

The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—APRIL 19, 1913

NO. 25

NEW YORK 416 LAFAYETTE ST.

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

19 SOUTH LA SALLE ST. CHICAGO

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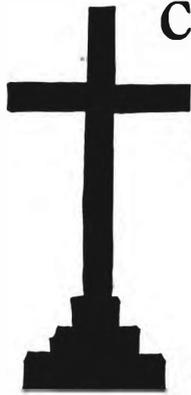
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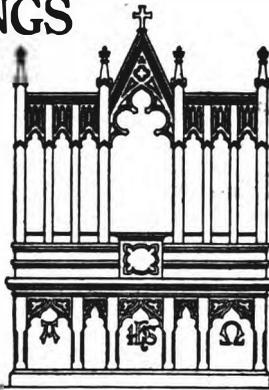


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A Weekly Record of the News, the Work, and the Thought of the Church

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

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publica-
tion office).

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

New York: Sunday School Commission, 416 Lafayette Street.

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

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

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to
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SUBSCRIPTIONS.

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

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

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

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word.
Marriage notices, \$1.00. Death notices (without obituary), free. These
should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers
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All copy subject to the approval of the publishers. Preferred posi-
tions on cover, when available, charged extra according to location. To
secure yearly rate for variable space, at least five lines must be used
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morning, for the issue of that week.

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Address advertising business (except classified) to 19 S. La Salle
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SOME DAY, in years to come, you will be wrestling with the
great temptation, or trembling under the great sorrow, of your life.
But the real struggle is here, now, in these quiet weeks. Now it is
being decided whether, in the day of your supreme sorrow or tempta-
tion, you shall miserably fail or gloriously conquer. Character
cannot be made except by steady, long-continued process.—*Phillips
Brooks.*



EDITORIALS AND COMMENTS

Contradictions

WHEN one witness flatly contradicts another, it is generally supposed that only one of them can be telling the truth. But it is a commonplace among logicians, that a contradiction is often the only clothing in which to vest a truth. When Plato concludes in the *Parmenides* that one is and is not, is becoming and is not becoming, and likewise with the many, it is often taken as sublime irony. But Plato seems to be under the impression that he has stated an absolute truth. And in this he has been followed by Hegel at least among modern philosophers.

To Christians with the thought of the Cross before them, there can be nothing amazing in the contention that contradictions clothe truth. For the arms of the Cross go forth in opposite directions, and it points both earthward and heavenward. The Son of God is also Son of Mary. He reconciled God and man by being God and man. He is eternal Spirit and He became Flesh, born in time of a pure Virgin. Familiarity with the fact has blinded us to its contradictions. Yet of no truth are we more firmly convinced than of the union of God and Man in the Incarnate Word. That is the stupendous contradiction of mercy and justice. In God they are reconciled, because in Him there is no discord. They dwell in Him in perfect harmony. In His mercy God sent His Son. In His justice His Son gave up His Body to Death. In His justice He conquered Death. In His mercy He holds the keys of life and of death. The merciful Saviour is the just Judge. In both He displays God's Love.

His Church, which has been rightly called the extension of the Incarnation, embraces just such contradictions. They lay her open to assault from men who can see but one side. She is Catholic; yet not only are there millions of heathen, there are also millions of heretics and schismatics. She is One; and yet large sections of the Church hold no communion one with another. She is holy; yet constantly pleads for pardon for her sins. She is Apostolic; yet bewails the loss of apostolic faith and hope and charity in her members. This contradiction goes to the very root of things, and failure to perceive it is the fruitful source of many schemes to remedy so desperate a state. Such schemes must come to nothing. The Donatist scheme came to nothing. The Puritan scheme came to nothing. The Arian scheme came to nothing. The scheme of Eutyches came to nothing. In their several ways each failed to grasp the central contradiction of the Human and Divine.

Perhaps this stands out most clearly in the nature and work of the Church herself. She is Catholic, equipped to meet fully every need of every man born into the world. She unites all this infinite multitude of souls to one Body, the Body of our Lord. At Holy Baptism each child is personally joined to the one Lord. He preserves his distinct individuality. "Christ gave Himself for me," says St. Paul, than whom no apostle laid greater stress upon the corporate nature of salvation. Historically this Universal Church has been organized in small localities. The New Testament speaks of the Church in private houses. It speaks of the Church at certain cities. Soon we hear of the Church in certain dioceses. Then it is organized along the lines of the civil government. First it follows the

genius of Greek and Roman civilization. Then it reorganizes along national lines, still retaining the ancient patriarchates. Thus the Catholic Church spreads over the whole world little by little, showing herself capable at once of widest extension and of narrowest local adaptation. So can a Church be at one and the same time Catholic and national and local. "Ye being many are one body."

And this characteristic of her temporal mission apparently is retained in her eternal state as the Church Triumphant. The individual personality is not destroyed. There is no analogy to pantheistic absorption. "In My Father's House are many mansions. . . . I go to prepare a place for you." The same St. John who records this saying of our Lord also tells us again that to each soul is given in heaven a stone with a name written thereon which no man knows save him to whom it is given. The rights and the privacy of every soul are preserved integrate by Almighty God Himself.

Withal there is no separation. There is neither time nor space to effect a separation. There is no need, no desire to avoid one another. The earthly mansions form our places of retiring. Thither we betake ourselves for privacy or rest, and shut the door. The ceaseless praises of heaven's company are united. The whole Body of the faithful is one. The contradiction only states the truth.

This is strikingly exemplified in the Holy Eucharist. Upon the cross Christ made the one full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. Of Calvary there can be no repetition. The Eucharist is the perpetual memory of that His precious Death and Sacrifice until His coming again. In this aspect it is absolutely one. But inasmuch as there have been millions of celebrations, it is many. Even at the same altar many hundreds may partake of the one Communion. The Church leaps over time and space and carries us back to the Upper Chamber. There is a contradiction here. The outward signs are many. But the spiritual thing signified is One, for the Sacrifice is both of heaven and of earth. Once in time the Great High Priest ascended the Altar of the Cross and offered Himself the Victim for the sins of His brethren. Now He ever liveth to make intercession for us by virtue of that eternal Oblation. It is a contradiction only because human language cannot comprehend the full expression of the truth.

We are ourselves a contradiction, not merely in our petty inconsistencies, but by our constitution. Our mortal bodies reveal an immortal soul. Yet no man is able to make a full revelation of himself to any other man. The wonderful mystery of Holy Matrimony, at its best earth's highest type of union, is but a faint shadow of the mystical union that is betwixt Christ and the soul. And in flat contradiction of that union, to adopt the language of St. James, from the same fountain flows bitter water and sweet. We take the members of Christ and make them instruments of unworthy sins. It is true that the members often struggle against their captivity. But how can a portion of the Body of the mighty victor be subjected to His defeated foe? The mystery of iniquity

is great. Heredity and environment will not account for its ravages.

And this fierce battle for possession is waged in our souls. The holiest saint will sometimes give way to a sin alien from his whole character. This contradiction again is but a truth of experience. It has its good side. Real anger is never mean. Passion may descend to the ignoble; but passion is unbalanced anger. True anger belongs only to warm and generous, even loving natures, like St. John's. Mercy and justice were wonderfully balanced in him. It is not always possible for us to maintain this due proportion. Aristotle, in his scientific analysis of the good, distinguishes the vices of excess and defect from the virtues of the mean between the two. Virtue is the balancing force. Consequently virtue gives peace and rest. And the peace of God gives souls the stability by which alone they can endure the shock of battle. The soldier's peace is where the fight is hottest, and that not because he is a salamander, but because the true born soldier is as calm in the midst of the din and turmoil and confusion as if he were seated at his own hearth. The Litany teaches us to pray for deliverance in the hour of our prosperity. In the piping times of peace, prepare for war. For we all know security is mortal's chiefest enemy.

It is also a flat contradiction that upon a finite life an infinite life should depend. A man is born and a man dies. Between the moments of his birth and of his death he has worked out his destiny. "Thou hast made my days as it were a span long"; yet in that brief span, character may be impressed. Perhaps only a mother can know the individuality of her child that drew but a few fitful breaths of air. But she is in no danger of forgetting what her lost child was like. Neither is God more ignorant than that mother. In fact the terms of time and space are all relative terms. It is a commonplace of experience that stupendous issues hang upon the outcome of one second. The eruption of Mt. Vesuvius in A. D. 79 is still vividly before our minds more than eighteen hundred years afterward. But the destruction of Pompeii and Herculaneum was accomplished within an incredibly short time. The fate of modern Europe depended upon one sentence on the field of Waterloo: "Up, Guards, and at them!" Homely is the proverb of the last straw that broke the camel's back. Eighty men lost their lives, and the government of Canada lost many millions of dollars, because an extra weight of one man came upon a bridge in course of construction and overbalanced the direction of stress upon the steel arms of the Quebec bridge. His weight set in motion masses of steel of almost incalculable pressure till the doomed structure toppled over and caught the active workmen like rats in a trap. No man can really measure the length of a second. It is a curiosity of the photographer's art that a flash of lightning will cause his plate to register every spoke of the driving wheels of an express locomotive engine going at full speed. A casual glance gives the spectator the impression of a train at rest. The same principle has been applied by man's inventive genius to follow a bullet's flight. And a machine which has provided unfailling amusement to many thousand people in moving picture halls has been adapted to reveal to leisurely examination the destructive progress of the bullet through some resisting object. Every picture is complete, and by mechanical art the bullet is arrested for our study. Motion and rest are contradictions. Yet we cannot say where one begins and the other leaves off.

Such considerations of the natural world prepare us for consideration of the supernatural. The same God is Lord of both. Their interpenetration is unlimited. Our science may enable us to learn much more about the things of time and space. The ancients amused themselves in quibbles on the number of grains of corn required to make a heap, or on the summing of a geometrical progression to infinity. Unfortunately we turn our speculations toward the eternal, and try to bound it in the terms of our experience. So we find contradictions where none exist. Our reasoning is at fault. There is a kind of contradiction which sets the two statements in violent opposition. Between them there is no hope of reconciliation. But the contradictions spoken of above are reconciled in the eternal verities. They merely show that human language being finite, cannot fully set forth the infinite. Arius thought he had exhausted all the possible relations of the Father to the Son, and he made shipwreck of his faith. When Lazarus returned from the gates of death his tongue was sealed. He realized the hopelessness of trying to reveal the mysteries he had seen. He knew that all was true. Like him we often have to rest content with stating truth in terms of boldest contradiction.

And till the day dawn and the shadows flee away, we can only use analogies of time and space to preach the Gospel of the eternal, remembering that when contradictions come they belong to the analogies, and cannot subvert the truths they illustrate.

TRUE JOYS

FOR THE FOURTH SUNDAY AFTER EASTER

JESUS said unto His disciples: "It is expedient for you that I go away." How could that possibly be!

God puts aside from our grasp the dear toy that claimed our affection and so much of our attention; He plucks out of the heart the treasure so carefully housed; He removes from our side the beloved presence. "Thy will be done"? How is it possible to say it? What kind of love is it that darkens our days and robs our nights of sleep!

Well, it is love; and it takes nothing away—in the end.

Jesus went unto Him that sent Him; but lo, He remained, and does remain, even unto the end of the world! It was not really Jesus who departed, but the disciples' vain and foolish conception of Him. The conqueror, the king upon the throne of the Holy City, the man of might, who should slay his enemies and avenge the accumulated wrongs of Israel, he was gone for ever; but the King of kings, whose dominion shall have no end, did not go; for He and His kingdom were never of this world. Surely the truth is easy to find: He ordered the "unruly wills and affections of sinful men" and fixed their hearts "where true joys are to be found," by showing them, through the operation of the Holy Spirit, Himself as He really is.

And as the need of the disciples was clearness of vision, so is our need, that we may see things as they really are and choose the better part. What a hopeless task it would have been to make those loving followers of Jesus understand that they would be better off without His physical presence, or that by this means only could they understand His person and His work, and their share in that work. They had learned to love Him as He *appeared* to their unopened eyes; and how their hearts must have pleaded their need of Him, as He told them that He must soon depart! We see that He spoke the truth, and that it was expedient for *them*; because it is always easy to see the possible good that lies within another man's woe. But O, how hard it is to feel the truth of the blessedness of our own!

Yet, every good gift and every perfect gift is from above; and if we be risen with Christ we shall seek those things that are above, where Christ sitteth on the right hand of God. But our wills and affections are unruly, and most of us turn to something here below as the good and perfect gift in life. For one that good and desirable thing takes the form of ambition, for another success, for another pleasure, for another work for work's sake, for another love of some fellow-creature whom God lent for a while, but never *gave*; and whosoever trusts in these for happiness is doomed to the bitter pain of the disciples when they heard and realized that they must lose their Beloved.

For all that we hold dear on earth must be relinquished some day. There is no payment that may be given to secure it from the inevitable decay. We look back with tender amusement upon the treasures of our childhood—those toys that, precious as they once were, were only toys. How little ground there was upon which to build the pleasures and joys, or the pains and sorrows of that age! And how surpassingly important they were at the time! And there were other ages that followed, and each held its illusion. We see it all so clearly because it is *past* and has become in so great a measure *impersonal*, as the man or woman has ceased to be the child. Vanity of vanities.

What we fail to realize is that this day also marks an age, and has its illusions; and we are hugging them as closely as ever we did in the past. The precious toy of this maturer hour must likewise be laid aside—dear as it is, and little as we realize that it is a toy. Only one thing is permanent, God's Word. Only one gift is really good, and perfect—He, who came from above. God grant that our hearts may surely there be fixed, where true joys are to be found. Amen.

R. DE O.

REAL COOLNESS and self-possession are the indispensable accompaniments of a great mind.—*Dickens*.

BLUE MONDAY MUSINGS

SO many people have sent me kind messages about the letters from Bianca and Digna, here published some weeks ago, that I must overhaul the special cabinet where other such communications are preserved, and share some more with you. But what a pity that the art of letter-writing is decaying so fast among us! We send "night-letters," or picture postcards with a few words scrawled in a corner; we dictate to a stenographer, or, better, to a business phonograph, and afterwards scrawl our signatures to the resultant product. But the old-fashioned, friendly, intimate, chatty letter, with page on page of fairly-written *personalia*, comments on new books, *choses vives*, travels, reminiscences, expressed affection: it is almost as rare as the diary! We are in too much of a hurry; we are too overwhelmed by the flood of newspapers; the automobile whirls us off before there is time to write. Will there ever be any more charming volumes of "Collected Letters," such as former generations knew? And if not, what a terrible loss! Who has ever even skimmed the Paston Letters without knowing middle-age England vastly better. I pay a great compliment to an intelligent guest when I leave out for his delectation, among new books (Jacobs, Tracy, and other really good story-tellers) a battered seventeenth-century volume of the *Epistolae Ho-Eliaanae*, with its delightful prattle. One learns more of the Catholic Revival from Neale's Letters than even from that thrilling work, "The Secret History of the Oxford Movement."

BUT EVEN in our degenerate day character reveals itself in letters. The first glance at the morning mail: how much it tells! Bills and receipts are put aside unopened, at first; one-cent circulars usually go straight into the convenient wastebasket. Business letters have a commercial badge on their envelopes, somehow, and must wait till last. Postcards are glanced at, bringing at least a breath of friendly greetings, and, it may be, a glimpse of some familiar, well-loved scene. Then come the handwritings one recognizes, pleasantly or unpleasantly. Some people plunge at once into the disagreeable, and save the others for sweets at the end. Others leave the disagreeable or problematic ones untouched just as long as possible. What a pity that any human being should be so unlovely as to create a painful association with his very penmanship! Yet there are such, whose letters are always painful reading. (I hope none of you is numbered in that class.) For myself, I always read first the scrawly, blotted, crooked letters traced laboriously by childish fingers; then those with foreign stamps. The letters from strangers are a lottery. Here are ten or fifteen excellent causes appealing for gifts of from \$1 to \$100—return envelopes enclosed, unstamped. Two maniacs write at great length (one in red ink, the other in smudgy lead pencil) about the approaching end of the world. The proponent of a bill for the compulsory division of the arable land of the commonwealth into small holdings of twenty-five acres, stocked and equipped, to be distributed free among all citizens of American parentage, desires an opportunity to demonstrate his panacea's reasonableness, and wants one's signature to the accompanying petition. A note signed by initials only begs one to use the draft which comes with it for any needy family—would there were more like that! Somebody writes to express agreement, or disagreement, with a misquotation from a recent sermon; somebody else, of whom one never heard, undertakes at considerable length and with a refreshing absence either of modesty or good manners, to set one right about things in general or in particular; happily the waste-basket continues to be available! There are half-a-dozen wanting opinions, or references, or authorities; it's all in the day's work, of course, and we only hope the replies are of service. Then comes a message like a hand-clasp, from an unknown friend. Blessings on the people who scatter such blessings: two cents is never invested so profitably as when it freights a letter like that to a busy, tired man.

I REMEMBER a delightful pamphlet by the late Bishop of Springfield, printed for private circulation, entitled "The Ethics of Correspondence," in which that great saint and scholar poured out comments on the iniquities which vexed his righteous soul in connection with letters. Illegible handwriting, unnecessary delays, failure to answer questions, or to

acknowledge remittances and enclosures, were among his indictments. I wish he had added an anathema upon people who use pale ink, who page their letters insanely so that one never knows where to look for the end of a sentence when one turns over a leaf, who write on both sides of thin paper, and fill up odd corners of the sheet with microscopic postscripts; and, above all, who take a dozen pages to ask a question that could be put into six words.

I CONFESS to a good deal of sympathy with the Socialist Mayor of Berkeley, Cal., in his refusal to attend a banquet of the Associated Charities of San Francisco. He writes strongly:

"The supreme reason which I offer for not accepting your invitation to this banquet is that there is something vulgar and ostentatiously pagan in the spectacle of a group of citizens of a twentieth century city sitting down to a \$3 banquet while pictures are being shown displaying the hunger of the poor.

"I am not a very good Christian. I wish I were. But in the name of Christ and His hungry people I enter my protest against the word charity being used in connection with any such function."

Of course we all know that it is easier to get men to gather round a table than on benches before a platform, and that the very act of eating together helps to bring about a friendly cooperation. But we are in very real danger of apotheosizing gluttony now-a-days. The enormous attention given to eating and drinking, the multiplication of formal banquets, the increasing habit of lunching and dining at expensive restaurants and hotels instead of at home: all these things are significant, and alarming. To pay \$1.50 for a cup of coffee, some rolls, an omelet, and a banana, with twenty-five cents to the waiter besides, is to encourage robbery, of course; but to muse over the *carte du jour* with solemn attention, as if the fate of a soul hung on the decision, and then to spend four or five dollars for a single meal, is wicked. The people who are so lavish in expenditures of that sort are usually the meanest, relatively, in their offerings to God and His poor; and their tailors and dress-makers often have to sue them for their bills. Meanwhile, old-fashioned hospitality is dying out: I mean the entertainment of strangers, and the readiness to put on another plate at the family board and ask a casual visitor to "sit by." How much we need simplicity! It was Thoreau who, being asked his favorite dish, answered, "The nearest"; and perhaps he was posing a little. But I submit that to be over-careful about one's food, *i. e.*, to give too much attention to sauces and novel methods of cookery and all the other features of *gourmandise*, is gross and vulgar and wrong. Wholesome, plain food, abundant, well-cooked, and daintily served, is of course a necessity: but the number of those well-to-do folk "whose god is their belly" is alarmingly on the increase, I fear.

IS IT RIGHT to allow unbaptized men to sit in a Church vestry? A New Jersey paper reports an Easter election of vestrymen where, against the rector's expressed wish, an unbaptized man was elected, on the ground that he was vice-president of a large corporation in the town, and that the Bishop approved his election!

THE REV. J. C. NORSWORTHY, "noted evangelist of the M. E. Church South," knows how to advertise himself. Under his picture, I find this eloquent description on a card circulated through Sacramento recently:

"There is something about this pastor-evangelist that you cannot ignore and set aside. He has personality, force, a certain eloquence at times that lifts the spirit on its wings—and he is somewhat of a comedian. He swoops from electric heights down to the level; to the level of the streets, with whose vernacular he is quite familiar. He knows how to reach all classes; how to work upon the emotions as well as upon the intelligence of his audiences; he knows all the dramatic stunts that belong to the evangelist of the hour, and employs them with consummate art. The slender, virile figure in clericals, the clean-cut face, the flashing eye, the movements of the hands that he uses freely, all counts in his makeup and 'have a meaning all their own.'"

IN MASSACHUSETTS a new corporation announces itself as follows:

J. A. Jacques & Co., Inc., Worcester, *church supplies and intoxicating liquors*, \$50,000; Joseph A. Jacques, Oscar Gagnon and Joseph E. Jedoin.

PRESBYTER IGNOTUS.

DEATH OF REV. A. H. STANTON

At St. Alban's, Holborn, for Fifty Years

THE LIVINGSTONE CENTENARY

Discussion of Divinity Degrees Continues

ITEMS OF GENERAL INTEREST

The Living Church News Bureau
London, April 1, 1913

STANTON, of St. Alban's, Holborn," who had long been, I think, the most striking figure and most popular preacher, in the best sense of the word, as well as most widely admired and beloved man among the London clergy, is now no longer with us in the body, but has become one of the souls in endless rest and undimmed light in the bosom of God. His departure out of this mortal life took place early Friday morning last at Upfield Lodge, Stroud, Gloucestershire, as the final result of his breakdown in health toward the end of last year.

Arthur Henry Stanton, priest, and assistant curate at St. Alban's, Holborn, for fifty years, was born on June 21, 1839, at Upfield, Stroud, where he was also destined to return in his old age to resign his spirit into the hands of his Maker and Heavenly Father. He was the third son of Mr. Charles Stanton, a Gloucestershire gentleman, by his marriage with Miss Holbron, of Badbrook House, and brother of Mr. Walter Stanton, formerly M. P. for the Stroud Division. He was educated at Rugby and Trinity College, Oxford, where he graduated in 1862. Young Mr. Stanton was one of those choice spirits among Oxford undergraduates who so willingly came under the influence and spell of the Catholic Movement in its nascent stage; and perhaps the most interesting reminiscence of him in his Oxford days is that he was one of those who were in the habit of going to Dr. Liddon's lodgings at Christ church on Fridays and recite the Penitential Psalms instead of dining in the hall. Ordained deacon in the same year of his graduation, he left Oxford for London to join the staff of clergy which the Rev. Mr. Mackenzie was gathering round him as vicar of the newly founded Church of St. Alban the Martyr, in Brooke street, Holborn, on what had been the site of a thieves' den. Here was his happy home for the rest of his life, and at this church alone he served God in the sacerdotal ministry of His holy Church with great faithfulness receiving no stipend for the long period of half a century. When Archbishop Tait, then Bishop of London, ordained Arthur Stanton he told him that he must not look for preferment, considering the church to which he was going, and it turned out precisely according to this prediction. And indeed it eventually proved that he was to receive inhibitions instead of offers of promotion. But all this did not concern in the least such a man and such a Christian as he was, for there was not a scrap of compromise or of place-hunting in his composition. Stanton was not only a great and noble priest, but also a remarkably gifted and inspiring preacher. And St. Alban's pulpit became under him a greater power of attraction, especially to young men, than any other pulpit in London since the days when Canon Liddon held sway over the hearts and minds of a multitude of men and women drawn, as at St. Alban's, from all parts of the metropolis under the dome of St. Paul's.

Among Stanton's notable efforts as a priest was his starting the league or club for London postmen, with the Postmaster General and the Dean of St. Paul's (Dr. Church) as its official patrons, and with which Robert Dolling became connected as a warden when a layman in his early London days. This club, consisting of a federation of clubs, numbered at first six hundred of the London postmen, and was known as St. Martin's League. In one of his annual letters to the members their founder then showed his remarkable human sympathy in the way he addressed them: "My companions of ten years, whom I cherish with the deepest affection; who have kept the life in me when Church dignitaries had all but turned my blood into vinegar and my heart into stone." He also told them that the experience gained by common fellowship on equal terms "is the best education of all in this life that man can have." The other side of his work that called for more particular mention is, as the *Times* truly says, his Sunday morning sermons at Mass and his sermons on the Monday evenings in August. This is how Stanton is vividly described as a preacher in the *Times* obituary article:

"It is not easy to describe the preacher to those who never heard him, and there was almost nothing in London like these

sermons. The preacher's style seems exaggerated only to those who do not know the man. There are moments when he shouts and moments when his whisper is practically inaudible, though there is not much doubt what he is saying. There is constant and natural play with the thin, nervous hands, now clasped and quivering, now covering his face."

A very real part of Stanton's genius was his humor. Innumerable stories are told of him, almost as many as of Archbishop Temple. Some of them, perhaps, are not true, any more than in the case of the Archbishop. But I believe it is true that in a "charity" sermon once at some church he said, "When I came into church and looked at the congregation I said to myself, 'Where are the poor?' But afterwards when I looked at the collection I said, 'Where are the rich?'"

The funeral of the Rev. A. H. Stanton takes place to-day, and there is to be a very impressive street procession in London. Grant him, O Lord, eternal rest, and let light perpetual shine upon him!

In connection with the Livingstone Centenary, a special service of "thanksgiving for the life and work of David Living-

The Livingstone Centenary

stone" has been held at St. Paul's. The Dean officiated, and a sermon was preached by the Bishop of Winchester. The antiphon was "Desire of Me and I will give Thee the heathen for thine inheritance." At Westminster Abbey a service has been held at Livingstone's grave in the nave.

The extremely revolutionary and grave proposals of the Divinity Professors at Oxford to secularizing the School of Sacred Theology and the Divinity Degrees of the University continue to be the subject of vigorous controversy in the

Discussion of Divinity Degrees

Times newspaper. Among the new names of combatants for and against these proposals that have appeared in its columns are those of the Dean of Durham, Professor Margoliouth of the Laudian Arabic Professorship at Oxford, Archdeacon Hutton, and the Dean of Canterbury. Dean Henson, as was to be expected, places himself on the Divinity Professors' side. His three points are: 1. The risk of "very unsuitable persons" gaining the degrees is "extremely small, so small indeed as to be reasonably negligible." 2. The survival of the "denominational privilege" at Oxford in respect of this matter constitutes "a real, considerable, indefensible, and universally admitted grievance." 3. Those who oppose Welsh Disestablishment might seem required by their own arguments to be eager to remove "academic arrangements which are confessedly irrational and unequal."

The "rhetorical language" used by the Dean of Durham seems to Professor Margoliouth "little suited to the present controversy." Theology, he says, is either sacred or not sacred. Those who wish to abolish ecclesiastical restrictions have expressed their view that theology taught at the University is not sacred, and this is Dean Henson's position, since, according to him, it is (in his own words) "absurd to regard academic degrees as anything more than certificates of knowledge." Professor Margoliouth proceeds to prick the bubble of the alleged grievance in this matter. The University of Oxford has repeatedly recognized that theology, *qua* knowledge, is a branch of letters; research degrees in letters have in numerous cases been given for exercises which would be classified as theological. What reason can be shown why one branch of letters should earn a special degree? If academic theology is no more sacred than academic biology, just as the university does not give a degree in biology, it need not give one in theology. Eminent Protestant dissenters have become Doctors of Oxford University on the ground of theological work; what grievance then remains? Those who would retain the D.D. degree must take the other alternative, *viz.*, that theology at Oxford is sacred. The university confers this degree because it is a place of religion as well as learning. It is in connection with the Church whence the divinity degrees emanate: "They are not certificates of learning only, but of religion and learning; and the university, *qua* religious, is Anglican. It is difficult to see how logically the university can award these degrees to any but Anglican ministers, and with the practice of other universities we are not concerned."

Archdeacon Hutton says that he cannot but feel that what impresses "outsiders" most is that the proposed statute in its present form "is so much disliked by so many distinguished laymen, whom no one could accuse of ecclesiastical prejudices," such as Professor Oman, Dr. R. L. Poole, Professor Saintsbury, and others. It cannot be beyond the wit of Oxford men, he thinks, to reach some agreement as may preserve the time-

honored degrees and (whether by concurrent faculties or otherwise) open the highest university distinctions in divinity, on proper qualifications of learning, to all those who "profess and call themselves Christians."

The Dean of Canterbury (Dr. Wace) writes:

"In a word, to evacuate the degree of D.D. of the traditional significance, that its holder believed and taught Christian truth, would be a flagrant abuse of an ancient title. Let Oxford retain its old faculty of Christian theology. If a sufficient number of persons desire an academical distinction for proficiency in another sort of theology let it be given them; but do not let them misappropriate and profane the ancient degree."

The Prince of Wales has given a donation of £1,000 in answer to the Bishop of Southwark's appeal on behalf of the Cathedral Church of St. Saviour's. The donation is to be devoted to that part of the fund which is applied to endowment. The Prince would naturally take a special interest in the Bishop of Southwark's fund alone from the fact that his estate as Duke of Cornwall lies partly at Kennington (South London), which is within the diocese of Southwark.

The body of Field Marshall Lord Wolseley was laid to rest yesterday in the Crypt of St. Paul's, close to the tomb of Nelson.

Miscellaneous Items of Interest

J. G. HALL.

SO HAPPY!

ONE can scarcely realize now that not so many generations ago there were those whose religion quite unfitted them for social life. Centuries later than the world's hermit period—in fact the old men and women of to-day can remember them—there were professing Christians thus described by a rhymester of their time:

"There are some moody fellows, not a few,
Who, turned by Nature with a gloomy bias,
Renounce black devils to adopt the blue,
And think when they are dismal they are pious."

It is to be supposed, certainly it is to be hoped, that this particular variety of what men call religion has gone as completely out of fashion as the doctrine of infant damnation. No wonder there were gloomy Christians when *that* doctrine had its believers. Readers of fiction have nothing but pity for the good woman described in a popular story of Colonial times, a woman who, in spite of cheerful surroundings, was ever in the lowest depths of woe, for she had, years before, lost more than one infant and thought there was reason for believing that she had babies crying in a world of torment. In her day religion was to be taken not only seriously but, as one might say, sullenly.

We have changed all that, and perhaps changed it too completely. True it is that a lifetime of gloom is no preparation for an eternity of bliss; but, nevertheless, the words remain, "Take up thy cross." In professing religion one takes for one's self the oath of allegiance, allegiance that was broken by our first parents for themselves and all of their descendants. When the jailer of Philippi asked, "What must I do to be saved?" he was not answered, "Work yourself up into a frenzy of religious ecstasy, being convinced that there is nothing for you to do. It has all been done." He was told to believe, and the little catechumens of to-day could tell us that after belief in God comes fear of Him; with the result that we serve Him truly all the days of our life.

