



The Living Church

VOL. XLVIII.

MILWAUKEE, WISCONSIN.—APRIL 26, 1913.

NO. 26

NEW YORK 416 LAFAYETTE ST.



Entered as Second Class Mail Matter at the Postoffice in Milwaukee



19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☛ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

[Including *The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 60 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY: 25 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price \$1.80 per year.

THE LIVING CHURCH ANNUAL

AND

WHITTAKER'S CHURCHMAN'S ALMANAC

A Church Cyclopaedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 8 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per 100 copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

GORHAM WINDOWS

DESIGNS AND ESTIMATES FOR STAINED GLASS WINDOWS WILL BE FURNISHED UPON REQUEST. WE MAKE A SPECIALTY OF ANTIQUE GLASS AND WILL GIVE ANY ASSISTANCE TOWARD THE PROPER SELECTION OF MEMORIALS.

THE GORHAM COMPANY

FIFTH AVENUE AND 36TH ST.

NEW YORK

ASCENSION DAY and WHITSUNTIDE offer opportunities to **CHURCHMEN** for **MEMORIAL GIFTS TO THE CHURCH.**

The Parcel Post enables shipment at small cost. Consult us at once and ask for Illustrated Data and Photographs.

J. & R. Lamb
Studios 23-25-27 Sixth Ave., NEW YORK

R. Geissler, Inc. 56 W. 8th St. New York

Church Work { **WINDOWS · MEMORIALS**
IN · WOOD · STONE · BRASS · SILVER
EMBROIDERIES · FABRICS

SPAULDING & Co.,
Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention

SEND FOR OUR NEW CATALOGUE
MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

CHURCH VESTMENTS
Embroideries, Silks, Cloths, Fringes,
CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING
72-74 MADISON AVE. NEAR 28TH ST.
NEW YORK

Pastors & Building Committees
Write Today For Our "Catalog N."
An Authoritative Guide on Church Seating.
Gives valuable suggestions on designs, finishes, seating plans, etc. *Please send Floor Plan and state fully your requirements.*
Pews, Pulpit Furniture, S. S. Seating
American Seating Company
218 S. Wabash Avenue CHICAGO

Heaton, Butler & Bayne
GLASS STAINERS
BY APPOINTMENT TO THE LATE
KING EDWARD VII.

Stained Glass, Mosaics,
Church Decorations,
Memorial Brasses, etc.

Designs and estimates on application to
Heaton, Butler & Bayne
(N. Y.) Ltd.
437 Fifth Ave., Knabe Building, N. Y.

Memorial Bells
A SPECIALTY
Have Supplied 32,000
McShane's
CHURCH CHIME BELLS
PEAL

McSHANE
BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1854



Stained Glass and Mural Decorating
CARL REIMANN, 521 Jackson St., Milwaukee, Wis.
Diploma Awarded 1894, Royal Academy, Weimar.

MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY

BELLS



Church Embroideries
STOLES, EUCHARISTIC VESTMENTS,
COPEs, MITRES, SURPLICES, ETC.

The only studio importing exclusively English unfading Silk, Damasks, Fringes, Linings, Pure Gold Metal Threads, etc., and Using Standard Church of England Patterns and Designs.

My Dear Miss Mackrille:
We wish to thank you for the completion of the red embroidery. It is very handsome; one of the most effective pieces of Church embroidery I have ever seen. The lion is truly a wonderful creation of the needle. He could not be better done, nor have more life and spirit.
St. Andrew's Day Sincerely, W. L. Davies (Director)

THE CATHEDRAL STUDIO
LUCY V. MACKRILLE, Chevy Chase, Md.

MENEELY & CO. WATERLIET
The Old Reliable
Meneely Foundry,
Established
nearly 100 years ago.

