Middle Kingdom.

Hwa—Flowery, from the Flowery Kingdom.

(These two abbreviated names for China are used as equivalent to our adjective "Chinese.")

Sheng—Sacred.

Kung—Universal.

Hui—Society.

This expression, Sheng Kung Hui, is taken bodily from the Apostles' Creed, where it is the translation used for "Holy Catholic Church." I think the Chinese characters are the same as those used for the Japanese Church, i.e., the Sei Ko Kwai.

The proper translation of the name adopted so far for the combined English (6 dioceses), American (3 dioceses), and Canadian (1 diocese) Church missions in China is, then, "The Chinese Holy

Catholic Church"; not as was intimated in the editorial, "The Church in China."

The other names by which our missions have been known in China in the past have been *Chien Teo Hui* ("The Bishop's Church," the nearest approach to the Episcopal Church), and *Ngan hi Kan Hui* (a transliteration of *Anglican*). Both of these names were tried but both had, as can easily be seen, their limitations, and were not generally popular: The name Protestant Episcopal is very awkward in Chinese. The equivalent to the "Church of the Protestant Bishops," it meant little to the Chinese, who have not our inherited associations with the sixteenth century; and it could not be expected to find favor with the Church of England representatives who constitute the majority of the dioceses of the Anglican communion in China.

The name of the Church there, as here, is a difficult question, the difference being that there we have no one common old name fixed by long general use. Missionaries differ in their judgment. Bishop Roots, in his article in the last number of the *Spirit of Missions*, says: "It is quite evident that we have (in *Chung Hwa Sheng Kung Hui*) a name which appeals strongly to the Chinese, however it may disturb those not connected with the Anglican communion, or those of our own number who feel strongly (as I confess I do) that we must not have finally the same term in the name of the Church that we have in the translation of Holy Catholic Church in the Creed."

The conclusion will be that after the General Synod of the Anglican Church in China has given the best name it can to the Church in China, the purely Chinese Church will eventually select the name which to its mind best represents the Church's real character.

Yours faithfully, ARTHUR M. SHERMAN.

Baltimore, Md., March 18, 1913.

[We are glad to receive this correction and to have the analysis of the name officially used in China so fully made.—EDITOR L. C.]

## SELECTION OF MISSIONARY BISHOPS

To the Editor of *The Living Church*:

IN your issue of March 15th, objections are raised by the Rev. Dr. Sargent, to the plan that I had proposed for the nomination of Missionary Bishops by the department missionary councils.

May I state some of the reasons why some among us deem such a method wise?

First. Most of our missionary districts are stronger now, and fully as competent to express a choice, as were many dioceses organized fifty to seventy years ago, and which chose their own Bishops. Minnesota organized, at an early date, and made a wise choice.

It is proposed now to give the department missionary council the power to *nominate* a Bishop. The vacant missionary district would be represented in that missionary council. There would be an opportunity to make known the wishes of the missionary district. They would have a hearing before the Bishops, clergy, and lay delegates assembled in the missionary council, who would together make the nomination for the vacant missionary district. Even then, this nomination must receive the approval of the various Bishops of the Church, before said nomination should be considered an election. Shall Southern Florida, for example, with its thirty clergy and four thousand communicants, have no voice in the selection of a future Bishop?

Second. Delays and expense can be avoided. Suppose the person elected at the next General Convention for New Mexico, should decline the election, as did a former Bishop-elect. In that case that missionary district would continue vacant until a special session of the House of Bishops should be held. That means both delay and expense.

But by the proposed method, the missionary council of the Seventh Department (to meet in January 1913) could nominate someone as Bishop. If approved, he could be consecrated and soon be at work in the field. Delay and expense would both be avoided.

There are other reasons. The laity could be heard, in the selection of Missionary Bishops. And as our missionary funds must come from the laity, it is possible that this method might awaken greater interest on the part of the laity.

A recent letter to the writer from one of the Bishops of the Seventh Department says: "I take pleasure in saying how thoroughly we agree with your suggestion in THE LIVING CHURCH about selection of Missionary Bishops. The matter has been in my mind in much the same shape."

Some such plan is commended to the consideration of members of the next General Convention.

D. A. SANFORD.

Big Spring, Texas.

## DISGUISED AS AN EPISCOPAL MINISTER

To the Editor of *The Living Church*:

THOSE who love the Church's discipline and worship should be on their guard against, and ready to express their disapproval of, the latest plan to obliterate in the minds of the unwary the essential distinction between our priesthood and the ministerial qualifications of those licensed by non-Episcopal bodies.

At a recent service in St. Michael's church, New York, a Presbyterian minister made the address, vested in the garments commonly worn by the priest when preaching, stole only excepted. To the ordinary occupant of the pews, he appeared to be "an Episcopal minister." There is, it is true, no canon prohibiting such disguise, probably because it never occurred to anyone hitherto that "Christian men, who are not ministers of this Church" would wish to convey the impression that they were episcopally ordained by appearing in the accustomed vestments of the Church.

It is hard to understand how ministers *not* of this Church should be willing to go out of their way thus to put a stigma on such ordination as they possess, and harder still to understand how a minister of this Church should be willing, whatever his views on Holy Orders, thus to deceive the people. Moreover it is not hard to understand the singular reluctance those concerned have manifested when approached for information concerning the facts. They are probably ashamed.

Yours truly,

ELLIOT WHITE.

Corresponding Secretary of the American Church Union.  
Newark, N. J., March 13, 1913.

## GENERAL USE OF THE PRAYER BOOK

To the Editor of *The Living Church*:

A STATEMENT of Bishop Doane on a matter of history is likely to prove correct. His statement in respect to the Book of Common Prayer, if we understand *belong* to connote *origin*, is certainly so. It is upon this very fact that I have grounded the faint hope I cherish, that the denominations may grow sometime to love that to which the Church is loyal. That this hope is not altogether vain, the subjoined quotation from an Unitarian source may be interesting. It is found in Prof. S. S. Curry's *Vocal and Literary Interpretation of the Bible*; a book well worth studying on many accounts:

"The most convenient order of worship is the English Prayer Book. The Book of Common Prayer was the product of the undivided Protestant movement in England. The most beautiful passages were written in 1549 or 1562. It is the outgrowth of all Christianity. Cranmer had possibly more to do with the book than any other one man. Many of the parts, especially the post-Reformation collects, are permeated by the best of the Puritan spirit. . . . Because it is used by the Established Church of England and the Episcopal (sic) Church of America, should not prevent Christians of whatever name from feeling it belongs to them."

I will add a fact of personal experience: While a student at Princeton Seminary, I used the book in quite this spirit, which was traditional in my family, Presbyterian, and in the same spirit I extended the use of the book, for its worth as an aid to devotion, to many fellow students. The student booksellers told me that they sold many copies through my suggestion. Some of these same students are now priests of the Church.

St. Mark's Rectory, OSCAR WOODWARD ZEIGLER.  
Baltimore, Easter Eve, 1913.

## "CHOOSE YE THIS DAY WHOM YE WILL SERVE"

To the Editor of *The Living Church*:

SO much has been written on the vexed question of the change of name of our Church, that it is almost superfluous to say anything more on the subject, but it would seem that the whole controversy could be brought down to a very simple question, and that is: are we Protestants or Catholics? If we are Protestants, then, by all means, let us call ourselves such, and hasten before the world to identify ourselves for all future time with a system started amid the confusions of the sixteenth century, and which includes under its comprehensive name, every form of heresy, even to a disbelief in Almighty God Himself; for it was the infidel, Strauss, who said, "We are no longer Christians, but will still be called Protestants."

If, on the other hand, we are indeed part of that One, Holy, Catholic, and Apostolic Church, the Ark of God placed here in this world for the salvation of man, let us hasten to own ourselves as such, and place our Church before the eyes of all as part of that august body founded by our Divine Lord, Himself.

From cover to cover, of our Book of Common Prayer, as such our Church makes her proud boast. The child at the font professes by his sponsors his belief in no man-made body, but in the holy Catholic Church; and we are minded to pray that we may die, not in any Protestant sect, but "in the Communion of the Catholic Church."

We hear much banal talk to-day about Christian Unity, the Federation of Churches, and so on, but if in the providence of God

our Church is to have any part in the real unity of historic Christendom, it will not be until she takes her proper name, and proclaims herself to be, before the whole world, a part of the one true Catholic Church of Christ. We cannot be, for it is an utter impossibility, both Protestants and Catholics, for they are as wide apart as the ends of the earth. Americans we are; Catholics, by God's grace, we certainly are. Then, by all that is sacred and holy, let us call ourselves such before the world.

Again, in this controversy have we not overlooked another part: what is God's will in this matter? Surely to that there can be but one answer. It cannot be to the glory of God that the Church of His Divine Son—the beacon light of truth in this world, set up to attract and draw all men to it—should be reckoned as only one more of the various sects founded by men, whose very existence is in direct opposition to His Will, "that they all may be one." A grave responsibility rests upon those, it matters little what reasons they may have, whether of custom, expediency, or worldly consideration, who would thus continue to degrade or belie the Bride of Christ.

It would seem that in the history of our Church, a time for decision has now arrived. Let us not pass it by. "Choose ye this day whom ye will serve."

GEORGE HAZLEHURST.

Philadelphia, March 19, 1913.

## THE CHURCH CATHOLIC OR THE AMERICAN CHURCH

To the Editor of *The Living Church*:

BISHOP VAN BUREN has taken a step forward since his first letter in that he announces a name to take the place of the Church's present cumbersome title.

Instead of waiting till unity comes before the choice of the name is made, he very wisely takes the ground that the choice of a fit name may be an important factor in bringing about the "consummation so devoutly to be wished."

The name proposed by the Bishop is open to objection on more grounds than one. First: it is cumbersome in the part of the title that designates locality. We have to consider how it would lend itself to common use. The use of the limiting geographical designation proposed by the Bishop is unthinkable. The United States Church would be unwieldy and unpronounceable to the millions and would be used only here and there in the half jocular spirit which prompts the school-boy, in urging a companion to use plainer speech, to "talk United States."

There remains the "Church Catholic" as the name by which it would be commonly known. While one can see and appreciate the reason in the Bishop's mind for the transposition of the adjective it would be merely a scholastic differentiation and to the average mind, a distinction without a difference and would be treated accordingly. The name "Church Catholic" would never be used, except by a small number.

The name "Catholic Church" has become too well established to be turned about for no reason in the world that the ordinary man can see. It would be called the "Catholic Church," and in answer to the question, "Which Catholic Church?" (and this would be the inevitably recurring query) the distinction would be made by calling it "American Catholic" to distinguish it from the Roman or the Greek Catholic; and in common parlance, the very name would come to be used to which the Bishop objects as a formal title. Why not give it the name at once without going the round-about way to reach the same point?

HENRY B. JEFFERSON.

Carlinville, Ill.

## CONDENSED OPINIONS ON THE NAME

To the Editor of *The Living Church*:

FOR thirty years I have been hoping to see the obliteration of our unique and eccentric name, Protestant Episcopal, and the adoption of a title that will tell the world what we stand for rather than what we are opposed to. I have tried to approve almost every name proposed, but in each case I have come back to American Catholic as the only one that suits. That means we belong to the one Catholic Church organized by the Apostles as Christ commanded, and are enrolled in the portion having home rule in the United States of America. This is the vital point, and no other title can convey it.

Our communion has no valid reason for existence excepting its identity with the Catholic Church of the ages; but the general public is not going to discern this identity unless we proclaim it constantly and eternally; and our title is the only medium for such publicity. People are not prone to learn of it by poring over our Prayer Books, or by attending instructions for Confirmation, because the many are not using any such methods. They judge an organization by its name, so far as it is intelligible; but very few have any inkling of what *Episcopal* means or what special significance we attach to our use of *Protestant*.

The vital issue is this: Do we want the public to know we belong to the ancient Catholic Church, plainly and fearlessly; or are we in doubt about it, and prefer to sustain the prevalent notion that we are a modern sect, a "child of the Reformation," fathered by Henry VIII, and nursed by Elizabeth? Nothing has helped

maintain this notion so much as our uncouth name; and so long as we cling to it we shall have this handicap. . . .