"People do not experience religion; they live it," was the thunderous assertion of a pulpit teacher of a past generation. In this following of Christ, described by him as "living religion," there is so much for poor humanity to contend against that to enjoy perpetually in this world the unalloyed ecstasy to which Christians look forward in "the world that makes this one right," would indicate a state of unreason. There were seasons of hymn singing during the journey described for us in *The Pilgrim's Progress*, but there were also a prolonged combat with Apollyon and imprisonment in Doubting Castle. To walk on humbly, but undismayed, is the Christian's lot in this world, where, if he rejoices, he must do so with trembling.

C. M.

THE TRUE SELF in each man is identical with the true self in all other men, and this universal self is the divine self—the Christ in man which is the hope of glory. The divine self, however, is transcendent as well as immanent, or, to borrow the apostolic statement, the God who is in all and through all, is also *over* all.—*Susan E. Blouc.*

FUNERAL SERVICES OF THE LATE JOHN PIERPONT MORGAN

Held at St. George's New York, Where He was
Senior Warden

SUNDAY SCHOOL LENTEN OFFERING PRESENTED AT
SPECIAL CATHEDRAL SERVICE

The Fiftieth Anniversary of St. Barnabas House

RECENT EVENTS OF RELIGIOUS INTEREST IN THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, April 15, 1913 }

A GREAT crowd of people assembled in the neighborhood of St. George's church, Stuyvesant Square, on Monday, April 14th, and the great church was crowded at the funeral services for John Pierpont Morgan, senior warden of the parish. Besides the family, prominent men from a distance were present. The church has a seating capacity of about fifteen hundred. There were more than five thousand applications for cards of admission.

By Mr. Morgan's expressed wish, the service was read by Bishop Greer, Bishop Lawrence, and Bishop Brewster of Connecticut, the rector of the parish assisting. The combined choirs of the parish chanted the thirty-sixth and the ninetieth Psalms. The hymns were, "Asleep in Jesus," and "Lead, Kindly Light." The recessional hymn was "For all the saints whom from their labors rest." The interment was in Cedar Hill cemetery, Hartford, Conn.

The honorary pall-bearers at the funeral were: George S. Bowdoin, Lewis Cass Ledyard, Robert W. deForest, Professor Henry Fairfield Osborn, Joseph H. Choate, Robert Bacon, George F. Baker, Dr. James W. Markoe, Elbert H. Gary, Seth Low, Morton S. Paton, and Elihu Root.

Near the honorary pall-bearers were seated the vestry, including William Foulke, Henry W. Munroe, H. H. Pike, John Seeley Ward, Charles S. Brown, William Edmund Curtis, Oleott G. Lane, and John Reichert, clerk of the vestry.

These societies and institutions were represented at the funeral: American Bankers' Association, American Museum of Natural History, American Scenic and Historic Preservation Society, Astor Trust Company, Automobile Club of America, Chamber of Commerce, Bankers' Trust Company, Columbia University, General Convention of the Protestant Episcopal Church, Grolier Club, International Mercantile Marine Company, Metropolitan Club, Metropolitan Museum of Art trustees, the staff of the same Museum and also a delegation of the employes, New York Genealogical and Biographical Society, New York Stock Exchange, New York Yacht Club, Pilgrims of the United States, Southern Railway, Union League Club, United States Steel Corporation, American Academy in Rome, Clearing House Association, Equitable Life Assurance Society, New England Society, New York Historical Society, Society of Colonial Cavaliers, Trinity College, Union Society of the Civil War, and Lying-In Institution.

Saturday afternoon the annual Sunday school service for the presentation of the Lenten offering for missions was held in the Cathedral. Delegations of children from nearly all the Sunday schools of the diocese of New York were present. The full choir of the Cathedral and many of the clergy of the diocese were in the procession. The service was read by Bishop Greer, and the Rev. W. Bertrand Stevens, president of the Junior Clergy Missionary Association under whose auspices the service was held; the Lesson was read by Canon Nelson of the Cathedral and there were three addresses. Bishop Greer in an address of welcome to the children called the Cathedral the children's church. It will be theirs, he said, when the present generation of Church-goers has passed away. It is, too, a diocesan church for every person in the great diocese of New York. And being a church that stands for missions it is a world church. The children are to feel such an interest in the Cathedral and their offering that they will return year after year to the same service. The Rev. Charles B. Ackley of St. Bartholomew's, made a stirring address on "The Children in the Schools in Cuba." Mr. Ackley, who is a former missionary to Cuba, took the children on an imaginary trip to Cuba and showed them schools in Havana and outlying points. The Rev. Archibald S. Winslow, chairman of the Committee of Arrangements for the service reported the amount of the offering which had been presented at the altar. The total amount was \$7,660.31. Eleven Sunday schools gave over \$200. One school, that of Red Hook, had doubled its offering of last year. The greatest offering came from Holy Trinity church, whose rector, the Rev. Dr. H. P. Nichols has been wonderfully efficient in urging the children of his Sunday school to give to missions. Their offering was \$1,060, it being more than twice as large as the next best, St. Bartholomew's who gave \$445.95. The largest per capita offering was from Grace Church school, \$4.93 per scholar. St. Peter's, Stone

Ridge, gave \$3.82 per scholar. Two banners were awarded by Dean Grosvenor, one presented by the Bishop for the largest aggregate offering which went, of course, to Holy Trinity, and the other presented by Dr. Stires of St. Thomas' for the largest per capita offering, which was awarded to Grace Church. The total offering will be much larger when returns from all the schools of the diocese are in.

The fiftieth anniversary of the opening of St. Barnabas' House, 304 Mulberry street, was celebrated on Wednesday, April 9th, when

Anniversary of St. Barnabas' House of the New York Protestant Episcopal City Mission Society, the ladies of the Advisory Board, and Miss Mather, deaconess in charge, were at home to a large number of guests. The afternoon opened with a short choral service in the chapel, the music being rendered by the little children of the House. Guests were especially interested in the bronze mural tablet, recently presented, in memory of the late Theodore V. Boynton, who was for ten years the faithful treasurer of the City Mission Society, and who was the immediate successor to his father, John H. Boynton, who served the society for more than twenty years in similar capacity. Throughout the afternoon visitors wandered at will over the building, while members of the staff explained the nature of the many-sided piece of work which will render St. Barnabas' House unique among other helpful agencies. St. Barnabas' represents emergency work, prompt assistance given to women and children temporarily homeless, it being the purpose of the House to put into action the spirit of the matchless words from the prophecy of Isaiah, which greet the worshipper in the House Chapel: "Comfort ye, my people."

After inspecting the Lodge, the department for women and the nurseries, many of the guests patronized the omnibus, generously provided by Mrs. George S. Bowdoin, which conveyed people to and from God's Providence House, 330 Broome street. God's Providence is located on the lower east side, just off the Bowery, and because of its location in the foreign quarter, greets scores of aliens, from many different lands, in the first stages of their American life. Here is conducted the St. Barnabas' Day Nursery, the oldest in the country, so far as is known, and the House is also the background for much constructive Church settlement work. God's Providence is so closely affiliated with St. Barnabas' House that they form practically one piece of work, and one which ramifies in many directions, coming into touch with most of the vicissitudes which beset the lives of women and children in a great city. The reception was attended by many people versed in sociological work, and among those present were: the clergy of the City Mission Society, Bishop Courtney, Canon Nelson, Dr. Anthony, Mrs. George S. Bowdoin, Mrs. Archibald D. Russell, Miss Edith Newbold, Mrs. Underhill Budd, Miss Potter, Miss Bliss, Miss Gertrude Hoyt, Miss Gertrude Watson, Mrs. Greer, Miss Lillian Wald, and many of the deaconesses of New York. There are few Church institutions which can point to so long and honorable a term of service as St. Barnabas' House.

There is an earnest desire on the part of many to accentuate this fiftieth anniversary by the enlargement of its scope of usefulness by equipping a ward for the care of babies whose mothers are under hospital treatment. Great is the need for such assistance, as the social service departments of the hospitals amply testify, since there are few, if indeed any places in this great city where well babies may be temporarily cared for during the enforced absence of the mother. Such a baby-shelter has been carried on, experimentally, for the past few months, with the result that so soon as it became known, the demand for such care far exceeded the capacity of the ward. Deaconess Mather, after eighteen years of experience, considers it the most needed charity in New York to-day, and the history of the experiment fully supports her in this opinion. For fifty years St. Barnabas' House has rendered unremitting service to the community at large. It is the prayerful hope of those connected with this House which is, both architecturally and sociologically one of the most interesting in New York, that people may be moved to mark this anniversary by placing upon a permanent financial basis the baby-shelter which has proved itself a necessity. What more fitting crown to its many years of service than thus to render St. Barnabas' House an increasingly important factor in the philanthropic work of New York.

A parlor meeting of the Church Mission of Help was held this week at the home of Mrs. John H. Cole, at which the speakers were the Rev. Dr. W. T. Manning, rector of Trinity Church, and president of the society; Mrs. Archibald Alexander; the Rev. Mr. Tinker, superintendent of the City Mission Society, and Miss Alice Smith, a probation officer. The object of the gathering was to appeal to persons of generous sympathies to contribute towards the salary of a court worker. To provide such services, an annual amount of \$1,000 is required. Dr. Manning called attention to the efforts of the society to arouse the Church to a realization of her responsibility to provide for the need that confronted the members of the Church in regard to wayward girls. He paid tribute to the excellent work being done in our institutions, but in those whose purpose was the rescue of many who were the unfortunate children of the Church, it was imperative the Church Mission of Help, when notified of a girl's period of detention being ended, should be able to meet and assist her to take her place in the world again at the crucial moment

of establishing her life's usefulness. Mrs. Archibald Alexander spoke from an experience of immediate contact with the unfortunate young women, many of whom were girls early in their 'teens, whose cases had been brought to her for assistance and attention. She showed in a practical way the need of increasing the staff of philanthropic workers, and of the necessity of a court officer's cooperation to enable a girl to pursue a reputable course of life when a source of honest livelihood had been promised and made possible to her by the Church Mission of Help. Mr. Tinker, as superintendent of the City Mission Society, endorsed the views of the previous speakers, and emphasized the value of all that had been previously said by relating incidents and examples that had shown him that the Church Mission of Help was an important agency in aiding the work that the City Mission Society had been organized to meet to the limits of its possibilities. These possibilities had been widened by the fellowship of the Church Mission of Help. Miss Alice Smith, the court worker, bore evidence that among the causes for a girl's wrongdoing was a lack of comprehension on the part generally of the mother of the girl, and showed that the Church Mission of Help services were most valuable in taking steps towards understanding the home conditions of the girl. She closed her remarks by stating that the magistrate's court was the clearing house of every criminal act committed in New York, and that, with the services of a court officer connected with the Church Mission of Help, it was possible to bring an offender at once under the uplifting influences that had hitherto been lacking in her life.

Dr. Manning closed the meeting with an appeal for the people of the Church to manifest an interest in this form of social service, to give personal aid and such financial help as means enabled, and begged for additions to the efficient, but altogether inadequate, number of women to act in the capacity of "big sisters," stating that fifty more helpers would be none too many to meet the needs. The office of the secretary, Miss Emma L. Adams, is at No. 37 East Twenty-eighth street.

Prominent notices appeared in the daily press this week heralding the submission of a lady to the Church of Rome. After attending several of the larger parish churches in this city for a number of years she was influenced recently by the labors of the Rev. Basil W.

Maturin, recently of London, England, and, before his submission, rector of St. Clement's Church, Philadelphia, for many years. One might wish that an equal amount of advertising might appear in the daily press when a Roman priest changes his ecclesiastical relations and is received by one of our Bishops. Recently two Roman priests were received by Bishop Greer, but these conversions were hardly noticed in the newspapers. The present occurrence reminds your correspondent that the Bishop of New York was asked a few months ago by a reporter for one of the local papers, why so many people were leaving the Episcopal Church and joining the Catholic Church? The Bishop expressed astonishment at such news and asked the man to name some of the people taking such a step. A lady was named, and then, after some hesitation, another was named. The Bishop informed his visitor that he could mention the names of many persons making a change in the opposite direction, for it was not an unusual thing for him to receive formally into the communion of this Church at Confirmation services former members of the Roman Catholic communion. These occurrences, however, were so frequent that they were not considered as "news" and given country-wide publicity.

It has been definitely decided to postpone the consecration of All Saints' chapel adjoining old Trinity church to the festival of All Hallows. This day is most appropriate, because, Dr. Dix, in whose memory the chapel is built, was born on November 1st. The appointment of this date will give time for all the work in the interior to be completed and for the memorials already presented to be placed. The rector, the Rev. Dr. Manning has made an appeal for other memorials needed for the complete adornment of the chapel. This building harmonizes well with the parish church, and was designed by Thomas Nash, architect.

In response to the request of the special committee of the General Assembly of the Presbyterian Church on Relations with

Seminary Issues Formal Statement Union Theological Seminary (located in the upper part of Manhattan Island) the seminary authorities have submitted a formal statement of that institution's attitude towards the fundamentals of the Christian religion. "The deity of Jesus Christ, the final authority of the Holy Scriptures, the bodily resurrection of Jesus Christ from the grave and His atonement by death on the cross for the sins of the world," were the matters considered.

Bishop Greer has recently confirmed another student of this seminary, and he has in the past few months received as candidates for Holy Orders five men of that student-body.

The Rev. Dr. William Reed Thomas, rector of Holy Innocents Church, Highland Falls, N. Y., died in St. Luke's Hospital, New York City, on Saturday night, April 12th. Services were held in the crypt of the Cathedral of St. John the Divine on Wednesday morning, and the funeral took place at Highland Falls on Thursday morning.

(Continued on page 874.)

BISHOP OF CHICAGO RECOVERING FROM OPERATION

Bishops Toll and White Provide for His Appointments

*The Living Church News Bureau
Chicago, April 15, 1913*

THE Standing Committee of the Diocese lately issued a letter to all the clergy, quoting the words of Dr. E. A. Halstead, Bishop Anderson's physician, with reference to the Bishop's condition. While the Bishop is regaining his strength but slowly, there is no cause for apprehension, and the convalescence is progressing as rapidly as could be anticipated. The Bishop is still at St. Luke's Hospital, resting quietly.

Among the Confirmation classes recently presented to Bishop Toll, and to Bishop White of Michigan City (who has been taking some of the dates originally assigned to Bishop Anderson) are the following: 56 candidates at St. Luke's, Evanston; 54 at St. Bartholomew's; 54 at St. Ansgarius' Chicago; 49 at Christ church, Woodlawn; 46 at St. Thomas', Chicago; 46 at the Redeemer, Chicago; 42 at Grace Church, Chicago; 29 at St. James', Chicago; 29 at Grace church, Oak Park; 15 at St. Edmund's, Chicago, and 9 at Waterman Hall, Sycamore. Another class is being prepared at Christ church, Woodlawn, which will probably be presented before the convention of the diocese.

Bishop Toll instituted the Rev. William A. Gustin at the Church of St. Michael and All Angels, Berwyn, on the morning of the Second Sunday after Easter. Our Chicago Bishops

Berwyn Rector Instituted

are so busy that they cannot often officiate at a service of Institution. This service was conducted with great impressiveness at Berwyn, Bishop Toll being vested in cope and mitre, and a large congregation being present.

Under the leadership of Dean Pardee, a movement has been started among the clergy of the Chicago deanery towards forming a deanery choir, to sing at the choral celebrations of the Holy Eucharist, in connection with the meetings of the deanery. The committee appointed by Dean Pardee consists of the Rev. E. H. Merri-

Deanery Choir Organized

man, the Rev. Hugh J. Spencer, and the Rev. J. H. Hopkins, the last-named being the organist and director of the choir. The first rehearsal was held on a recent Monday afternoon at Grace Church parish house, Chicago, by the invitation of the Rev. Dr. Waters, rector, and was well attended. The music chosen is Stainer's arrangement of Merbecke's plain-song Eucharist. There are a number of good voices among the Chicago clergy. The next rehearsal will be held at Grace parish house on the afternoon of Monday, April 21st, at 2:30 o'clock. The next meeting of the Chicago deanery will be held at Holy Trinity church, in the Stock Yards district.

At the last meeting of the Round Table in the Church Club rooms, held on Monday morning, April 7th, the Rev. E. A. Lemoine, rector of St. John's Church, Naperville, gave a very interesting description of missionary work among sailors, as well as incidents from

Meeting of the Round Table

his own experiences at sea in previous years. A committee was appointed at the last meeting of the Chicago deanery, to report on the possibility of establishing some missionary work in Chicago among the vast numbers of men who are sailors on the Great Lakes, and who make Chicago so often. The Rev. E. A. Lemoine is a member of this committee. Its report is being anticipated with much interest, at the next meeting of the deanery.

Among the new enterprises at the Chicago Homes for Boys is the putting up of a wireless telegraphy outfit by the boys of the

Chicago Homes for Boys

Homes. The aerial is seventy feet long, two strands apart. Messages can be received from New York and from Norfolk, Va., The boys themselves made part of the outfit, including the Galena detector, the buzzer test, the two slide tuning coil for the receiver, and a pair of Holtzer Cabot two thousand ohm phons. The aerial blew down in a recent storm, but the boys put it up again promptly. The chief promoters of this scheme have joined the Chicago Wireless Association.

The Rev. H. G. Schniewind has added a fine pool table to the equipment of the guild rooms at St. Bartholomew's, Chicago, mainly for the use of the fifty or more boys who belong to the Boy's Club.

Since the publication in these columns of the recent message sent to the public school teachers of Chicago by Mrs. Ella Flagg

Henry VIII. and the Church

Young, Chicago's Superintendent of Schools, directing the teachers not to state that "Henry the Eighth founded the Church of England," a letter has been received by your correspondent from a priest of the Church in one of the largest cities in the Fifth Department, asking for the details as to how this action was brought about, and stating that the question in this other city has become an acute one because of the pernicious errors taught in High Schools concerning the Reformation in England, and that the Superintendent of Schools there is willing to formulate a message to the schools

under his charge similar to that put forth by Mrs. Young in Chicago.

The work of raising the funds necessary to purchase a lot to erect a Mission House for institutional work among Chicago's deaf-mutes, is going steadily forward, under the leadership of the Rev. George F. Flick, missionary. The total amount in cash and pledges now in hand has reached the sum of \$3,467, though much effort will still be required before the \$20,000 needed for this enterprise can be raised. The Chicago mission among deaf-mutes has held its services and social gatherings in Grace Church Memorial chapel and parish house, Chicago, for the past eight years.

Mission House for Deaf-Mutes

A recent gift of a tabernacle, made to St. Christopher's mission, Oak Park, adds one more to the parishes and missions in this diocese

Recent Gifts to Oak Park Church

where the Blessed Sacrament is reserved in order to be in readiness for administration to the sick and the dying. This tabernacle is of oak, and is set, for the first time being, in the wall of the sacristy, since the building which is used for services is also, for the present, used for many other purposes. Mr. John Sutcliffe designed this tabernacle, and it is the gift of Mr. Harry Pierce, son of the senior warden of Grace Church, Oak Park. A pair of three-branch vesper lights was also given to St. Christopher's at Easter, the Rev. A. T. Young, rector of the Church of the Advent, Chicago, being the donor. These lights were originally made for a priest of this diocese, long since departed, and were used by him in his private chapel for years, in memory of his own children in Paradise.

At St. Paul's, Chicago, the Rev. Dr. Page, rector, the parish's fiscal year commences on February 1st. The recent canvass of the

St. Paul's, Chicago

parish resulted in enrolling about 425 persons as users of weekly envelopes, pledging about \$11,500 for the support of the parish, and for missions and charities. At a recent meeting of the Bixby club (the Men's Club of St. Paul's parish), the Hon. T. K. Long, city councilman from the local ward, made an address on the Harkin Saloon License ordinance in Chicago, during which he stated that Chicago spends about \$80,000,000 a year for beer, and telling, by way of comparison, how difficult it is being found to raise \$60,000,000 to build the much-needed subway for the city.

The Easter offering at Grace church, Oak Park, reduced the debt on the church to about \$18,000. For the past fifteen years the

Reports of Easter Services

congregation has been working to the utmost to pay off the debt incurred by the purchase of their extensive lots, and the building of their spacious and handsome church edifice. The climax is not far distant, since the debt, once so very heavy, has been reduced to the above proportions.

There were 188 communicants on Easter Day (215 during the octave) at St. Augustine's church, Wilmette (the Rev. H. B. Heald, rector). The offering was over \$1,300.

St. Andrew's Church, Washington Boulevard and Robey street (the Rev. Frank E. Wilson, rector), has resumed the publication

St. Andrew's New Church

of the parish paper, after the lapse of two years. The first of these editions was the March number, which announced that by the time the next monthly edition would be published, the congregation would probably be worshipping in the rebuilt Church. The former building was almost destroyed by fire at Christmastide. Very rapid work has been done in putting the new building in shape in so short a time. The partitions in the basement have all been removed, and the whole has been thrown open as one large room, for the Sunday school and the parish generally. The order for the new pipe-organ has been decided upon, and the effort has been made to rebuild the interior as nearly as possible after the plans of the old church. The new building will be a more substantial one than its predecessor. St. Andrew's has enrolled over forty stewards for "The World in Chicago," which is more than its quota.

The Building Fund of St. Barnabas' Church, Chicago, the Rev. E. J. Randall, rector, now amounts to \$3,500 in cash, and about \$6,500 in Builders' Certificates.

Dr. Alice Lindsay Wynkoop, a parishioner of the Church of the Epiphany, one of Chicago's distinguished women physicians,

and one of the faculty of the Chicago College of Physicians and Surgeons, read a very valuable paper on "The Religious Education of the Child," at the April meeting of the Federation of Women of the

Church of the Redeemer, Chicago. The membership of this federation has now reached over 210, an increase over last year's enrollment.

St. Mark's parish, Evanston, is mourning the loss of their senior warden, the late Mr. Henry S. Slaymaker, for over forty years a

Death of H. S. Slaymaker

resident of Evanston, and for 32 years with the firm of Sprague, Warner & Co., Chicago.

Mr. Slaymaker had been senior warden of St. Mark's for eighteen years. His death came on the afternoon of the

Second Sunday after Easter, and the burial service, conducted by Bishop Toll, took place on Wednesday, April 9th. Mr. Slaymaker

was born in Lancaster, Pennsylvania, seventy-nine years ago, and leaves two sons, Dr. S. Robert, Mr. Henry M., and Miss Letitia R.

Slaymaker. He was greatly beloved in his home parish, and was an influential Churchman throughout the diocese.

A largely attended meeting of the Woman's Auxiliary of St.

Martin's church, Austin, was addressed on April 10th by Mrs. John Henry Hopkins, on "The Land of the Lakes," as the Fifth Missionary Department is sometimes called. Mrs. Lampman presided. At the close of the address Mrs. Hopkins was requested also to describe the new grouping of women called the Federation, at the Church of the Redeemer, Chicago.

The Rev. F. G. Budlong, rector of Christ Church, Winnetka, was the noon-day preacher during a large portion of a recent week, since Easter, at St. Paul's Cathedral, Boston.

PHILADELPHIA NOTES

IF the convocation of West Philadelphia were in a western city it would claim to be enjoying a "boom," although in a diocese of such staid reputation as this the term might be regarded as unseemly. But some more than ordinary expression is needed when no less than three fine church buildings are to go up in this one convocation, at the same time. At St. Barnabas', Haddington, the ground was broken for the new church and rectory by Bishop Garland on Saturday the 12th, in the presence of many of the clergy and members of the congregation. The Church of the Redemption, formed by the union of the parish formerly at Twenty-second and Callowhill streets with St. Ann's mission, is almost ready to begin operations on the new building at Fifty-sixth and Market streets; and now it is announced that the people of the Chapel of the Mediator at Fifty-first and Spruce streets are ready to begin on the new church which has been so urgently needed for several years past. The building is to cost between \$55,000 and \$60,000, and will be of brick, after plans by Churchman, Thomas and Molitor. The church itself is planned to accommodate 466 persons with room in the chancel for a choir of forty; but two chapels which adjoin and open into the church will seat 135 more. One of these chapels is to be made a memorial by the people of the Mediator to Mr. George C. Thomas, in recognition of his interest in the mission and generous support of it in its earlier days. The Chapel of the Mediator is associated with the parish of the Holy Apostles, and is in charge of the Rev. H. McKnight Moore as vicar.

At the Church of St. Luke and the Epiphany (the Rev. David M. Steele, rector), the afternoon services on the Sundays in April have been very largely attended, and have been arranged so that all the music sung on an afternoon is the work of a single composer.

Special Musical Services Held

Horatio Parker was the composer thus represented on the first Sunday in April, and T. Tertius Noble on the second Sunday. Those to follow are Dr. David Wood, the blind organist, whose recent death made such a gap among the musicians of this city, and Sir George C. Martin. The total attendance at St. Luke's during the eight days from Palm Sunday to Easter Day, inclusive, was by actual count, 6,525, and on several occasions many persons were turned away because there was no room for them.

A conference of the associates of the Girls' Friendly Society was held at Holy Trinity parish house on Thursday evening, April 10th,

Notes of General Interest

following the regular meeting of the diocesan council. The subject of discussion was the protection of young girls from the perils of city life, in public dance halls and the like, and was led by Mrs. E. C. Grice of the Church of the Saviour. The annual meeting and service of the society will be held on April 24th in the Church of the Holy Trinity, when the Rev. Floyd W. Tomkins, D.D., will preach the sermon.

It is announced that the annual sermon of the Free and Open Church Association will be preached in Christ church on the evening of the Fifth Sunday after Easter, by the Rev. William T. Manning, D.D., rector of Trinity Church, New York City.

On the Second Sunday after Easter, the alumni of St. Paul's School, Concord, met for a special service in St. James' church (the Rev. William C. Richardson, D.D., rector). The Rev. Dr. Samuel S. Drury, headmaster of St. Paul's preached the sermon.

The formal opening of the Elkins Memorial organ in St. Paul's church, Ogontz (the Rev. J. Thomson Cole, rector), occurred on Thursday evening, April 3rd, when the organist, H. Alexander Matthews, gave an inaugural recital, with the assistance of the well-known harpist, Dorothy Johnstone Baelser.

HOWEVER we may account for it, the death of Jesus has thrown a new light on death. It has never been the same in the thought of men since He passed through the dread eclipse. He gave an interpretation to death that has given pause to skepticism and despair. He brought life and immortality to light. Through death He has destroyed him that has the power of death. The grave has never been the same since He lay in it. He softened every bed. As Boehme said, "The Rose of Sharon has perfumed the grave."—W. L. Watkinson.

TO SEE eternal realities with open vision we must preserve a pure and sensitive soul. Only as the spirit of God refines our perceptions, works in us clearness of insight, endows us with spiritual imagination and sensibility, are we qualified to apprehend, mirror, and appropriate the truths by which men live.—W. L. Watkinson.

BOARD OF RELIGIOUS EDUCATION MEETS IN ST. LOUIS

THE meeting of the Board of Religious Education in St. Louis on April 9th and 10th will make an epoch in the work of our Sunday schools. The idea of training for Christian life will take the place of the teaching of lessons. Training is the watchword which was continually sounded.

The thirteen members of the Board attending the meeting met with the local clergy at the corporate Communion at St. George's chapel on the 9th, and at breakfast afterward, and again at luncheon on the 10th. At the latter time the Rev. Messrs. Kemerer and Mizner were the appointed speakers to ask the Board for counsel on definite needs. The Rev. W. W. Smith, in reply to the question, "How to overcome parental indifference to the work of the Sunday school," suggested five tried methods: (1) Sermons on different phases of the subject at least every two months; (2) Letters to the parents; (3) Meetings for parents, including admission by coupon with name written on it, a short entertainment, an address calculated to reach those present as ascertained by the coupons, and perhaps refreshments at close of meeting; (4) Pastoral calls; (5) Mailing pamphlets week by week, without comment. Suitable ones are published by the Board. Each of these ways will be effective with some persons. In reply to another question, the Rev. W. E. Gardner, general secretary, advised the use of the Correspondence School on Religious Pedagogy, in which the Board has now about one hundred members. Most of these are rectors, who are in turn giving the work to teachers. To another question he responded with a plea for diocesan boards of religious education, under canonical authority.

An important experiment turned out very successfully. This was a group of conferences for teachers. All the Sunday school teachers and officers of the city were asked, by personal letters, to meet in six centres. To these six churches members of the Board were sent, two to each. They set forth as subjects the standard curriculum, the graded system, aims and methods of teaching, and then questions from the floor were discussed. About 300 teachers and officers came to these "sectional" conferences, and from every centre came reports of great interest and spirited discussion. At St. John's church and at St. Stephen's House steps were taken for organizing teacher-training classes. At the Church of the Holy Communion, where such a class is already operating, the suggestion was made of a diocesan effort in this line.

At the close of the two days came the mass meeting in Christ Church Cathedral, with an attendance of five hundred, gathered from the whole city. Bishop Tuttle presided, and in a few words emphasized the aim of the Board of Religious Education as the training of children in the ultimate use of knowledge, first acquired and applied to needs. The Rev. F. M. Crouch, secretary of the Social Service Commission, spoke for practical training in social service in the Sunday school. The Rev. H. Percy Silver, department secretary, spoke for the development of power in the child to do, not merely to know, God's will. "The supreme question of missions is the development of a vitality equal to the carrying of the Christian faith to the last man on earth." He declared our Sunday schools ought to send more men into the ministry, and stated that in one St. Louis parish there are now three men who would study for it if they had the means. The Rev. C. H. Young of Christ Church, Woodlawn avenue, Chicago, spoke on "The Child at Worship." He set forth the Holy Communion as the one service best adapted for children, because there is so much in itself and its accompaniments of music, color, and activity, which helps the child to express itself. Perhaps one reason why children are not in our congregations is because the services are arranged for adults. The Rev. W. E. Gardner, secretary of the Board, closed with a vivid presentation of the future Church, with its Bishops, priests, and lay officers and people, as being to-day among the 500,000 members of the classes facing the 45,000 teachers every Sunday.

THE SUPREME ATTRACTION in religion is not intellectual but moral; the tasks of the spiritual life are on the laymen: the theologian is being deserted and people are asking one another the great questions of life. If they have a contact with the eternal it matters not what grammar they use.—G. A. Johnston Ross.

THAT SOUL which knows no self-seeking, no interested ends, is thoroughly candid: it goes straight forward without hindrance; its path opens daily more and more to perfect day.—Fenclon.