FREDERIC MARTIN TOWNSEND.

Poughkeepsie, N. Y., March 20, 1913.

To the Editor of *The Living Church*:

**T**N response to your invitation we are glad to say that "The American Catholic Church" seems to us the proper name, for the Catholic Church of the Creeds in this country.

"Episcopal Church" it is now to a great mass of indifferent and misinformed people. How many such would understand that any change had been made? "P. E." is better till the right title can be had, though no one can dislike either that or "Episcopal" more than we do. It is the "duty" of the clergy to "explain Catholic." The present difficulty exists because so many have not done it in the past.

With earnest desire that the cause you are advocating may triumph next fall, we are

Very sincerely yours,

(MRS.) E. J. DASCOMBY.

(MRS.) M. A. NUTTING.

Milton, N. H., March 15, 1913.

To the Editor of *The Living Church*:

**I**PREFER "Episcopal Church," if any change in our formal title is thought necessary.

The late Dr. Nash made a mistake when he said that it is all-important that the Church should have a name which adequately defines her nature. The nature of the Church is in her ideal, and any name which adequately defines that ideal is, under existing conditions, unavailable. Moreover, it is overlooked in all these discussions, *pro* and *con*, that names always lose their original descriptive force and become mere designative labels. Hence the unpsychological character of this whole agitation. *De facto* we are one of many communions, and as such must have a label, not to define or describe, but to designate and identify us. We have such a label, known and used of all men, viz., "Episcopal Church." If it is necessary to change our formal title, let us make it conform to usage.

J. M. ROBERTSON.

Amenia Union, N. Y.

To the Editor of *The Living Church*:

**A**S you desired the view of your readers on the change of name for the Church, will say I am decidedly for American Catholic. THE LIVING CHURCH expresses my thoughts and views much better than I can.

Sincerely,

Woodbury, N. J., March 20, 1913. FRANCES E. WALLIS.

#### EVENING

##### I.

Behind the ridges of the western hills,  
The evening sun sinks slowly out of sight;  
While twilight spreads her mantle o'er the earth,  
And solemn stillness tells of coming night.

##### II.

O'erhead the evening star now brightly shines,  
And tinkling bells across the hills we hear  
As flocks slow driven homeward for the night  
Scarce break the silence to the listening ear.

##### III.

Across the pathway of the silent dead,  
Where many hearts have come to mourn and weep,  
The moon in wondrous glory sheds her light,  
'Till God's own Voice shall call them from their sleep.

##### IV.

Oh, lovely night! What peaceful, calm repose  
Is borne to hearts too full of this world's care!  
And as we gaze into the heaven's vast space,  
We fain would have our thoughts to linger there.

##### V.

Oh, is not this the Master's handiwork,  
That makes our hearts pulsate with joy and love,  
And kindles there the never-dying hope  
That one day we may reign with Him above!  
MARIE LOUISE ROOT.

#### WHITENESS OF HEAVEN

"When will my jewel-buds gleam on my stem?  
Weary of waiting for spring and for them,  
Snow-bound and ice-bound, I yearn for release;  
Bring us, sweet sunbeams, your message of peace!"

It pierces my spirit, this tremulous speech,  
The cry of the plum-tree, the cry of the peach.  
I answer its longing, "Ah, when shall it be,  
That hour of splendor, for thee—and for me?"

CAROLINE D. SWAN.

## LITERARY

### LECTURES ON THE ANGLICAN POSITION

*The Continuity of the Church of England. Before and After its Reformation in the Sixteenth Century. Being a Course of Four Lectures Delivered at St. Petersburg in the Official Residence of the Chief Procurator of the Holy Synod, to audiences consisting for the most part of members of the Orthodox Church of Russia.* By F. W. Puller, of the Society of St. John the Evangelist, Cowley. New York: Longmans, Green & Co. Price, \$1.00.

The title-page of this very useful book describes better than long paragraphs by a reviewer the circumstances under which the lectures were given. It is, perhaps, worth while to show their importance by quoting an additional paragraph from the preface, as follows:

"It seems right to put on record in this preface the circumstances which directly prepared the way for, and led up to, the delivery of the course of lectures which here appears in book form.

"That a priest of the Church of England should be invited by a diocesan Bishop of the Orthodox Russian Church to give a course of lectures on the English Church to members of the Russian Church, and that the Chief Procurator of the Holy Synod should arrange that those lectures should be delivered in his official residence, are events which do not happen every day, and they are events which betoken such a degree of friendliness toward the English Church on the part of high Russian authorities both ecclesiastical and civil, as would have been scarcely thought possible a little while ago."

This is an able book, in the simple language necessary for the delivery of lectures which were retranslated, sentence by sentence, as they were delivered, into Russian, by Count Lodyginsky, for many years Consul General of Russia in New York. It goes over well-known ground from a very unusual point of view. We are quite familiar with the treatment of Reformation questions and a discussion of the Continuity of the Church of England, when the subject is treated either to oppose the claims of Papal supremacy and to show that the Church of England is Catholic though not Papal, or as these subjects are treated when we have to meet the assertions of the Protestant world, that we retained in Reformation times many evil customs and much teaching which we, as they, should have left behind us at that time. These lectures are directed to justify the position of the Anglican Communion, to the more than one hundred millions of people who make up the Eastern Orthodox Churches, people who are as anti-papal as Presbyterians, and who, because of their sacramental and "Hierarchical" views (to quote a word which they are fond of using), look upon the work of the Continental Reformation in the sixteenth century very much as ultramontane Frenchmen or Spaniards do. They *wish* to have us prove ourselves to be that which Rome on the one hand, and Geneva on the other, declare to be an impossible thing.

The Orthodox Churches are organized in a dozen or more national Churches, independent in government, but with full intercommunion, using the same liturgy, each in a modern or old form of their own language, Greek, Slavic, or Arabic; Christians, among whom, in spite of their high estimate of the priesthood and episcopate, the laity have a large influence and power, and who, strange as it seems to us, are absolutely untouched by the great Reformation in Western Europe in the 16th century.

It is obvious that old questions are treated, as we may say, "with a new slant"—from strange, new ground. Father Puller discusses these familiar matters in a way that is most helpful. We cannot undertake to summarize his lectures, but would refer our readers to the book itself. There are exceedingly interesting passages, such as those which describe the treatment by the West of the Eternal Procession of the Holy Spirit, in which he showed, acceptably to the Russians, that we held no different doctrine from that of the Eastern Churches; or such as a very able and interesting discussion of the additions made in both East and West to creeds as used for liturgical purposes. These may be mentioned as examples of interesting details of the argument of which we cannot speak at length.

The divisions in the Christian Church which are centuries old cannot be made up in a day. The Church of England is facing most helpfully the discussions of differences and misunderstandings, largely from a theoretical point of view, since the Churches of Russia and England come in actual touch with each other very little. We in the United States, because of the recent immigration of new races, must meet this question as an eminently practical one. Slavs, Greeks, and Syrians are found in almost every town of the Union. Mutual understanding, and personal acquaintance, must be the preliminary steps to fuller intercourse and to a coöperation which will ultimately lead to intercommunion.

Our ignorance of the attitude of the Orthodox Churches toward the Anglican position is very profound. Most of us know little of

their way of looking at things, and their difficulties about our attitude; about, for instance, the perplexity caused in their minds by the position of the Articles in our Prayer Book. These lectures will be most helpful to our clergy and laity, not only for their simple, clear, and unusual statement of questions which concern us, but even more, because they will help us to understand the point of view with which the Orthodox approach the Anglican Communion, and their difficulties in understanding and working with us.

### RELIGIOUS

*The Problem of Religion.* By Emil Carl Wilm, Ph.D., Professor of Philosophy in Wells College. Boston: The Pilgrim Press. Pp. xii. + 240. Price, \$1.25 net; by mail \$1.35.

It is always interesting to see what justification can be given for the religious conception of the world from the standpoint of a modern scientific thinker. This book is such an apologetic. The author presents the idealistic tradition of Berkeley and Kant, trying at the same time to do justice to the essential truth in pragmatism, in a simple, untechnical, and very readable way. Materialism and idealism, mechanism and teleology, optimism and pessimism, are contrasted; and the logical issue is shown to be faith in an Absolute Experience, or Mind and Will, in terms of which reality alone can be interpreted.

The important thing, however, for religion, is to know whether the purpose and power of the Absolute are beneficial and good. To decide whether this conviction of the religious consciousness is valid is the crucial problem. Many helpful and rational suggestions are given in support of the optimistic view. The author's arguments proceed from the position that the good is that which is in harmony with ethical desires. The failure to find happiness is mainly due to the lack of right desires, and not to any radical fault with the universe. Life has ethical worth. Only through ethical processes can a balance of happiness over misery be secured. The evidence of biology, heredity, sexual selection, and social heredity contribute to show that there is a natural preferential selection of those forms of life which have moral value. Evil can only exist as a temporary form of reality.

The Christian reader must feel, however, that the goodness of the world, i.e., of God, is not so problematic as Dr. Wilm would think. This is because the religious consciousness finds and defines the good differently. The good is the ethical, but this is an end in itself. If the world can produce the good man, the world has attained its end, regardless of balances of welfare and misery. The saintly character is the final apology of religion. Unless this is taken as the supreme criterion of virtue, there can be no test of religious values. We do not need to add happiness and welfare and prosperity to virtue to defend the religious view of the universe, although these are desirable and, in general, constant adjuncts to religious experience; but, however much the good man may suffer, or remain unequipped with life's excellences, still, by virtue of the moral factor alone, a product of his experience, such a life is a sufficient working guarantee of the fundamental hypothesis of religion.

It is a little precarious to base one's philosophy upon Bishop Berkeley's idealism, even if modified by modern pragmatic contributions. The reality of ethical factors in life is not dependent upon a disputed idealistic conclusion. We wonder a little how one to-day can think that the hypothesis of an Absolute mind is sufficient to prove the existence of the infinite universe before the historic part is humanly perceived. If a thing cannot exist independently of our perception, it could not exist for us previous to our perception, even if we postulate an infinite mind for whom it may exist.

H. C. ACKERMAN.

*The Origin and Aim of the Acts of the Apostles.* Being Six Sermons Preached in Worcester Cathedral, by the Rev. J. M. Wilson, D.D. New York: Macmillan & Co. Price, 80 cents net.

We have here an excellent example in method. Why do not more of our own clergy preach such sermons? They would solve the question "What shall I preach about," would interest their congregations, give them instruction they ought to have, and make the New Testament a living book. Let them buy this little volume and Bishop Gore's well-known expositions of *Romans* and *Ephesians* and boldly pattern after them.

Canon Wilson, like the Bishop of Oxford, has mastered the art of putting things clearly and of showing the applicability of old truths to present-day problems. We think he is a little too positive in some of his assertions; we are not quite so sure as he is that the question of the date of Acts will never be raised again, now that Harnack has argued for its composition in A. D. 62, and we must earnestly protest against the parallel urged between St. Paul's Catholicism and the "liberal" movement for the "open pulpit" and the admission of dissenters to the Holy Communion. But allowance can be made for these blemishes, a touch of Erastianism can be overlooked as not unusual among English Churchmen, and the greater part of the little book will be found useful. C. C. E.

*The Holy Life in the Holy Land.* By Mrs. W. J. Birckbeck. New York: Longmans, Green & Co. Price, \$1.25.

This volume of poems brings before our mind's eye the Mystery and Miracle play. The simplicity of them is genuinely pathetic.

Many are but reproductions in verse of the text of Scripture, others embody ancient legends, and all are deeply penetrated with a religious spirit. It is pleasant to note the publication of such a group of holy songs as this. The reading of them would be helpful in preserving the atmosphere that is shut up with covers of the Bible; that is by those who ever open them! There is a very peaceful and gentle quality in the mode of composition, refreshing in these days when poetry seeks a hearing as original, through distorted language and involved form. Here is a quiet brook, in its pellucid flow, reflecting the very tranquil heavens. ERVING WINSLOW.