**SUFFRAGAN BISHOP ELECTED
IN MASSACHUSETTS**

BISHOP LAWRENCE'S address at the 128th annual diocesan convention was the twentieth one he has delivered before that body. It was given at Trinity church, Boston, on the afternoon of April 9th, the first day of the convention, and the two principal things discussed in detail were the Cathedral and the Suffragan Bishop, for the support of whom the Bishop announced toward the close of his address that he had been able to raise an endowment of \$106,050. Tributes were paid deceased clergy and laity. Archdeacon Babcock's good work in the missionary districts of the diocese was specifically mentioned. Superintendent Frederick B. Allen's completion of his twenty-five years of service with the Episcopal City Mission was given prominence, and there was reference to the Rev. Samuel Hillard's completion of twenty-five years as head of the Church Temperance Society. Speaking of the Cathedral, the Bishop said that before it can be made more effective there should be a larger endowment and income.



ARCHDEACON SAMUEL G. BABCOCK,
Suffragan Bishop-elect of Massachusetts

The principal item of business was the election of the Suffragan Bishop, which took place on the forenoon of the second day. The two candidates were Archdeacon Samuel G. Babcock of this diocese and the Rev. Dr. Herman Page, rector of St. Paul's Church, Chicago. The usual formalities were gone through with prior to the election, and on the first ballot Archdeacon Babcock was elected, the vote standing as follows:

| CLERICAL VOTE | | LAY VOTE | |
|----------------------------|-----|----------------------------|----|
| Total | 171 | Total | 99 |
| Necessary for choice | 86 | Necessary for choice | 50 |
| Babcock | 103 | Babcock | 66 |
| Page | 62 | Page | 32 |
| Scattering | 6 | Divided | 1 |

A committee consisting of the Rev. Dr. Mann, the Rev. Dr. van Allen, Charles E. Rogerson, Clarence H. Poor, and George C. Selfridge, were appointed to wait on Archdeacon Babcock and acquaint him with the election, and shortly after they returned to Jacob Sleeper Hall accompanied by the Suffragan Bishop-elect, for whom there was the greatest ovation, the entire assemblage standing. After Bishop Lawrence had shaken hands with him, and briefly introduced him to the assemblage, the Archdeacon addressed the delegates.

Earlier in the morning a special committee met at the home of Bishop Lawrence and fixed the salary of the Suffragan Bishop at \$5,000 with \$1,000 to be allowed for traveling expenses. It also was arranged that the subscriptions of \$106,050, announced as having

been raised by the Bishop and from which the Suffragan will be paid, be placed in the care of the Trustees of Donations.

Archdeacon Samuel G. Babcock was born in Newport, R. I., on October 8, 1851, the son of Stanton Babcock, a native of Westerly, and Sarah J. (White) Babcock of Newport.

**Sketch of the
Bishop-Elect**

On his father's side he was descended from one of the notable families of southern Rhode Island, a family whose members furnished many public men and preachers, there having been at least one minister in each of the six generations of immediate ancestors. His mother's ancestry dates back to Peregrine White of the Plymouth Pilgrim Colony. The Archdeacon attended the Newport High School, the Phillips Schools at Salem, and in 1868 he was graduated from the Salem High School. Business matters interfered with a college course, but in time all financial responsibilities of his father and himself having been fully met, he disposed of his business and entered the Episcopal Theological School at Cambridge and became a member of the class of 1891, along with the Rev. Herman Page and others. After a short term of service as curate at Grace church, Providence, he became rector of Christ Church, Hyde Park, in 1892, continuing in this position until 1903, when he resigned to accept the appointment of Bishop Lawrence as Archdeacon of Massachusetts. While rector at Hyde Park he was Archdeacon of New Bedford from 1899 to 1903.

Outside of the election of Archdeacon Babcock as Suffragan Bishop, there was not much business transacted at the convention.

**Seek to Place
Responsibility**

At the afternoon session of the second day there was a discussion relative to whether the diocesan Board of Education should be responsible for the teachings of its lecturers. The discussion arose from an unfortunate utterance, made some time ago by a speaker, which involved the Virgin Birth. There was a resolution offered by the Rev. Simon Blinn Blunt, which closed with the words: "Resolved, That in the opinion of this convention, the diocesan Board of Education should be required to assume full responsibility for the lectures given by its appointment."

The Rev. Frederick Palmer of Andover said it would be impossible for the board to be held responsible for the individual utterances of its teachers. Among those who entered into the argument were the Rev. Henry P. Bull, S.S.J.E., the Rev. Henry Bedinger of Salem, and the Rev. Dr. van Allen. The discussion was happily brought to a close by Charles R. Codman who, in suggesting indefinite postponement of the matter, characterized the discussion as unprofitable. This brought the incident to a close for the time being at least.

Deputies elected to General Convention were as follows: The Rev. Dr. Edward S. Drown of Cambridge, the Rev. Dr. Alexander Mann of Boston, the Rev. Dr. Endicott Peabody of Groton the Rev. Dr. Edmund S. Rousmaniere of Boston; Messrs. Richard H. Dana of Cambridge, William V. Kellen of Boston, Henry M. Lovering of Taunton, and Charles G. Saunders of Lawrence.

**Results of
Elections**

Provisional Deputies: The Rev. Ernest J. Dennen of Lynn, the Rev. John McGaw Foster of Boston, the Rev. Philo W. Sprague of Charlestown, the Rev. Edward T. Sullivan of Newton Centre; Messrs. Huntington Saville, Philip S. Parker, Henry I. Ide, and Joseph F. Woods.

MISSISSIPPI DIOCESAN COUNCIL

THE eighty-sixth annual council of the diocese of Mississippi met in the newly completed Trinity church, Hattiesburg, on April 8th at 8 o'clock p. m. On the afternoon before the meeting, at the invitation of the rector, the Rev. W. S. Simpson-Atmore, D.D., the members of the council were present at the unveiling of two notable windows. A window in memory of the missionary services in this country of the Society for the Propagation of the Gospel, the first memorial window to the venerable society erected in the United States, and the Chancellor's window, erected by the chancellors of the various dioceses of the Church in America, notably by Chancellor Shepard of the diocese of Olympia. The unveiling ceremonies were conducted by the Bishop of the diocese, the rector, and vestry of the parish. The Rt. Rev. Edwin G. Weed, D.D., Bishop of Florida, preached the sermon upon the occasion, and Chancellor Pepper of the diocese read a message from Chancellor Shepard of Olympia.

At eight o'clock on the first day the Bishop of the diocese read his annual council address, which consisted of a very encouraging review of the expansion of the work in the last ten years, and a call to meet this expansion fully and completely, so that the rapidly growing harvest might be gathered in. Bishop Bratton will complete the tenth year of his episcopate in September next. St. Andrew's parish, Jackson, will be the host of the diocese at that time, when a celebration of the anniversary is to be held as a thanksgiving.

At the corporate Communion of the council, Wednesday morning, April 9th, the Rt. Rev. Edwin G. Weed, D.D., greeted the members of the council with loving words of felicitation and cheer. Bishop

(Continued on page 878.)

Experiences in the Ohio Flood District

By the Rev. CHARLES G. READE

EASTER DAY, though bright at times, had been showery, and from later reports we find that one-third of the annual rainfall had descended within a few days at many Ohio points of observation. Easter Monday morning floods of rain delayed me in reaching the Clovernook Home for the Blind, where I administered the Communion to some eight blind women. Dean Matthews and myself left for Columbus on the Big Four at 3 P. M. to attend the consecration of Bishop Coadjutor-elect Reese. As our train passed over the bridges we noted



"THE ARCADE," DAYTON

(The white lines on doorway show height to which waters reached)

that every river was swollen, while the rains were torrential. Near Middletown almost a cloudburst was just missed by the train. We reached Columbus on time, probably the last train to be on time for many a long day, and stopped at the Chittenden Hotel.

In Columbus to attend the consecration was Bishop Vincent, accompanied by five other Bishops, sixteen clergy from Cincinnati, and possibly ten from other Ohio cities. It was evident very early that many would be delayed by the flood. After the early service trouble commenced in Columbus. Street car service was crippled, water supply shut off, electric lights put out of commission, bridges swept away, and a general reign of desolation began. The ceremony of the consecration has been already described. It was dignified and beautiful. Just as the Bishop presiding pronounced the benediction, a terrific flash of lightning seemed to enter the church, followed by a deafening peal of thunder—an omen of the terrible disasters now imminent.

Warned by a railroad friend, Mr. C. C. Spalding, a party, consisting of Dean Matthews, the Rev. Dr. Lynch and myself, made for the passenger station, where we were joined later by a lady from Clifton, Cincinnati, who had come to witness the consecration. After much uncertainty and weary waiting we left by way of the B. & O., and N. & W., via Chillicothe, a detour of many miles, for Cincinnati. A few hours after we passed Chillicothe five feet of water swept over the station. For miles we plunged through a blinding rainstorm, with water lapping the tracks. Arrived at Blanchester, after nine o'clock that night, we were told we could proceed no farther, and it was a week or more before trains passed through that way. Our party secured rooms in the little country hotel, and an hour or so later were joined by Canon Purves of the Cathedral, Cincinnati, and the Rev. Frank Cooley of Madisonville, who had taken the last train that left Columbus.

Early the next morning our party, now consisting of five clergymen, one layman (Mr. Spalding), and the lady from Clifton, secured two carriages with teams, and were driven almost twenty-five miles to Milford. It was a pleasant drive, but for continued cold rains and the dread that we would find our way blocked when we reached the Little Miami. At Milford we found buildings had been washed away, part of the town was under water, both the traction lines and the Pennsylvania Railroad were tied up, one traction line bridge had been partly swept away, and the only remaining bridge across the river was dangerous. After a hurried meal we picked up our luggage and walked across the dangerous bridge. There was now no further obstacle between us and Cincinnati, and we secured a conveyance to take us to the Madisonville street

car line, reaching home safely after a journey of twenty-four hours from Columbus. The other clergy did not arrive from Columbus until several days later.

At home I found the news from Dayton most discouraging. Wild reports were given that the water had reached the third floor of the Algonquin Hotel. Had this been true the death list in Dayton would have reached fully fifty thousand people. We felt that this was an error, so slept fitfully that night and were up betimes to get the earliest news. This was not much brighter, and so on Thursday morning, March 27th, I started for the Gem City. At the grocery on the way I purchased bouillon tablets and crackers, hearing that the people in Dayton were starving, which was partly true. The only train between the two cities was through Lebanon, over a route of a line that had once been a narrow gauge. The train, of some seven cars, was filled with sorrowful and anxious people, Red Cross nurses and physicians. The journey was uneventful, except that extreme caution was necessary at several points where the road was badly washed.

Reaching Dayton in about five hours, a trip under ordinary conditions taking from one and one-quarter hours to two hours, we left the train at a point near the National Cash Register Company's immense plant. Here we found the ten-story office building had become a hospital, a house of refuge, a dispensary, relief headquarters, a telegraph and telephone station, and, in fact, was nobly supplying the needs of a very desperate situation. The saving of hundreds of lives may be attributed to Mr. John H. Patterson and the men of his company. In the soup kitchen and dining-hall society women in aprons were waiting upon the distressed. Admittance to the submerged district, from which the water was slowly passing, was denied, and rightly so. The militia, a splendid lot of young men, were in charge, and barred all avenues to any but those engaged in the work of actual rescue.

It was very evident that two-thirds of the city of Dayton had been under water. Almost to Dutoit street, on the east, and to Wyoming street, on the south, the waters had reached, while a large part of Riverdale, most of North Dayton, and a large portion of the west side were under water. When darkness set in the necessity for finding a shelter was evident, as no one was allowed on the streets. I took refuge with a hospitable family of friends on High street, and was fed and made welcome.

Early next morning, Friday, I made an attempt to enter the line. I waited in line for an hour and a half, and finally secured a military pass which admitted me to what has been the submerged district. The water was still running deeply in some places, but I managed to reach State street dry-foot.



EMMANUEL CHURCH,
East End, Cincinnati

The scene of desolation was terrible—mud and debris everywhere; railroad cars tossed about like feathers; the lower streets blockaded with sheds, stables and small cottages, which had been the playthings of the flood. One freak of the waters was the depositing of a mirror, unbroken, in a pile of coal. It must be remembered that the flood had blocked the supply of natural gas and drinking water. Thousands of stories of harrowing anxiety and starvation could be related.

I continued my way up-town. Sheets of asphalt had been torn from the streets, trees in Library Park uprooted. The

Park Presbyterian church was gutted by fire. The block from the Fourth National Bank, which escaped, east to the corner of St. Clair, was in ruins. The other side of the street was also destroyed by fire. Buildings on Main street had fallen—every business house in the centre of the city, and every beautiful residence had been visited by from six to twelve feet of water. The beautiful boulevard lights had been snapped off like pipe-stems. A corner tower of the Steele High School had been undermined, and had fallen in a heap of rubbish. Street cars were abandoned where the flood struck them. I saw a patrol wagon, with both horses drowned, which the crew had had to



PUTNAM

(Arrow points to residence of a vestryman of the local church)

hastily abandon. One man counted thirty-two pianos floating in the flood. I should imagine that at least one thousand such instruments in Dayton are ruined. I left the stricken city at 2 P. M., reaching home about 8 o'clock, the railroad, meantime, having been strengthened at its weak points by the busy construction crew.

One of the saddest spectacles was the solemn march of the men and women who had been marooned in the business centre of the city from Tuesday morning until Friday morning, without food, light, or water, amid the crash of subsiding buildings and the flames of the destroyed blocks. They walked quickly and with faces hard-set, toward their homes, wan with hunger and anxiety. Such an army I hope to never see again. The general temper of the Dayton people is hopeful. Some of their finest manufacturing industries are unhurt, and there are many miles of streets where the angry waters did not reach. I feel certain that a new Dayton will arise, as beautiful as the old one. I hope, however, that no foolish policy of hemming-in the river will be followed, but that great areas which may be used as parks in dry weather may be opened to give the waters an outlet in times of flood. The known death list in Dayton will not reach much above one hundred and twenty, but I am sure that two hundred will be nearer the actual facts. A steamboat captain, on a trip from Cincinnati to Louisville, counted eleven dead bodies at the mouth of the Great Miami river.

The loss at Dayton I think may be conservatively estimated at from twenty-five to thirty millions. A jewelry store (Newsalts), lost all its stock, except what was in the safes. The first floors and basements of the Elder & Johnston and Rike stores represent a tremendous loss. All their finer silks were on these floors. The four principal hotels have sustained considerable damage. The handsomest residences, like Barney's, Platt's, Thacker's and others, are seriously injured by the flood, and possibly their permanent value impaired. The damage to the railroads is tremendous. It will be weeks before the three great trunk lines resume regular trains through the city. Meantime, the slender means of transportation are crowded to the limit to provide food for the people of the city.

The Red Cross work was prompt and effective, and Cincinnati, though in the midst of a flood herself, reaching 69.8 feet, sent generous help. The Cincinnati flood, while it has done great damage, and caused some suffering, has not touched the business and residence portions of the city at all, but is only a repetition of many former experiences. The Ohio gives warning of its advance, but the Miami, at Dayton, rose from bank-full to about ten feet in less than twenty minutes. It was this suddenness that made the visitation so terrible, and imprisoned so many people in the business centre of the city. Such a depth of water is absolutely unknown in the previous history of Dayton, even the famous flood of 1866 being admitted to have been a light affliction in comparison.

LATE REPORTS FROM THE FLOOD DISTRICT

DIOCESE OF OHIO

THE storm of Easter Day, although little suspected at the time, was but the prelude to nearly three days of constant precipitation, culminating in a flood which, for disastrous consequences to life and property, has no parallel in the history of the state. Thoroughfares in cities and towns, thronged on Easter Day with church-goers on their way to their respective places of worship, were within a little more than forty-eight hours thereafter, rushing and swirling rivers. While our people in their homes and business have suffered untold distress and loss, happily, owing to the fact that our buildings are located on the higher levels, comparatively little damage was done to Church property.

The Bishop of the diocese got away to Columbus on Monday evening, March 24th, to attend the consecration of Bishop Reese the next day, and was marooned until Wednesday, reaching home after some ten hours of travel and one transfer over a washout, on the first train that got through. During the week he issued a collect to be said in the churches for those in distress from flood, and asked for offerings for the sufferers. Members of the faculties of Kenyon College and Bexley Hall, and students at Gambier, went to the consecration at Columbus on Tuesday, March 25th, expecting to return in the afternoon, but in the meantime much of the only railway line that touches Gambier was inundated and damaged, and they were marooned several days. Bexley Hall, Gambier, was practically closed for more than a week succeeding Easter Day, on account of the flood, incident to the Easter vacation, almost the entire student body being marooned at their homes or on the way. One of them, Mr. James A. G. Tappe, was a passenger on the train that was hemmed in for nearly a week near Brank Haven, Ohio, the entire party being almost without food during the first two days.

DIOCESE OF KENTUCKY

THE FLOOD situation in Kentucky, while serious, has not been nearly so severe as in other dioceses. Owing to the high water, the Bishop has been unable to complete his spring visitations to the western part of the diocese. At Paducah, it is reported that the waters reached Grace Church rectory, but the extent of the damage is not known; it is, however, thought to be comparatively slight. On Low Sunday, the attendance at the various services in Louisville was considerably diminished because on account of the high water and flooded condition of some of the principal streets, the street cars on some lines were unable to run.

DIOCESE OF LEXINGTON

Bishop Burton has just returned from a visit to the cities of Covington, Newport, Bellevue, and Dayton, Ky., which have suffered so terribly from the flood. The clergy and people have expressed the most cordial appreciation of the Bishop's interest and help. The suffering from flood in these cities has been greater than at any time in their history. Probably one-third of the city of Newport is under water and nearly ten thousand are homeless for the time being. The rector and the vestry of St. Paul's, Newport, put the parish house and Sunday school room at the disposal of city authorities. Two families are now housed in the former and the latter is being used as a storage place for furniture. Floods have made it impossible to get in reports from all of the parishes. Ashland and Maysville, on the Ohio river, have suffered tremendous damage. Offerings were taken at the Cathedral and at other churches for the relief of the sufferers.

DIOCESE OF SOUTHERN OHIO

BISHOP VINCENT has been in the flooded district, making visits to Dayton and Hamilton to help the churches so badly stricken in these cities. Dean Matthews, the Rev. G. P. Symons, and others were hard at work at Hamilton, while the rector there, the Rev. J. B. Myers, gave himself up wholly to the work of rescue and relief. He pronounced the benediction at the general service which took the place of the usual service in the ruined churches.

Replies to letters of inquiry show the following conditions at several points devastated by the flood:

HAMILTON, Trinity Church (the Rev. J. B. Myers, rector): Church flooded to the eaves. Floor and carpet ruined, organ destroyed, stoles and vestments damaged, pictures ruined, two stained glass windows broken, but others escaped. Pews torn up and need refinishing. Prayer Books, hymnals, Bible, and altar book ruined. Sexton's house washed off its foundation. First floor of parish house

flooded and contents, including a piano, ruined. No deaths in parish but nearly the whole congregation impoverished. Bible was washed to the front door and opened to St. Mark V., "And they came over unto the other side of the sea."

DAYTON, St. Andrew's Church (the Rev. Thomas W. Cooke, rector): Gymnasium floor and office floor of parish house, and church flooded. Damage to parish house and furniture in same \$900. Damage to church and furniture \$800, to organ \$2,000. Rector's personal loss \$2,000. Many of the congregation have lost all—homes, furniture, and clothes. One of the places in the diocese to suffer most.

DAYTON, Christ Church (the Rev. Arthur Dumper, rector): Mud three inches thick over all ground floors of church and parish house, rugs, furniture, pews, organ, chancel furniture. The water reached the top step of the high altar. No deaths in the congregation, but many suffered terribly and several have lost life-long positions. The parish will have to reorganize on a simpler basis.

COLUMBUS, St. John's Church (the Rev. Harry C. Robinson, in charge): This simple structure not seriously damaged, but all prayer books, hymnals, and choir music, organ, and altar destroyed. Loss about \$600. Many families in the parish have moved away and the remainder are impoverished.

PIQUA, St. James' Church (the Rev. William H. Allison, rector): Water in both church and rectory, but mud cleared out without serious damage. Some church families lost everything in their houses, and one family the house. Water eight feet deep on Main street. Death list 47. Total loss to city \$400,000.

IRONTON (the Rev. W. H. Hampton, rector): Church escaped. Rector's home damaged \$1,000.

CINCINNATI: All the churches in Cincinnati belonging to the Episcopal Church escaped the flood except Emmanuel church in the east end. Although on a main thoroughfare traversed by a trolley line it was filled with eight feet of water, the floors lifted by the flood and altogether at least \$500 damage done to the building. The congregation is far from rich and the rector of Madisonville, the Rev. Frank E. Cooley, who is also in charge of Emmanuel, made a moving plea for help to the Cincinnati clericus, and his more fortunate brethren promised help.

ZANESVILLE, St. James' Church (the Rev. W. A. Henderson, rector): Loss to church and parish house slight, probably \$100; but 46 out of 106 stated contributors to the church stricken at home or in business or both. The city cut to pieces by the flood. The Rev. Dr. I. McK. Pittenger of Raleigh, N. C., a former rector came bearing sympathy and financial aid. Bishop Coadjutor Reese visited the flooded district. Spirit of the people fine in spite of the appalling losses.

CHILLECOTHE: St. Paul's church and parish house escaped the recent flood, although one-fifth of the communicants had their houses submerged and some lost all their possessions. There were no deaths in the parish. The church and parish house were the first public institutions offered as a refuge, and for one week sheltered and fed all who applied. For the first few days as many as 300 were cared for. The church was fortunate also in having a supply of coal, the natural gas which was chiefly depended upon being cut off by the flood. The Rev. R. Grattan Noland, the rector, was the right man in the right place, having had previous experience in flood relief.

MIDDLETOWN, Church of the Ascension (the Rev. William Ramsey, rector): Damage to church and rectory \$800; rector's personal loss \$100.

Conditions at many other points in the diocese have not yet been reported by our correspondent, but these few will show the extent of the devastation wrought by the flood, and be ample justification for Bishop Vincent's appeal to the Church, which here follows:

APPEAL OF THE DIOCESE OF SOUTHERN OHIO

The diocese of Southern Ohio has deliberately refrained so far from any appeal to the Church at large for help in its flood-stricken condition, until it could send out a carefully considered statement of its losses and needs and be sure of its own inability single-handed to meet them. In order to do this, its Bishops, as soon as they could get out of Columbus, where they were shut in helplessly for several days during the flood, began visiting in person, wherever physically possible and with much exertion and even danger, every stricken city and parish. This work has now, within ten days, been practically completed. The fairly reliable facts and figures are as follows:

The whole central and southern parts of the state have met with a disaster that is simply appalling. Over this entire area the rain fall during seventy-two hours averaged six inches, and in some places was as high as ten or eleven inches. The general scene of destruction and devastation is beyond words or imagination. Practically the whole of many cities and towns have been under ten or twelve feet of water. The finest residence and business districts suffered alike with all the rest. In some of the larger places, areas anywhere from half a mile to a mile square, where the rivers cut new channels for themselves and the force of the current seemed irresistible, are one confused mass of wreck and ruin. At least five hundred lives were lost. The total of home, church, business, and great corpo-

ration losses, all with no flood insurance, must easily equal \$100,000,000.

The general contributions—Federal, State, Red Cross, Church, and local—of funds and supplies for relief have been quick and nobly generous. The more immediate physical needs in food and clothing have been largely met; though much work of this kind, especially in the simplest rehabilitation of the homes of the poor, must still go on for some time. Our own more fortunate churches and people have everywhere been forward in this good work.

Of our own Church people providentially and so far as we know, only some half-dozen lost their lives. Our Church properties, in at least twenty-five or thirty instances, have been damaged to the extent of anywhere from \$500 to \$10,000 each. Several of the clergy lost most of their household belongings, including library, sermons, etc. The Rev. Mr. Cooke of Dayton just escaped with his family to the second floor of his parish house, where, after rescuing a number of other persons, they were all shut up for two days and nights, with only a handful of food and with only such heat and light as was supplied by the church's altar lights, secured at great effort and risk. None of the rectories, churches, or parish houses were absolutely destroyed, so far as the external structures are concerned. But the interior damage and ruin—organs flooded, floors heaved and broken, doors and windows smashed, vestments and hangings, books and music destroyed, pews, choir-stalls, and all other furniture piled in indescribable confusion, heating plants wrecked—all under ten or twelve feet of water, and with a final deposit of six inches of mud and slime over everything—is heart-sickening, indeed. But the worst fact is that in nearly every instance the larger part of the congregation has lost so heavily in their homes and business, often to the point of bankruptcy. So that over and above the physical needs already met, the cost of rehabilitation of homes and the absolutely necessary repairs to make the church buildings at all serviceable again, is going to be the struggle for months to come for the simplest maintenance of service, including the reduced salaries. The estimated cost of repairs alone is anything from \$25,000 to \$50,000. The cost of a year's maintenance of services will be as much more. One clergyman writes, "Even first necessary repairs will cost us \$3,000. Where are we to get it? My people cannot raise it. The banks will not let us have it." It seems as if the Bishop himself would have to arrange a loan of the total necessary amount and trust the Church at large to help him meet it.

We gladly and gratefully acknowledge the prompt and generous contributions already of some of our brethren from all parts of the Church, amounting to about \$4000. This has been and will be applied, first and so long as needed, to the relief of physical needs; and then to repairs and maintenance. But it will easily be seen that this will not go very far in meeting such needs. The stricken congregations cannot do it themselves. What is left for the well-to-do part of the diocese is not equal to it alone.

Under these circumstances we can only pocket our pride—though not our self-respect—confess our sad plight, and say to the Church at large that we shall greatly need and be greatly grateful for all that Christian brethren elsewhere will, in their love and fellowship, be pleased to send us in the way of help. We realize that we are not alone in such distress. Other dioceses have also suffered and must not be forgotten. We are only making our own need clear.

Remittances should be made to Bishop Vincent, at the address below.

This appeal is fully endorsed by the Executive committee of the Cathedral Chapter, sitting as the Executive committee of the diocesan Board of Missions.

BOYD VINCENT, *Bishop*;

THEO. I. REESE, *Bishop Coadjutor*;

PAUL MATTHEWS, *Dean of St. Paul's Cathedral*;

F. L. FLINCHBAUGH, *Rector, Calvary Church*;

W. C. PROCTER, *Pres. Procter & Gamble Co.*;

W. K. SCHOOPF, *Pres. Ohio Traction Lines*;

E. L. STERNBERGER, *Pres. Sternberger Coal Co.*

Cathedral House, 223 West Seventh street,
Cincinnati, Ohio, April 11, 1913.

FUNERAL SERVICES OF THE LATE JOHN PIERPONT MORGAN

(Continued from page 868.)

interment being made the same day in Poughkeepsie Rural Cemetery. Dr. Thomas was educated at St. Stephen's College, and was graduated from the General Theological Seminary in 1872. He was rector of the parish at Highland Falls forty years. In 1887 he was appointed Archdeacon of Orange and served until 1911. The senior warden of this parish was the late J. Pierpont Morgan, whose body arrived in New York the day before the rector's death. Mr. Morgan's summer home was in this parish.

The Westchester Local Assembly of the Brotherhood of St. Andrew had a special service and sermon in St. Paul's Church, Ossining, on Sunday evening, April 6th. There was a good congregation of Brotherhood men and their friends. The Rev. Dr. William G. McCready, rector of St. Peter's Church, Brooklyn, N. Y., preached on "The Church's Responsibility."

The Catholic Revival*

By ERVING WINSLOW

THE Catholic revival dates from 1833. Its special work for the first twenty years was the recall to men of the proper position of the English Church, its inheritance, its claims, and its rights. They had never been entirely forgotten, the candlestick was not removed and it was that which, having survived in the darkest and dearest hours, was now made manifest. It was not until 1853, however, that it became apparent that those whose duty it was to teach Catholic doctrine, thus developed, to their congregations, found it desirable and profitable to express it in acts as well as in words. Though Mr. Keble maintained the obligatory force of the Ornaments Rubric and Dr. Pusey advised a stand for the Eastward Position and the Vestments, it was from sympathy rather than impulse that they wrote and spoke. The history, theology, and philosophy of the faith fully occupied their attention. Mr. Keble, the great expounder of Eucharistic Adoration, was so simple in his ministrations at Hursley as scarcely to be distinguished from the most casual functionary of the Establishment.

At about a middle period the seed began to grow in the United States. From 1845 onward were planted the Church of the Advent in Boston, the Madison Street Mission Chapel in New York (an upper chamber), St. James the Less in Philadelphia, and St. Alban's in New York. Of course there was prejudice and opposition, but there was nothing like the violent manifestations in England, a survival of political passions which broke out in the Lord George Gordon riots and have survived to our day in the Kensit mobs. It is interesting to remember that during the riots about St. George's in the East, where Father Mackonochie had been curate, an address of sympathy to this persecuted mission was sent, signed by the clergy, choir, and many representatives of the congregation of the Church of the Advent in Boston. From St. George's in the East, Father Mackonochie was transferred to St. Alban's in 1863 at the request of the first patron, Mr. John Gellibrand Hubbard, afterwards Lord Addington; the land, which was in an obscure part of London called Baldwin's Gardens, having been given by Lord Leigh from his family property. For many years the history of St. Alban's is the history of Father Mackonochie, with whose labors and persecutions, conquests, and victories this book is largely occupied. Never was invocation of a Martyr more appropriately made than for this man of many martyrdoms for two score years until almost the very day when at the entreaty of Archbishop Tait, then on his death bed, to save litigation under the Public Worship Regulation Act, he resigned his benefice and was transferred to St. Peter's London Docks while Father Suckling, the incumbent, undertook the charge of St. Alban's.

To attempt an analysis of this poignant story would be simply to lay bare the ghastly skelton which Mr. Russell has clothed so wonderfully, one succession of suspensions, prohibitions, and interruptions, attacks of every kind upon the ceremonies and the adjuncts of divine service at St. Alban's. The Church Association, the principal antagonist, was well supplied with money and was conducted with exceeding ability and ingenuity. It was inevitable that what might seem trifles to an unbeliever, should become really identified with what could not possibly be surrendered, a situation like that in which the martyrs gave up their lives, rather than make the most trifling technical oblation to the gods. The tremendous reality of it all indicated by the spirit with which an originally fiery nature like that of Father Mackonochie and a powerfully resisting force like Father Stanton† (curate, from the outset, of St. Alban's), met various painful and distressing situations. Humility was their lesson of power. Liddon's quotation well applies to them: "Humility, so far from destroying moral force, protects and strengthens it; it strongly represses the petty vanities through which the strength of the soul evaporates and is lost; it keeps even a St. John the Baptist 'in the desert till the day of his showing unto Israel'; and then, when the hour

is come, it opens upon the world the force of a soul which is strong precisely because it has been humble." What might be called a relaxing pressure still continued to be felt at St. Alban's. A crisis was warded off by certain unimportant concessions and by successful and persistent defense of positions which could not be abandoned. Father Mackonochie was at hand for encouragement and advice and those who had fought through the dark and agitated years were permitted to share in some sort the reward of such sacrifice and suffering. Three Bishops took part in the services on St. Alban's Day in 1865. No one can minimize the value of Father Suckling's ministrations, yet Father Stanton by his tremendous and continuous work from the beginning to the present day (of choice remaining in his subordinate position) has held the laboring oar at St. Alban's. A few years ago a remarkable reception and presentation to Father Stanton took place in the Holborn Town Hall which was like the reception given in the world to some conquering hero, the populace crowding the great room and thronging the streets which he had to pass. Father Stanton's name must be always associated with the wonderful Postmen's Guild (St. Martin's League) which he maintained for so many years. Some reader of this paper may have seen him in his Postman's uniform addressing the annual convention of his brethren.

There are some thirty-six parochial organizations in St. Alban's, all of the most active kind, and of course the multiplied services in the Church are a tremendous draft upon time and energy. No body of men in factory, mill, or mine is harder worked, even in a material sense, than its staff.

The building itself cannot well be seen from the neighborhood, being much shut in by surrounding buildings. Within in its completed perfection it is a most beautiful fabric, one of the finest works of William Butterfield. It consists of western narthex, a kind of terminal transept of the same height as the nave, with south and west doors. The west wall has no entrance but is pierced with three of the finest three-light geometrical windows that have ever found their way into an English church.

The Memorial Chapel to Father Mackonochie near the west end was dedicated in 1891 by the Bishop of Argyll and a beautiful Shrine in the Court Yard with Madonna and Child after the style of De la Robbia was more recently added. An interesting point about St. Alban's is that the music of the Office has been rigidly Gregorian, while the Hymnody employed has been always extravagantly rampant. Here if any where on God's earth do "the rich and the poor meet together." One sees women with market baskets, men with their tools, children, as it were, from the gutter, come in and say their prayers. The writer "heard tell" of a person who, drawing aside a little unconsciously during service to avoid a squalid neighbor, found himself pressing the elbow of an acquaintance—the Duke of Newcastle. The use of incense is just as practicably desirable here, indeed, as it is in most of the churches of another Communion!

In the midst of the history of St. Alban's comes that beautiful, sorrowful episode of the death of its first harassed and persecuted pastor, seeking holiday (too late in a worldly sense), the troubled memory, the wandering forth from friendly shelter of his host's roof into the winter woods, the circling footsteps of the lost, the coming on of darkness, the quiet waiting for the end—the faithful dogs watching by the dying man; all things fruitful in mediæval times for acts of beatification.

Mr. Russell's book is extremely interesting, following on in a general orderly arrangement but having the remarkable quality of an intimate and confidential conversation with the sympathetic reader. It goes far beyond the history of the parish in its discussion of discipline and doctrine, the laws of the Church of England and the Catholic movement. The volume contains a beautiful colored portrait of Father Mackonochie and many excellent illustrations, and (*mirabile dictu!*) a good index.

NEVER write on a subject without first having read yourself full of it; and never read on a subject till you have thought yourself hungry on it.—*Richter*.

* *St. Alban the Martyr, Holborn, The History of Fifty Years.* By the Rt. Hon. George W. E. Russell. The Young Churchman Company, Milwaukee, Wis., 1913. Price \$1.50; postpaid \$1.60.

† Since this review was written, death has claimed the Rev. Fr. Stanton, an account of which will be found in the London Letter in this issue.

Christianity and the World

Sermon Preached by the RT. REV. FREDERICK JOSEPH KINSMAN, D.D., LL.D., Bishop of Delaware, on April 13, 1913, in Christ Church, Norfolk, Virginia, at a Special Service in Commemoration of the Sixteenth Hundredth Anniversary of the Promulgation of the Edict of Milan by the Emperor Constantine.

"The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine. He behaved himself uprightly in the conversion of the people, and took away the abundance of iniquity. He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God" (Ecclus. 49:1-3).

IN the fourth century of the Christian era, it would have seemed natural for Christians in any part of the world to apply such language as this to the Roman Emperor Constantine. It was commonplace to speak of Constantine in terms of panegyric. The historian Eusebius only expresses the common feeling of his Christian contemporaries when, on the thirtieth anniversary of Constantine's accession, he declared: "Our Emperor, God's friend, acting as interpreter to the Word of God, aims at recalling the whole human race to the knowledge of God; proclaiming clearly in the ears of all and declaring with powerful voice the laws of truth and godliness to all that dwell on the earth. Once more the universal Saviour opens the heavenly gates of His Father's Kingdom to those whose course is thitherward from this world. Our Emperor, emulous of His Divine example, having purged his earthly dominion from every stain of impious error, invites each holy worshipper within the imperial mansions, earnestly desiring to save with all its crew the mighty vessel of which he is the appointed pilot. . . . He is indeed an Emperor and bears a title corresponding to his deeds, a Victor in truth, who has gained the victory over those passions which overmaster the rest of men: whose character is formed after the Divine Original of the Supreme Sovereign, and whose mind reflects as in a mirror the image of His virtues. Hence is our Emperor perfect in discretion, in goodness, in justice, in courage, in piety, in devotion to God: he truly and only is a philosopher, since he knows himself and is fully aware that supplies of every blessing are showered on him from a source quite external to himself, even from Heaven." (Eusebius: *Oration on Constantine II.*: 4f and V.: 4.) Such language was quite natural to an oriental Christian of the fourth century. It has in later days naturally provoked critical emphasis on limitations and defects in the actual Constantine, which made it far from strictly applicable: yet sober estimate of the significance of Constantine's influence shows that behind its exaggerations there is a substantial element of truth. The Age of Constantine marks a turning-point in the history of Christianity: and Constantine's favor of it, though based on motives of worldly prudence and imperfect apprehension of its teaching, did nevertheless indicate such devotion in a Roman Emperor to higher conceptions of life as made it not wholly incongruous for a Christian Bishop to call him "the friend of God."

It is necessary carefully to consider the events of the year 313 and of those which followed in order to see their critical significance. For the period of almost three centuries which had elapsed since Pentecost the Christian Church had been opposed and oppressed by the Roman Empire. Rome ruled the Mediterranean world; and it was within that world that Christianity had started upon its world-wide course. For three centuries the State had placed the Church under its ban. Christians were always liable to accusation and attack. They might at any time be carried to prison or to death. At two periods all the forces of the State had been utilized to effect a systematic extermination. This hostility culminated in the horrors of the Diocletian Persecution. For ten years, 303 to 313, fullest meaning had been given to the symbol of "Mystery, Babylon the Great, the woman drunken with the blood of the saints and the blood of the martyrs of Jesus, the woman, that great City which ruleth over the kings of the earth" (Rev. 17). Rome was the embodiment of Power opposed to God. Men had to choose sharply between Caesar and God; and God's friends were treated as enemies by Caesar. That in theory was the state of things for the whole of the pre-Constantinian period: that in fact was the state of things for part of the time, especially for the last ten years. Christians had been regarded and treated as off-scourings of humanity. They had come to think of themselves as inevitably victims of the world's hostility. Eusebius, the eulogist of Constantine, had as a young man witnessed many deaths of martyrs. He had seen his foster-father and best friends harried to death in horrible forms. It is not strange that he looked on the man who ended the persecutions as an instrument of God.

The Emperor Constantine was in the year 313 a man forty years old, a magnificent specimen of manhood physically and intellectually, who had just succeeded by a series of victories over rivals in making himself master of the western half of the Roman world. In the year 312 in a decisive contest with the chief of his rivals, Maxentius, he had, before going into battle at Milvian Bridge, been in doubt as to which of the gods he had best invoke as his patron in the coming struggle. While thinking of these things, he beheld in the sky a luminous cross and the night following saw in

a dream a figure which bade him make standards in the form of the heavenly portent. Either in the vision of the cross or in his dream he thought he saw or heard the words "In this sign conquer." On inquiry he learned that the cross was the symbol of the Christians. In obedience to what he received as a heavenly monition, he made standards with cross-like terminations, and invoking aid of the God of the Christians he entered battle with Maxentius, won a decisive victory. He was thereafter fully convinced of the talismanic value of "the saving sign" of the cross. As the account of this comes fairly direct from Constantine himself, there is no reason to doubt that he was convinced of the special favor to himself of the God of the Christians.

The edicts against the Christians were yet in force and in places the persecution of them still raged fiercely. From Milan, where he then was, Constantine issued an Edict, proclaiming universal religious toleration with an especial assertion that this applied to Christians as well as to all others. This was published in the West in November of 312 and in the East by the Eastern Emperor Licinius in the spring of 313. For the first time Christianity became a lawful religion in the Roman Empire. Thenceforward it was to pursue its course unhampered by opposition of a pagan state. The actual language of the Edict of Milan was as follows: "We have long seen that we have no right to refuse freedom of religion; and that to the judgment and desire of each individual man must be left the power of seeing to matters of belief according to man's own free will. . . . Henceforth the State rejects the functions of prescribing in matters of faith; religion is inalienably a question for the individual. . . . In this view, we have given orders, which are destined for Christians too, that every man should loyally observe his own persuasion and his own cult. . . . No man whatsoever ought to be refused any facility for giving up his whole soul either to the observation of Christianity or of any other religion, which he personally feels to be best adapted to his needs." It is not true, therefore, that the Edict of Milan made Christianity the official religion of the Empire. That was not to come for another hundred years. The old paganism was for some time longer to be the official religion: there was no immediate change in official religious rites. Constantine having by the sign of the cross prevailed over Maxentius, proceeded at once to enter Rome in triumph and offered the appointed sacrifices for victory at the Temple of Capitoline Jupiter. He and his immediate successors bore the title of *Pontifex Maximus* as official heads of the pagan religion. But while there was at this time no recognition of Christianity as the religion of the State, no "establishment" in the technical sense, there was on the part of Constantine and of all but one of the succeeding Emperors, consistent favor of Christianity which the Emperors henceforward professed; so that though Christianity was not in 313 established by law, it was put in the way of being established by fashion.

In addition to his belief in the cross as a useful talisman for himself, Constantine was impressed by the political value of the Christian Church as a bond of unity in his divided Empire. The years of persecution had shown the indestructible force of the Christian faith; and it seems to have occurred to Constantine that if this world-wide society, viewed by predecessors as menacing the stability of the Roman State, could be enlisted in his favor, it would prove the chief bulwark of his throne. His early life had made him familiar with the horrors of religious war; as an aid to civil peace he now wished to establish religious harmony. As he himself said, "I was aware that if I should succeed in establishing, according to my hopes, a common harmony among all the servants of God, the general course of events would experience a change correspondent to the pious desires of them all." (Eusebius: *Life of Constantine II.*: 24.) He also admired the moral stability of Christianity and believed that he himself was blessed with worldly success as a reward for his promotion of good causes. "To thee, Piety," he once said, "I ascribe the cause of my own prosperity and of all I now possess." As a great historian put it, "Constantine, with his foot on the ladder of fortune, was half convinced of the truth of Christianity and wholly convinced of the policy of embracing it." (Hodgkin.)

He seems never wholly to have understood the real character of Christian teaching. He at first considered the issue of the Arian controversy, the Divinity of Christ, "a mere trifle of no importance." He was only baptized on his death-bed. Yet he consistently favored the Christian Church and promoted its interests in every way in his power. In 314 he wished that the Christians of Africa should settle the Donatist controversy. Having been told that they were wont to have disputed points settled by reference to councils of Bishops, he arranged for a meeting of western Bishops at Arles. In 321, "he enjoined on all subjects of the Roman Empire to observe the Lord's Day as a day of rest, and also to have in honor the day that precedes the Sabbath." In 323, still trusting to the "saving sign" of the

cross, he went into battle with Licinius. Having by victory become sole master of the Roman world he was ready to go further in his favor of the religion of the cross, which to him was synonymous with worldly prosperity.

In 319 had arisen the Arian controversy which had spread from Egypt throughout the east. To settle this Constantine arranged in 325 that all Bishops of the Christian world should be invited to meet at Nicaea, a pleasant mountain town near the eastern capital, Nicomedia. He treated those who accepted his invitation with honor, acted himself as what he called "Bishop of external affairs," and undertook to enforce their decrees. In 326, for reasons which will never be known, he had his wife and oldest son put to death in Rome. Thenceforward he avoided Rome, though he showed interest in the Roman Church by making a present of the Lateran Palace, the property of his wife's family, to the Roman Bishop Sylvester, and by having basilicas built over the tombs of Apostles and Martyrs. At the same time he sent his mother on a pilgrimage to the Holy Places of Palestine, where she discovered what was believed to be the Holy Sepulchre and pieces of the True Cross. Later on he built the Church of the Holy Sepulchre in Jerusalem, the Church of the Nativity in Bethlehem, a chapel at Mamre, and the Golden Church of Antioch.

But most significant of all was his completion in 330 of New Rome, capital city for the East, for the adornment of which Old Rome and the world were ransacked for treasures, while every effort was made to have the new capital supersede the old as chief seat of Empire. And this New Rome, always to be known by its nickname of Constantinople, was formally dedicated to the service of Christ. On a great porphyry pillar brought from Rome, in the base of which was placed the Palladium of Rome, kept since regal times in the Roman Temple of Vesta, Constantine erected a colossal statue of himself, holding the cross-standard. In the crown of this were placed bits of iron brought by Helena from Jerusalem and imagined to be nails from the Cross. And underneath was placed this inscription: "O Christ, Ruler and Master of the world, to Thee have I consecrated this obedient City and this scepter and power of Rome. Guard and deliver it from every harm." Rome, the oldest enemy of Christ, was thus figuratively subjected to Christ as King. To a student of signs of the times like Eusebius it seemed that the millennium had come. This union of the Empire with the cause of the Christian faith seemed to contain the pledge of all possible blessings for generations to come. As he put it, "By the express appointment of the same God, two roots of blessing, the Roman Empire and the doctrine of Christian piety, sprang up together for the benefit of men." The Empire had for its object "to unite all nations into one harmonious whole." If the nations thus held together were to be brought under the influence of Christ, then the Empire was like the Law a "schoolmaster" to bring men to Christ; and the Emperor who made the Empire discharge such a function was unmistakably the "Lord's Anointed."

The chief significance of the events of 312 and 313 was that Christianity was recognized as one of the great powers of the world. There was no acceptance of it as the greatest of world-powers; but as the result of several centuries of fruitless effort to suppress it, the Roman Empire now recognized the Christian Church as a force in the world which could neither be destroyed nor ignored. More than that, the Emperor looked upon it as constituting an element of social and political stability in the State: and for sixteen hundred years this recognition has been made by the world at large. In retrospect, therefore, we do well to consider the significance of Christianity as a world force.

II

The alliance of the Church with the Roman State was not wholly to the advantage of the Church. Freedom may have fetters as well as slavery; and at this critical period of its history Christianity burst fetters of iron only to find itself shackled by fetters of gold. The State which had tried in vain to kill by cruelty seemed now to be in a fair way of killing by kindness. One of the first lessons to be learned from the post-Constantinian history is the danger of secularization of the Church. The City on the seven hills, the traditional foe of the Church, the Scarlet Woman of Apocalypse, came to represent an influence favorable to Christianity. But in the New Rome dedicated to Christ there developed a caricature of Christian authority which was nicknamed "Byzantinism": and in Old Rome a revival of Caesarism in ecclesiastical guise, which is rightly known as "Romanism." Both obscured the idea of Catholicism, the conception of a world-wide society of men spiritually bound together, a mystical Body of which Christ in Heaven is Head. The one subjected the spiritual Body to an earthly head: the other strove to exalt an ecclesiastical head by giving him a predominantly secular character.

For a long time Christians, wishing to pay both Caesar and God just dues had to choose between the two. They could not serve both, since Caesar claimed a first place which Christians could give to God alone. But when Caesar himself became a Christian, it seemed that the two loyalties would be comfortably compatible. The result was, however, that men unconsciously rendered to Caesar things that rightly belonged to God. Constantinople was founded as a Christian capital the Emperors in Constantinople were with few exceptions ostensibly devoted to the Christian cause. But as in

Constantine himself favor of the Church had been due to motives of political sagacity, so in his successors the interests of the Church were kept subordinate to the interests of the State. Christianity was favored and fostered just so far as seemed to enhance the glory of the Greek Emperors. The exaltation of Christ as heavenly King did not mean complete acquiescence in His sovereign authority. His Name stood for a remote, somewhat unmeaning, ideal; but when it came to practical matters, Greek Christians, like the Jews in Pilate's judgment-hall said in effect, "We have no King but Caesar." "Byzantinism" became a byword for such exaltation of the civil authority as wholly subjected to it all ecclesiastical and spiritual interests. The practical organization of the Church naturally and rightly adopted many details of the organization of the Empire. The ecclesiastical relations of cities, provinces, and dioceses naturally conformed to the corresponding civil relations. Bishops, metropolitans, exarchs and patriarchs had not only positions of eminence and responsibility in the Church, but also corresponding positions in the State and in Society. There was an inextricable tangle of the spiritual and the secular; and to a great extent it was the spiritual which was forced into abeyance. The World had accepted the Church and in some ways favored it. It soon followed that the Church accepted the World and in many ways succumbed to it.

Against the degeneracy apparent in the Christianity of the Greek Rome, the subjection of Church to State, the supercession of Christ by Caesar, bold and consistent protest was made by the chiefs of the Latin Church, the Bishops of the Italian Rome. One of the fine things in Church History is the consistent witness made in the great Apostolic See of the West to the supremacy of things spiritual, unhesitating profession of belief in things supernatural, the exaltation as against the brute force of secular authority of the paramount sovereignty of God. The ancient Roman Church bore splendid testimony to the claims of the spiritual Kingdom of Christ and made vehement and effective struggles to maintain the Church's independence as a spiritual society. Against "Byzantinism" Rome loudly protested: and at no time has the Roman Church acquiesced in subjection to an earthly secular head. But what it has done has been to try to subject the Church to an earthly ecclesiastical head. Though along a different line, in Rome as in Constantinople there was a secularizing of the ecclesiastical and a suppression of the spiritual. As between the secular and the ecclesiastical, it is unmistakably right to maintain ecclesiastical headship for ecclesiastical things: but Romanism and Byzantinism are but two forms of the same thing, when they exalt a man into such a place of unique imperial supremacy as belongs of right only to our Lord. The Bishops of the first See in Christendom were perfectly right to defend the spiritual independence of the Church against encroachments of secular aggression: but in course of time they themselves succumbed to the force of a secular tradition. Rome is the Apostolic See. It had its beginnings in the work and teaching of St. Peter and St. Paul. In the first ages it well maintained the spirit of both and made for itself an unparalleled record for loyalty to the faith and for extensive charity. But it is also the Imperial See. It inherited traditions not only of the Apostles and Martyrs but also of the Caesars. When the City lost its secular importance, the prestige of the Roman name attached itself to the Church. The Bishops as chiefs of the Roman citizens established themselves on the deserted Palatine: from the fourth century onward the Roman imperial secular tradition entwined itself more and more closely with the traditions of the Christian Catholic Church. The Popes were successors of Apostles and for the most part exhibited apostolic traits: but they were also successors to the Caesars, and have in more recent times exhibited more clearly the distinctive Caesarian traits. St. Peter has become inextricably tangled with Augustus, and has at times had his apostolic features horribly confused with the lineaments of Tiberius and Nero. Roman sturdiness and respect for authority did much to maintain the principles of the Church: but Romanism, in its essence a local secular tradition, has obscured and at times almost destroyed the spiritual conception of the Holy Catholic Church. It has served to secularize the Church not by submission to the power of the World but by appropriation of it.

These examples of the world's domination of the Church not by antagonism but by pervasion are only the most striking among many illustrations. In Old Rome and in New Rome association of Church with State made the Church a silent partner: but the same thing may be noticed in every phase of Christian History. The world's favor is apt to infuse the Church with the world's spirit; and the purity of days of persecution may be lost in corruptions incident to success. Part of the lesson of the events we are wishing to recall is a lesson of warning.

On the human side, the Church is a great organization with political and social aspects and influence and political and social duties. This can never be ignored. But to overemphasize this is to make it lose its distinctive character. It is bound to assert the paramount claims of Divine Law and to claim place for Christian principle in all that pertains to social and political life: but to concern itself with these on a merely political and social level, to assume the position of a merely earthly organization or kingdom, is to abdicate its proper place and to forfeit its proper influence. If the Kingdom of Christ become a mere kingdom of this world, it can never win the kingdoms of this world to the Kingdom of Christ.

The history of the last sixteen centuries has many lessons of warning. We are to render to Caesar such things as be Caesar's. We have a duty and responsibility for all that goes to make up the world and this life. But we are to render to God the things that be God's: and unless we discharge this first duty first, we shall fail also in all secondary obligations.

III

The lessons of History, however, consist not so much of warnings as of inspiriting ideals. We have to consider the effect of the world on the Church; but we must also note the effect of the Church on the world. Even if toleration of Christianity by the world resulted in a disastrous toleration of worldliness by Christianity, even if, when the two struggling forces exchanged a death-grapple for a loving embrace, the essentially weaker sometimes predominated, it does not follow either that the influence was all one way, or that Church and world should be separated. Distinct they are, opposed in some ways they are, and there must be no compromising confusions: but though there be distinction and opposition, there ought not to be separation. The Church in the world has always to beware lest the world sap its strength and transform its character, but it must also be alert to discharge its function of giving the world its own faith and vigor. It is right for it to be as close as possible to the world, so long as its own influence predominates. This is merely to assert the principles of our Lord's injunction in the Sermon on the Mount, "Ye are the salt of the earth," and that of an early Christian apologist, "What the breath is in the body, that Christians are in human society."

Constantine's Edict of Milan gave Christianity a new chance. It inaugurated an era of extensive influence distinct from the intensive influence of the earlier days. To trace its effects would be to note the influence of Christianity on political and social life for the greater part of its history. Constantine was primarily an apostle of peace and toleration rather than an apostle of definite Christianity; yet he has a double title to fame. His conception of religious toleration was such as to give him place in the roll of the world's enlightened rulers; and his aid to Christianity gives him just claim to be regarded as one of the Church's chief benefactors. The memory of his action should rouse us to realization of the Church's character and of the Church's mission as well as to loyalty to liberal ideals to which American Christianity lays special claim.

The Church is in the world to transform and to redeem it. This could not be if it were a mere society within Society, a commonwealth within the Commonwealth. In itself it is nothing. It is understood only as we look behind it to the Person of Him who is its Head and its Life. It is not a mere human organization but a Divine organism, the extension of the work of the incarnate Son of God. Its activity is meaningless, unless it be the activity in human society of God Himself. It has no right to exist, unless it be, as it claims, the Holy City from above, something which represents not merely man's reaching upward but a reaching down of God out of Heaven.

We need reminders of this in America. With our special interest in all efforts at self-government, our absorption in systems and organizations of our own devisings, we are apt not to consider the essential difference between all movements of human origin and the movement which aims at establishing the government of God. The Church composed of men would be nothing, if not always and essentially human; but its distinctive characteristic is that it represents the human in touch with the Divine. It is Divine in origin and ideal character, though human in its constituent parts. It has always a human side, an earthly side; it is dependent as on a base on the existence of human faith: but the faith establishes its contact with God, and its life results from the fructification of faith by the operation of Divine grace. It is in the world, and intended to be as much as possible in touch with the world, yet, though in the world, not of it.

With our ideals of comprehensive thought and sympathy, we need reminders too of the meaning and limits of toleration. To too much toleration is but a polite name for indifference. For the sake of peace and the avoidance of unpleasant experiences, people blur truth and palliate evil, claiming the noble name of charity for what is in reality moral cowardice. Indefiniteness and indifference too often obscure the meaning and blunt the force of our Christianity. We often fail to see that limits of freedom coincide with the limits of truth and right. Only slavery can come from toleration of error and vice. Tolerance involves fairness, sympathy and patience, the recognition of zeal for truth and right in many whose conceptions differ from our own, the recollection that truth has many sides, and that none of us is omniscient. Yet it does not mean that we may be indifferent to anything that is true and right, or that we have not always a duty of defending truth and righteousness as we have come to know them. Genuine tolerance springs of strong convictions. Only a man with deep zeal for truth can appreciate zeal in another, and allow for it and respect it when they differ. Mental and moral flabbiness which has no convictions of its own can not really understand the convictions and conscientious motives of others. The duty of tolerance does not conflict with the duty of loyalty to truth, though it does condition the mode of its discharge. It merely imposes recognition of the limits of our knowledge and compels us to

concede to others the rights in the pursuit of truth which we claim for ourselves.

The ideal of the Edict of Milan is one which we maintain in America, "a free Church in a free State," freedom for the Church side by side with freedom for the State, freedom for the State as a consequence of the freedom revealed and mediated by the Church. Virginia which has done so much to secure and to vindicate freedom for the State may well aspire to an analogous eminence in its loyalty to Christ. "Ye shall know the truth; and the truth shall make you free. . . . If the Son shall make you free, ye shall be free indeed."

The overthrow of Rome by Alaric and his horde of Goths in the year 410 suggested to Augustine, most profound in thought and feeling of the Christians of his day, the writing of his great treatise on The City of God. The fall of the great ruling power of the world suggested by contrast the thought of the great Power which is working in the world as a mission from on high. Through twenty-two books Augustine traces the course of the City or Commonwealth of the World, through fallen angels, Cain, Lamech, Babel, Assyria, and Rome; and then the course of the City of God, from the obedient angels, from Seth to Abraham, through kings and prophets to Christ, and thence to the salvation of the redeemed. His use of Scripture is for the most part strained and fanciful; the details of his work are chiefly interesting as examples of quaint interpretation; but, if the Christian religion be not a delusion, his fundamental thought is true. There are two societies or two aspects of the social life of the human race, the interaction of which makes human history. One has its source in God, and in God also its ultimate goal. The other originates in rebellion against God and represents human effort at a false independence. The world apart from God is without vitality and without hope, while the Church is the predestined home of divine grace and truth. It is placed in the world for the gradual leavening of society, for reclaiming men to the divine obedience. Our life, our life in the Church, the life of our Church, is composed of petty things of earth and humanity; yet they become transfigured, if we comprehend that the Church, and ourselves in it, are set here in the world for the winning of men for the Kingdom of God.

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

MISSISSIPPI DIOCESAN COUNCIL

(Continued from page 871.)

Weed was a guest of the rector of the parish during the first sessions of the council.

The election of officers resulted as follows: the Rev. Albert Martin, secretary, Yazoo City; Mr. I. W. Richardson, treasurer, Meridian; Mr. A. M. Pepper, chancellor, Lexington; the Rev. Nowell Logan, D.D., registrar, Pass Christian; Standing Committee: the Rev. E. S. Gunn, president, Natchez; the Rev. William Mercer Green; the Rev. Edward McCrady, secretary, Greenwood; the Rev. Albert Martin; Messrs. P. S. Gardiner, L. Brame, R. G. McCants, Marcellus Green. Deans of convocations who with the Bishop and secretary compose the Missionary Committee: Jackson, the Rev. R. E. Grubb; Columbus, the Rev. W. E. Dakin; Natchez, the Rev. J. C. Johns; Pass Christian, the Rev. C. B. Crawford; Delta, the Rev. Albert Martin; Oxford, the Rev. Irenaeus Trout; the Rev. W. S. Simpson-Atmore of Hattiesburg, secretary and treasurer of the Missionary Committee. Deputies to the General Convention: the Rev. William Mercer Green, Jackson; the Rev. Charles W. Hinton, Vicksburg; the Rev. Albert Martin, Yazoo City; the Rev. G. Gordon Smeade, J.L.D., Jackson; Lay Deputies, Messrs. J. C. Purnell, Winona; R. G. McCants, Meridian; P. S. Gardiner, Laurel; A. M. Pepper, Lexington. The Rev. Albert Martin was appointed editor of the *Church News*, the official organ of the diocese.

The council adjourned to meet at Laurel, April 12, 1914. During the sessions of the council the Bishop was presented with a magnificent pectoral cross of gold with jewels. This was a gift of the women of the diocese, and the cross itself is interesting because not only were liberal contributions given for this purpose, but much old gold, the property of the members of the diocese, composed the material of the cross. The presentation was made as a thanksgiving for the ten years of loving service. The cross was presented by the Rev. Mr. Green, the Bishop responding feelingly as he accepted the gift.

STUDY [the Word] with fervent prayer and longing desire, rather than prying curiosity. Study it side by side with thy sins. So, under the influence of the Spirit of grace and supplication, shalt thou mourn for Him whom thou hast pierced; and this tenderness of spirit thou shalt find to be the principle of growth in grace—the greatest of all motive powers in the spiritual life.—*Goulburn*.

HAPPINESS pursued is never overtaken, because, little as we are, God's image makes us so large that we cannot live within ourselves, nor even for ourselves, and be satisfied.—*George W. Cable*.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

THE COST OF LIVING

THE cost of living was the subject of discussion at the annual meeting of the American Academy of Political and Social Science. No formal conclusions were enunciated and there was no general consensus of opinion. Some of the views advanced, however, were interesting and illuminating. For instance, Professor Irving Fisher maintained that the high cost of living will be found to be a monetary phenomenon and that the nations of the world will have to seek a remedy in a financial system. Everett P. Wheeler, a New York lawyer, maintained that the greater cost of manufactures through the shortening of the hours of labor and the consequent high cost of material, and governmental inspection of foods, added much to the cost of living. President Miller, of the Borough of the Bronx, was of the opinion that in the distribution system the greatest loss is in the cities and that enormous waste results from this cause, thus greatly increasing prices. Mrs. Robert W. Bruere said: "The right kind of living will cost \$1,200 a year, and each family will eventually get it by capitalizing the brains and labor of each member." I am not sure just what this means, but it would seem to afford a good argument for child labor. In reference to food standards, Professor Simon N. Patten said that the cost of living will not be reduced as long as persons insist on eating different breakfasts, dinners, and suppers, and persist in wearing clothes not adapted to their needs.

PRISON CONDITIONS IN CALIFORNIA

The prison conditions in California are bad, as elsewhere unfortunately, and so are the county jail conditions bad there as elsewhere, but in the opinion of the California State Board of Charities and Corrections, there is a remedy for this and one that is approved by penologists everywhere. That is, the work farm, a farm sufficiently large to furnish food and labor for the prisoners sent there. Each county cannot establish such a farm, but one farm can easily be made to serve several counties.

After full consideration, we believe four such farms can easily meet the demands of this state, and each one have less than 500 prisoners at any one time. There were in the jails on January 1st last 1210 men and 46 women, a total of 1256 serving sentence. The number would be larger by March 1st. These farms could be made very largely self-supporting and an additional charge could be made upon each county for the care of the prisoners sent there at so much per head per day. The state would make the initial investment and establish and manage the institutions, but the cost of maintenance should be assessed against the counties benefitted thereby. We anticipate that with careful management these farms would not be much more expensive than the present county jails, and they would be run under conditions that would make the men who go there better, and probably in the end stop the recidivist and save many from going later to state prison. These farms should be under state control, as under such control they can be more readily removed from the political influence, and especially the quadrennial change of sheriffs and jailers. These farms could be under the management of one board of managers, or a separate board for each farm.