A RATHER CURIOUS discussion on the origin and observance of Easter by a Baptist minister, Rev. C. W. Blanchard, and one of our own clergy, Rev. Albert New, formerly principal of Jordan Academy, S. C., at present rector at Weldon, N. C., is published in pamphlet form, and may be obtained from the latter at the price of 25 cents. It consists of a vigorous attack by the Baptist minister upon the observance of Easter with the reply of Mr. New, and a series of rejoinders and counter-rejoinders.

### MISCELLANEOUS

*Social Centres* is the title of a book shortly to be issued from the press of D. Appleton & Co. in the National Municipal League series. It is the outcome of the consideration given to the whole subject of utilizing school houses at the Buffalo meeting of the National Municipal League. It embodies not only the ripe product of the thought of Edward J. Ward, but the advice and suggestions of his colleagues, who have also thought long and worked steadily for the advancement of the idea. As director of recreational facilities at Rochester, Mr. Ward was able to develop the social centre idea in a number of Rochester schools. With this as a background he has carried forward a propaganda which has reached every part of the country, and has resulted in the three great national parties endorsing the idea during the recent presidential campaign. Wisconsin has already required its school boards to make free and adequate provision for the use of school houses as neighborhood headquarters for political discussion. Other states have had the matter under consideration, and the present year will no doubt witness the enactment of a number of other laws on the question. Briefly stated, Mr. Ward believes with all his heart, urges with all his abundant force and vitality, that the school house, being community property, should be utilized for community purposes. It should be the polling place, and before that, the place for discussion of political ideas; it should be the social centre of the community for adults and children alike; in fact it should be the active civic factor in the community.

THE ADDRESSES given in connection with the Men and Religion Movement of a year ago have been published in seven volumes. Volume II. contains those devoted to "Social Service," and is issued by the Social Service Committee of the movement, on which the Church is represented by the Rev. James E. Freeman, of St. Mark's, Minneapolis, and the Rev. J. Howard Melish of Holy Trinity, Brooklyn. It is pointed out that the term "social service" has greatly gained in currency during the past year, largely as a result of this particular movement. There is no doubt that the work of the commission has greatly helped, but to claim so large a share seems to be of doubtful policy. The three steps described as essential in promoting social service are, to know the need; to know the service underlying a correct ministry to the need; and to know the agency in the field which is endeavoring to meet the particular need. The reports of our own commission on social service are frequently referred to. The book is issued by the Association Press (124 E. Twenty-eighth street, New York).

THE MONUMENTAL work in the sphere of Newspaper Directories is *The American Newspaper Annual and Directory*, which is issued annually by N. W. Ayer & Son, Advertising Agents, Philadelphia. The volume for 1913 consists of more than 1,400 pages, and contains not only the list of periodical publications of the United States, Canada, and the West India Islands by states and provinces, but also has lists of publications by classes showing at a glance what is the measure of periodicals in any given field. At a time when the religious press is commonly supposed to be in its decline, it is interesting to observe that the list of religious periodicals covers eleven pages, double column, finely printed, which does not indicate a serious lack of such periodicals. It is stated that information is given in this volume concerning 24,381 publications. Incidentally there is also a colored map of each state, and records of population, etc.

LET every man and woman count himself immortal. Let him catch the revelation of Jesus in His resurrection. Let him say not merely, "Christ has risen," but "I shall rise." Not merely, "He, underneath all death and change, was unchangeable," but, "In me there is something that no stain of earth can tarnish and no stroke of the world can bruise. I, too, am a part of God and have God's immortality in me." Then nobility must come.—*Phillips Brooks.*

# SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

ON the 7th of March, the Sunday school of St. Matthew's parish in Kenosha, Wisconsin, of which the Rev. Frederick Ingley is rector, held its second annual exhibition. This school is so remarkable for a parish of its size, and so unusual in the personnel of its teachers that such an occasion deserves more than mere notice.

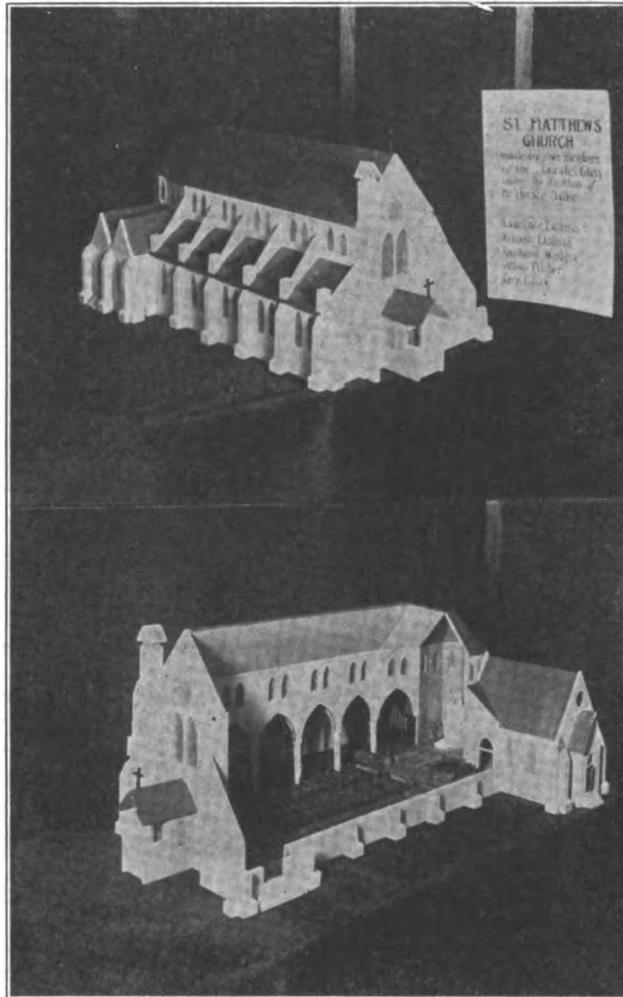
First as to the exhibition itself: This was held in the large Sunday school room and was arranged by classes. In the middle of the room was the work that had been done by the kindergarten grades, simple little expression work showing how the lessons of God's loving-kindness and care are taught in a visible, tangible form. In addition to this exhibit the kindergarten children came to the schoolroom and at five o'clock formed their circle and sang a number of hymns and recited some of their memory work. It was very attractively done and aroused considerable enthusiasm among the people present.

The expression work of the other classes was shown either on tables arranged around the walls or on wires to carry such exhibits as could be shown better in this way. The primary classes gave us examples of what they are doing with the books of pictures which they color, illustrative of simple Bible stories, that carry truths which they can understand. The work of the main school is really quite unusual. The earlier grades deal with the hero stories of the Old Testament and with the catechism. Some of the books which these classes had used were made up of answers written at home to a series of questions prepared by the teacher. Other classes dealt with the Junior Life of Christ and with the Christian leaders of the earlier parts of the Acts. In these classes the text books are the New York Sunday School Commission books.

The striking work and perhaps in some ways the most efficient work in the main school was done by the classes that are studying the *Ways and Teachings of the Church*, using Haughwout's book with this title, a book that Mr. Ingley said was the most valuable text book we have, an opinion with which all who know the book will agree. The hand work done by these classes was sometimes short essays stating the Church's belief; in other cases it took the form of drawings of the church; not just any church building, but St. Matthew's, Kenosha. Again we found a series of brief papers setting forth why the writer of each goes to Sunday school, and in another place the chart of the Church Year, Deaconess Patterson's, properly filled out for the current year. One of these papers on "Why I go to Sunday School," written by a child of thirteen, gives a clear idea of what is the character of the teaching: "I go to Sunday school to learn the ways and work of the Church, to acquire knowledge enough to be confirmed, and to study the Ten Commandments to enable me to lead a righteous life." All through them we found this same note, to learn about the Church.

When we came to the high school section we had still further surprises and our eyes were delighted with what we saw of the work there. It were invidious to single out special instances but there are certain ones that by their very excellence must not be passed over. First, in order of approach, was a group of maps by a class of girls. One of these was so well done that it needed a second careful look to assure one that it was not printed. This seems like an exaggeration, but it is the simple truth. A second exhibit that attracted much

attention was the model of the Tabernacle in the Wilderness, a duplicate of the one shown last year. A large table, twelve or fourteen feet long, was the wilderness, made very realistic with sand. Around its edges were the tents of Israel, arranged in their proper order, each with a small pennant showing which tribe was represented; then the pillars on which were hung the curtains of the tabernacle enclosure, and within the Court, the Tabernacle itself with all its ornaments. The Altar of Burnt Offering and the Brazen Laver were in their place in the court. The Holy Place had the Table of the Shewbread and the Seven-branched Candlestick, and the Golden Altar of Incense. Within the veil was the Ark of the Covenant with the Mercy Seat, and within the Ark were representations of the Tables of the Covenant, of the Pot of Manna, and Aaron's rod that budded. All these things were made to scale, and by the use of proper paper, "things of gold in gold, things of silver in silver, and things of brass in brass." The teacher of the class which had made this model, and made it out of school hours, told the story of the Tabernacle and explained the various parts, the curtains, all of them represented there, and the ornaments.



MODEL OF ST. MATTHEW'S CHURCH  
S. S. Exhibit, St. Matthew's Church, Kenosha, Wis.

Again as we went from this class to the next our eyes fell upon a visible setting forth of the work that is being done with the pupils who are studying the Prayer Book. A class of girls with the help of their teacher had prepared a series of charts representing the Prayer Book, its use, and history. This was perhaps the most interesting of all the exhibits. Sheets of heavy paper about fifteen by twenty-four inches in size were hung along the wall. Morning and Evening Prayer, and the Holy Communion were illustrated by the service for St. Matthew's Day. There were, in addition to the outline of service, illustrations of the different scenes that that service suggested either in its scripture lessons or psalms or in the prayers or source of the service. Other charts described other services and still others told something of the origin of the Book. It was most instructive and most attractive.

A third remarkable exhibit was that made by the curate's class, a group of boys, most of whom were not brought up in the church. It consisted first of a model of St. Matthew's church, worked out in wood and cardboard, showing exactly the exterior and the interior of the building. One half was

left uncovered so that it was possible to see both the inside and the outside. The other part of the exhibit was a complete set of vestments, put upon a lay figure, and of the proper veils, etc., upon the chalice and paten, which one of the boys explained in detail to each person coming up into the gallery where this part of the exhibit was shown. The result was that many persons have, no doubt, a clearer idea of the vestments of the clergy and the coverings for the sacred vessels than before. At the entrance of the gallery a table carried some useful little books that were for sale, as did another table in one of the classes of the main school. Among these latter one found the current copies of *THE LIVING CHURCH*.

Along the face of the gallery were several cards with striking sentences bringing forward the importance of the Sunday school work, and at the door was a blackboard with statistics showing how the Sunday school has increased in numbers, in attendance, and in offerings for missions during the past five years. It is interesting to know that this school uses the duplex envelope system, and that the usual result has followed, not only an increase in support of the home work but of missionary offerings. These latter have jumped from \$62 to \$216. The attendance of the school has also increased and the chart shows quite plainly the growth of the school itself. The average for the present year is 275 up to March 1st, as against 112 for the year five years ago.

IT MAY not be amiss to ask ourselves what are the conditions that have made such a report and such exhibition possible. In the first place we must put the enthusiasm and clear vision of the rector. It has been his work primarily, ably supported though he has been by his superintendent, Mr. M. W. Price, an active business man, and the teachers. Mr. Ingley not only has a clear vision of what a Sunday school should be, but he has what is equally essential, a very earnest love for children and the capacity of talking to them so that they understand and respond to his teaching. A further element has been his plan of enrolling men as teachers and workers. At the beginning the school grew slowly as the problem of men teachers was being solved; but when the solution was found and the prominent men in St. Matthew's parish counted it a privilege to teach in the Sunday school, conditions changed. To-day, out of the sixteen classes in the main school, ten are taught by men, and we found that even the girls preferred men teachers when they could be had. And the men who are teaching are not simply the young men whose enthusiasm carries them along. They are the older men, the "pillars of the church," men of position and grave responsibilities in the civic and business life of the community.