THE JACKSONVILLE meeting of the National Child Labor Committee is regarded by its officers as the most successful so far held. Delegates were present from thirty-one states. The darkest side of the present situation in various committees was set forth: The moral hazards of night messenger service; the low wages of adults in the southern cotton mills, where more young children are working a ten or eleven hour day than in any other industry; the physical dangers of work in glass factories, still permitted to boys under sixteen years of age in Pennsylvania and West Virginia; the interstate commerce in little children between the canneries and berry fields of the Middle States and the shrimp and oyster canneries of the South; the American tenement home work in New York and

other large cities; and the mockery of getting child labor laws written on the statute books with no sufficient provision for enforcement. This seems like a very dark picture, but the committee reports that there was "immense encouragement in the tone of the conference," there were more states represented than ever before and the delegates seemed more than usually interested. Dr. McKelway, the southern secretary, spoke of the changed attitude of the southern delegates—no longer inclined to be on the defensive, but even outdoing him, Dr. McKelway, in unsparing criticism of their own state conditions.

TO-DAY, negroes, according to the statement of Professor Du Bois in the *Survey*, have 35,000 church edifices, worth \$56,000,000. There are 200 private schools and colleges managed, and almost entirely supported, by negroes, and other public and private negro schools have received in forty years \$45,000,000 of negro money in taxes and donations. This, then, as Professor Du Bois says, "is the transformation of the negro in America in fifty years; from slavery to freedom, from 5,000,000 to 10,250,000, from denial of citizenship to enfranchisement, from being owned chattels to ownership of \$570,000,000 in property, from unorganized irresponsibility to organized group life, from being spoken for to speaking, from contemptuous forgetfulness on the part of their neighbors to uneasy fear and dawning respect, and from inarticulate complaint to self-expression and dawning consciousness of manhood."

THE IDEA of women police is meeting with ever increasing favor. Mrs. Louise De Koven Bowen, president of the Juvenile Protective Association of Chicago, has contributed an article to the *Survey* in which she shows the need for women police as a safeguard for girls against city dangers. In concluding her article, Mrs. Bowen, who is a well-known Churchwoman of Chicago, says: "Women police are not needed to handle crowds, to regulate street traffic, or to arrest drunkards and criminals, but they are sorely needed in order that they may adequately protect the thousands of children and young people who every day are exposed to the dangers of unsupervised and disreputable places of amusement and for whose safety and welfare the city is responsible."

THE PROTOCOLS in the cloak, suit, and skirt industry and in the dress and waist industry, drawn up by Julius Henry Cohen as a result of the recent strike in New York, have been published in pamphlet form. They constitute a most interesting contribution to the statement of labor difficulties and the improvement of labor conditions. Copies of the pamphlet may be had of Mr. Cohen at his New York address, 15 William street.

Now we are to have an American Pageantry Board, as if there were not already enough organizations, and to spare, to look after work of this kind. Disapproval of this particular organization does not mean disapproval of the idea for which it stands. It does mean that the work ought to be carried on by some one of the existing bodies. What we need is more federation rather than too much specialization.

EXPERIMENTS are being carried on in Pittsburg looking toward making babies immune to tuberculosis. The theory is that much, if not all, tuberculosis infection begins in childhood, and if the babies are taken in hand early enough, they can be rendered immune.

Civic Improvements in Little Towns is the title of the latest leaflet issued by the American Civic Association, the secretary of which, by the way, Richard B. Watrous, is a communicant of St. Margaret's, Washington, D. C.

CORRESPONDENCE

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

THE PROBLEM OF THE MINIMUM WAGE

To the Editor of *The Living Church*:

TN your editorial upon the minimum wage are you not taking a very distorted view of the situation? There is nothing whatever abnormal about women being in industry. They have always been there, but men have taken the industries out of the home, and women have necessarily followed them. The trouble is that men, in their greed for gain, have failed to pay women a fair price for their labor.

Many of the girls in department stores are daughters of well-to-do business or professional men, girls who conduct themselves with a dignity that repels any untoward advances, whose fathers have taught them that their normal place, that their only legitimate business, in life is to sit in their fathers' homes, waiting for some man to come their way and transfer them to his home—to do his work for him. Consequently, when their fathers have died or failed in business, they have turned in numbers to the one business in which every girl, by nature, training and environment is a skilled laborer. I resent your calling these girls unskilled laborers. A girl in a shop that deals in women's apparel is preëminently in her element. It is the man at the next counter, receiving double and treble her recompense, that is unskilled and always will be.

At twelve years of age a girl is steeped to her finger-tips in the knowledge of everything pertaining to women's dress and adornment. At that age she begins to set her mother right in the matter of fashions. She has taken her first lesson on the subject as a mere baby with her first doll. She knows all about silks and laces, ribbons and feathers, which it is not in a man's province to know. When she takes employment in a department store, with her keenly observant eyes she notes every slightest change of fashion and *every new way of doing things*. Therefore she is often able to give valuable advice to her patrons. If she is valuable to her patrons, it follows that she is valuable to her employers and ought to be well paid. As for the women in factories being unskilled, the beautifully fine pin-tucks, the difficult slot-seams, the finished revers and the expert braiding on women's clothing, which they turn out for a mere pittance, show remarkable skill.

Domestic service is not to be offered to American girls. Girls whose ancestors purchased this country with their blood deserve better treatment than that. We do need servants, and personally I believe that willingness to enter domestic service ought to be one of the conditions upon which immigrants should be admitted into our ports, because that is the only way to Americanize them. But domestic service is not any safer for the girls than any other business. Woman's natural protectors are just as bad at home as they are abroad. Three instances come to my mind as I write. In any case women cannot rise to the top of that profession, for if there are any plums in it, it is the chef that gets them and not the *cordon bleu*.

The people who started this agitation and are trying to right this wrong are not by any means asking employers to stand in the place of parents to their women employees, nor asking a living wage for them because they are women. They are demanding a living wage for them because they know that these women are giving the equivalent of a living wage in labor, not to society, but to their employers. They are not asking employers to pay ten dollars for five dollars' worth of labor, but demand that they stop paying four and six dollars for twelve and fifteen dollars' worth of labor.

The fact of the matter is that our men have become effeminate—they have invaded women's province and crowded her out. What is a man doing behind a dry goods counter measuring silks and laces? His hands are white. But go to his home and look at his wife's hands. They are roughened and coarsened and swollen with the labor that she performs. While he is doing a woman's work she is washing and scrubbing and chopping wood, lifting heavy tubs and wash-boilers, carrying coal in and ashes out of the house. He ought to be at home to help her. Let these effeminate men go back to the farm, regain their manhood, and do a man's work as their fathers did before them. There are splendid farms, which are the real wealth of the country, lying idle. But instead of our men securing them, they are being offered to foreigners, who are willing to work with their hands. Until men go back to the farm there is no work for women to do there. Everybody is wailing about the high cost of living. If the man clerk would go to farming, raising sheep and cattle and vegetables, the high cost of living would come down with a jump. Man being removed from her sphere, woman would come into her own again.

There is nothing more pernicious than to teach a girl to look upon marriage as the whole end and aim of her existence. It makes her too cheap. Every girl should be so trained as to be financially independent of any man. It would be for the good of the race.

At the present time, because of this insistence upon marriage as the ultimate vocation of every girl, men are admitted into the family circle who are not fit to touch the hem of her garment, and she has become a joke even to the clergy. No one expects a man to marry a girl who is morally unfit. And rightly. For the same reason a man should be made by law to show his credentials before presuming to ask for a girl's hand.

In New York, for three years the Legislative League has been trying, unsuccessfully, to have a law enacted requiring a certificate of health to be filed by any one applying for a marriage license. The very fact that it is impossible to get that law passed shows the crying need of it. And still, because girls are lectured and scolded and driven into believing that marriage is the only respectable way of earning a living, they are ready to fall into the arms of the first man that comes their way, to the undoing of the Anglo-Saxon race.

If you wish to cure this evil which the minimum wage is designed to mitigate, begin at the root of it. And the root is with the man about town who has too little to do and too much money to spend. In proof of this let me add this incident: In Denver, on the nineteenth of last month a bill for the segregation of fallen women came up in the Assembly. As the members were about to vote Mrs. Riddle arose in her place and said, "Let him among you who is without sin cast the first vote." No one voted.

(Mrs.) JANE W. BEDELL.

Chappaqua, N. Y., April 5, 1913.

DIVINE GUIDANCE IN THE CONVENTION

To the Editor of *The Living Church*:

TN Prayer Book Papers No. 10. Dr. Slattery, in dealing with two great questions before the Church, gives the more important place to Church unity, and very justly says: "If the change of Name would not minister to an ultimate unity, doubtless the warmest advocates of such a change would reject success if they should attain it."

In the next paragraph he is not so happy. A good many people might be willing to see the name changed if they could be convinced that a really better name had been suggested. Now considering the multitude of names that have been suggested it seems inconceivable that from this great number a choice could not be made. Otherwise we must understand that a good many of our people will remain in an attitude of chronic discontent, since they are incapable either of suggesting a better name or of making a selection from the great number proposed.

The fact that the name "American Catholic" has been before the Church for many years, and of its non-adoption after repeated recommendation, surely does not prove that we have reached a finality as to the answering of our prayers and the guidance of the Holy Spirit. If this were true we must give up any attempt to amend or revise preceding action. We cannot think that the Spirit's seal of approval is put alone upon such work of our General Council as attains the dignity of actual enactment as law. If so, the man on the losing side cannot have been working with the divine approval. It is not a "giving forth of lots" in which the falling of the lot at once fixes the choice and permanently and for ever excludes any other choice or any different action. An enactment may be made that for the time serves its purpose and then under different conditions a change so radical may be made as almost to reverse the first action. Yet may we not believe that in each case and both times, all who took part in any way, were acting under the divine guidance? Were it not so, we should be *stand-patters* in a very literal sense and would soon reach a state of complete solidification.

Prayers are answered and the Holy Spirit does really guide in the deliberations of our councils, and the fact that the good Spirit of God has seen fit to stop legislation on this important matter may we not well believe is in order that opportunity may be given for the spread of education and the ripening of sentiment so that finally whichever way the matter may be decided there may be practical unanimity.

The advocates of the change would rejoice but little in its passage by a slender majority. I have yet to hear of any conversions to the side which favors the retention of the present name. But I have heard of several who have been converted from indifference or active opposition to active support of the movement. The Blessed Spirit who presides at our councils has delayed action in order to spread conviction and intensify deliberation.

To liken the unwillingness of a part to accept as final action, so far then, fails to find any parallel whatever in the conduct of Balaam. It was against the divine Word positively spoken to him as a prophet—a "Thus saith the Lord," not to be mistaken, that

the wayward prophet sought to take his stand. If he could be rid of the divine obligation he would serve the heathen king. Not a happy comparison to make in the case of men whom the doctor at the beginning seems to credit with sincerity.

Carlinville, Ill.

HENRY B. JEFFERSON.

THREE LETTERS

To the Editor of The Living Church:

FROM A BISHOP: I am writing to you of a very serious and important case. The Rev. Mr. ——— still struggling to stand up and serve in this truly missionary region will be eighty years of age in a month. I was with him yesterday. He can hardly stand or walk and it is impossible for him to continue even nominally in charge. His wife died last year. I am determined to do all I can to help the dear, true, faithful old man to a little rest in these closing days of his life. I must put another in his place, but must at the same time exert myself that at least a small pittance shall continue to him. Do write me the best that can be hoped for him from the society annually for the rest of his life. The Church is growing here rapidly, but I cannot take the important step of putting a man in charge until I hear from you. Trusting and praying that you may see the way to lift some of this great anxiety from my burdened mind, etc."

FROM A BENEFICIARY: "I acknowledge most gratefully your prompt remittance of the check from the General Clergy Relief Fund. It is a great blessing for it saves us from distress and affords us in reality daily bread. I acknowledge it as my Father's care through His Church. I am far advanced in years having been born the same year as the Church's friend P. Pierpont Morgan whose death we may well deplore."

FROM THE PARISHIONER OF AN OLD CLERGYMAN: "I am writing to inquire from you how far the General Clergy Relief Fund can be interested in behalf of an old clergyman, the Rev. ———. He has been rector of ——— for over thirty years and now he is really not strong enough to go on and accomplish any real good, and the neighborhood is sadly in need of some younger and more energetic man. Mr. ——— feels he must go on, as like most clergymen he has no independent means. He is undoubtedly doing much more harm than good by remaining, although I should not want it to be known that I said so, and I am wondering what our Church does under such circumstances. If Mr. Rockefeller or Mr. Carnegie or Mr. Morgan would only give some of their millions to such worthy cases how much real good they would do."

REMARK: It is always the Rockefellers and the Carnegies and Morgans of whom the majority of people think when in reality there are thousands of Churchmen of adequate and comfortable means who are not doing their duty and who slip out from under, because they are not prominent or because they refer to a Morgan, a Rockefeller, a Carnegie, whenever money is to be given.

ALFRED J. P. MCCLURE, *Treasurer,*
General Clergy Relief Fund.

The Church House, Philadelphia.

INSTRUCTION OF DELEGATES TO GENERAL CONVENTION

To the Editor of The Living Church:

IN a recent copy of the "Prayer Book Papers" dealing with "Considerations and Facts," an analysis is given of the vote in the General Convention at Cincinnati on the question of the striking out of the word "Protestant" from the official name of the Church. "It appears that in the clerical vote 42 dioceses voted in favor of the change and only 15 against it. Also that in the lay vote 31 dioceses voted in favor of the change and only 24 against it."

It would be interesting to know how many of the clerical and lay deputies to the Cincinnati Convention were instructed by the diocesan conventions which elected them as to how they should vote. An uninstructed deputy has the right to vote as he pleases. How many have been instructed how to vote at the Convention to be held in October? We have yet to hear of any and it is undoubtedly too late in many instances to have such instructions given as most of the diocesan conventions have been held.

That delegates may be instructed, let every parish through a regular and legal meeting of its vestry, which means the joint action of the rector, wardens, and vestrymen, register itself as being in favor or as opposed to a change of name of the Church, and then send a copy of these resolutions to the Bishop or Bishops of the diocese in which the parish is located and to every clerical and lay deputy—and to the provisional deputies as well—that the deputies may know the views and the wishes of the majority of the parishes in the diocese.

By all means let us instruct our delegates how to vote on this momentous question!

ROELIF H. BROOKS.

Albany, N. Y., April 5, 1913.

"THE CALL OF THE CARPENTER"

To the Editor of The Living Church:

THERE is a book *The Call of the Carpenter* being read by large numbers, which contains this passage about Christ's birth: "It seems that a formal wedding had not taken place. This is unfortunate. True there had been a betrothal, which gave a

religious sanction—the sacred and real part of marriage had been complied with—Mary his espoused wife.' Nevertheless it is better that no bed-rites be paid until the wedlock has been publicly solemnized. The confusion that has arisen in the present instance is a case in point. It is safe to state that no other disregard of the rules of conventionality has ever occasioned the mental sweat which the present one has occasioned to the thinkers of Christendom. This squeamishness does not seem to have been shared by Mary herself, for she openly owned Joseph as the child's parent: 'Thy father and I have sought thee sorrowing.' However the news of the affair having become published—there were gossiping housewives in Nazareth—it was from early times felt needful to explain it away. And the confusion seen in the Gospel accounts is the result."

This is only one passage. The whole book shows its denial of the Resurrection of Christ and of His Divinity as plainly as if it stated it in so many words. This book has on its cover a recommendation by a priest of the Church. Now the question is an evident one. If such a recommendation is allowed without protest does it not carry with it the consent of all of us and of the Church to these statements?

C. S. SARGENT.

HOLY UNCTION

To the Editor of The Living Church:

MANY in the Church in the United States of America long to have the rite of Holy Unction authoritatively revived. It is altogether desirable to have it revived in the right way: in accordance with Scripture and as practised by the Church for, at least, the first seven centuries, and by individuals since.

I therefore offer a word or two in the hope that others may take up the subject.

Scripture (St. Mark 6: 13; St. James 5: 14-16) and tradition connect it with the restoration of physical health and with that alone. Surely none would prohibit obedience to the Apostle St. James whose injunction, occurring as it does in a series of precepts of which all the others are evidently intended to be of permanent validity, seems to say that the gift of healing was to continue in the Church until our Lord's return. Further, it would stir people to pray and protect the Christian teaching about the power of prayer.

It is maintained that those who use this rite for the remission of sins, for conveying sanctifying grace and comfort to the soul, have changed the primitive, patristic, and Catholic interpretation of St. James' teaching.

W. F. KERNEY.

Mt. Vernon, Ill., April 7, 1913.

TO WHOM DOES THE PRAYER BOOK BELONG

To the Editor of The Living Church:

A SIMILAR line of argumentation to that employed by Dr. C. E. Smith in his letter in a recent issue of THE LIVING CHURCH would forbid a cadet of a family his right in the family name and tradition, because he has no right in law to proprietary interest in the entailed estate!

The property holdings of the Church are its own by virtue of the continued lordship of the holding corporations, which are without day. Its property in the Prayer Book, not meaning its own editions, it shares with an unrecognized but potential claim on the part of all English Christians.

This is a most interesting fact, which perhaps in God's time may become very significant. The tradition lives in some old non-Church families.

Yours truly,

St. Mark's Rectory, April 4th. OSCAR WOODWARD ZEIGLER.
Baltimore, Md.

WANTS BOOKS SUGGESTED

To the Editor of The Living Church:

MAY I ask if some of your readers would be so kind as to help me to a list of suitable Church stories for boys and girls, both for young children, and for those in later teens. Also we want a few for "grown-ups." We desire to add these books of fiction to a nucleus we already have of books for Church defense and teaching; in what is to be a joint library for Sunday school, Daughters of the King, and Girls' Friendly. I should be very grateful for such a list.

May I add that I am heartily in sympathy with the campaign for the change of Name, and trust by God's mercy our present misnomer may be dropped at General Convention this fall, and our true title, "American Catholic" adopted.

Faithfully yours,

MARY JULIET KNIGHT.

220 Sparring street, Jacksonville, Fla.

AN ENGLISH VIEW OF THE CHURCH

To the Editor of The Living Church:

AS an interested reader of your valuable paper I have regularly read the articles and correspondence *re* altering the title of the branch of the Church Catholic in the United States. There can never be, in my judgment, any chance of coming to an agreement until the leaders, in whose hands the final decision rests, overcome their dread of offending other religious bodies by taking what seems

a presumptuous title considering that numerically the Church in the States is so small.

Here in England and in other localities our Roman friends have for many years boldly claimed the title of Catholic to themselves, in spite of their small numbers, and the public at large grants them the exclusive use of it without protest, most Churchpeople even being quite content to be included under the heading of "Protestant." In India the Roman Communions are very indignant because a decree has lately been issued forbidding their exclusive use of the word officially.

Only agree upon the name, taking care that by it you express your belief that you are the true branch of the Universal Church in the United States, and if the members only try to show by their lives that they really are persuaded that they have a commission from on High to be in the forefront in the fight against the world, the flesh, and the devil; then progress. Believe in yourselves, and in time the populace at large will believe in you, and your branch of the Vine will grow more quickly in numbers and influence and become such a power in the land as will make her position impregnable, and by universal consent she will be recognized for what she claims to be.

Sincerely yours,

CHARLES E. BRAMMALL.

Liverpool, England, March 15, 1913.

LETTERS ON THE CHANGE OF NAME

To the Editor of *The Living Church*:

IT has been a distinct gain to the Church that such ample opportunity has been given to all classes of men to express their minds on the subject of the rectification of the Church's name. Unfortunately the clergy in this vicinity have never received the "Prayer Book Papers" or other documents showing the value of the present title. Unfortunate, because no section should be without all the facts of the case and all the light that can be shed on a disputed matter. From reading the Church papers, one is forced to the conclusion that the defenders of the title "Protestant" are chiefly those clergy along the Atlantic seaboard. This is a matter which should not be overlooked. Our Church has failed to do its proper work in this country at least, chiefly because of the lack of sufficient missionary enthusiasm, and that failure has been in large part due to the influence in the Church of these Eastern clergy, rectors of large parishes, whose vision of Catholicity has been so often bounded by their own parish limits. I speak out of experience for I have lived under those conditions all my life before coming west nine years ago. Is our Church going to fail again in larger Catholic appeal for the same reason, because those in the East are satisfied and do not hear the appeals of the Church from every other quarter of the globe? Any one reading with this in mind will note the tone of surprised indignation from these eastern and southern writers, who one and all take the stand that the old name is quite sufficient for them and why in the world therefore does any one want to stir the Church up by demanding a change of name. I believe that the greatest work that the Church has before her, is the bringing of the Kingdom of Heaven to those who do not know it or are unable to live actively in it because of its non-existence in their part of the land and therefore, all matters in the Church should be considered with relation to the effect on that part of the Church's work.

I repeat, these eastern clergy seem to take the stand that because they do not recognize a need for the change in their own fields, that therefore the change must not be made, no matter how great the demand for it elsewhere may be. On the other hand, see what the attitude of the clergy away from the Atlantic coast is. No one will question, I believe, that the Middle West is clamoring for the right to assert the Catholicity of the Church and to be backed up by the Church in so doing. The cry has come from the far West for the same thing. Has not the Church in Cuba, and in Brazil, and in Mexico told us that her work is seriously hampered by our present title? Has not the Church in China and Japan discarded the Protestant name because her work of evangelization was hindered by it? See the wonderful unanimity then that exists in the demand for the rectification of the name on the part of the clergy who are not doing parish work in larger cities. Those of us whose work is among the scattered and in the new countries, whose chief labor is to reach those who have never heard of the Church, appeal to our brethren of the East who labor valiantly in the shepherding of the faithful, not to insist on retaining that which the missionary force of the Church finds to be a stumbling block in the path of progress. We ask the change not as a matter of sentiment, not from a desire to approximate Rome, not to gain a party victory, but only that we may proclaim ourselves boldly as that Catholic Church founded by our Lord Himself to contain everything necessary for the souls of men, and we ask that there be found no statement or word which shall even seem to refute our claims.

Recently the Dean of New York wrote to the Church papers opposing the dropping of the Protestant title. The Dean's plea is illustrative of this fact that I have mentioned, namely that the clergy of the great eastern parishes are quite unaware of the practical conditions that obtain outside of their own work. The Dean practically admits that he does not know from personal experience the reason in the demand for the change, but is opposed because of

the pamphlets and sermons of a group of men. He is sure that those who wish the change desire to overturn the position of the Church. I am equally convinced that there is no such desire on the part of the great majority of those who seek this legislation. To speak personally, I can say that aside from certain minor changes, I should like to see in the Prayer Book, I am thoroughly satisfied with the statement of the Faith therein contained and yet I desire above all else to remove the name "Protestant Episcopal" from the Title Page. My experience forces me to the conclusion that the Church will appear more honest in the sight of all men if that is done. I can easily subscribe to the three propositions which he feels that the Protestant name safeguards, viz: (1) the free access of the soul to God and to Jesus Christ the One Mediator between God and man; (2) the emancipation of the human mind from ecclesiastical infallibilities, and (3) the freedom of the State and true value of the national autonomy and the reassurance of the sacredness of the family and ordinary human relations. So here we stand, opponents on this matter, yet both content with the Prayer Book, both admitting certain principles of the Reformation to be vitally important. The Dean has on his side chiefly the clergy of the East. On the other side we find the missionary force of the Church, and our whole plea is that the question is far from an academic one, but a vital one in the practical work of the Church. Will our influential leaders of the East consider the matter from this point and take a broader view of the question.

GEORGE B. KINKEAD, III.

The Cathedral, Salina, Kan.

To the Editor of *The Living Church*:

FIRST of all I want it to be known to you that I am what is called "Low Church"—I might say, very "Low Church"—but the name of our Protestant Episcopal Church *must* be changed. I can see that more every day I live. Unless our Church is to limit its usefulness forever we must use our real name "American Catholic," or give up all claim to apostolic heritage.

Here in my town are about twenty thousand Spanish and Cuban cigar makers and their families. Our hands are tied forever with them by the one word "Protestant," which to them means Unitarianism, Eddyism, Mormonism, etc., just as to many of our own people "Catholic," aside from "Roman," has no meaning.

With our true name, "American Catholic," we can soon teach our own people that the blessed word "Catholic" embraces the best of Protestantism, the best of Romanism, and is within itself the entire plan of God's work on earth, and to the others who are searching we can truly say, "We have a commission from the Master given in the Upper Room and have now decided not to hide it but wear it on our breast."

I gave, some time ago, a "Book of Common Prayer" to an intelligent Cuban here, but nothing on earth could coax him to go beyond the Title Page—"Protestant Episcopal," he would not tolerate it; he read another book I had, *The Lineage of the American Catholic Church*, as a hungry dog would devour a meal.

"Holy Roman" I want none of; "Protestantism" and all the dreadful things it has come to stand for, I want out of the Catholic Church in America.

Very truly,

W. B. VAYO.

Tampa, Fla.

To the Editor of *The Living Church*:

IN a Sunday school of this diocese a Catechism on "The Church" is recited which begins with these questions and answers:

Q. What is the true name of the Church?

A. The Holy Catholic Church.

Q. What is the nick-name of the Church?

A. Protestant Episcopal Church.

Q. How long has the Church had her true name?

A. About 1900 years.

Q. How long has she had her nick-name?

A. About 100 years.

Q. Why do you call it the true name of the Church?

A. It is the name we use when we are talking to Our Father.

Q. When do we so use it in talking to Him?

A. In the Creed.

If names were only for identification, as some writer recently maintained, we should have no use for such names as "Saviour," "Mother," "Native Land," or even for "Our Father." In business or war names are used to remind the head only of what is spoken of. In religion and the family (where love reigns) names are, perhaps, mainly for the purpose of reminding the heart of whom or what we are speaking. A name which is not appropriate, and I believe is never used, "when we are talking to Our Father," is hardly adequate for the children of His family when they wish to express by it, as I believe they all do, something more than mere identification for the purposes of thought.

Grants Pass, Ore.

WM. B. HAMILTON.

TO LIVE WELL in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.—Dean Farrar.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

WHEN it is seen what an important, helpful function can be made of a Junior Day, it is almost with contrition that a diocesan president looks back on the years when Junior affairs were crowded into a scant hour or half-hour of the annual meeting of the Auxiliary. How much stronger and wiser would have been the Junior organization, had they been accorded, long ago, a more important place in our business affairs!

Junior officers have been known to come from a distance, enthusiastic, energetic, full of receptivity, and hoping to carry home with them new ideas; often they have returned disappointed and even affronted because they were given but a hurried hearing as a routine of the programme and no discussion allowed on account of lack of time. In short, the Junior officer has occupied about the same place in the annual meeting, as the Missionary Bishop used to fill in the General Convention—listened to tolerantly, and that was pretty nearly all.

Strange it was that the Auxiliary failed to remember "First the blade, then the ear, afterward the full corn in the ear." The "full corn" failing to properly estimate "the ear" has been just the situation, but "the ear" is fast coming into its own. A Junior Day, first, best of all, gives the Juniors an idea of their own value; they see the logic of their existence; they are impressed by the deference shown them as a part of the body politic. "Reports," "Minutes," "Funds"—all these grown-up terms they now hear being applied to their affairs and an increasing sense of dignity and usefulness is resultant.

THIS was evinced markedly in the Junior Day held at St. George's mission, Indianapolis, on the second day of April. The great flood was still demoralizing the traction system, so that there was little attendance from branches out of town. But the six city branches, with their leaders and the visiting members of the Woman's Auxiliary, made about an hundred to enjoy the good programme. The vicar, the Rev. George Burbank, a young and enthusiastic priest, gave a stimulating little address, every word of which could have been understood by the youngest girl there. The Junior officer, Mrs. Torrence of La Fayette, told of the past work and urged future effort, or rather present effort, in the way of beginning the work on Christmas boxes. In all that Mrs. Torrence said, which was so inciting and heartfelt, there was a strong undercurrent of deep emotion, for her own daughter is a United Offering missionary in China, coming home this fall for her first furlough.

Each youthful representative walked up front and in a most business-like way read her report; these reports told a varied story of the doings of the Juniors; some of them had sewed, some had read books and short stories; there had been self-denial practised and diligence shown, there had been cheerful assent to the direction of their leaders and the year's work certainly merited eulogy. The Juniors gave evidence of having entered on that narrow but happy path worn smoother by the older feet of the Woman's Auxiliary. An informal buffet lunch, was followed by a happy little talk from Bishop Francis, after which came the exceedingly beautiful mystery play, "The Little Pilgrims and the Book Beloved." In reading this play, one is impressed with the careful plan of it, but in seeing it, one is inexpressibly moved; to see and hear these tender children seriously and understandingly repeating the quaintly dignified lines, to hear the gracious "Mother Church" showing and explaining the various offices of the Prayer Book in answer to the childish quest of the Little Pilgrims, was prone to start the misty harbinger of a tear. One woman wiped her eyes, saying, "It makes me sad to see how far we are getting away from the Prayer Book."

At the last, the Royal Bookbinder, King Edward Sixth, came on in his royal ermine and gathered the various offices together with a crimson cincture, the child in front bearing the name "Common Prayer," representing the book-cover, and so, singing and serious and sweet, these white-clad children

marched down the aisle and out of sight, leaving us all quiet and reflective, praying that the words they had just uttered might influence their future lives.

These Junior Days were started by Mrs. Francis a few years since and have been successfully continued by her successors in office. Much space has been given to this subject because it is felt to be so vital; it is good politics to maintain a successful Woman's Auxiliary, but it is statecraft to build for the future and there is no better, easier, or more interesting way for the building than by these Junior Days.

"Shall you be at the Triennial?" is the great question Miss Emery is putting to the Auxiliary. "Shall I be at the Triennial?" probably echoes every woman who receives the question and many of them will say, "I can't tell just now"; but to those who can tell and know the answer to be "Yes," three study classes will be offered and Miss Emery wishes a choice to be made thus early, replies to be sent to the Church Missions House, New York City. The subjects are, "Mission Studies in the Bible," "Present Situation in China" (the next year's course of the Educational Department), and "The Woman's Auxiliary—A Course on Principles and Methods." Another question is "Would you expect to teach on returning home?" Please reply as soon as possible. In connection with this, the suggestion is made that every branch of the Woman's Auxiliary which has not had a United Offering Day on its year's programme, arrange for one before adjourning for the season.