Again the emphasis on this manual work has played no slight part in winning this success. Teachers and scholars love to do it, and it is the ordinary thing to have it done out of class and at home, though in some classes it was done, not at home, but at a class meeting held at the teacher's house during the week. One of the teachers told of a class in the earlier years of the school's advance which devoted an evening each week of which an hour and a half was spent in hard study, followed by a half-hour's social companionship.

It is such things that have wrought together to bring about this remarkable school. But one more remains to be noted, a result perhaps more than a cause, or both cause and result. The school sessions are held after morning service. It is the expectation of the school that the children shall go to church before coming to Sunday school. A ten-minute intermission or recess allows for relaxation of the strain before the work of the school begins. After a very brief opening the classes go to their lessons for perhaps thirty-five minutes. Then the rector catechises the entire school; on certain Sundays this includes the primary classes, for ten minutes. It is here that the unity of the school is developed, while the religious element that shows itself so plainly comes from the rule of church-going that results in a large proportion of the children coming to church before the sessions of the school. One teacher told of being at service and school with every member of his class for twenty-six consecutive Sundays. A large number of individual children have perfect attendance at the two, church and school, each Sunday.

AS ONE LOOKS BACK over the visit to Kenosha that it was the editor's privilege to take for this exhibition, two things stand out clearest. One is the enthusiasm of every one connected with the school—nay, rather the parish—over the Sun-

day school work and life. The other is the spiritual force that this school is exerting in that lakeside city. One whole class of boys—with possibly one exception—was confirmed, a number of boys in another class were also in the confirmation class. Just what proportion of the forty-five that the rector expected to present to the Bishop were from the Sunday school we did not learn, but it is a good proportion. And they come as instructed Church children, not only knowing what they ought to know and believe, but having with it a love for the Church that promises well for the future.

IT OUGHT NOT be hard to duplicate such conditions everywhere. There are many places of twenty to twenty-five thousand people with a parish of about four hundred communicants where the same results could follow. There is no easy road, no quick path, no panacea. The success of Mr. Ingley and St. Matthew's Sunday school, Kenosha, is their own success. It has been wrought through enthusiasm, love, coöperation. The details of the curriculum (of which we have said nothing—it is very near to the standard and will conform to it next year), the particular text books, the identical expression work, are not the essential things. Out of them could not even be erected a wooden house like unto it. The love for Christ and His Church, the love for His lambs, the purpose to win them to Him, the consciousness that nothing is too much trouble to secure this end: this is what has brought this thing to pass in Kenosha. And this can bring it to pass anywhere.

## THE RESIGNATION OF DR. USEDUP

### III.—SOME PRACTICAL DEDUCTIONS

**A**FTER carefully considering every detail of this letter, Mr. Rivers wrote as follows to Mr. Anxious:

"MY DEAR ANXIOUS:

"I enclose herewith the letter just received from my friend, Mr. Baffled, which will explain itself. In regard to this vacancy, you must possess your soul in patience and see what comes of the word which has already been said in your behalf.

"But speaking generally, will you let me say to you (as to one in whose welfare I feel the deepest interest) that I think your best course for the present is to work on at Land's End with all the energy and interest you can muster, and as though you expected to remain there for the rest of your natural life?

"Of course I know your circumstances, and fully realize that it is not in human nature for a vigorous man of five-and-thirty to be satisfied with a work so limited and circumscribed as the Land's End parish is doomed to be; *but you are there*, your work is highly valued by your people, even if they are not as demonstrative about it as they might be; so far it has not been injured by the restlessness you have felt, and you are by no means forgotten by your friends outside, or unknown to the Church in larger and stronger places.

"My observation of the motives and methods of clerical changes has taught me some things which may be of interest to you, and help you to patience and contentment in your present post.

"If you were a Methodist, your case would come before the Conference, and you would be *passed on* to some other work in the inevitable course which the itinerant system demands. In that case you would never be looking forward to a permanent field, but only to another place of sojourn, and no doubt the case would frequently arise when you must move before you were ready.

Were you a Roman Catholic, you would have very little voice in the matter. Every priest having a cure of souls is sent to his particular district by his Bishop; and when the Bishop is ready, and not before, he will be transferred to some other field. To my mind, there seem many advantages in this system, which vests the power of Mission exclusively in the Bishops; but in our own Church it is quite impracticable, and must inevitably remain so, unless (as in the Church of Rome) the Bishops be also vested with authority to keep their clergy steadily at work, and to direct by counsel and correct by discipline, their whole walk and conversation.

"The 'candidate system,' which is practised in most of the other Christian bodies, must, I am sure, be as obnoxious to you as it is to me. I was once persuaded (against my own better judgment) to preach in a church where there was a vacancy impending. I went, not at the invitation of a vestry over a vacant parish, but at the invitation of the rector who was still incumbent—thus saving myself from a deliberate breach of etiquette. But I knew I was being 'considered' for the place, and that in my heart I was very anxious to get it. I am sure my motives in going were not wrong, yet I nevertheless felt a good deal of a humbug all day long, and could not rid myself of the consciousness that I was there on exhibition. I am thankful to say I never got the call, and I am inclined to believe that I did not deserve it. The experience taught me sym-

pathy, however, for the good brethren of other denominations who must of necessity submit sometimes to the awful ordeal of 'preaching on trial with a view to a call.'

"Now, although our system has many practical defects, it is (in its ideal) far better than any of these. It may be described as 'Congregationalism tempered by Bishops.' That is to say, every congregation has the privilege of choosing its own rector, the choice, however, being subject to the protest or the approval of the Bishop, who may have thirty days, if he choose, in which to make his investigations and report upon them. (See Canon 14, Section 2.) If he feel that there are insuperable objections to a man, he may even decline to accept his letter dimissory, at least until he has had ample opportunity to convince the vestry that his objections are not based on mere personal caprice. In short, the forming of a pastoral relation is supposed to be the joint work of the congregation, the clergyman himself, and the Bishop: a combination which should certainly be enough to insure a reasonable amount of care and forethought in the matter of filling vacancies.

Our system further provides for what is, in theory, a permanent pastorate, by which I mean one which has no definite period of termination, and which cannot be terminated by caprice, or by either of the contracting parties without the consent of the other, except under certain extraordinary conditions. There is abundant opportunity, therefore, for protection against injustice or unreasonable behavior on the part of either priest or people; as well as proper provision for the just settlement of disputes in case of serious differences on the subject of terminating the pastoral relation.

"Of course our system is subject to very serious abuses, and therein consists its weakness. To begin with, there is no Law of Procedure when a vacancy occurs, beyond the requirement that the Ecclesiastical Authority must be notified by the vestry. It would be natural to suppose that this requirement is with a view to affording opportunity for obtaining counsel and advice from the Bishop, but generally speaking, vestries do not so regard it. This is due to the feeling expressed in the letter from Mr. Baffled which I enclose. There exists a widespread suspicion in the minds of vestries, that every Bishop has his own axe to grind, and will not hesitate to grind it at their expense. Of course the suspicion is unworthy, and would not be entertained but for the fact that some Bishops have some of the weaknesses of ordinary human nature (especially those weaknesses which lean to the side of mercy in their estimate of their own clergy), and unreasoning people have a way of basing generalizations upon isolated cases which are very few and far between. Anyhow, for some reason or other (probably a very poor reason) a Bishop rarely has much direct influence in the matter of filling vacancies in his own diocese. I think this is something to be regretted. In nine cases out of ten, vestries would probably choose more expeditiously, and far more wisely, if they sought and heeded the episcopal counsel when seeking a rector for their parish.

"As to our 'permanent pastorate,' we know that it is little better than a myth. The clergy of our Church 'itinerate' almost as much (on an average) as do the Methodists, who confessedly work under the itinerant system. In particular cases this may or may not be desirable; but where it is regarded as the normal condition of things, it inevitably induces restlessness on the part of both pastor and people, and makes the 'desire for a change' come with the same inevitable regularity as do chills and fever to a man who is suffering with acute malaria.

"And, alas! When the 'desire for a change' comes, there follows the inevitable wire-pulling, and speaking to friends, and scanning the lists of clerical changes, and all the other wretched 'moving machinery' which tends to hamper a man's work and belittle his character. And in this connection it behoves me to say, that while there are no laws touching methods at such a time, there are certain clearly defined rules of etiquette which would serve the same purpose if only they were properly observed. This unwritten code for the guidance of our clergy, deprecates anything like a direct personal application for a vacant parish; and utterly discourages the practice of preaching on trial in a vacant pulpit 'with a view to a call.' Now if these rules could be engraved on the fleshly tablets of the heart of every restless parson in the land, and if vestries could be made to understand that it is not quite consistent with gentlemanly conduct and professional dignity for the clergy to transgress them, much trouble would be avoided. Unfortunately, there are scores of men knocking with their own hands (so to speak) at every door which stands ajar leading to a vacant rectorship which is at all desirable. I know the provocation is great. I know that in many cases it would seem to be almost by compulsion that these desperate measures to effect a change are adopted; but they are demoralizing nevertheless, and almost always futile.

"If vestries would promptly burn every letter of application, and utterly refuse to have anything to do with self-advertising candidates, there would soon be an end to the species altogether. But, alas. They are invited and encouraged by perhaps the majority of vestries seeking rectors for vacant parishes, who thus act in the hope of simplifying their somewhat arduous task. 'No harm in hearing all the men we can,' they say, 'and possibly we may find "the right man" that way, without the trouble of going away from

home to see and hear men in their present places.' And so the poor victims go in droves to be 'weighed and found wanting' by the sheep who are seeking for a shepherd!

"The truth is, that when a really good parish is vacant, the vestry almost always want to secure the services of some growing man, who is quite contented where he is, doing there the very best work he knows how, beloved by his people, and appreciated by his Bishop, and by the community of which he is a member. The 'call' it is deemed wisest to make is one which is certain to cause consternation among the flock which the man wanted is already tending, and which will really cause sore questioning and wrestling in the heart of the man himself. If the 'call' is a proper one, mere reluctance to move will not stand in the way of its being carefully considered. The motives of a vestry in seeking a rector may sometimes seem to be on too worldly and practical a basis, but in truth the people want the man above all others who is earnest, devoted, spiritually-minded, recognizing as his chief work the *forceful, earnest preaching of the Gospel*, and the *thoughtful, sympathetic provision for the pastoral needs of his people*. Were our system ideally carried out, every clerical change would be in the natural course of promotion, a call to larger opportunities and responsibilities, and more exacting demands upon heart, and mind, and life.

"And as for the dreaded and much-exploited dead-line, there is no real reason why it need be any more in evidence in the ministry than it is in any other profession. Many men, as we very well know, never reach it at all this side of the grave, though they live to a very ripe old age. But it may very soon and very easily be reached by any man who forgets that *we cannot rest on our oars and at the same time make progress up-stream*.

"For indeed every one who is honestly striving to do God's work in this age of preoccupation and materialism, is working against the current. If one's labor is to be effective he must be spiritually strong, and intellectually alert; and while our work involves hardships and disappointments, constant effort and frequent struggle, it need never result in restlessness, discontent, or loss of courage.

"But, my dear Anxious, I must have mercy on you and bring this letter to a close.

"You are at Land's End. You really believe that God sent you there, and that thus far you have been enabled to do there good work in behalf of His people. Each one of us has his turn of thinking he is 'the man whom God has hedged in'; but the experience of frequent changes has taught many a man of God that we had 'better bear those ills we have than fly to others that we know not of.'

"Often God is testing and preparing us for larger work in His cause by leaving us to struggle where we are, to cope patiently and trustfully with just such discouraging and hampering circumstances as have doubtless come in your own way. Be well assured, dear friend, that *by Him* you are *not* forgotten; and in good time, if you 'remain faithful,' the call to 'go up higher' will assuredly be heard.

"I always am

"Very faithfully yours,

"WILLIAM RIVERS."

[THE END.]

## "THE SECRET PLACE"

BY RALPH ERSKINE GENTLE

**D**EEP in the middle of the ocean the waters quietly lie, though the wildest tempests are raging above, and the fiercest currents running. Over the tortured and plunging waters of the cataract there lies unmoving, though its particles are in perpetual flux, the bow of promise and of peace.

So over all the rush and thunder of life there may stretch, radiant and many-colored, and dyed with beauty by the very Sun Himself, the abiding bow of beauty, the emblem and the reality of the divine tranquility.

The Christian life is continual warfare, but in it all, "the peace of God which passeth understanding" may "garrison our hearts and minds." In the innermost keep of the castle, though the storm of war may be breaking against the walls, there will be a quiet chamber where no noise of the archers can penetrate, and the shouts of the fight are never heard.

Let us seek to live in "the secret place of the Most High"; in still communion with Him, keep our inmost souls in quiet, while we bravely front our enemies and our difficulties. We are to be God's warriors; let us see to it that we neglect not "the secret place," the stronghold of poise and strength.

I WILL this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking, cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—*Bishop Vincent*.

## Church Kalendar



Mar. 30—First (Low) Sunday after Easter.  
Apr. 6—Second Sunday after Easter.  
" 13—Third Sunday after Easter.  
" 20—Fourth Sunday after Easter.  
" 25—Friday. St. Mark, Evang.  
" 27—Fifth Sunday after Easter.  
" 28—Monday. Rogation Day.  
" 29—Tuesday. Rogation Day.  
" 30—Wednesday. Rogation Day.

### CALENDAR OF COMING EVENTS

Apr. 1-4—Church Congress, Charleston, S. C.  
" 4-6—Mexico Conv., Mexico City.  
" 8—Mississippi Dioc. Council, Hattiesburg.  
" 9—Louisiana Dioc. Council, New Orleans.  
" 9—Massachusetts Dioc. Conv., Boston.  
" 15—Arizona Conv., Nogales.  
" 15—Salina Conv., Salina, Kans.  
" 16—Western Massachusetts Dioc. Conv., Greenfield.  
" 27—Eastern Oklahoma Conv., Chelsea.

### 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.]

#### JAPAN

TOKYO:  
The Rev. J. C. Ambler of Tokyo.  
The Rev. P. C. Daito of Tokyo (in the Eighth Department).

#### CHINA

HANKOW:  
Miss A. M. Clark of Hankow.  
SHANGHAI:  
C. S. F. Lincoln, M.D., of Shanghai.

#### PORTO RICO

The Rt. Rev. James H. Van Buren, D.D. (in the Fifth Department).

#### WORK AMONG THE NEGROES

Mrs. A. B. Hunter of St. Augustine's School, Raleigh, N. C.

## Personal Mention

THE REV. WALTER EDWIN DAKIN has recalled his resignation and will remain as rector of St. Paul's Church, Columbus, Miss.

THE REV. HENRY BOYD EDWARDS, assistant at Christ church, Cincinnati, Ohio, has accepted a call to become rector of St. Michael's Church, Milton, Mass. He will take up his new work on the second Sunday in June.

THE REV. WILLIAM ALFRED GUSTIN, formerly rector of the Church of the Good Shepherd, Chicago, Ill., is now rector of the Church of St. Michael and All Angels, Berwyn, Ill., where his address is 6730 West Thirty-fourth street.

THE REV. WALTER RUSSELL LORD, rector of St. John's Church, Buffalo, N. Y., has returned from Asheville, N. C., where he has spent a month recuperating from an attack of the grippe. Mr. Lord was assisted on Easter Day by the Rev. Thomas B. Berry, warden of the Delancey Divinity School, who has been in charge of the parish during the absence of the rector.

THE REV. W. A. MASKER, JR., has been appointed by the Bishop of Missouri to the editorship of the diocesan paper, the *Church News*, to succeed the Rev. L. B. Richards, who has left the diocese.

THE REV. SAMUEL MORAN, late of the diocese of Florida, will become the rector of St. James' Church, Boardman, Ohio, on April 1st.

THE REV. HAMILTON B. PHELPS, rector of St. Thomas' Church, Newark, Del., has been elected president of the Standing Committee of the diocese of Delaware, succeeding the Rev. Kensey J. Hammond, who is about to remove to the diocese of Virginia. All communications for the Standing Committee of Delaware should be addressed accordingly.

THE REV. LESLIE FENTON POTTER, for fifteen years rector of Grace Church, Kirkwood, St. Louis, Mo., will become rector of St. Simon's Church, Chicago, Ill., on April 16th. This will leave a vacancy in the Missouri delegation to the General Convention, the Seventh Department Council, and the General Board of Religious Education, as well as the Standing Committee, the diocesan Missionary Board, and the Deanship of the Southern Convocation.

THE REV. FRANKLYN C. SHERMAN, rector of the Church of the Epiphany, Chicago, Ill., has accepted the call to the rectorship of St. Paul's Church, Akron, Ohio.

THE REV. HENRY E. SPEARS has resigned the rectorship of St. Mark's Church, Hope, Ark., and has accepted the charge of St. Paul's Church, Newport, Ark., where he has entered upon his

THE REV. CRIGHTON SPENCER has resigned the rectorship of St. John's Church, Bisbee, Ariz., and owing to the illness of his wife has gone to the East.

THE address of the Rev. CHARLES A. TIBBALS, formerly rector of the Church of the Holy Advent, Clinton, Conn., is changed to Sandy Hook, Conn., where he is now rector of St. John's Church.

### ORDINATIONS

#### PRIESTS

DELAWARE.—On Easter Even, March 22, 1913, in the Chapel of the Good Shepherd, Bishopstead, the Rev. JOHN EMORY PARKS of St. James' Church, Stanton, Del., was advanced to the priesthood by Bishop Kinsman. The candidate was presented by the Rev. Charles K. Holmead, who with the Rev. Raymond L. Wolven assisted in the service. The Rev. William C. Patterson acted as the Bishop's chaplain.

#### DIED

THOMAS.—Entered into rest at the rectory, Highland Falls, N. Y., on Sunday, March 2nd, LOUISA ELDRIDGE THOMAS, beloved wife of the Rev. William Reed Thomas, D.D., and daughter of the late Honorable E. Q. Eldridge.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. 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.

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### WANTED

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The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

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The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

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## BOOKS RECEIVED

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# THE CHURCH AT WORK

## SERVICE ON SNOWBOUND TRAIN

A LEAFLET with a unique purpose bears the title "Hymns for Use on Trains No. 302 and 304, Snowbound at Sterling, Palm Sunday, March 16, 1913, 10:15 A. M." It consists of three hymns and the information that the service was held by the Bishop of Wyoming. One easily imagines that it was a service long to be remembered by reason of its peculiar circumstances.

Whether Wyoming trains carry printing presses and linotypes for use in such emergencies, or whether Missionary Bishops carry these in their handbags, does not appear.

## OFFER TO BUILD NEW CHURCH IN WASHINGTON, D. C.

AN OFFER to build a \$12,000 memorial chapel for All Souls' mission, Washington, D. C., has just been made to the minister in charge, the Rev. Dr. J. MacBride Sterrett. The offer is made with the understanding that the debt on the lot on which the chapel stands will be cancelled and that the mission will be set apart as a separate parish by the convention, for which all due steps have already been taken by the mission. All Souls' has prospered in its work of meeting the religious needs of the new section of the city in which it is located. In its second year it has a well appointed chapel, which, with its furnishings, is worth over \$2,000, all paid for. The regular congregation quite fills it. Its members are working with great enthusiasm in the various guilds that have been organized. From sixty to seventy persons come regularly to the Holy Communion. Larger accommodations are already needed. A \$12,000 chapel would seat 250 people. The mission undertook the purchase of the present site of the chapel on Cathedral avenue (14,000 square feet) looking to the needs of the church in the future as well as to its own present necessities. It cost \$7,500. Of this \$2,500 has already been paid and \$500 more pledged, which leaves a balance of \$4,500. It is hoped to raise this soon so that the \$12,000 can be secured.

## MEMORIALS AND OTHER GIFTS

THERE WAS unveiled and dedicated on Easter Day in Grace church, Nutley, N. J. (the Rev. Warner Douglas Matthews, rector), a memorial window in the chancel, immediately over the altar. It is the gift of Mr. William R. Sergeant and was designed and executed in the Lamb Studios. The window is composed of a triple light, the subject selected being "The Resurrection Morning," and has been so treated that the falling of the light directly upon it from the East will bring into view the depth and rich tones selected. In the left hand panel are shown the figures of the Roman watch, who at the

sight of an angel had "become as dead men." In the opposite panel are adoring angels. The centre panel holds the glory of the window, being filled with the radiant figure of the Lord as He burst from the Tomb which could not hold Him—His body glowing with the Resurrection light, emanating from Him in rays which illuminate the darkness always deepest before the dawn, as is shown in the sky effect in the upper part of the panel. The memorial inscription in the panel at the foot of the window reads, "In memory of William Leaman Sergeant. Died April 14, 1911. Blessed are they who die in the Lord." The Church will be also enriched by the erection of a new altar and credos, given by the Bouvier family, to be placed under this window shortly after Easter.

THE CHAIRMAN of the Rector's Aid, assisted by the ladies of the guild and the vestrymen, have placed choir stalls in the chancel of St. Thomas' church, Washington, D. C., in memory of the rector's wife, Mrs. C. Ernest Smith. The choir stalls are a tribute from the members of the congregation, and friends outside, to her many acts of unselfish and untiring devotion to the needs of the parish and her special help and interest in the music of the services. Those in charge of the memorial were: Mrs. Norman Galt, president; Mrs. J. W. Reilly, treasurer; Miss Laura E. Tileston, secretary.

A VERY handsome memorial window, which is probably the beginning of a series of similar ones illustrating the life of Christ, was unveiled in the Church of the Redeemer, Baltimore county, Md. (the Rev. Charles A. Hensel, rector), on the morning of Palm Sunday, March 16th. The window was made in the Tiffany studios, New York, and the subject is the Archangel Gabriel. It was donated by Miss Laura Clark in memory of her parents, and bears the inscription, "To the glory of God and in loving memory of James R. Clark and Martha E. Clark."

AT CHRIST CHURCH, Greenwich, Conn. (the Rev. Matthew George Thompson, rector), on Easter Day was inaugurated the new chime of ten bells which Edmund C. Converse presented in memory of his wife. The new stone buildings of Christ Church parish are among the most attractive of the many beautiful church groups erected in this part of Connecticut in recent years, and the new chime of bells, which is from the foundry of the Meneely Bell Company in Troy, N. Y., completes the equipment in every particular.

SEVERAL GIFTS were presented to St. Mark's Church, North Tonawanda, N. Y. (the Rev. G. Sherman Burrows, rector) on Easter Day; a new carpet for the chancel, new choir stalls and cushions for the seats were given by the Altar Guild. A set of white book-marks were presented by Mrs. E. P. Lovejoy and Mrs. Joseph Pettapiece, while two handsome brass jardiners containing beautiful

ferns to be used permanently in front of the chancel were sent from some anonymous donor.

Two stained glass windows have been placed in St. Stephen's church, Buffalo, N. Y. (the Rev. Francis J. Angel, curate). One from a donor who wishes to remain unknown, is in the nave of the church and has an oval insert of the cross and crown. The second is the gift of the Choir Social Society and is placed in the chancel; it contains a design of Easter lilies. A set of new cottas, and hymnals for the choir, were also used for the first time on Easter Day.

GRACE CHURCH, Paducah, Ky. (the Rev. Clinton S. Quinn, rector), has recently been enriched by the gift of a beautiful pair of brass vases for the altar, given in memory of Miss Elizabeth Nash, a faithful communicant and member of the parish who entered into rest last August. The vases are given by her many friends and fellow workers in the parish.

MRS. EDWARD L. FORD of Youngstown, Ohio, has given a silver ciborium to the Church of the Good Shepherd, Buffalo, N. Y. (the Rev. James Cosbey, rector), in memory of her great-uncle, the Rev. Edward Ingersoll, D.D., to whom the church itself is a memorial.