THE MISSOURI BRANCH of the Woman's Auxiliary, with the approval of the Bishop and Bishop Coadjutor of the diocese, is planning for a diocesan Auxiliary institute to be held at St. Peter's church and parish house, St. Louis, on Wednesday, Thursday, and Friday, April 23rd, 24th, and 25th. Miss Grace Lindley, associate secretary from the Church Missions House, will lead the conferences and, in addition to the Bishops of the diocese, the Rt. Rev. Sidney C. Partridge of the diocese of Kansas City, and the Department Secretary, the Rev. H. Percy Silver will be speakers. All out-of-town members will be guests of the Churchwomen of St. Louis unless they have personal friends with whom they may wish to stay. Programme and details will be given later. This call is sent out by the diocesan president, Mrs. E. C. Simmons, with an earnest appeal for co-operation in making this institute an important event in Auxiliary history in that diocese.

"BEHOLD the Handmaid of the Lord" as a school motto promises much as a keynote of any school life. Such is the motto of St. Faith's School, Saratoga Springs, N. Y., a school for the girl of small means. Three academic courses are offered and religious instruction has a prominent place in the curriculum. Much attention is paid to the forming of Christian character. "The Faithful Cross" is given yearly by vote of her fellow students, to the girl who has been most faithful in her school duties and relationships. "St. Faith's is a Church school," says the handbook; "We begin and end each day in our beautiful memorial chapel. Here some of our girls are baptized and confirmed, here they graduate, here we have our early Eucharists. Simple and definite instruction in the fundamentals of the Faith is given to all and opportunities are provided for the systematic study of Prayer Book, Bible, and Church History. Miss Eleanor A. Shackelford is principal, the Rev. H. C. Plum is rector.

WHAT WE NEED is to stop dallying with sin. We must come to hate the devil and all his works; we must take the Bible more as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Above all, we must give ourselves and all we have to God, and wait before Him until we get the cleansing and empowering baptism of the Holy Ghost.—Bishop W. F. Mallalieu.

Church Kalendar



- 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. 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.
 Miss M. E. Wood of Wuchang.
 The Rev. Robert E. Wood of Ichang.

SHANGHAI:

C. S. F. Lincoln, M.D., of Shanghai.

CUBA

The Rev. C. E. Snavely of La Gloria.

THE PHILIPPINES

Miss E. T. Hicks of Manila.

Personal Mention

THE REV. KARL M. BLOCK, chaplain of Woodberry Forest School near Orange, Va., has accepted a call to the rectorship of Grace Church, Haddonfield, N. J., where he will enter upon his duties on June 15th.

THE address of the Rev. GEORGE ROBERT BRUSH is now Shelburne, Vt.

THE REV. JOHN W. BURRAS will enter upon his work as rector of Grace Church, Riverhead, L. I., on May 1st.

THE REV. HUGH A. DOBBIN, who has been associated with Bishop Horner of Asheville at the school at Valle Crucis, has accepted the principalship of the Patterson School, Legerwood, N. C., where he will assume charge on May 15th.

THE REV. L. P. HOLMES has been placed by Bishop Thomas in charge of the work at Gillette and Moorcroft, Wyo., with residence at the former place.

THE address of the Rev. A. B. MITCHELL is changed from Good Shepherd Rectory, 1023 Laird Avenue, Parkersburg, W. Va., to Grace Rectory, Middleway, W. Va. (P. O. Kearneyville, W. Va.).

THE REV. HERVEY C. PARKE, for the past five years a missionary of the Waynesville Associate Mission, Waynesville, N. C., has accepted the charge of St. John's Church, Athol, and Trinity Church, Orange, Mass. (diocese of Western Massachusetts).

THE REV. L. A. C. PITCAITHLEY, formerly Canon of Grace Cathedral, Topeka, Kans., has become rector of St. Mark's Church, Kansas City, Mo.

THE REV. STUART B. PURVES, vicar of St. Paul's Cathedral, Cincinnati, Ohio, will have charge of the services at St. James' Chapel, Prout's Neck, Me., for the first half of the summer season. The first service will be held on Sunday, June 29th.

THE address of the Rev. H. C. SALMOND is 403 Transylvania Park, Lexington, Ky.

THE REV. EDGAR F. SIEGFRIEDT, assistant at Calvary church, Germantown, Pa., and a member of the Philadelphia Mission Staff, on his graduation from the Philadelphia Divinity School in June, will have charge of the mission work of northeastern South Dakota, with residence at Milbank, S. D.

THE REV. ANDREW F. UNDERHILL has accepted a call to the rectorship of St. John's Church, Northampton, Mass. (diocese of Western Massachusetts).

THE REV. ARTHUR J. WATSON of Brooklyn, N. Y., has accepted the rectorship of Trinity Church, Milford, Mass. (diocese of Western Massachusetts).

THE REV. EMILE S. HARPER, rector of All Saints' Church, Brooklyn, N. Y., sailed with Mrs. Harper and her mother, on March 29th, for southern Europe. The party will return about September 1st. The Rev. Henry T. Scudder will be in charge of the parish until July 1st.

THE REV. ROBERT F. LAU has accepted the charge of St. Mark's Church, Mendham, N. J. (diocese of Newark), and will cease to be curate at St. Paul's church, Hoboken, N. J., about May 1st.

THE REV. ROBERT N. MERRIMAN, for the past five years rector of St. Stephen's Church, Brooklyn, N. Y. (diocese of Long Island), has resigned to accept the rectorship of the Church of the Mediator, Allentown, Pa., where he enters upon his duties May 1st.

THE REV. N. D. BIGELOW, for the past four years rector of St. Andrew's Church, Elyria, Ohio, has accepted a call to the rectorship of Trinity Church, Anderson, Ind. (diocese of Indianapolis).

ORDINATIONS

DEACONS

NORTH CAROLINA.—In St. Stephen's church, Oxford, N. C., Mr. LEWIS NATHANIEL TAYLOR, a member of the senior class of the General Theological Seminary, was ordered deacon by Bishop Cheshire. The candidate was presented by the rector, the Rev. F. H. T. Horsfield, and the sermon was preached by the Rev. Warren Van H. Filkins, rector of Calvary Church, Bayonne, N. J.

DEACONS AND PRIEST

HARRISBURG.—In the Bishop's chapel, Harrisburg, Pa., on April 2nd, Mr. JAMES N. MCKENZIE was ordained to the diaconate and the Rev. ROBERT ROOK MORGAN was ordained to the priesthood by Bishop Darlington. Mr. McKenzie was presented by the Rev. Alex. McMillan, Archdeacon of Harrisburg, and Mr. Morgan was presented by the Rev. Leroy F. Baker, general missionary of the diocese, who also preached the sermon. The clergy present and assisting in the laying on of hands in the ordination of the presbyter were those mentioned above and the Rev. Messrs. Sawyer, Bullitt, Wellman, and Hooper. Mr. McKenzie will remain in charge of the Church of the Transfiguration, Blue Ridge Summit, and Mr. Morgan will remain in charge of St. Stephen's Church, Mt. Carmel, and Holy Trinity, Centralia.

MEMORIALS

RUTH REYNOLDS CLARKSON

In ever loving and grateful memory of RUTH REYNOLDS CLARKSON, only daughter of the Rev. David Henry and Bertha Reynolds Clarkson, who entered into the Paradise of God, April 17, 1907. "Of such is the Kingdom of Heaven."

JOHN GOODFELLOW

WHEREAS, During the past year our beloved friend and fellow-Churchman, JOHN GOODFELLOW, has by God's hand been taken from us, and

WHEREAS, Our deceased brother was for over a quarter of a century ever a pillar of strength and righteousness in the parish, for twenty years an efficient and devoted member of the vestry, and for a full lifetime a conscientious and willing laborer in God's vineyard,

Resolved, By the Churchmen of Trinity parish, Seattle, at the annual parish meeting, that in the death of John Goodfellow the Church has sustained a loss of a grand old militant Churchman, the community an upright and useful citizen, and his family a husband and father, whose life and character will ever be an inspiration not only to them, but to all who were privileged to know him; and be it further

Resolved, That a certified copy of these resolutions be delivered by the clerk of the parish to his widow, Mrs. John Goodfellow.

GEORGE H. PLUMMER,

Clerk of the Parish.

JULIA ELIZABETH HARGER

Entered into life eternal on the morning of April 7th, in St. Mary's Hospital, Oshkosh, Wis., JULIA ELIZABETH HARGER, aged 71 years.

A loving sister and daughter, a loyal member of Holy Church, she daily walked in the fear of God, with quiet and gracious dignity, doing her duty in that state of life to which she was called. She now rests from her labors, for so He gives His beloved sleep. I. H. F.

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.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

LOCUM tenens for Ticonderoga while rector is in Europe for five months beginning May 18th; unmarried priest. Delightful historic town between Lake George and Lake Champlain. Stipend \$50 a month. Address S. D. VAN LOAN, Ticonderoga, N. Y.

WANTED for a Church school a clergyman (single preferred), who will act as chaplain and teach German and Higher mathematics. A good living for the right man. Address ROBERT B. H. BELL, Kearney, Neb.

WANTED PRIEST, mid-July to mid-September, to take charge. Forty miles New York. Beautiful church. Write "ANGELICAN," E. S. Gorham, Esq., New York City.

POSITIONS WANTED—CLERICAL

YOUNG PRIEST, married, family, university man, six years' experience in small communities, good preacher, desires curacy, large parish. Western states preferred. Address "URBS," care LIVING CHURCH, Milwaukee, Wis.

ACTIVE Catholic priest, eighteen years' experience, strong preacher, successful in Sunday school and boys' work. Twelve hundred and rectory. Address "S. A.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires work, mission stations preferred. Good at Church music and choir training. Age between fifty and sixty. Health good. Address "D," care LIVING CHURCH, Milwaukee, Wis.

RECTOR important middle-west parish wishes to supply. July and August, either on Great Lakes, in Colorado, or on California coast. Address "SUPPLY A," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, Catholic evangelical, good preacher, desires rectorship or assistantship, end of May, city preferred. Excellent testimonials. Rev. CROMPTON SOWERBUTTS, Waterford, New Brunswick, Canada.

CATHOLIC PRIEST, experienced teacher, desires chaplaincy or mastership in boys' school. Would consider curacy. Address "MAGISTER," care LIVING CHURCH, Milwaukee, Wis.

PRIEST seeks Catholic country parish, or would consider city curacy. Married. Highest references. Address "OMEGA," care LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED in New York City or vicinity, June or July, use of rectory. Box 616, Mauston, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED, refined woman, member of the Church, one experienced with children, and a knowledge of kindergarten. Address "INSTRUCTION," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

YOUNG American woman desires a situation as companion-nurse to children or elderly person; can act as secretary, having knowledge of stenography and bookkeeping, and understands caring for the sick. Can furnish references from clergymen and physicians. Would travel or go anywhere. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL ORGANIST, F. R. C. O., desires change in August or September. English experience, and expert trainer of boys' voices, excellent disciplinarian and first-class recitalist. Address "GREGORIAN," care LIVING CHURCH, Milwaukee, Wis.

SITUATION wanted as choirmaster and organist. Churchman. Married. Disciplinarian. Expert voice builder. Good organizer. Best references. State salary and facilities for work. Address "F. R.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wants position in large church. Highest references. Expert trainer of boy and mixed choirs. Voice specialist. State terms and particulars. "CANTOR," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC CHURCHWOMAN, graduate of Eastern college, wants position as Church secretary or head of Church hall for women students, in Western University. Address "L. C.," care LIVING CHURCH, Milwaukee, Wis.

REFINED American woman, experienced, wants position as caretaker; would look after elderly couple; no objections to travel. Address "A. W. K.," care LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED as chaperone and nurse in a young ladies' school, beginning fall of 1913. Best references. Address "K. L.," St. Mary's Seminary, St. Mary's City, Md.

GRADUATE Church worker of three years' experience would like position as rector's assistant. References. Address "E. G.," care LIVING CHURCH, Milwaukee, Wis.

GRADUATE Church worker would like position as house-mother or governess in Church school for girls. References. Address "G. E.," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN wishes charge of missions, study for Holy Orders under priest. Clear reader. Earnest. Address "VOCATION," care LIVING CHURCH, Milwaukee, Wis.

DEACONESS with city parish experience desires parish work in or near New York City. Address "DEACONESS R.," care LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENT

Previously reported \$3.00
 St. Andrew's Parish, Milwaukee, to the
 Bishop of Indianapolis for Flood Sufferers 4.00
 Total, \$7.00

PARISH AND CHURCH

AUSTIN ORGANS. The fame of these instruments is country-wide for nobility of tone, simplicity and reliability of construction. Few equals. No superiors. Absolute high-grade by severest tests. Write for new illustrated catalogue. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

ALTAR and processional Crosses, Alms Basins. Vases, Candlesticks, and Memorial Tablets: solid brass, hand finished, and richly chased. I can supply at 20% less than elsewhere. Address **Rev. WALTER E. BENTLEY**, Kent street, Brooklyn, N. Y.

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

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

UNLEAVENED BREAD—INCENSE

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

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

PRIEST'S HOST: people's plain and stamped wafers (round). **St. EDMUND'S GUILD**, 883 Booth street, Milwaukee, Wis.

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

INTERNATIONAL CHOIR EXCHANGE; EPISCOPAL CLERICAL REGISTRY

CHURCHES looking for **ORGANISTS AND CHOIRMASTERS**, or for **RECTORS AND ASSISTANTS**, please write **THE JOHN E. WEBSTER CO.**, 147 East Fifteenth street, New York City. Late 136 Fifth avenue. Vacancies for Rector and assistant.

GIRL SCOUTS OF AMERICA

GIRLS, it is now your turn. Get this little book, written by a priest of the Church, by sending twenty-five cents in silver to **GIRL SCOUT PRESS**, Upper Marlboro, Md.

FOR RENT

FURNISHED HOUSE for rent at Morristown, N. J., May to October, or shorter time. Seven bedrooms. \$100 per month. Best references required. Address **A. BOORSEN**, 56 Maple avenue, Morristown, N. J.

FOR SALE

COUNTRY HOME. Fifty Acres. On hilltop in beautiful Newton, Conn. Elevation 800 feet. One mile from church, high school, railway; half mile from trunk line State road. New York two hours by rail. Rare views of purple hills, green valleys, woods, and running brooks. Lawn and garden. Old trees. Carriage house, garage, stables, hay barn. Thirteen-room house, furnace, three open hearths, modern plumbing.

Unfailing soft spring water by gravity. Possession given this Spring. \$12,000. Apply to **FREDERICK FOOTE JOHNSON**, Bishop Coadjutor of Missouri, 5338 Von Versen avenue, St. Louis.

HEALTH RESORTS

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

BOARDING HOUSE FOR GIRLS—NEW YORK

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

SUMMER BOARD

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

POST CARDS

PHOTOGRAPHIC VIEWS of Episcopal churches in New York and Brooklyn, 5 cents each. Send for my list of more than fifty subjects, including exterior and interior views of Cathedral of St. John the Divine. **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

PUBLICATIONS

FOR mission study, mission literature, mission stories, Junior Auxiliary plays, recitations, helps, suggestions, and missionary pictures, and for Mrs. Smith's *Illustrated Catechism* send to **MISS MARY E. BEACH, Sec.**, Church Missions Publishing Company (Under the General Convention), 211 State street, Hartford, Conn. Publication list for the asking.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

A missionary savings box sends on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.
 Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$1,550,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
 281 Fourth Ave., New York.
THE SPIRIT OF MISSIONS—\$1.00 a year.

APPEALS

WORK AMONG THE MOUNTAINEERS, DIOCESE OF VIRGINIA

Help is urgently needed for the support of the large staff of workers in the Archdeaconry of the Blue Ridge. Help given means sharing in the uplifting of whole communities. Address **ARCHDEACON F. W. NEVE**, Ivy Depot, Va.

NOTICES

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal title for use in making wills: the "General Clergy Relief Fund."

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

\$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

\$120 from 1,000 churches or individuals will provide for present need. Will you be one?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

The ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for

"Current Relief"; "Permanent Fund"; "Automatic Pensions at 64"; or "Special Cases."

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

THE GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, Treasurer,
 Church House, Philadelphia, Pa.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

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.

THE AMERICAN CHURCH UNION

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

JERUSALEM AND THE EAST MISSION FUND

All offerings for work amongst the Jews in Bishop Blyth's mission, the Jerusalem and the East Mission Fund, will be received and acknowledged by the **Rev. F. A. DeRosset** (formerly of Cairo, but now of) 107 Cannon street, Charleston, South Carolina.

THE FLOWER SERVICE

There is nothing one can do for the Sunday school which will do so much to keep up its interest to the end of the season, as the use of the *Flower Service*. It should be talked about in advance and then practice the hymns and carols, and explain about the mode of presenting the flowers that are brought to the Church, so that an enthusiasm may be engendered which will result in keeping the scholars in attendance regularly. We make two different services, differing however only in the hymns, the service being entirely from the Prayer Book, on the same plan as our Christmas and Easter services which have proven so popular. These are known as *Flower Service* Nos. 68 and 82. Price \$1.00 per hundred, postpaid in the United States. Postage additional to Canada. Samples sent free on application. Address **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

BOOKS RECEIVED

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

A. R. MOWBRAY & CO., Ltd. London:
THE YOUNG CHURCHMAN CO. Milwaukee.

The Interior Life and Other Addresses. By the **Rev. George Congreve, M.A.**, of the Society of St. John the Evangelist, Cowley, St. John, Oxford. Price, \$2.00.

The Revelation of the Lamb. A Course of Addresses Given to Clergy in Retreat, Cuddesdon, October 1 to 5, 1912. By the **Rev. J. O. F. Murphy, D.D.**, Master of Selwyn College, Cambridge. Price, 60 cents.

Our Father. Meditations on the Lord's Prayer, More Especially Intended for Use in Lent. By **J. L. Smith-Damplier, B.D.**, Worcester College, Oxford, Assistant Priest at Holy Trinity, Winchester, Author of *Stations of the Cross*. Price 60 cents.

The Bread of the Eucharist. Alcuin Club Tracts, XI. By **Reginald Maxwell Woolley, B.D.** (Cambridge), Rector and Vicar of Minting. Price, \$1.80.

EDWIN S. GORHAM. New York.
The Reclamation of Wales. A Patriotic Romance Founded on Facts. A Sequel to *Dear Old Wales*. By the **Rev. Ivan Morgan Merlino Jones, D.D.**, President of St. David's Society, Syracuse, N. Y. Price, paper 75 cents; cloth \$1.25.

DODD, MEAD & CO. New York.
The Fetters of Freedom. By **Cyrus Townsend Brady**, Author of *The Island of Regeneration*, *The Chalice of Courage*, *The West Wind*, etc. With Illustrations by the Kinneys. Price \$1.35 net; postpaid \$1.48.

- B. W. HUEBSCH.** New York.
The Mission of Victoria Wilhelmina. By Jeanne Bartholow Magoun. Price, \$1.00 net.
- E. P. DUTTON & CO.** New York.
The Proposal to Change the Name of the Protestant Episcopal Church. Considered in the Light of True Catholic Principles. By the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., Rector of the Church of the Epiphany, Washington, D. C. Price, \$1.25 net.
- F. G. BROWNE & CO.** Chicago.
Old China and Young America. By Sarah Pike Conger, Author of *Letters from China*, etc. Illustrated. Price, 75 cents net; postpaid 82 cents.
- Our Neighbors: The Japanese.* By Joseph King Goodrich, Sometime Professor in the Imperial College, Kyoto. With Sixteen Illustrations from Photographs. Price, \$1.25 net.
- FUNK & WAGNALLS CO.** New York.
Suggestions for the Spiritual Life. College Chapel Talks. By George Lansing Raymond, L.H.D., Professor of Oratory, Williams College, 1875-1881; of Oratory and Esthetic Criticism, Princeton, 1880-1893; of Esthetics, Princeton, 1893-1905; of Esthetics, George Washington, 1905-1911. Price, \$1.40 net.
- LONGMANS, GREEN & CO.** New York.
Catholicism and Life. By the Rev. C. H. Sharpe, Diocesan Missioner, Gloucester. Price, \$1.50 net.
- Celestial Fire.* A Book of Meditations on the *Veni Sancte Spiritus*, Written in the Seventeenth Century. By Richard White. Re-edited by E. M. Green. With Preface by Rev. George Congreve, S.S.J.E. Price, \$1.00 net.
- LOTHROP, LEE & SHEPARD CO.** Boston.
A Story Garden for Little Children. By Maud Lindsay, Author of *Mother Stories* and *More Mother Stories*. With Introduction by Emilie Poulsson. Profusely Illustrated by F. Lily Young. Price, \$1.00 net; postpaid \$1.10.

- Little Red House Series. *The Red House Children at Grafton.* By Amanda M. Douglas. Illustrated by Louise Wyman. Price, \$1.00 net; postpaid \$1.10.
- Dave Porter Series. *Dave Porter and the Runaways*, or Last Days at Oak Hall. By Edward Stratemeyer, Author of *Dave Porter at Oak Hall*, the Lakeport Series, Old Glory Series, Pan-American Series, etc. Illustrated by H. Richard Boehn. Price \$1.25.
- When I Was a Boy in Greece.* By George Demetrios. Illustrated by John Alfred Huyders, and from Photographs. Price, 60 cents; postpaid 67 cents.
- The Silver Island of the Chippeva.* By D. Lange, Author of *On the Trail of the Sioux*. Illustrated by Stanley L. Wood. Price, \$1.00 net; postpaid \$1.10.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL. London, Eng.

- Visions for Missionaries and Others.* Second Series. By H. H. Montgomery, D.D., D.C.L., Sometime Bishop of Tasmania, Secretary of the Society for the Propagation of the Gospel in Foreign Parts, Prebendary of St. Paul's Cathedral, Prelate of the Order of St. Michael and St. George. Price, 60 cents.
- The Mortimers.* A Story. By J. A. S. Batty, Author of *Soldiers of the King*. Illustrated. Price, 60 cents net.

THE MACMILLAN CO. New York.

- Social Idealism and the Changing Theology.* A Study of the Ethical Aspects of Christian Doctrines. The Nathaniel William Taylor Lectures for 1912 Delivered before the Yale Divinity School. By Gerald Birney Smith, Associate Professor of Christian Theology in the Divinity School of the University of Chicago. Price, \$1.25 net.
- Training the Boy.* By William A. McKeever, Professor of Philosophy, Kansas State Agricultural College. Author of *Farm Boys and Girls*. Illustrated. Price, \$1.50 net.

Social Religion. An Interpretation of Christianity in Terms of Modern Life. By Scott Nearing, Ph.D. Price \$1.00.

American Syndicalism. By John Graham Brooks. Price, \$1.50 net.

THE MERRYMOUNT PRESS. Boston.

The Kingdom of All Souls, and Two Other Poems for Christmas. By George Edward Woodberry. Published for the Woodberry Society.

PAMPHLETS

DOUBLEDAY, PAGE & CO. New York.

Boy Scouts of America. The Official Handbook for Boys. Fourth Edition.

LONGMANS, GREEN & CO. New York.

Central Churchmanship, or the Position, Principles, and Policy of Evangelical Churchmen, in Relation to Modern Thought and Work. By J. Denton Thompson, D.D., Bishop of Sodor and Man, Author of *God and the Sinner*, *Problems of Church Work*, etc. Price, 40 cents net.

Does the Ornaments Rubric Necessarily Refer to the Eucharistic Vestments? An Open Letter to His Grace the Lord Archbishop of Canterbury. From the Lord Bishop of Manchester. Price, 40 cents net.

A. R. MOWBRAY & CO. Ltd. London:

THE YOUNG CHURCHMAN CO., Milwaukee

Sweated Labour. By R. Latter. With a preface by the Bishop of Hull. Price, 15 cents.

YEAR BOOKS

Cathedral of SS. Peter and Paul. Chicago. May 1911 to May 1912.

CATALOGUES

St. Stephen's School. Colorado Springs, Colo. *Andover Theological Seminary.* Cambridge, Mass. One Hundred and Fifth Year. 1912-1913.

THE CHURCH AT WORK

ST. PETER'S CHURCH, ST. PAUL, MINN., FREED FROM DEBT

ON THURSDAY EVENING, April 4th, the present members and old friends of St. Peter's Church, St. Paul, met in the guild room to celebrate the paying off of the entire bonded and floating indebtedness under which the parish has labored for the past twenty-five years. Bishop Edsall was present and spoke some words of appreciation of past work and encouragement for the future; he was followed by Mr. J. I. Jellett, who was instrumental in starting the first mission work on Dayton's Bluff in the early seventies and was also the first treasurer of the parish. Mr. Jellette gave some interesting details of the work and workers of those early days, and Mr. A. A. McKecknie, a former choirmaster, gave some pleasant reminiscences of old choir days. Telegrams and letters of congratulation were read from former rectors and members of the vestry now residing in distant cities, and many kind words were spoken of the indomitable energy and perseverance of the Rev. Herbert Shutt, the last rector—to whom the parish owes so much—and of the present rector, the Rev. Frank Zoubek, who in less than two years has raised the last twelve hundred dollars of the debt, and that without any appeals to the people from the pulpit. The mortgage was burned by the senior warden, Mr. A. E. Peterson, who presided at the meeting, and as the last spark flickered out all rose and sang the Doxology.

MEMORIALS AND OTHER GIFTS

ST. LUKE'S CATHEDRAL, Portland, Me., has received three costly memorial gifts. The first is a communion set of six pieces, presented by the Rev. George C. Houghton, D.D., rector of the Church of the Transfiguration,

New York City, in memory of his wife. The chalice, paten, ciborium, and lavabo are of massive silver, and are completely and heavily overlaid with gold. The base of the chalice is hexagonal, the panels representing inserts, and showing in bas relief the Annunciation, Nativity, Transfiguration, Crucifixion, Resurrection, and Ascension. The set, which is in every respect most artistic in design and execution, is to be used on the anniversaries of the birth and death of Mrs. Houghton, and on high festivals. The second gift is a ciborium, presented by Mr. and Mrs. S. E. Cary of East Orange, N. J., in memory of their daughter, Annie Louise Cary Hussey. It is of silver, completely overlaid with gold, and is eleven and a half inches high. It is a vessel of rare beauty. The third gift is a chalice of sterling silver, given in memory of the late J. Ambrose Merrill, long senior warden of the Cathedral parish, and his wife, by their daughter, Miss Annie Merrill of Portland. This gift is also a work of art, and is to be used on the anniversaries of the birth, marriage, and death of Mr. and Mrs. Merrill, and on All Saints' Day. The memorials were blessed on Easter Even, and used on the high altar on Easter Day.

ST. STEPHEN'S PARISH, Pittsfield, Mass. (the Rev. Thomas W. Nickerson, rector), has received as an Easter gift a beautiful processional cross, given to the Church by Hoffman Nickerson in memory of his mother, Mrs. T. W. Nickerson. The cross is of brass, beautifully wrought, and set with purple and white stones. It is an interesting fact that in St. Stephen's church this winter and spring, services have been held in four tongues. The Rev. Jacobus Telondas of Springfield officiated in the Greek liturgy. The Rev. Mr. Febula of Watervliet, N. Y., preached to the Russians, and the Rev. M. G. Johannsen of Schenectady, N. Y., to the

Swedes, and the Rev. G. S. Hefflon held service for the deaf-mutes.

EACH EASTER of recent years has witnessed the presenting to St. John's, Kansas City, Mo., of some articles for the adornment of the building. This year proved no exception to the rule. One of the officers presented a silver and glass ciborium, suitably inscribed, as a thank offering for recovery from sickness, and a silver ewer given as a thank offering from members of former confirmation classes, was also set apart at the same time by the clergyman, the Rev. C. R. Taylor. St. John's is also in the midst of a very enthusiastic campaign for a pipe organ. It expects to install one early in the fall and have the money in sight for payment in full when the contract is made for its erection.

ON SUNDAY, March 30th, the congregation of Holy Cross Chapel, Stockton, at the south end of the parish of All Hallows, Snow Hill, Md., had a joyful Easter celebration. Seventy-five per cent. of the resident communicants received at the altar. Morning Prayer was preceded by an Office of Benediction said by the rector, the Rev. W. Fred Allen, over the new ornaments for the altar, presented by Dr. John Parker and Mrs. Parker, as a memorial of their beloved daughter, Margaret de Waal Parker. The gift consisted of a new altar cross and eucharistic candlesticks, an altar desk, six office lights, a copy of the Liturgy for the altar, and one set of altar hangings.

ST. ANDREW'S CHURCH, Pittsburgh, Pa., has lately been the recipient of some handsome gifts. A four manual organ, with many special features is now being installed, donated by Mrs. Frank Semple Bissell and Miss Mary Louise Jackson. A bell has been hung in the tower, and was used for the first time on Easter Day. It is a memorial to the Rt.

Rev. John Barrett Kerfoot, D.D., LL.D., the first Bishop of the diocese. A lectern Bible has also been given in memory of Abbott Augustus Low by Mrs. J. B. d'Homergue. The book is held together by a clasp of special design of a St. Andrew's cross.

ON EASTER DAY Mrs. Sarah Barnes presented St. Paul's Church, Wellsboro, Pa. (diocese of Harrisburg), with a large brass alms basin as a memorial to her late husband, and her four children gave four offertory plates in memory of their late father. The altar guild of the parish gave an altar book in memory of Mrs. Amanda Stratton Weatherbee who died just a year ago after being a communicant of the parish for seventy-four years. She was a charter member of the parish. The congregation present was said to be the largest assembled for over ten years.

ST. PAUL'S CHURCH, Gardner, Mass. (the Rev. Albert R. Parker, rector), has received the gift of a house and lot valued at \$7,000 from the junior warden, the Hon. L. H. Greenwood. The thirtieth anniversary of the parish was observed on a recent date, when letters were read from Bishop Davies and the former rectors, the Rev. Thomas A. Hyde of Brooklyn, N. Y., the Rev. Francis L. Palmer, Faribault, Minn., and the Rev. J. S. Lemar of Washington, D. C. The Rev. R. F. Cheney, vicar of St. Mark's, Southbord, preached the anniversary sermon at the evening service.

AT THE EARLY SERVICE on Easter Day, at the Church of the Holy Cross, Plainfield, N. J., the rector, the Rev. William S. McCoy, blessed the new altar and reredos given by Mr. J. Brognard Betts, vestryman and parish treasurer, as a memorial to his wife, Elizabeth B. Betts. The new memorials are very handsome additions to the chancel. Upon nomination of the Ministers' Association of Plainfield, the rector of Holy Cross has been elected a trustee of the Charity Organization Society of the city of Plainfield.