AT ASCENSION MISSION, Wyoming, Ohio, a suburb of Cincinnati, the Rev. Canon Charles G. Reade recently blessed two beautiful cut glass cruets. These were the gift of Miss Frances Wagner, a devoted member of the Chancel Guild.

A PRIVATE Communion set, in sterling silver, has been presented by the parochial chapter of the King's Daughters to the Church of the Epiphany, Niagara Falls, N. Y. (the Rev. Coleman E. Byram, rector).

## CHRIST CHURCH, BALTIMORE, OPENED ON PALM SUNDAY

AFTER being closed since early last summer to permit extensive improvements, Christ Church, Baltimore, Md. (the Rev. Edwin B. Niver, D.D., rector), was reopened on Palm Sunday, March 16th. Throughout last summer, fall, and winter the congregation has been worshipping in the chapel adjoining, which has been found entirely too small to accommodate all the members. The extensive alterations have completely changed the aspect of the interior so that it is radically different in appearance from its original design, and is now undoubtedly one of the handsomest churches in the South. Carved oak and Caen stone cement form the basis of the decoration, the most notable feature of which is the beautiful vaulted roof. This is entirely of carved wood, showing delicate lace-like designs, relieved by a number of exquisitely carved angels. The wainscoting

around the nave, the pews and the gallery screen are all of carved oak. The side walls and columns supporting the roof are of Caen stone cement, while the floor of the chancel and the aisles have been paved with marble mosaic tiles, with a border of conventional pomegranates and grapes. The flooring under the pews is of cork tiling, the registers in the floor being covered by artistic bronze gratings. The windows in the clerestory have been replaced with softly tinted glass, and the east window is now exposed to the view of the congregation by the removal of the gallery, and is later to be replaced with a handsome memorial window, now being made in England. All these improvements have been made to present an ensemble typical of the best Gothic style. An entirely new system of electric lights has been installed, and the heating system has been thoroughly renovated. One of the features of the beautiful church is the handsome new altar cross, a gift of Mrs. Charles Goldsborough, in memory of her husband. Four services marked the day's celebration. At 11 A. M. the rector officiated and preached to a large congregation, and at 8 P. M. there was a special musical service, when the augmented choir gave Dubois' "Seven Last Words of Christ," especially arranged for Palm Sunday.

#### DEATHS OF THE CLERGY

THE DEATH of the Rev. F. A. Joseph occurred at Farley, Iowa, on Thursday, March 13th, following an attack of bronchial pneumonia. The Rev. John Dysart, rector of St. John's Church, Dubuque, was with him in his last moments, and administered the sacraments. The burial took place from St. George's church, Farley, on Monday, March 17th, the requiem celebration of the Eucharist being taken by Bishop Longley, assisted by the Rev. J. S. Budlong of Minneapolis, and the Rev. John Dysart.

Frank Alexander Joseph received his preliminary theological training at Nashotah House, where he spent two years. He then entered the Seabury Divinity School, from which he was graduated in 1903. He was ordered deacon in that same year and advanced to the priesthood the year following by Bishop Morrison of Iowa. He spent his diaconate in charge of the missions at Carol, Denison, and Vail, Iowa, where he continued as priest in charge until becoming rector of Trinity Church, Marshall, Mo. (diocese of Kansas City). His health being poor, he went south and was for a time in charge of St. James' Church, Texarkana, Tex., later becoming rector of the Church of the Good Shepherd, Wichita Falls, Tex. In 1911 he took charge of Christ Church, Sidney, Neb. (missionary district of Kearney), where he was compelled to give up his work last July owing to the high altitude, which affected his lungs. He returned to his old home in Farley in October, and was so far on the road to recovery that he had made plans to give the congregation of St. George's a service on Easter Day.

A CABLEGRAM received announces the death in Egypt of the Rev. James Brainard Goodrich of Concord, N. H. Mr. Goodrich with his wife and the other members of his family sailed only a few weeks ago.

Mr. Goodrich was graduated from Trinity College in 1866. He was ordered deacon in 1869 and advanced to the priesthood in 1870 by Bishop Williams of Connecticut. He was assistant for two years at Trinity church, Hartford, Conn., and from 1871 to 1880 was in charge of various parishes in New Hampshire, among them the Church of the Good Shepherd, Nashua, All Saints' Church, Littleton, and the mission at Lancaster. He became rector of Grace Church, Windsor, Conn., in 1880 and remained there for five years, when he resigned and returned to the

diocese of New Hampshire, where he spent the rest of his priesthood. He was rector of Trinity Church, Claremont, from 1885 to 1899, and rector of All Saints' Church, Littleton, from 1899 until his retirement in 1905.

THE REV. R. W. LOWRIE, a retired clergyman of the diocese of Washington died there on March 14th, and was buried from Trinity Church on March 17th, Bishop Harding officiating. The interment was in Rock Creek. Mr. Lowrie was seventy-two years old and had been a resident of the diocese for more than half a century. He was ordained to the ministry in 1865 and was rector of St. Alban's. He was rector of the Church of the Incarnation of Winona, Minn., from 1865 to 1871 and curate of Addison chapel from 1895 to 1903. He retired several years ago. He was the author of a number of pamphlets, including "History of the English Church" and "The English Church for American Children."

#### THE IOWA IDEA IN AUXILIARY WORK

THE WOMAN'S AUXILIARY of Iowa has presented a memorial petition to the General Woman's Auxiliary, in which they urge the advisability of abandoning the old method of a missionary box as a means of meeting the stipend of missionaries and the payment of a sum of money equal to the money value heretofore represented by missionary boxes prepared by said branches, the same to be forwarded to the Board of Missions to be used for the express purpose of increasing to an honorable and sufficient amount the stipends of such missionaries as are now laboring for less than a living wage. This sum is to be known as a Special Supplementary Stipend Fund to be used for no other purpose. It recognizes that, in case any missionary in the field prefers a box of clothing or supplies instead of an equivalent sum in money, his request should receive due attention and his wants supplied as desired. "The Iowa Idea" does not refer to the giving of boxes of books, supplies, or other gifts to schools, hospitals, and other institutions.

#### ILLNESS OF THE BISHOP OF SPRINGFIELD

THE BISHOP OF SPRINGFIELD has been for the past four weeks a patient in the Church Hospital of the Good Samaritan, Los Angeles, Cal., suffering from acute neuritis. He expects to leave the hospital in this week, and after some further rest, to take up his work again by the middle of April.

#### DEATH OF MRS. SARAH KENDRICK

ON WEDNESDAY, January 29th, Bishop Atwood of Arizona read the committal service over the body of the late Mrs. Sarah Kendrick, widow of Bishop Kendrick, who died in San Diego, Cal. Mrs. Kendrick was the daughter of Professor Allen, a distinguished scholar and teacher in the Lane Theological Seminary, Cincinnati, Ohio. As the wife of a Missionary Bishop she entered heartily and sympathetically into his arduous labors.

#### BISHOP OF ARIZONA DELEGATE TO PEACE CONGRESS

BISHOP ATWOOD has been appointed by Governor Hunt of Arizona as a delegate to the American Peace Congress which meets in St. Louis in May next.

#### DEATH OF FOUNDRESS OF HOUSE OF ST. GILES THE CRIPPLE

SISTER SARAH, the foundress of the House of St. Giles the Cripple, Brooklyn, N. Y., died at Christ Church Hospital, Philadelphia,

on February 14, 1913, and on what would have been her eighty-sixth birthday was laid to rest in the cemetery adjacent to the hospital. Sister Sarah began her work for cripples in Brooklyn under the most untoward circumstances, and by sheer perseverance and faith established an institution largely known for its helpfulness to those unfortunates who by birth or accident have become cripples. Sister Sarah continued in charge of the work until her seventieth year, when she was forced to retire from active work. Over six hundred destitute crippled children have found refuge and aid at the House of St. Giles, and have been enabled by instruction and help there received to earn a livelihood.

#### LEGACIES AND BEQUESTS

BY THE WILL of Mary R. Phelps, who died November 17, 1911, the House of St. Giles the Cripple, at Garden City, L. I., receives the sum of \$3,000; and a like amount is given to St. Phebe's mission, in Brooklyn.

#### FOND DU LAC

R. H. WELLER, D.D., Bishop

Holy Week Services in Fond du Lac—Marked Progress Shown in Work at Cathedral

DURING Holy Week the services at the Cathedral were held at 7:30 P. M., instead of in the afternoon. This brought a large attendance, and Bishop Weller gave a most interesting and appealing series of sermons on the Passion. He also gave the addresses at the Three Hours' service, which was unusually well attended.

FOR THE FIRST TIME in the history of the Cathedral, the treasurer has been able to report all debts paid, and a small balance on hand. The graded system has been adopted in the Sunday school, and there is a distinct revival in that important branch of the Church's work.

#### IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Suffr. Bp.

Work at Rescue Mission in Des Moines—Quiet Day for Auxiliary Held at Davenport Cathedral—Notes

ST. MONICA'S HOME, a rescue mission for girls, under the auspices of the Church in Des Moines, of which Bishop Longley is the head of the board of trustees, has made an appeal for funds to lift the mortgage upon its property, and for providing for the daily needs of that excellent institution. It also asks for gifts of school and other books, and furniture, house linen, and household materials. The new reed organ, the gift of Mr. and Mrs. Frank Brennan, and a handsome altar cross, the gift of Mr. and Mrs. E. H. Dow, of Trinity Church, Wenterset, were used for the first time on Easter Day.

DEAN HARE conducted a quiet day in Trinity Cathedral, Davenport, under the auspices of the Woman's Auxiliary of that parish, when four addresses were given on "The Plan of Life"; "Consecration of Daily Life"; "Prayer"; "Confirmation." There was an attendance of about sixty women during the day.

THROUGH the generosity of Mrs. W. P. Woodcock and W. R. Higgins, and of the parish guild of St. Stephen's, Spencer (the Rev. W. D. Morrow, rector), has paid in full the mortgage on the rectory. This parish has paid all of its assessment and apportionments for diocesan and general missions.

THE RT. REV. HARRY S. LONGLEY, Bishop Suffragan of Iowa, was the special preacher at the noon-day services for one week at St.

Paul's church, Buffalo. He also preached at St. Mary's church, that city, and officiated and preached at his former parish in Binghamton, N. Y.

THE CONTRACT has been let for the new church of St. Matthew's, Iowa Falls, and all the money for the payment of it is in sight, with the exception of \$200, which is expected to be raised before the church is finished.

GRACE CHURCH, Charles City (the Rev. W. D. Whitten, rector), has paid \$1,000 upon its mortgage indebtedness. This leaves only \$1,000 more as an incumbrance upon the property.

AT THE annual meeting of the Woman's Auxiliary in Grace church, Lyons, the address was given by the Rev. Allen Judd on "Missionary Work of the Church in Iowa."

DURING LENT Mrs. Harry Sherman Longley, wife of Bishop Longley, has been conducting a very successful mission study class at St. Paul's church, Des Moines.

MRS. A. PETERSON, an active communicant of Grace Church, Estherville, has been elected president of the Associated Charities of that city.

### KENTUCKY

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

Special Holy Week Services Close Lenten Season in Louisville—New Louisville Church Nears Completion—Branch of G. F. S. at Paducah

HOLY WEEK was faithfully and earnestly observed in Louisville; the noon-day services which had been held daily at the Casino Theatre, throughout the Lenten season, were discontinued for this final week so the observance was confined to the various parochial services. On Palm Sunday evening, Harold Moore's "The Darkest Hour" was rendered at Grace church, Louisville, of which the Rev. Lloyd E. Johnston is rector, and there was the usual procession with palms afterwards. On Maundy Thursday evening, for the ninth consecutive year Gaul's Passion Music was sung at the Cathedral by the combined choirs. It has been the custom for some years to have one of the six parts of this work sung each Sunday afternoon during Lent at the regular choral evensong, and the whole at a special service on Maundy Thursday. The music was particularly well rendered under the direction of Ernest A. Simon, choirmaster and organist, after a brief service said by Dean Craik, and there was a large attendance, the Cathedral being taxed to its capacity, many being unable to find seats. The Good Friday services throughout the city were particularly well attended especially the Three Hours' service; Bishop Woodcock gave the meditation at the Cathedral. At the Church of the Advent, so many hundreds attended that had all been present for the entire time the church could not have contained the numbers. In this parish, in the evening, a service was held in the parish house with stereopticon views of the Passion of our Lord, showing the last scenes in His life as portrayed by Doré, Tissot, and other famous artists.

THE NEW CHURCH of our Merciful Saviour, Louisville, is rapidly approaching its completion and is to be consecrated during Easter-tide. The new building, a handsome brick structure, is a great credit to the congregation of colored people, the only one in the diocese which is entirely self-supporting.

A BRANCH of the Girls' Friendly Society has recently been organized in Grace church, Paducah, with Mrs. Roy W. McKenney as branch secretary. So far, this is the only branch in the diocese outside of the see city.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Special Holy Week Services in Baltimore—Quiet Day for Women of Baltimore—Archdeacon Webber at St. Paul's, Baltimore

DURING Holy Week the special preachers at old St. Paul's church, Baltimore, at the mid-day services were the Rev. Canon William L. DeVries and the Rev. Robert Talbot of Washington, and the Rev. Dr. Theodore C. Foote and the Rev. William T. Elmer of Baltimore, the rector, the Rev. Dr. Arthur B. Kinsolving conducting the three hours' service on Good Friday. At the Church of the Messiah, the mid-day preachers were the Rev. Dr. Hugh Birkhead, the Rev. L. E. Goodwin, and the Rev. Herbert Parrish of Baltimore, and the Rev. W. H. H. Powers of Towson. Holy Week this year has been marked by the unusually large number of city churches in which have been given special musical services. Stainer's "Crucifixion" has been the favorite cantata produced, and also "The Story of the Cross," "The Seven Last Words of Christ," Maunder's "Penitence, Pardon, and Peace," and Gounod's "Gallia."

FRIDAY, March 14th, was kept as a Quiet Day for Church women of Baltimore and vicinity. The services were held at the Church of St. Michael and All Angels (the Rev. Charles Fiske, D.D., rector), and began with a celebration of the Holy Communion at 10:30 A. M., after which the Rev. Christopher P. Sparling, vicar of the Chapel of the Advent, delivered a very helpful series of addresses. The offerings were given toward completing the fund pledged for St. Hilda's School for girls at Wuchang, China.

ARCHDEACON PERCY C. WEBBER was the mid-day preacher at St. Paul's, Baltimore, from March 3rd to March 14th. The congregations grew daily in numbers until at the end the large church was nearly filled. Interwoven in the sermons was much sound Church teaching. A very effective address was given one afternoon to women, another to men, and a third on the Passion, with the Passion Play as a text.

### MEXICO

HENRY D. AVES, LL.D., Miss. Bp.

Convocation of the District to be Held in Mexico City

BISHOP AVES has called a meeting of the convocation of the missionary district of Mexico for April 4th, 5th, and 6th, to assemble in Christ church, Mexico City. The Rev. Edmund A. Neville, the rector, and his parishioners will act as hosts for the convocation. Considering the political disturbances in the city, the Lenten season has been well observed at Christ church. There have been services twice daily, and frequent celebrations of the Holy Eucharist. The rector has delivered a course of sermons on "The Church and What She Stands For."

### MASSACHUSETTS

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

Many Services Held in Boston on Good Friday

GOOD FRIDAY in Boston was warm, almost sultry, and was most conducive to church attendance. In all parishes the crowds of worshippers exceeded a year ago, when the day was rather stormy. Particular interest centered on the Three Hours' service at St. Paul's Cathedral, where there was an enormous congregation, which overflowed to the porch. Dean Rousmaniere was the preacher, and his several discourses were among the most powerful heard by this notable preacher and incessant worker in a long time. For the

first time Trinity Church had a Three Hours' service. Owing to the death of Dr. Mann's brother in the South, the rector was unable to be present, and it had been arranged that Professor Drown of the Theological School should take the service, but at the last moment he, too, was unable to be present, so the Rev. Edgar H. van Etten, the curate, was called upon for the service. At an earlier service Bishop Lawrence was the preacher. At the Advent, the Rev. Dr. van Allen had the Three Hours' service. St. Stephen's Church had many well attended services.

### MILWAUKEE

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

Death of Former Rector of St. Paul's, Milwaukee—Large Lenten Offering of Kenosha Sunday School

CHARLES STANLEY LESTER, sometime rector of St. Paul's Church, Milwaukee, who afterward renounced the ministry and was deposed, died on a North German Lloyd steamer returning from Panama to New York on Wednesday of last week. The body was taken to Washington, D. C., for burial.

THE LENTEN mite-box offering of the Sunday school of St. Matthew's parish, Kenosha (the Rev. Fred Ingle, rector), amounted to \$327.57, with a number of boxes yet to be heard from. The same school gave at Easter, 1912, the sum of \$216.74; in 1911, \$123.35, and in 1910, \$62.65.

### MISSOURI

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

New Deanery Obtained for Christ Church Cathedral—Deaf-Mute Work in the Diocese

AN EXCHANGE of property has been arranged by which Christ Church Cathedral, St. Louis, will obtain a deanery much better located than the present one on Locust street which has become an automobile highway and business street. Mrs. Henry C. Scott will exchange her residence at 64 Vandeventer Place for the present deanery, as soon as her new house in Westmoreland Place is completed, and the Dean will then remove. This cannot be accomplished however till next October.

THE LITTLE-KNOWN WORK done among the deaf-mutes comes into view occasionally. The Rev. J. H. Cloud, deaf-mute missionary in

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and about St. Louis, on Palm Sunday presented a class for Confirmation to Bishop Johnson. Out of six hundred deaf-mutes in St. Louis, over one hundred are connected with St. Thomas' mission, of which the Rev. Mr. Cloud is in charge, and which uses Bofinger chapel at the Cathedral for its services.

**OHIO**

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

Successful Lenten Services Held Throughout the Diocese—St. Stephen's, East Liverpool, to be Consecrated—Work Begun at Struthers

THE DIOCESE has had one of the best Lenten seasons in its history. In their Lenten pastorals, the clergy seem to have stressed less than usual the giving up of amusements, and more than usual the importance of daily worship including the Eucharist, for which ample provisions were made in every parish. As a consequence the question of amusements took care of itself, while attendance upon the services and instructions was everywhere good. In a large number of parishes the usual Three Hours' Service was held on Good Friday, preceded by Morning Prayer. At Trinity church, Toledo, there was a daily service at noon throughout the Forty Days, with sermon by special preachers, and a mission during Holy Week conducted by Archdeacon Webber. The midday service in the Priscilla Theatre, Cleveland, each day during Holy Week, was well attended.

THE DEBT on St. Stephen's church, East Liverpool, which has for years greatly handicapped that energetic parish, has been wiped out, and a date fixed for the consecration of the building.

A NEW STATION has been opened at Struthers, a rented place of worship secured, and regular services are being maintained by the clergy and lay readers at Youngstown.

**PITTSBURGH**

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

Services in Pittsburgh on Good Friday—Close of Noon-day Services in Pittsburgh—Notes

ON GOOD FRIDAY in addition to the regular services of the day, the Three Hours' service was held in many of the city and suburban parishes. The Bishop of the diocese officiated at Trinity church, including in the service that given during Lent from 12:30 to 12:50. The congregation in attendance for the noon-day service taxed the seating capacity of the church, chairs being pressed into service after the nave, transepts, and three galleries were filled.

DURING the first four days of Holy Week, the Rev. Francis A. Blodgett of the General Theological Seminary was the speaker at the noon-day services. The attendance at the services this season has been larger than in any previous year.

THE RT. REV. J. H. VAN BUREN, formerly Bishop of Porto Rico, spent Palm Sunday in Pittsburgh, preaching in the Church of the Ascension and the St. James' Memorial church.

THE REV. DR. MCILVAINE, rector of Calvary Church, read a paper on "The History of Theology," at a meeting of the Clerical Union held at St. Peter's parish house on Monday, March 17th.

**QUINCY**

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

Special Music at Quincy Cathedral on Palm Sunday

AT EVENSONG on the afternoon of Palm Sunday the choir of the Cathedral Church of St. John, Quincy (the Very Rev. Chapman Lewis, Dean), gave Maunder's Cantata, "From

Olivet to Calvary," with great beauty and power. Professor Roland Diggle, organist and master of the Cathedral choristers, conducted. He was assisted by Professor William Spencer Johnson at the organ. The choir was augmented to fifty voices. Over a thousand people attended this service and many were turned away, the seating capacity and the aisles of the church being taxed to the limit of their capacity.

**RHODE ISLAND**

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

Meeting of Drexel-Biddle Bible Classes in Providence—Social Service Secretary Addresses Social Workers—Notes

A LARGELY ATTENDED MEETING of the Drexel-Biddle Bible classes of Rhode Island, reinforced by other men's Bible classes, brotherhoods, and clubs, was held in Grace church, Providence, on Monday, March 17th, at 8 P. M. The meeting was conducted by laymen and stress was laid upon the meaning of brotherhood and interdenominational Church work. It was said that Bible study was a vital factor in twentieth century life and a common meeting ground for people of all communions. The Rev. Dr. Crowder introduced the speakers and Bishop Perry closed the service with the benediction. The speakers of the evening were Mr. A. J. Drexel-Biddle of Philadelphia, the Hon. Frederick Fosdick, ex-Mayor of Fitchburg, and Professor Z. W. Coombs of the Worcester Polytechnical Institute.

THE Social Service Commission of Rhode Island took advantage of the presence in Providence of the Rev. F. M. Crouch, the field secretary of the Social Service Commission of the Church, to invite the clergy and social workers of the diocese to Grace Church parish rooms on Monday, March 3rd, at 4 P. M., to meet him and listen to any words he might have to say on social work. A small company of clergy and others gathered at the appointed time and listened to a very helpful and stimulating address. The speaker was introduced by Bishop Perry.

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Judge Mumford, chairman of the Rhode Island commission was present.

ST. STEPHEN'S PARISH, Providence (the Rev. George McC. Fiske, D.D., rector), has sustained a great loss in the death of one of its most faithful and active workers, Miss Mary Talbot Peck. Miss Peck died on February 19th at the Rhode Island Hospital after an operation. Miss Peck was for many years secretary of the Providence Branch of the Guild of St. Barnabas for Nurses, a member of the Woman's Auxiliary of Rhode Island, and the Providence Art Club. She was a founder of St. Faith's guild of the parish and its treasurer from the beginning.

THE Rhode Island Federation of men's clubs and guilds of the Church held a Lenten service for men in St. John's church, Providence, on Friday, March 14th, at 8 P. M. The speaker was the Rev. George W. Davenport, secretary of the New England Missionary Department.

#### SOUTHERN FLORIDA

WM. CRANE GRAY, D.D., Miss. Bp.

Memorial Service for the Late Ven. Dr. Higgs Held in Key West

AT HOLY INNOCENTS CHURCH, Key West (the Rev. Campbell Gray, priest in charge), a memorial service for the late Ven. Gilbert Higgs, D.D., was recently held. Dr. Higgs, who was rector of St. Paul's parish, Key West, for thirteen years, planned and built the Church of the Holy Innocents, the building being a memorial to William Curry, erected by his daughter, Mrs. J. Y. Porter, Sr. The altar in the church is the work of Dr. Higgs's own hands, and is beautifully made of native matched pine. An acolyte's guild, to be known as the Guild of St. Laurence, has been recently organized in this parish.

#### SOUTHERN OHIO

ROYD VINCENT, D.D., Bishop

Special Services at Cincinnati Cathedral on Palm Sunday—New Church Assured at Norwood

AT THE CATHEDRAL on the morning of Palm Sunday, a large congregation listened to a sermon by the Rev. Father Bull, S.S.J.E., and in the evening "The Crucifixion," by Sir John Stainer was sung by the vested choir of forty-one voices, with Mr. John Hoffman, tenor, and Mr. Albert Schmicke, bass, as soloists under the direction of Mr. K. O. Staps, organist and choirmaster. The reverent and devotional rendering of both choruses and solos, the beautiful tone attained by the boy sopranos and the artistic accompaniments on the organ were notable features.