A HANDSOME PULPIT has recently been installed in St. Matthew's church, Union City, Pa. (the Rev. Dr. F. M. S. Taylor, rector), in memory of Samuel G. Shephard, a devout communicant and very active worker in the parish, and for many years the senior warden. This memorial gift is made by his wife, Mrs. Mary Shephard, and was blessed on Easter evening. The pulpit is of carved oak, matching the furnishings, and greatly adds to the beauty of this pretty church.

A HANDSOME brass bookrest for the altar was presented to St. Lydia's mission, Brooklyn, N. Y., by the members of the congregation, in memory of Mrs. Carola M. Lucas, the first organist of the mission, who during five years rendered faithful and untiring service and was greatly beloved by all. Mrs. Lucas was called to rest in November after a long illness. A handsome altar service book was presented some time ago by Archdeacon Webb.

AT THE morning service on the First Sunday after Easter, at St. Andrew's church, Baltimore, Md. (the Rev. E. Ashley Gerhard, vicar), a handsome walnut pulpit was dedicated "In affectionate memory of John Loos, 1860-1907, by his friends of the Sunday school and congregation of St. Andrew's Church. The Rev. Douglass Hooff, a former rector, officiated and preached the memorial sermon.

RECENTLY the Cathedral House, Louisville, Ky., was presented with a Cecilian piano player and supply of music rolls by Mr. and Mrs. S. Thurston Ballard. The player is one that can be moved about and attached to various instruments and has already afforded much pleasure to the members of the Girls' Friendly, the boys' and men's clubs, when brought to their respective rooms.

TWO MEMORIAL WINDOWS in St. Bartholomew's church, Brooklyn, N. Y., have been dedicated in memory of Carrie Marie Bacon

and Natalie Reeve Moore, the gift of their respective parents. A bronze tablet was dedicated at the same time by the rector, the Rev. Frank M. Townley, in memory of John Barton Sabine.

GRACE CHURCH, Amherst, Mass. (the Rev. Ellis Bishop, rector), has received a gift of two eucharistic candlesticks, six altar lights, two vases, and a processional cross from Mr. Frederick L. Cook of Northampton, as a memorial to his sister, the late Mary M. Cook of Amherst.

A HANDSOME litany desk, made of oak to correspond with the furniture in the chancel, has recently been presented to the Chapel of the Guardian Angel, Baltimore, Md. (the Rev. George J. Kramer, vicar), by Mr. C. E. C. Smith as a memorial of his mother, Mrs. Elizabeth Smith.

A BRONZE MEMORIAL TABLET and other gifts, from members of the parish, in remembrance of William Bayard Cutting, were dedicated at a special service of benediction, at Emmanuel church, Great River, Long Island, N. Y., on Sunday morning, April 6th.

A TABLET has been unveiled in Christ church, Hyde Park, Mass., to the memory of Sidney Stevens Morse, a former chorister of the parish.

MEMORIAL SCREEN AT STEVENS POINT, WIS.

THE MEMORIAL SCREEN recently erected in the Church of the Intercession, Stevens Point, Wis. (the Rev. E. Croft Gear, rector), was designed after the wonderfully beautiful screens



NEW ROOD SCREEN,
Church of the Intercession, Stevens Point, Wis.

in the parish church, Dennington, Suffolk, England. The screen, though in general motive inspired by the Dennington screens, is simpler in its perpendicular Gothic lines and in harmony with its surroundings. The panels in parapets at the base of the screen are carved with tracery designed to harmonize with the panels of the existing pulpit. The cornice of the screen is decorated by a richly carved conventional grape vine mould symbolical of the Passion of our Lord, the deep shadows and bold Gothic cut showing the moulding to good advantage. The cornice is finished with a carved cresting and surmounted by an elaborately carved cross, the whole making one of the most beautiful screens erected in the Middle West. The screen bears the following inscription: "To the Glory of God and in Affectionate Memory of Lucy L. Bosworth, Lafayette Parkhill, and Laura A. Parkhill." At Easter the Bishop of Fond du Lac, "in loving memory of eleven blessed and happy years spent at Stevens Point as the rector of the parish," gave to the church the most beautiful and elaborate set of white silk vestments for celebrant and altar. A member of the parish also made and contributed a white silk veil and burse,

corporal, fair linen, veil and pall. St. Agnes' Guild has recently purchased a new pair of glass cruets with cross stoppers.

LEGACIES AND BEQUESTS

TRINITY CHURCH, Rock Island, Ill., has just received \$200 from the estate of Mrs. Jane Stewart Yerbury, for many years a communicant of that parish. This amount has been added to the Endowment Fund of the parish which is now \$9,400. The rector has urged parishoners of small means to leave, \$100 to the Church, and this legacy is the third of its kind in two years. The Easter offering in this parish was over \$1,200, and in addition to this a payment of \$1,800 was made, on April 1st, on the parish house debt, which now amounts to \$4,200. The Sunday school at Easter gave \$115.42 towards the apportionment of \$325 for general missions which has now been paid in full.

AN ESTATE valued approximately at \$300,000 is disposed of under the terms of the will of Mrs. Harriet M. Goodsell, who died at her home in East Bloomfield, N. Y., early in February. The instrument was admitted to probate April 7th with Anson L. Gardner of Canandaigua, and Edward E. Rigney of East Bloomfield, as executors. Under this will St. Paul's Church at Allen's Hill, N. Y., is given \$3,000, St. Peter's Church at East Bloomfield, N. Y., is bequeathed \$1,500, and the Church Home in Rochester, N. Y., receives \$10,000.

NEW PARISH HOUSE TO BE ERECTED AT LEXINGTON, KY.

THE CORNERSTONE of the Tilford Memorial parish house of Christ Church Cathedral, Lexington, Ky., was laid by Bishop Burton on the Wednesday after Easter. Notwithstanding the heavy storm which prevailed throughout the afternoon a large congregation was present and several of the diocesan clergy were also in attendance. The major portion of the service, including the address by the Rev. W. T. Capers, rector of the Church of the Holy Apostles, Philadelphia, and formerly Dean of the Cathedral, and the announcement of the articles deposited within the stone was held inside the Cathedral by Dean Massie, Archdeacon Wentworth, and the Rev. H. C. Salmond, the Bishop concluding with prayers for the flood sufferers and the blessing.

The erection of the parish house marks a new epoch in the life of the Cathedral parish. Under present conditions it has been quite impossible to organize the parish for efficient work. The Rev. Mr. Capers labored long and patiently for the building, and during his rectorship the entire fund, amounting to \$30,000, was raised and the plans drawn. Under the able direction of his successor, Dean Massie, the work will now be carried rapidly to completion and the parish activities so developed and organized as to meet more adequately the opportunities which the city abundantly offers. The building will also contain offices for the Bishop and afford accommodations for the conduct of diocesan business and meetings. Mr. H. M. Tilford of New York, whose generous gifts have made the parish house a possibility, was unable to be present at the laying of the cornerstone, and by his request his relative, Col. R. C. Morgan, acted as his representative.

DEATHS OF THE CLERGY

THE REV. CHARLES HARRISON BOHN, in charge of Trinity Church, Marshall, Mo., died in St. Luke's Hospital, St. Louis, on Sunday morning, March 30th. The burial was from his home church on Tuesday afternoon, April 1st. Bishop Partridge, Dean Ritchey, Archdeacon Johnson and the Rev. C. A. Weed came

from Kansas City and conducted the service. The church was crowded by a congregation composed of fellow-townsmen, many of them not being members of his congregation. The Bishop read the opening sentences, the Rev. C. A. Weed and the Rev. E. C. Johnson read the Psalms, and the Rev. Dr. Ritchey read the Lesson. The Bishop led in the Nicene Creed and suitable prayers, and read the committal service at the grave. Dr. Bohn was a graduate of Seabury Divinity School, Faribault, in 1883. He was made deacon by Bishop Robertson that same year and priest by Bishop Vail in 1884. He has held charges in Fort Scott, Kansas; Yankton, S. D.; Boone, Oskaloosa, Mt. Pleasant, and Mason City, all in Iowa. Since 1907 he has been connected with the diocese of Kansas City and has had charge of work in several places, among them Nevada and Marshall. Dr. Bohn was exceptionally proficient in music and for a number of years held office in the state association of music teachers in Iowa. For several years he has been a sufferer from disease but has persevered in his work and has had the sympathetic cooperation of his congregation who have realized that many times he was not able to do all that was asked of him. He was nearly 54 years old. A wife and four daughters survive him.

IN THE Rev. Dana C. Colgrove, who passed away on Easter Monday night, March 24th, Dean Hart of St. John's Cathedral, Denver, Colo., has lost a valued assistant. Mr. Colgrove attended to his duties through Good Friday, but exhausted by the Lenten tasks, fell ill and was prayed for on Easter Day by the Dean in the Cathedral. He was only 29 years of age, a man of sterling worth and some distinction in business before his ordination. The clergy of the city were his pallbearers, and the boys of the Cathedral choir, who were deeply affected, sang the hymns and psalms at the burial service.

The Rev. Mr. Colgrove came to the Cathedral parish as assistant to Dean Hart on December 9, 1911. He had been ordained by Bishop Williams of Omaha in 1910 and had previously been rector of two missions in Nebraska, York and Harvard. From these little missions he had gone to Norfolk, Mont., and came from the last place to St. John's, Denver. Prior to studying for the ministry he had been engaged in railroad work. His first visit to Colorado was made twelve years ago, when he came to Colorado Springs. He returned East to take a position with the Nickle Plate railroad in Cleveland, Ohio, and while engaged in his work carried on his clerical education.

CORNERSTONE OF CHURCH LAID AT WEST BERLIN, N. J.

ON SUNDAY, April 6th, Archdeacon Shepherd laid the cornerstone of the new chapel and parish house for Trinity mission, West Berlin, N. J. It is hoped to have the building ready for occupancy on Trinity Sunday. The money for it is nearly all in hand, and furnishings and memorial gifts are being provided. The mission is in charge of Mr. Charles H. Long, a candidate for orders, and student at the Philadelphia Divinity school.

CONSECRATION OF ALL SAINTS' CHURCH, ASHMONT, MASS.

MANY clergy and laity thronged All Saints' church, Ashmont, Mass., on the morning of Tuesday, April 1st, for the consecration of the new chapel, which is a memorial to two of the parish's former rectors, the Rev. Charles T. Whittemore, and the Rev. Charles Mockridge, and is the gift of the members of the church. Bishop Lawrence was the consecrator, and taking part in the service were Archdeacon Babcock, the Rev. Dr. George S. Bennett of Jersey City, N. J.,

who was the second rector of All Saints' twenty-six years ago, and who preached the sermon on this occasion; the Rev. Dr. William C. Rodgers, president of St. Stephen's College, Annandale, N. Y., and the Rev. Dr. Stanley C. Hughes of Newport, R. I. Following the service, which was most interesting, the rector, the Rev. Simon Blinn Blunt, entertained the visiting clergy at luncheon.

The chief benefactor of the parish, whose large donations have made the chapel possible, the late Mrs. Mary Lothrop Peabody, was the widow of Colonel Oliver Peabody, the son of a well-known Unitarian clergyman. The structure follows very closely the general idea of the English parish church of the fifteenth century, modified in several particulars. It is constructed of Quincy seam-faced granite, with trimmings of Indiana limestone. The stonework of the interior is of Lake Michigan sandstone of a beautifully rich red hue.

CHURCH AT HAWK RUN, PA., DESTROYED BY FIRE

THE Church of the Good Shepherd, at Hawk Run, Pa. (diocese of Erie), was destroyed by fire on Tuesday afternoon, April 1st. It was consecrated in November, 1885, by Bishop Whitehead, and erected as a memorial to Mr. and Mrs. Rueben C. Hale, by their children. Much good has been accomplished, and a great want supplied to the people of that mining community by the services of the church which were regularly held. This church has always had a large Sunday school, and much good has been accomplished through the edifying instructions imparted by those in charge. Much credit is due to Miss Julia Hale, whose untiring energy has always been an inspiration to the work. There was a small insurance, but not sufficient with which to rebuild. The present priest in charge, the Rev. Carroll N. Smith, is anxious that the work of reconstruction should begin at once.

FOREIGN MISSIONARIES SEEK AID FOR THEIR WORK

ARCHDEACON STUCK expects to come out of Alaska early next autumn after five years' continuous service in the interior. He will spend October as the delegate from Alaska to the General Convention in New York. Immediately thereafter he will be ready to accept invitations to speak on behalf of the Church's work in Alaska. The Archdeacon will be supplied with exceedingly attractive lantern slides and, in addition to his Sunday preaching, will deliver during the week illustrated lectures upon the Alaskan work, whenever a lantern and an operator can be provided.

By request of the Bishop of Cuba, the Board of Missions has given permission to the Rev. Charles E. Snavely of La Gloria, Cuba, while in this country during April and May, to make a special appeal for a few hundred dollars for the better equipment and maintenance of a school for the American and Cuban residents of La Gloria. The Cuban public school not only uses the Spanish language, but is entirely unsuited to the needs of American children.

The Rev. P. C. Daito, one of the Japanese clergy of the district of Tokyo, is now in this country with the approval of the Board of Missions and of Bishop McKim, to secure help for the erection of a new church for St. John's congregation, Tokyo. Bishop McKim considers this need one of the most pressing in the district. Mr. Daito is a graduate of the Philadelphia Divinity School and speaks English fluently.

Arrangements for these priests to speak may be made through Mr. John W. Wood, secretary, 281 Fourth avenue, New York City.

DEATH OF EDWIN YOUNG

EDWIN YOUNG, head of the late firm of E. & J. B. Young & Company, church publishers, formerly at Cooper Union, New York City, died at his home, on Wednesday, March 26th, in his ninetieth year. Funeral services were held at Trinity chapel, Twenty-fifth street, on Saturday, March 29th, the interment taking place at his family plot in Greenwood Cemetery.

Mr. Young was a man of sterling qualities. He possessed indomitable will power, was conscientious and thorough in all he undertook, despising peffunctoriness and prevarication, and his career and life were conspicuously representative of the old type of New York's self-made men. His word was invariably his bond; and though ever aggressive in his contention for commercial morality and in the defense of right, he was always charitable toward the foibles of his fellow-men.

During the rectorship of the late Dr. Beach, Mr. Young took an active interest in the work of St. Peter's parish, New York, serving it as vestryman and Sunday school superintendent, which inspired him to prepare a series of graduated Sunday school instruction books, whereby classes of all grades were taught the same lesson upon the same day, a commodity at that time unknown in the Church. These books were published by the Cooper Union church booksellers, but with characteristic modesty, Mr. Young refused to allow his name to appear upon the title pages, insisting that the books be issued under the title of "The Beach Series of Sunday School Instruction Books." This series indirectly led to his subsequent entrance into the field of church publishers. In 1871, together with his brother (the late James B. Young), he purchased a controlling interest in the Cooper Union Church Book Store, which had developed from a retail into a wholesale and importing business. During the years of preparation, preceding the adoption of the new 1892 standard prayer book and hymnal, Edwin Young rendered signal service to the Church officials, placing at their disposal all the works of reference and liturgical research owned by his firm.

He endured with Christian fortitude and resignation a degree of affliction which would have unnerved a man of lesser force of character. He survived two brothers, five sisters, a son, two daughters, and his wife, and he, in turn, is survived by two daughters.

DEATH OF MRS. J. R. WILKES

THE DEATH of Mrs. J. Renwick Wilkes of Charlotte, N. C., occurred on January 19th, at the age of eighty-five years. In addition to many other lines of activity in the Church, Mrs. Wilkes was the foundress and first president of the Woman's Auxiliary in North Carolina, and also of St. Peter's Hospital, Charlotte, the first hospital for negroes in the state. She was the widow of the late Capt. John Wilkes, who was warden of St. Peter's Church, Charlotte, for over fifty years, and in whose memory the handsome church called the Wilkes Memorial was erected. Mrs. Wilkes, in her life, exemplified all that is noblest in Christian character.

PAROCHIAL MISSION AT WELLSBORO, PA.

ARCHDEACON WEBBER has just concluded a mission in St. Paul's parish, Wellsboro, Pa., which has proven stimulating and helpful. With the progress of the mission the interest deepened and the attendance increased. At the last service on Sunday evening, the largest congregation was present, notwithstanding the fact that a snow storm was raging. All the agencies of the church have taken on new life and activity.

NEW PARISH HOUSE AT MANCHESTER, N. H.

WEDNESDAY, April 2nd, was a happy day for the rector and people of Grace Church, Manchester, N. H. (the Rev. Geo. R. Hazard, rector), for on that day the new organ was blessed and the new memorial parish house was dedicated. The organ is very complete and of fine tone, enclosed in a carved oak case which conforms to the decorations of the chancel. The organ is the gift of Mrs. Fanny Martin Chandler in memory of her mother, Mrs. Mary Ann Martin. An organ recital by the organist of the church, Mr. Harry C. Whittemore, preceded the dedication. The parish house is of stone and harmonizes with the Gothic architecture of the church which is Upjohn's work, while the parish house was designed by Ralph Adams Cram.

The givers of the parish house are the Hon. Joseph Carpenter and Mrs. Carpenter, who give it as a memorial to their daughter, Georgia Carpenter Gerrish. The parish house and organ were dedicated by Bishop Parker and there were present, besides the present rector, two former rectors, the Rev. Lorenzo Sears of Providence, R. I., who was rector of Grace Church for sixteen years, and the Rev. Arthur N. Peaslee, now of St. George's School, Newport, R. I. Letters were read from several former rectors, including the oldest living rector of the parish, the Rev. Dr. W. J. Harris, now living in Nashua. Addresses were made by the rector and by the Hon. Robert J. Peaslee of the vestry.

A few days later two hundred men of the parish and their guests gathered in the new parish house for a dinner and formed a Men's Club. Nearly all the Protestant ministers of Manchester were present and addresses on Christian unity were made by a leading Congregational minister of the city, and by the Rev. Dr. Fosbrooke of the Cambridge Theological School.

WESTERN THEOLOGICAL SEMINARY NOTES

MRS. ELLA FLAGG YOUNG, superintendent of Public Schools of Chicago, addressed the students of the Western Theological Seminary on Monday, April 7th, on the work of the public schools, with special attention to the work among defectives. The schools of to-day are adapting themselves to a new standard, that not only pupils who can be taught by the ordinary class-room method shall be received, but also those who need special attention and special work because of some defect. Mrs. Young emphasized the need of keeping defectives in home surroundings wherever possible, rather than placing them in institutions. Conveyances are now used to carry crippled children to and from schools and thus make it possible for them to attend. Mrs. Young also stressed the work of the open-air schools. After the lecture a reception was tendered Mrs. Young by Dean and Mrs. De Witt, the members of the faculty and their wives.

SUFFRAGAN BISHOP TOLL unexpectedly visited the seminary on Thursday evening, April 10th, giving a short address at the evening service. The Bishop spoke feelingly of the advantage gained by the students from frequent attendance of the chapel services.

BISHOP OF ABERDEEN WILL VISIT AMERICA

THE Rt. Rev. the Lord Bishop of Aberdeen is expected to arrive in America soon to visit his brother, the Rev. John Forbes Mitchell, deacon in charge of St. Paul's church, Warsaw, Ill. The Bishop will be present at the General Convention in October. He will also be the Hale lecturer for 1913 in the Western Theological Seminary,

Chicago. The Bishop was in South Africa during the Boer war, and has traveled extensively in India and the Orient. This will be his first visit to America. He has not had the pleasure of meeting his brother since 1905.

BISHOP KNIGHT VISITS CANAL ZONE

BISHOP KNIGHT has just completed the most successful of several visitations to the missions in the Panama Canal Zone. Between March 22nd and 31st he made fourteen visitations and confirmed 410 persons. The highest number previously confirmed at any one visitation was 289. Bishop Knight reports that it is evident that the opening of the canal will make necessary the establishment of certain new missions, while some of those now in existence will disappear.

TRI-DIOCESAN CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

THE THIRTEENTH annual session of the tri-diocesan convention of the Brotherhood of St. Andrew, composed of the members of the Senior and Junior chapters in the three dioceses of Maryland, Easton, and Washington, was held in Washington, D. C., on Saturday and Sunday, April 5th and 6th. The theme of the convention was "Concentration," and this was indicated by the text on the cover of the booklet programme for notes: "He first findeth his own brother." "And he brought him to Jesus." The opening service was held in the Church of the Ascension, at 11 A. M., at which the rector, the Rev. J. Henning Nelms, welcomed the members of the convention and opened the programme with a stirring and inspiring appeal on "The Need of the Work." At the same service the Bishop of Washington delivered the charge to the Brotherhood. A business session followed, at noon, presided over by the president of the convention, Arthur P. Anderson of Baltimore, Md. After the appointment of a committee to nominate an executive committee for the ensuing year, the matter of the next national convention to be held in New York City next October, was discussed. Mr. Alexander M. Haddon of New York City, chairman of the Committee of Arrangements for the national convention, and a member of the national council, made an address on the scope and importance of the national convention, urging a large delegation from the territory represented by the tri-diocesan convention.

At 2 o'clock the conferences convened. The Junior conference was held in the Sunday school room of the Church of the Ascension and was presided over by John Hodges of Baltimore, Md. The subject of the conference was "What Concentration Will Do for the Junior." There were three topics, developed by six addresses, opening a general discussion. The addresses and the bulk of the discussion were handled entirely by the Junior speakers. The first topic was, "The Responsibility of the Junior." "Individual Promise for Individual Work" was given by Dodge Woodward, St. Anne's Junior chapter, Annapolis, Md. The second topic was: "Existing Mistakes and Ignorance." The first address was on "Social Features," by Guy Hecklinger, Ascension Junior chapter, Baltimore, Md., and the second address was on "So-called Brotherhood Work," by Harry Wroth Shenton, All Saints' Junior chapter, Baltimore, Md. The third topic was "The Only Reason for the Junior." The address, "Effective Work by Intelligent Concentration," by Sidney W. Wallace, Trinity Junior chapter, Washington, D. C., described the desirable results of carefully considered and conscientiously executed service. "A Junior's Grasp of the Rule of Prayer," by Ormond Milton, St. Agnes' chapel Junior chapter,

Washington, D. C., was a remarkable testimony by a Junior of the miraculous power of prayer in our daily life. "Real Service by a Junior," by Sherman Holland, Ascension Junior chapter, Washington, D. C., was an inspiring record of what one chapter of Juniors has accomplished for the spread of Christ's kingdom among the boys of one parish since last St. Andrew's Day.

Simultaneously with the Junior conference, the Senior conference was held in the Church of the Ascension, presided over by Clifford V. Church, president of the Washington Local Assembly. The theme was "Concentration." The first topic was "Concentration of the Spirit in Prayer," by W. B. Dent, Ascension chapter, Washington, D. C.; "In the Work," by Thos. A. H. Miller, St. Anne's chapter, Annapolis, Md. The second topic was: "Concentration of Effort in the Work," by Thos. Donaldson, Grace chapter, Elkridge, Md. The last topic was: "Concentration of Opportunity in Season," by W. B. Everett, Jr., All Saints' chapter, Washington, D. C. "Out of Season," by Colley W. Bell, St. Stephen's chapter, Washington, D. C. The conference was closed by Alexander M. Haddon, who spoke on "Brotherhood Duties for Brotherhood Men," and summarized the conference with comments on the addresses. At 3:30 o'clock the assembly was held in the Church of the Ascension, presided over by the president of the convention, Arthur P. Anderson, at which reports of both the Junior and Senior conferences were made. Richard Goode, St. Margaret's Junior chapter, reported the results and conclusions of the Juniors on the topics of their conference. Alexander M. Haddon reported the results and conclusions of the Senior conference.

Following the adjournment of the assembly, the newly elected Executive committee held a meeting, organized and elected officers as follows: President, Ogle R. Singleton, Washington, D. C.; First Vice-President, Commodore Wm. H. Beehler, Annapolis, Md.; Second Vice-President, Edwin Brown, Centerville, Md.; Secretary and Treasurer, R. Earle Carson, Baltimore, Md. The other members of the Executive committee are: Arthur P. Anderson, John Hodges, and Walter B. Wesells of Baltimore, Md.; Thomas Donaldson of Elkridge, Md.; Col. Wm. H. Gibson of Centerville; J. F. Rolph of Centerville; Dr. Brice Goldsborough of Cambridge, Md.; Colley W. Bell, Richard Goode, Richard N. Mason of Washington, D. C.

The committee decided as a date for the next meeting of the tri-diocesan convention, April 25th and 26th, 1914, and authorized the appointment of a committee of three to arrange the programme.

At 6 o'clock the Washington Juniors and Seniors were hosts to the visitors of the convention, at a dinner in St. Andrew's parish hall, presided over by W. H. Singleton, Washington, D. C. The addresses following were on the theme: "The Relation of the Chapter to the Parish." The first topic was: "The Rector and the Brotherhood," by the Rev. Caleb Rochford Stetson, rector of St. Mark's parish, Washington, D. C. He sought the cooperation of the members of the Brotherhood and an awakening of a sense of responsibility for the duties of the Church. "The Layman Outside of the Brotherhood" was discussed by Ernest H. Daniel, Church of the Ascension, Washington, D. C.; "The Brotherhood Member and the Brotherhood," by Colley W. Bell, St. Stephen's chapter, Washington, D. C., was a plea for a wider vision and deeper understanding of the real duty involved in membership in the Brotherhood. The closing address was made by the Rev. C. C. Pierce, St. Matthew's Church, Philadelphia, Pa., who called in an inspiring manner for real consecration and devotion to the service of Christ in the duties of life. At 8 o'clock, the service in preparation for the corporate communion of the following morn-

ing was held in St. Andrew's church by the Rev. J. J. Dimon, rector of the church.

On Sunday, at 8 o'clock, at the Church of the Ascension, the corporate communion was celebrated by the Bishop of Washington, assisted by the clergy of the parish, and was largely attended by the members of the convention. At Morning Prayer at 11 A. M., there was no convention service, but the rectors of all the parishes throughout all three dioceses of Maryland, Easton, and Washington, were requested to hold special services emphasizing the importance and nature of the work of the Brotherhood of St. Andrew. The members of the convention attended these services throughout the city of Washington. The closing service of the convention was held at 4 P. M. in the Bethlehem chapel of the Washington Cathedral, and was conducted by the Bishop of Washington and Canon William L. De Vries. The preacher was the Rev. C. C. Pierce, who spoke of the worthiness of Christ of all sacrifice and service that could be rendered to Him.

REQUIEM FOR LATE KING GEORGE OF GREECE

ON WEDNESDAY, April 2nd, the day of the burial of the late King George of Greece, the Greek colony of Brunswick, Ga., to the number of seventy-five, mostly men, assembled in St. Mark's church for a requiem in honor of the king. It is worthy of note as marking the cordial relations of our communion with the Orthodox Church, that the Greeks of their own volition requested this service. In the absence of the rector, the Rev. S. J. French was the celebrant.

DR. BRADY LEAVES KANSAS CITY

ST. GEORGE'S, Kansas City, Mo., is mourning the departure of Dr. Brady and family for their new home in Mt. Vernon, N. Y., and the consequent loss to them of the vigorous and inspiring leadership that has meant so much to their work in the past four years. Large congregations have marked the closing weeks of this rectorship and the largest number that ever received communion at Easter time in this parish, received it on Easter Day. The Easter offering amounted to about \$2,500. On Thursday evening of Easter week the parish tendered the doctor and his family a farewell reception. On Monday evening, March 31st, the Bishop and most of the vestry and other friends saw them safely off on their long journey to New York. The vestry have arranged to have services every Sunday and are hoping to be able to announce the selection of a rector shortly.

BETHLEHEM

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

Late Reports of Easter Services and Offerings

AT CHRIST CHURCH, Reading, the offering on Easter Day for the endowment amounted to \$1,675, while the Sunday school Lenten offering amounting to \$600 will rank among the best in the diocese. Another offering of note is reported from a parish of about one hundred communicants. Calvary Church, Tamaqua (the Rev. Wallace Martin, rector), the offering to be applied upon the parish debt having exceeded \$500.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Meeting of Board of Christian Education—Work at St. Peter's, San Francisco—Notes of General Interest

THE Diocesan Board of Christian Education at its recent meeting authorized its Teacher Training committee to grant diplomas to the first class finishing the Course of Teacher Training under the auspices of

this Board. This class consists of about a dozen young women who are doing most excellent work in their various parishes in spreading the work of teacher training through Bible classes, and helping slowly to build up a body of trained Sunday school teachers for the diocese. The Board also took order for the continuance of the summer school for teachers, which was so happily begun last year. It also took the preliminary steps toward the establishment of a series of lectures on biblical and ecclesiastical subjects, to be given in connection with the Cathedral foundation in San Francisco. It directed that a letter be sent to the clergy of the diocese in regard to religious books in public libraries. The Board has under consideration a plan for the appointment of student pastors for the Universities at Berkeley and Stanford. The whole question of missionary instruction in Sunday schools was referred to a committee for careful consideration.

ST. PETER'S CHURCH, San Francisco, under the rectorship of the Rev. C. L. Miel, is entering into a new era of development. It has had a history of struggle and perplexity in the North Beach district of San Francisco. Just before the disaster of 1906 this parish had sold its property and had not yet built on a new site. After the fire the new site was purchased and the church building erected. Since then the neighborhood has been rapidly filled up with people from the south of Europe to whom our Church does not largely appeal, and now St. Peter's has sold this property to the city for school purposes, and has bought a lot in a new and growing portion of the city, and the prospect now is that it will pass out of the era of struggle and littleness into an era of growth and power.

EASTER DAY in San Francisco and the surrounding country was a day of storm and rain, yet the Church attendance in many cases reached a point that taxed the capacity of our churches and established a record. Perhaps the highest point was reached in one church with a normal seating capacity of 750 which was increased for the occasion to 1,000; into this church building for the 11 o'clock service a registering device recorded an attendance of nearly 1,400. In Grace Cathedral, San Francisco, the attendance demanded an overflow meeting, which was held in a recently built guild hall or chapel, while the service was going on in the Pro-Cathedral.

THE ARCHDEACON of the diocese has recently bought a lot for St. Augustine's mission, Oakland, and they will soon begin to erect their own building. This mission is for the Afro-American people of Oakland, and had a rapid growth under its devoted priest, the Rev. David R. Wallace. It has been fostered by St. John's Church, and has held its services in the guild hall and chapel of St. John's.

THE FIGURES as printed in the journal of Convention for 1913 show that the number of communicants in this diocese is about eight and one-half per cent. larger than in the previous year. This compares favorably with the increase of two and one-half per cent. for the whole Church as reported in the last issue of the *Living Church Annual*.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

New Church to be Erected at Greeley—New Rectory Planned at Walsenburg—Notes

THE CHURCH LOTS at Windsor in Greeley parish are entirely paid for and a church will be built during the summer. It fell to the Rev. B. W. Bonell's lot on Palm Sunday, to hold a service in the dining tent of the state convict road camp. Two of the men led the hymns with mandolin and guitar. Evening Prayer leaflets were used and all

responded heartily. After the service palm-crosses were distributed.