THE COMMITTEE for raising funds for the new Church of the Good Shepherd, Norwood (the Rev. F. H. Richey, rector), received this last week \$11,000. Work will be begun upon the perfection of the details in letting contracts about April 15th.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

Meeting of the Diocesan Sunday School Institute

AT A RECENT MEETING of the Sunday School Institute of the diocese in Epiphany parish hall, Bishop Harding delivered an address on "The Teacher's Duty to the Pupils and to the Church." Miss Leila Mechlin, head of the infant department of the afternoon Sunday school of the Church of the Epiphany, made an address on the use of pictures and object forms in the teaching of the lesson.

## A New Church Novel THE ROUGH WAY

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"Readers of the *Spectator* are not unfamiliar with Miss Letts' poetry. In *The Rough Way* they will, we believe, recognize in her a prose writer who combines charm of manner with elevation of aim. Her story is written frankly from the Anglican standpoint, but it avoids dogmatic intolerance and is penetrated by a kindly sense of humor. These engaging qualities will come as no surprise to those who have read her poems."

It then goes on and gives nearly a column of description of the characters and the plot, closing with these words:

"... Without any striving after epigram or literary effect Miss Letts seldom writes a page without saying something fresh, pointed, or witty. The minor characters are well done, notably Father Digby. The brief summary of his sermon on Christ's unflinching consideration for physical hunger is extraordinarily interesting. Where most writers would have given us the discourse *in extenso*, Miss Letts stirs our curiosity by twenty lines packed full of suggestion."

The *Nation* also gives a column review, from which we quote:

"One of its greatest charms is its utter freshness. Miss Letts might never, in that sense, have read a novel in her life. She has read many, and much else as well; nevertheless, her work bears no trace of any kind of literary influence. When such work is as good as hers, this is high praise. Sincerity, insight, and tenderness, a grave humor, little force indeed, but a deep conviction which inspires cordial liking, though not entire response; all these she has, and these are much. Where she notably excels is in her swiftly touched vignettes of domesticity. The scenes in Antony Hesketh's home are admirable; each detail is that which unconsciously we look for, and welcome—and better than this, there runs through all a deep and tender sense of those sanctities of family life that still our hearts believe in, despite the cudgelling under which to-day such sentimentality must bend."

In closing, the *Nation* says:

"We quarrel with our author only in the farewell. That last scene between Antony and Julie! The book remains, in spite of this, an achievement which will cause us to look, not so much for 'other work from the same pen,' as, jealously, for the keeping of that pen from any work that is not as finely wrought, as pure in heart, as *The Rough Way*."

We regret that we cannot give the *Church Times'* review in full, but it is too lengthy for an advertisement:

"Her novel is of outstanding merit, not merely because it is an exceedingly intimate study of that particular phase of the religious life which is interesting to us, but because she emphasizes a fundamental truth which calls for emphasis at the present moment. It is a little odd, perhaps, that the best study of the Anglican position which has appeared since *John Inglesant* should reach us from the suburbs of Dublin. But from whichever point of the compass this book comes, it is a fine, clear study of the English Catholic position. But that is not all. It is a study of the way in which human beings are to find their souls. That is not through unrestraint or 'naturalism,' but through the rough, lonely way of soul discipline. A fine character, Antony, takes us with him through his battles. He faces his own mental and spiritual difficulties in the best way. Then we have an actress, not prepossessing sure enough, but having her own influence over men. But it is not only in telling sentences that this book is brilliant. In the bolder features, in the masterly revelation of character, in the sweeping juxtaposition of the Cross as against all the sorrow and apparent mystery of the world, here is its triumph. It is a human book in its outlook, but it presses far beyond mere human conjecture in its offer of a solution."

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AN INVITATION to attend service at St. Mark's church, North Tonawanda (the Rev. G. Sherman Burrows, rector), on Easter afternoon, was accepted by Lake Erie Commandery, No. 20; Hugh de Payens Commandery, No. 30, Knights Templar, stationed at Buffalo; Genesee Commandery, No. 10, of Lockport; and Niagara Commandery, No. 64, of Niagara Falls. The Rev. Mr. Burrows is prelate of Lake Erie Commandery and is also Grand Prelate of the Grand Commandery. A special train was chartered to carry the party from Buffalo, and the Sir Knights from Lockport and Niagara Falls met the train at the station. The Lake Erie Commandery was accompanied by its drum corps and acted as escort to the other commanderies.

**CANADA**

News from the Dioceses of the Dominion

*Diocese of Huron*

DURING the memorial services which were held in the Mohawk church, Brantford, on March 10th, in memory of the poetess, E. Pauline Johnson, daughter of the chief of the Mohawks, who died lately in British Columbia, two of her favorite hymns were sung. These were the "Old Hundredth," and "While Shepherds Watched Their Flocks by Night." Miss Johnson had made it a special request before her death that these hymns should be sung.—THE REV. CANON GOULD preached in Grace church, Brantford, on Palm Sunday. The subject of his sermon was "Christ's Entry into Jerusalem." Bishop Williams held confirmations in the city churches in Brantford on March 9th.

*Diocese of New Westminster*

ONE of the best known clergymen of the Canadian West, the Ven. Edwyn S. W. Pentreath, Archdeacon of Columbia, died on March 19th. He has been at work in Vancouver for the last fifteen or sixteen years, previous to which he held positions in Brandon and in Christ church, Winnipeg. Archdeacon Pentreath was much beloved and will be severely missed. He has been seriously ill for some time.

*Diocese of Kootenay*

IT IS EXPECTED that the Bishopric Endowment Fund of £10,000 will be completed in the coming summer. Part of the sum was raised in the diocese, the rest in England. Churchmen in Kootenay raised for all Church purposes during the past year over \$47,000. There are thirty-three clergy in charge of the parishes and missions of the diocese and there are nine self-supporting rectories.—AT THE ANNUAL MEETING of the Woman's Auxiliary of St. Saviour's Church, Nelson, a very good report of the work done was given. The Daughters of the King and the Chapter of St. Andrew's Brotherhood, in the parish are also doing well.

*Diocese of Montreal*

ON SUNDAY MORNING, March 10th, a dedication service was held in St. Martin's church, Montreal, when the arch, lectern, and Communion linen given in memory of the late Mrs. Troop, wife of the rector, were presented. The arch was given by the King's Daughters and other members of the congregation. The brass eagle lectern was given by the members of Mrs. Troop's family and a life-long friend. The complete set of Communion linen was given by the women of the congregation. Canon Troop preached the sermon.—IT WAS ANNOUNCED that the Three Hours' service would be held on Good Friday in the Church of the Advent, St. John the Evangelist, and St. James the Apostle.

*Diocese of Toronto*

A VERY BEAUTIFUL prayer desk of carved oak, was given as a thankoffering for the

ministry of the rector, Canon Davidson, to St. John's Church, Peterborough. Solid oak choir stalls, provided by the Chancel Guild were dedicated at the same time.—THE CIRCULAR on behalf of Christian Unity, signed by a number of the clergy of the Canadian Church, is now being sent to the laity of the Church, with a note of explanation stating that the appeal contains nothing revolutionary or of a radical character. The circular proposes the following steps as a basis for unity: "By the admission of ministers of other churches, under certain restrictions and by rightful authority, to the pulpits of our churches; by permission being given to members of other communions, being members in good standing in their communion, on occasion and with the consent of the ordinary, to communicate in our churches." When all the signatures, both clerical and lay, have been obtained, it is the intention of those who are in favor of the letter to place the whole matter before the House of Bishops.—THE NEWS has been received of the death of the Rev. John M. Davenport, at Bournemouth, England. He was for three years rector of St. Thomas' Church, Toronto.—AT THE ANNUAL MEETING of the Deaconess Home, Toronto, March 18th, the financial report was very good. For the first time in the history of the institution there was a cash balance in the bank. During the past year a very handsome wing has been added to the building, costing

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\$17,000, which is all paid for. The treasurer made a request that a fund be founded to pay the expenses of girls in training who were not able to pay for themselves. Bishop Sweeney made a short address in which he heartily commended the work of the Deaconess Home. Of the four students who were graduated during the year, two have gone to the foreign field.

#### Diocese of Ontario

THE ANNUAL vestry meeting of St. James' church, Kingston, will be held on April 6th, as the financial year was not completed at Easter. The question of the seats in the church becoming free will not be decided till after the vestry meeting. A strong effort is to be made to pay off the Church debt of \$900.

#### Diocese of Rupert's Land

A VERY INTERESTING CEREMONY took place at Shoal River Indian Mission, when Bishop Anderson, of Moosonee, held confirmations for Archbishop Matheson, who was prevented doing so himself. The candidates at both confirmations varied in age from seventy-three to fourteen. The missionary in charge is the Rev. J. H. Dobbs, a graduate of St. John's College, Winnipeg. Bishop Anderson preached in the Cree language, and the log church was crowded with Indians, who evinced a deep interest in his words.

#### Diocese of Yukon

THE BLONDE ESQUIMAUX, whose existence was reported by Viljalmar Stevansson to the civilized world a year ago, have now an Anglican missionary at work among them, the Rev. H. Fry. News of the work has been brought down to Dawson City by Sergeant Dempster, of the Canadian Northwest Mounted Police, who returned to Dawson City on March 19th, from Herschel Island. The officer relates that the missionary left for Lambert in Union and Delta straits, late last summer, accompanied by four McKenzie Delta Eskimaux. This is the first news of the mission brought from the Arctic region since that time.

## Educational

ON MARCH 8th Dr. E. A. Steiner, professor of Sociology in Grinnell College, delivered a lecture at Kenyon College on the subject, "The Trail of the Immigrant." On March 10th Charles Wellington Furlong, F.R.G.S., gave an illustrated talk on "Fertile Argentina and the Patagonian Pampas." The next formal course of Larwill lectures will be delivered by Professor George Edward Woodberry, formerly professor of Comparative Literature in Columbia University. Professor Woodberry will deliver the lectures on Wednesday and Thursday, May 7th and 8th, on the subject, "Two Aspects of Criticism, Creative and Historical." The course will deal with literary criticism with special reference to the ideas and methods of Benedetto Croce. By the terms of the foundation these lectures are the property of the college and will be published after delivery.

#### CONCERNING THE THIMBLE

THE MODERN THIMBLE dates from 1684, when the goldsmith Nicholas Benschoten of Amsterdam sent one as a birthday present to a lady friend with the dedication: "To My frouw van Renselaer this little object which I have invented and executed as a protective covering for her industrious fingers." The invention proved such a success, says the *New York Sun*, that all who saw it tried to obtain similar ones, and the goldsmith had enough to do to supply them. An Englishman named John Lotting took one specimen home with him and copied it by thousands.

At first thimbles were rather costly and only well-to-do people could afford them, but

afterward when made of lead and other common metals by machinery they became very cheap. Their use was a great relief to all who had much sewing to do, and blessings were invoked on the inventor. The Dutch "fingerhat" (finger hood) became in England the "thumb bell," from its bell-like shape. It was originally worn on the thumb, says the *Ave Maria*, to parry the thrust of the needle pointing through the stuff, and not as at present, to impell it. All the world over the thimble is a symbol of industry. The gift of one to a little girl is taken as a hint that she should learn to sew or that some article of her clothing needs mending. A paper of needles presented with the thimble of course makes the hint more pointed. It is lost when a pin cushion is given. Fashion in thimbles is very luxurious in the East. Wealthy Chinese women have thimbles carved out of mother of pearl, and sometimes the top is a single precious stone. Thimbles with an agate or onyx mounted in gold are often seen, as well as thimbles incrustated with rubies. The queen of Siam is possessed of a thimble in the form of a lotus bud, with her name exquisitely worked in tiny diamonds round the margin.

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