A NEW RECTORY is projected at Walsenburg and forty young people organized into a guild have promised their aid towards its erection. The debt on the rectory at Buena Vista has been entirely liquidated after ten years' time, and a reduction of \$300 has been effected on the debt resting on the rectory of Christ Church, Canon City.

IT IS BELIEVED to be the first time in the Bishop's episcopate that a Confirmation class has been disappointed, which happened when the date of the episcopal visitation to Pueblo had to be deferred from Passion Sunday to the Fourth Sunday after Easter owing to the Bishop's recent indisposition.

THE RT. REV. DR. PARTRIDGE, Bishop of Kansas City has promised to preach the sermon at the annual council of the diocese which this year convenes on June 5th.

GEORGIA

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

Work at St. Matthew's Church, Fitzgerald

THE WORK at St. Matthew's Church, Fitzgerald, Ga., is making excellent progress. The duplex system has been introduced, and the results are eminently satisfactory. A vested choir has been introduced, the organization and training of which is the result of the untiring labor of the vicar's wife, Mrs. J. W. Bleker.

KANSAS CITY

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

Meeting of Kansas City Clericus—Meeting of the Annual Diocesan Council

THE Kansas City clericus met with the Rev. Dr. Ritchey on Easter Monday. Bishop Partridge illustrated in a graphic manner some of the parallelisms that may be found in the story of the life of our Lord. Regret was expressed at the approaching departure of Dr. Cyrus Townsend Brady, and a committee was appointed to draw up suitable resolutions.

NOTIFICATIONS of the meeting of the twenty-fourth annual council has been given. This council will convene at 10 A. M. on May 13th, in St. Paul's Church, Kansas City. The proposed new Constitution and Canons for the diocese will come up for final action at this time. A change of name for the diocese is involved in this discussion.

KENTUCKY

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

Special Meeting of the Woman's Auxiliary in Louisville—Employment Bureau Started at Cathedral House

A SPECIAL united meeting of the Woman's Auxiliary was held on Tuesday afternoon, March 25th, at Calvary church, Louisville. Encouraging reports were read especially from the custodian of the United Offering; it is confidently expected that this fund will be increased at least 25 per cent. over the amount given at the last triennial. The articles for the united boxes, results of the Lenten work, were on display and were valued at \$500. Miss L. L. Robinson, the educational secretary, gave a most beautiful and helpful talk on the work of the Auxiliary, and at the close of the meeting, the two boxes, one for Emerald Hospital, Sewanee, Tenn., and the other for the Girls' Training School at Monrovia, Africa, were packed and shipped.

IN CONNECTION with the Social Service work at the Cathedral House, an Employment Bureau is being started. A registry is kept of those desiring positions and in this way employers are also put in touch with desirable workers.

LONG ISLAND

FREDERICK BRUGESS, D.D., Bishop

Annual Meeting of the Church Club—St. Simon's, Brooklyn, Opened for Services—Notes

THE ANNUAL MEETING of the Church Club of Long Island elected the Hon. Charles H. Fuller to succeed himself as president. Other elections were: Robert J. Wilkin, first vice-president; Edward A. Marschalk, second vice-president; the Hon. William C. Redfield, secretary of commerce, third vice-president; Walter H. Young, secretary; Walter S. Panghorn, treasurer. Interesting reports were made on the affairs of the club, and the programme of the evening was further enhanced by an address on "The Influence of Religious Ideals on Social Progress." The speaker was the Rev. Frederick A. Wright, rector of St. Mark's Church, Adelphi street, Brooklyn.

ST. SIMON'S CHURCH, Avenue K and East Twelfth street, in the Flatbush district of Brooklyn, was opened on Sunday, March 30th, by Archdeacon Webb. In the afternoon another service was held, when the Revs. J. Clarence Jones and the Rev. Dr. T. G. Jackson made congratulatory addresses. The mission is a little more than a year old, and is the first of the missions started by the Archdeacon. At Easter the attendance was one hundred adults and thirty pupils in the Sunday school.

A CONFERENCE of the parish organizations will be held after the evening service on Ascension Day in Christ church, Bedford avenue, Brooklyn. Reports from each society will be made at the meeting in the chapel. Plans are under consideration to raise \$5,000 to add to the \$5,000 already raised for proposed improvements on the chapel. The Rev. Dr. William G. McCready, rector of St. Peter's Church, will be the preacher at this service.

THE REV. FRANCIS V. BAER, rector of Christ Church, Sag Harbor, L. I., is mentioned as a candidate for member of the local Board of Education. According to published reports, the rector is not in favor of reading the Bible in the public schools. At one time a fraternal order, believing this to be a Christian country in the eyes of the law, contended that the reading of the Bible should be retained, but they were out-voted "four to one."

THE REV. ARTHUR L. BUMPUS of St. Andrew's Church, Ayer, Mass., began his work at St. Michael's church, Brooklyn, on Sunday, April 13th. This church is situated in a thickly populated section of the borough. Fortunately it has an endowment fund of more than \$18,000. The congregation was fortunate in securing the Rev. Dr. F. J. Keech to take charge of the parish for the past six months.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Deaths of Two Prominent Churchwomen—Cathedral Plans on Exhibition—Notes

MISS VIRGINIA BANKS, one of the oldest and most devoted communicants of St. Paul's parish, Baltimore (the Rev. Arthur B. Kinsolving, D.D., rector), died at the Church Home in Baltimore on Easter Day. Miss Banks devoted a great deal of her time to ministering to the sick, and for a long time had charge of the choir vestments, and knew an entire generation of boys who sang in St. Paul's choir, many of whom are now business men in the city. The funeral services were held on Tuesday in Easter week, the rector, assisted by the Rev. Paul F. Hoffman, officiating, and the interment being made in St. Paul's burying-ground.

MISS HARRIET M. SUDLER, a life-long and most devoted Churchwoman, and for many

years matron of the Church Home and Infirmary, Baltimore, died at the home of her nephew in Baltimore on April 9th, aged 76 years. It was largely due to her care and efficient management that the Church Home grew to the present size and importance. She retired from the Home in 1906. The funeral services were held at Mount Calvary church on April 11th, the Rev. W. A. McClenthen, rector, officiating.

THE PLANS for the proposed diocesan Cathedral of the Incarnation have been on exhibition for some days in the Peabody Institute, Baltimore, and a part of the wonderful collection of the Handicraft's Club, and have received marked attention. They won for the architects the gold medal at the exhibition in New York a few months since, and at the beginning of next month are to be exhibited in Chicago.

THE ANNUAL MEETING and dinner of the Men's Club of St. Thomas parish, Garrison Forest, Baltimore county (Archdeacon Hobart Smith, rector), were held at the Green Spring Valley Hunt Club on the evening of Thursday, April 3rd. There were more than fifty present. Mr. Gustave L. Stewart presided, and interesting and stimulating addresses were delivered by Mr. George Wharton Pepper, the distinguished layman of Philadelphia, by Bishop Murray, and by the rector.

MR. E. GITTINGS MERRYMAN, one of the most prominent and popular residents of Baltimore county, a life long Churchman and for many years a vestryman of Sherwood parish, Cockeyville, died suddenly at his residence there on April 8th, aged 55 years. The funeral took place from Sherwood church on April 10th, the service being conducted by Bishop Murray, assisted by the Rev. A. T. Pindell, the rector.

THE FOLLOWING DELEGATES, the Rev. William C. Hicks, the Rev. Christopher P. Sparling, the Rev. William D. Morgan, and Messrs. Charles J. B. Swindell, and William Magee, will represent the diocese at the meeting of the Sunday school convention of the Third Department, to be held in Wilmington, Del., on Monday and Tuesday, April 14th and 15th.

AT A RECENT MEETING of the members of Holy Cross chapel, The Rocks, Harford county, an act of incorporation, in accordance with the state laws and the canons of the Church, was adopted. The incorporators and vestrymen for the first year are John A. Street, William H. Smithson, William Durham, John W. Street, Thomas S. Gladden, and Walter Stansbury.

THE CHOIR of the Pro-Cathedral, composed of thirty male voices, under Mr. J. P. Tingle, organist and director, visited by invitation Northminster Presbyterian church, Baltimore, on the evening of the Second Sunday after Easter and rendered the musical portion of the service.

THE CLERICAL ASSOCIATION of Baltimore resumed its meetings on Monday, April 7th, at the Diocesan House. The Rev. Richard W. Hogue, rector of the Church of the Ascension, Baltimore, delivered an interesting address on the subject, "The Name of the Church."

MASSACHUSETTS

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

Superintendent of Boston City Mission Twenty-five Years—Appeal Sent Out for Flood Sufferers—Notes

THE REV. FREDERICK B. ALLEN's service of twenty-five years as superintendent of the Episcopal City Mission, Boston, was observed by a reception at the Hotel Vendome on the evening before the diocesan convention. Nearly one hundred clergy and laity were present, including many ladies. Assisting

Superintendent Allen and Mrs. Allen in receiving were Bishop Lawrence and Mrs. Lawrence. The Bishop made an address highly eulogistic of Mr. Allen and his valuable services, and at the conclusion of the remarks, Mr. Allen was presented with a silver loving-cup with this inscription: "The Reverend Frederick Baylies Allen, from his friends in token of his twenty-five years of meritorious service as superintendent of the Episcopal City Mission, April 8, 1913." Mr. Allen responded feelingly to the gift.

BISHOP LAWRENCE sent out a notice to the diocese calling for offerings for the aid of the churches and missionaries of the Church in the flooded sections of the Middle West. On Sunday, March 30th, the offering was made in Trinity church and other parishes, and on the following Sunday the contributions at St. Paul's Cathedral were used for that purpose. The local treasurer, to whom monies are being sent, is Charles E. Mason, 120 Franklin street, Boston.

BISHOP LAWRENCE recently gave a most interesting address before the New England Historic Genealogical Society on the old North Church, which he illustrated by means of stereopticon views. He mentioned among other things that eighty-four descendants of Paul Revere, whose name is linked intimately with Christ Church, its ecclesiastical name, had contributed to the restoration of the chime of bells.

AT THE monthly luncheon of the Massachusetts Clerical Association, held on Monday, April 7th, at the St. Paul's Cathedral rooms, the special guest was Professor E. L. Morgan, community field agent of the Massachusetts Agricultural College. He gave an address following the luncheon on "Efficiency in Community Administration."

THE REV. CHAUNCEY H. BLODGETT, for several years rector of St. John's Church, Fall River, was formally instituted rector of St. James' Church, Roxbury, on Sunday, April 6th. Archdeacon Babcock was the



officiating clergyman and he also was the celebrant at the office of Holy Communion.

THE REV. WILLIAM H. PETTUS of Virginia, who assumed the rectorship of St. James' Church, West Somerville, several weeks ago, will be instituted by Archdeacon Babcock at the morning service on Sunday, April 20th. Several clergymen of neighboring parishes will take part in the service.

PRESIDENT RODGERS of St. Stephen's College, who came to Boston for the consecration of All Saints' chapel, Ashmont, and remained here as the guest of the Rev. Simon Blinn Blunt through the week, preached on the following Sunday evening at the Church of the Advent.

THE REV. DR. VAN ALLEN lectured at Lawrence recently on "American Christianity and Social Progress." Dr. van Allen is on the programme for an address at the annual dinner of the New England Alumni Association of Syracuse University, which is to be held at the Hotel Bellevue.

THE Salmon Wheaton Prize contest in reading was held at the Episcopal Theological School, Cambridge, Mass., on April 7th, and was won by William Lawrence Wood of New York, and honorable mention was awarded to Arthur S. Kean, both men being seniors.

MILWAUKEE

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

Easter Offering at Christ Church, Eau Claire

THE EASTER OFFERING at Christ church, Eau Claire, Wis. (the Rev. Philip Henry Linley, rector), was the largest in the history of the parish, amounting to over \$12,000. The amount will be devoted to paying the remainder of the debt occasioned by the building of the new guild hall. Much credit is due to the men of the parish who have been working since the beginning of Lent on the matter, as the amount contributed is over a thousand dollars in excess of what was asked.

MISSOURI

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

Handsome Gifts Presented to Kirkwood Rector—
Diocesan Institute of W. A.—Notes

TWO GIFTS were presented to the Rev. and Mrs. L. F. Potter of Kirkwood, upon their leaving the diocese for Chicago, where Mr. Potter is to be rector of St. Simon's Church. The guilds of the parish gathered to the number of two hundred. The gift was a chest containing a hundred and twenty-six pieces of beautiful table silver. On the following day the second gift was presented. It was a large tray of Sheffield plate, holding an elegant silver coffee urn, tea pot, sugar bowl, and cream pitcher. The tray is inscribed, "Presented to the Rev. and Mrs. Leslie Fenton Potter. From their men friends in Grace Church parish, Kirkwood, Mo."

THE MISSOURI BRANCH of the Woman's Auxiliary is planning a Diocesan Institute to be held in St. Peter's church and parish house on April 23rd, 24th, and 25th. The conferences will be led by Miss Grace Lindley, associate secretary. The speakers will include Bishops Tuttle and Johnson of the diocese, the Rev. H. Percy Silver, department secretary, and perhaps Bishop Partridge. The purpose is to enlarge the information of the members, plan new methods, and interchange inspiration.

A MEMBER of Ascension Church has promised to support a native missionary teacher in one of the foreign fields, to be selected. St. Agnes' Guild of St. George's chapel has undertaken to educate a boy of this city for the ministry. He is to finish his course in a military academy this spring, and to enter the University of the South next September.

A FAREWELL LUNCHEON was the form of godspeed given by the St. Louis clericus to the Rev. L. B. Richards on his departure to Grand Haven, Mich. The occasion bore witness to the unusually affectionate regard in which Mr. Richards is held by his associates in the diocese.

NEWARK

EDWIN S. LINES, D.D., Bishop

The Annual Diocesan Convention—Special Service
for Members of Fraternity Held at Ridgewood

THE thirty-ninth annual convention of the diocese will meet in Trinity church, Newark, N. J., on Tuesday, May 20th. By a new procedure nominations for elective offices are to be sent to the committee on elections not later than May 13th. This committee will prepare official ballots, so that the elections will begin on the opening day. The same committee will prepare a calendar of business from notices received up to the same date concerning canonical amendments and other items of business which members of the convention may propose to introduce. The opening service will begin at 9:15 o'clock.

AT THE INVITATION of the Rev. Philip C. Pearson, Fidelity Lodge, No. 113, F. & A. M., attended a special service in Christ church, Ridgewood, N. J., on the Eve of the Annunciation of the Blessed Virgin Mary. There was a large attendance of members of the fraternity and their friends. An appropriate sermon was preached by the Rev. Albert L. Longley, rector of Trinity Church, Bayonne, N. J.

OHIO

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

Social Settlement Work Begun at Canton—Meeting
of Cleveland Clericus—Year Book of the
Church Home, Cleveland

THE REV. ARTHUR W. HIGBY, rector of St. Paul's Church, Canton, assisted by a skilled

FRIENDS HELP

St. Paul Park Incident

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down."

Tea is just as harmful, because it contains caffeine, the same drug found in coffee.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and using Postum. Still another friend told me that Postum was a godsend, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble, and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy."

Look in pkgs. for the famous little book, "The Road to Wellville."

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

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The Church is indebted to the Alcuin Club for another of its invaluable "Tracts" of permanent historical interest, and this one is of greatest value.

Murray, Rev. J. O. F., D.D.

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Smith-Dampier, Rev. J. L.

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Addresses made on the Thursday evenings during Lent 1912, but only just published. These are spiritual addresses which may be read to edifying at any season of the year.

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social worker and the lay reader of the parish, Mr. Harry Lee, is now engaged in opening and equipping a house for social settlement work in the manufacturing district of East Canton, the population being almost entirely foreign. The work has been financed by the manufacturers of the community in which the house is located. Mothers' meetings, sewing classes, and mens' conferences are now being regularly maintained, and the lay reader employs much of his time in teaching English to a large class of non-English speaking people. After Easter Day this year, this parish was able to report that during the four and a half years of the present rectorship, a large floating indebtedness, the accumulation of many years, had been wiped out, \$2,000 expended on improvements on the church building, a parish house property purchased at a cost of \$3,700, and all debts paid. The Rev. Mr. Higby and his lay reader are also in charge at Trinity Mission, Alliance, to which they give both Sunday and week-day ministrations.

THE REV. HENRY E. COOKE, rector of St. John's Church, Cleveland, entertained the Cleveland clericus at its meeting on Monday, April 7th. The Bishop of the diocese was present and reported on the flood situation, and appointed a committee of which Dean DuMoulin is the chairman, on distribution of offerings taken in the churches of the diocese and elsewhere, for those in distress from the flood. An excellent paper, carefully prepared, conservative, critical, constructive, on "Christian Socialism," was read by the Rev. William M. Washington, Ph.D., rector of St. John's Church, Cuyahoga Falls.

THE YEAR BOOK of the Church Home for old ladies located on the Cathedral grounds, Cleveland, has been issued. Both the Sister in charge and the Chaplain, the Rev. J. L. P. Clarke, report a year of unusual health and happiness in the home, there having been no deaths or removals, and little sickness. The chaplain visits the home once each week, on Thursday morning, for an early celebration of the Holy Communion in the house chapel.

PITTSBURGH

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

Diocesan Institute of Religious Education—Meeting of the Church Club—Notes

THE ANNUAL MEETING of the diocesan institute for Religious Education took place on Monday evening, April 7th, in the parish house of Trinity Church, Pittsburgh. The devotional service preceding the business meeting was conducted by the new rector of the parish, the Rev. E. S. Travers, who made an address welcoming the association, and proffering the use of the parish house for any similar gatherings in the future. The election of officers resulted as follows: President, Dr. H. C. Westervelt of the Church of the Ascension; Vice-President, Mr. James M. MacQueen of Sewickley; Secretary, Mr. E. J. Edsall of Calvary Church; Treasurer, Mr. John A. Powell of the St. Mary Memorial. The executive committee was instructed to look after the details of the Sunday school rally to be held on Rogation Sunday. The evening was given over largely to general discussions on three subjects, "The Home Department" of the Sunday school, opened by the Rev. William Porkess of Calvary Church, who has been very successful in introducing this feature into the Sunday school of that parish; "Advisory Boards and Boards of Administration in Sunday School Management," opened by Mr. Marcellin C. Adams, superintendent of the Sunday school of the Church of the Ascension; and "The Financial Side of Sunday School Work," by Mr. G. I. Neilson, superintendent of the Sunday school of St. Thomas' Memorial Church, Oakmont. The attendance was large and representative, and

the gathering was one of the best of its kind in the history of the organization.

THE CHURCH CLUB held one of its most successful dinners in its history, at the Hotel Schenley, on Tuesday evening, April 1st, the guest of honor being the Rev. Dr. W. T. Manning, rector of Trinity Church, New York City. A. P. Burgwin, Esq., president of the club, presided and acted as toastmaster. Nearly two hundred members and guests were present. Church Unity was the subject for the evening, and Dr. Manning made the principal address. Other speakers were the Bishop of the diocese, and the Rev. Dr. Ewers, representing the Disciples Church; the Rev. Dr. Lindsay, the Presbyterian Church; and the Rev. Dr. McClurkin, the United Presbyterian Church.

A RECTORY has lately been acquired by the congregation of St. Thomas' Church, Canonsburg. It stands on a lot adjoining that upon which the church is situated. There is room on the new property for the erection of a parish house, which is the next acquisition desired for the furtherance of the work.

THE FORTY-EIGHTH annual convention of the diocese will be held on Wednesday and Thursday, May 14th and 15th, at St. Stephen's church, Sewickley.

SACRAMENTO

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

Date and Place of Meeting of the Annual Convention—Dean Hart of Denver Visits Sacramento

THE ANNUAL CONVENTION announced to be held in St. Luke's church, Woodland, on May 13th, has been postponed for one week by the Bishop. Arrangements are being made for a helpful session beginning of May 20th. The Rev. John T. Shurtleff, who has been a most active priest in the diocese for the past twenty-five years, has been selected to preach the opening sermon of the convention. He is rector of Eureka. The Board of Christian Education is preparing an interesting programme for a portion of the convention, and the women of the Auxiliary will have an afternoon for reports, etc.

DEAN HART of Denver spent about six hours in the see city on April 2nd, during which he was the guest of the Bishop and Mrs. Moreland, who also invited a number of friends to meet him.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Special Preachers in Charleston Churches the Sunday Following the Church Congress

THOUGH the arguments of the Church Congress in Charleston closed on Friday afternoon, April 4th, the spiritual inundation reached high-water mark on the Sunday following. The pulpits of most of the historic churches were filled by visiting clergy at the morning service. The Rev. G. A. Carstensen of New York was at St. Michael's; the Rev. Geo. R. Van de Water of New York, at St. Philip's; Dean Sumner of Chicago, at Grace; the Rev. Canon Alsop of Brooklyn, at St. Luke's; the Rev. H. J. Mikell of Nashville, at the Church of the Holy Communion; the Rev. John Mitchell Page of the University of Illinois, at St. John's. At 4:30 P.M. Dr. Howard A. Kelly of Johns Hopkins University, addressed a crowded theatre on "The Church and the Social Evil." At a union service of all the Episcopal churches in the city, at St. Philip's, on Sunday evening, the Very Rev. W. T. Sumner, D.D., of Chicago, preached a strong sermon before a great congregation, and encouraged materially the social service work being undertaken in the city.

"STARVING" THE CHILDREN

Dr. Wiley Claims That Half the Children in the United States are Underfed

In an address delivered at Greeley, Colorado, Dr. Harvey W. Wiley is reported to have said that "half the children in the United States are starving." He further added: "Under the very shadow of the nation's capitol there are 17,000 who are underfed. The very foundations of the Government are threatened."

The Doctor then went on to state that wheat is the best balanced food for the muscles and the brain and he told his audience how easy it was to make a good breakfast food from a pint of wheat by grinding the wheat in a coffee mill and then cooking it as ordinary mush is made.

Whether Dr. Wiley was correctly reported or not, it is certain that the statements attributed to him are merely the utterance of commonplace facts now generally recognized and accepted by physicians and dietic experts. To learn their truth all one needs to do is to watch the dietetic habits of some of the sturdy races of Europe. The Italians who come over here by the ship-load to build our railroads and to do other work that calls for unusual strength and physical vigor subsist very largely upon boiled whole wheat and barley. For the third meal of the day this diet is often varied by cooking a small piece of meat in the same pot with the whole wheat or barley—but it is the cooked cereal that supplies the body-building nutriment,

This boiled whole wheat is practically what we get in a shredded wheat biscuit except that the biscuit is still further improved and made more easily digestible by shredding and baking. The shredded wheat biscuit is better than any mush because the crisp shreds compel thorough mastication and because the baking process partially dextrinizes the starch in the whole wheat grain. Being made in biscuit form you can do so many things with shredded wheat you cannot do with mush, or flaked cereals. It combines deliciously with fresh or preserved fruits, especially strawberries and peaches, making a complete, nourishing meal at very small cost.

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WASHINGTON

ALFRED HARDING, D.D., Bishop

Preaches Special Sermon on "J. Pierpont Morgan, Churchman"—Meeting of the Diocesan Sunday School Institute

ON SUNDAY morning, April 13th, the Rev. Dr. C. Ernest Smith, rector of St. Thomas' parish, delivered a sermon on "J. Pierpont Morgan, Churchman." It is interesting to remember that Mr. Morgan's last appearance in Washington in connection with the Church was on the occasion of the great gathering at the Cathedral open-air services, when the Archbishop of Canterbury was here. Several of the Bishops, with those taking part prominently in the service, were accommodated at that time in a sort of temporary chancel, and Mr. Morgan, from his prominence in the Church and as one of the members of the Church's national council, was accommodated with a seat among the Bishops and active participants in the service.

THE APRIL meeting of the Sunday School Institute of the diocese was held in Epiphany parish hall on Tuesday, April 15th, at 8 P. M. The subjects for discussion were: (1) Debate: "Should the City Sunday Schools be Closed in Summer?" affirmative leader, Mr. Albion K. Parris, of St. Paul's Sunday school, Georgetown parish; negative leader, the Rev. Thomas Hubert of Epiphany; (2) "A Review of the Temple Series of Bible Handbooks," by Miss Mary A. Wilbur, of the National Cathedral School for Girls. The final meeting for the season will be held on Tuesday, May 6th, at 8 P. M., instead of the usual date.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Memorial to Bishop Vincent at Springfield—Easthampton Church Relinquishes Diocesan Aid

IN ALL SAINTS' PARISH, Springfield (the Rev. Charles F. Hill, rector), pledges amounting to nearly \$2,800, toward the building of the Bishop A. H. Vinton Memorial chancel have been received, and in St. Peter's, Springfield (the Rev. C. Morton Murray, rector), two generous gifts towards the mortgage have been received, so that the original indebtedness upon the parish property has been gradually reduced from \$20,000 to \$9,000.

ST. PHILIP'S CHURCH, Easthampton (the Rev. Frank C. Wheelock, rector), has become entirely self-supporting. During January, through the efforts of a general committee, a personal canvass of the parish was made and subscriptions increased by nearly \$400, thus relieving the Board of Missions of its contribution of \$300 a year towards the rector's stipend.

THE REV. GEORGE W. DAVENPORT, secretary of the First Missionary Department, visited Worcester on Sunday, April 6th, and preached in St. John's and St. Mark's churches. He also addressed St. Luke's Sunday school. Two of the Worcester parishes have about completed their apportionment for general missions.

EMMANUEL CHURCH, Winchendon (the Rev. Frederick H. Danker, missionary), has recently organized a children's choir of eighteen vested members, and a new choir room has been fitted up and added to the equipment of the mission. Much progress has been made in building up the Church in this New England town.

IN ST. JOHN'S CHURCH, Athol (the Rev. Henry C. Parke, Jr., missionary), the Woman's Auxiliary has been reorganized and active work recommenced. The Davis Club has been formed for the boys of the Sunday school and a branch of the G. F. S. organized.

WESTERN NEW YORK

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

Niagara Falls Vestry Purchases New Site for Church—Date and Place of Meeting of the Annual Council

THE VESTRY of St. Peter's Church, Niagara Falls (the Rev. Philip W. Mosher, rector), has ordered the purchase of the property on the corner of Pine avenue and Twenty-third street for the site of the Sturdy Memorial church. The plot of land has a frontage of 124 feet on Pine avenue, and 204 feet on Twenty-third street.

THE seventy-sixth annual council of the diocese has been called by the Bishop to meet in Trinity church, Geneva, on Tuesday, May 20th.

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CANADA

News from Dioceses of the Dominion

Diocese of Algoma

GREAT INTEREST was shown in the mission begun on Passion Sunday in St. John's church, Port Arthur. The missionary was the Rev. H. C. C. Heathcote and he also conducted Brotherhood services at the noon-hour in the Corona Theatre, Fort William. Amongst the activities in St. John's parish is a very successful Chinese class, of whom seven were baptized last year and some are hoping for confirmation.

Diocese of Caledonia

BISHOP DUVERNET makes a strong appeal for increased support for the Ridley Home, as the best memorial of the late beloved Bishop Ridley (the second anniversary of his death was March 25th), who gave largely of his own means towards its support in his lifetime and to whom it was very dear. It is a diocesan institution, reporting annually to the synod, and was established specially for the children of settlers living in isolated places, where no training or education for their children was possible, and where homes were broken up through the death of one or of both parents. Very few of the children have more than one parent living, and the home is doing excellent work in training these little ones.

Diocese of Calgary

A RESOLUTION of considerable importance was passed at the last meeting of the Executive committee of the diocese. It was introduced by Bishop Pinkham and unanimously agreed to, and was to the effect that owing to the growth of population in the city and surrounding district of Edmonton, the time is fully ripe when, in the interests of the Church, there should be a Bishop residing in Edmonton, with a new diocese of Edmonton, comprising that portion of the present diocese of Calgary known as the archdeaconry of Edmonton. It is suggested that the new diocese so formed should be administered by the Bishop of Calgary, until such time as a Bishop shall be elected as Bishop of Edmonton and the House of Bishops agree to his consecration.—THE NAVE of the Church of the Blessed Virgin at Bassano, was dedicated by Bishop Pinkham on March 13th. The building first put up sometime ago now forms the chancel.

Diocese of Huron

THE NEW CHURCH at Watford was opened on the Sunday after Easter and dedicated by Bishop Williams, who preached both morning and evening. The choir was vested for the first time and there was special music at all the services.—IN THE Easter vestry reports a pleasing feature is the increase of stipends to the clergy in many cases.—ST. PAUL'S CATHEDRAL, London, has reduced the debt by \$2,000, and added \$1,000 to the endowment fund.—TRINITY CHURCH, Brantford, which was a mission of St. Jude's, will be set apart as a separate parish in June next.

Diocese of Montreal

AT THE MEETING of the diocesan board of the Woman's Auxiliary in Montreal, April 3rd, a strong appeal was made for aid for the mission boat at Prince Rupert, diocese of Caledonia. It was explained that this boat operates on an entirely different part of the coast from that covered by the Columbia Coast mission boat, the Prince Rupert district lying much farther north.—MUCH REGRET is felt at the continued illness of Archdeacon Ker, who resigned his position of rector of Grace Church, Point St. Charles, after having held it twenty-four years, at Easter.—ST. GEORGE'S CHURCH, Montreal, has suffered a great loss in the death of Mr. Robert Reford. He gave generously from his large means to many activities in the diocese. He was deeply interested in the efforts to raise

a permanent endowment fund for the diocese, and wishing to make his aid to the fund an incentive to others, he made his pledge of \$25,000 conditional upon a quarter of a million being raised within a stated period. When the failure to do this was made known he withdrew the condition and allowed his pledge to stand.—THE NEW St. Cuthbert's church, Park avenue, suburb of Montreal, is to be begun at once.—THE BEAUTIFUL brass pulpit in St. James' Church, Bedford, was used for the first time on Easter Day. A fine solid brass altar cross was also presented to the church in memory of the two infant sons of Mr. and Mrs. R. Yates.

THERE WERE very large attendances on Easter Day in all the city churches in Montreal at the celebrations of Holy Communion in the morning. The offerings at all the services during the day in the Church of St. James' the Apostle were devoted to the permanent fund of the diocese. In many of the parishes the Easter Monday vestry meeting was merely held *pro forma*, and postponed to a later date at the close of the financial year.

Diocese of Ottawa

THE COMMITTEE on the Revision of the Prayer Book met in Ottawa the first week in April. Bishop Worrell of Nova Scotia was the guest of the Archbishop of Ottawa and Mrs. Hamilton. The Very Rev. Dean Evans of Montreal was the guest of Mr. and Mrs. C. W. Badgely.

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