**CHURCH,
CHIME,
SCHOOL
& OTHER**

BELLS

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

THE LIVING CHURCH

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 publication 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 receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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 and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	589
Ceremonial—The Change of Name	
ANSWERS TO CORRESPONDENTS	900
WITHOUT THEE. Lilla B. N. Weston. (Poetry)	900
THOUGHT—WORD—DEED. R. DEO.	901
BLUE MONDAY MUSINGS. Presbyterian Ignotus	901
WORK OF ST. ROCH'S CHURCH, PARIS. Paris Letter. I. S. Wolff	903
THE BURIAL OF FATHER STANTON. London Letter. [Illustrated.] John G. Hall	904
"ATLANTIC MEMORIAL" LIGHTHOUSE DEDICATED IN NEW YORK CITY. New York Letter. [Illustrated.]	906
DIOCESAN S. S. OFFERINGS PRESENTED IN WEST PHILADELPHIA. Philadelphia Letter	907
BROTHERHOOD RALLY IN CHICAGO. Chicago Letter. Tertius	908
LOUISIANA DIOCESAN COUNCIL	909
WESTERN MASSACHUSETTS CONVENTION	909
"THE POWER OF WELL-DOING." Rev. J. G. H. Barry, D.D.	910
THE POWER OF OUR WORDS FOR EVIL OR FOR GOOD. Rev. William T. Manning, D.D.	911
TRAIN THE CHILD. Rev. W. E. Glanville, Ph.D.	911
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	912
CORRESPONDENCE:	913
The Fond du Lac Proposition (Rev. H. W. Jones)—How Can the Holy Scriptures Be Made More Edifying in Public Worship? (Rev. C. W. MacWilliams)—"The Rough Way" (Rev. Warren Randolph Yeakel)—A Minimum Wage for the Clergy (Rev. G. H. Sharpley)—Letters on the Change of Name (Rev. W. R. H. Hodgkin, Rev. Charles Mercer Hall, Ernest L. Harvey, Rev. W. H. Knowlton, Rev. George F. Bragg, Jr., Wm. A. M. Van Bokkelen, Rev. Archibald Campbell Knowles, W. M. Pierce)— Conciliation—Not Controversy (Rev. James E. Freeman).	
LITERARY	917
DEPARTMENT OF SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor	918
CAEDMON AND THE HARP. Anna Chandler Ayer	919
PERSONAL MENTION, ETC.	920
THE CHURCH AT WORK. [Illustrated.]	922

NEVER until the white man has spent his last surplus dollar and exhausted the last faculty of his brain in the effort to lift up his weaker brother—never until then can he stand in the presence of infinite justice and complain of the ignorance or the criminality of the black.—Wendell Phillips Stafford.



EDITORIALS AND COMMENTS

Ceremonial

WHEN a priest is casting round in his mind for a subject or subjects for next Sunday's sermons, if the idea of Ceremonial occurs to him, he dismisses it as too trifling for the pulpit. Even the most Catholic minded priest has a half-formed idea that it is not Evangelical. For in that tradition of the Gospel he has probably been brought up. The late Charles Lamb, in his inimitable series of Essays, undertook to examine certain traditional proverbs. Owing to the very success which he achieved, those Essays are by no means so widely read to-day as by their intrinsic merit they deserve. He laid many a ghost to rest, but unfortunately he did not deal with the common tradition of the content of the Gospel.

By that laziness which saves the labor of thought at the expense of accuracy, we have drifted in common parlance into dubbing certain classes of sermons "Evangelical" or "Gospel preaching." We have not stayed to question the justice of such appellation. The word once become a party badge, so that sermons preached by "Evangelicals" became known as Evangelical sermons. So also certain political doctrines are known as Republican or Democratic or Progressive or even Socialistic, because they have been adopted, more or less consistently, by the political parties so denominated. We do not pause to ask whether these doctrines directly affect the people as a state, as citizens, as individuals, or as a society. It is quite conceivable that the Democratic policy should be the watchword of aristocrats, as it was within the range of practical politics that the Progressive platform might have become the battle cry of the Republican party. In other words, as political badges these names do not correspond with the ideas which they denote. So we must have regard to the connotation of the word Evangelical before we are sure that it accurately denotes what may be directly derived from the Gospel.

The late Canon Sadler has pointed out that the Gospel is not at all directly concerned with the inculcation of doctrine, unless such doctrine explains either of the two great events of the Incarnation of the Second Person of the Blessed Trinity or the Mission of the Third. So far from being an exposition of the Atonement, or of the necessity of individual conversion, the Holy Gospels rigidly confine themselves to a narration of events in our Lord's Life. They are written as biography; in St. Mark, in particular, becoming almost a bald chronicle of acts performed by Jesus Christ. Yet St. Mark with his own hand sets down in his opening phrase: "The beginning of the Gospel of Jesus Christ, the Son of God." So he conceives his work to be a narrative concerning the Birth, Life, Passion, Death, Resurrection, and Ascension of one Man. For it is just that which he proceeds to set forth. The other three Gospels lay stress also upon His Incarnation and deal more fully with the promised sending of the Holy Ghost the Comforter. Evangelical sermons, so-called, are apt to be purely subjective. They seek to arouse certain emotions in the individual. They strive to give him a certain outlook upon life and upon himself. The Gospel is obviously objective. It seeks to set before us a certain Life which was lived and is now being lived. It strives to give us a certain outlook upon life as it is embraced in the one Life. Instead of asking us to look within the Gospel, it demands that we should learn to look

outward upon the Life of Another, so that we may possess an absolute standard by which to measure ourselves. So these Gospels are called Canonical, as affording an account of that standard, and as measuring up to the lofty estimation which the Catholic Church has formed of that Life. In her judgment they are the four worthy records of that Life.

And as Canon Sadler also points out, the things upon which the Gospel insists are just the things which the Creed enshrines. The things which the Creed omits are things which are either lacking or have only slight place in the Gospels. So that we are more than justified in supposing that the Creed is Apostolic because it follows the limits which the Apostles imposed upon themselves in their own teaching. And the wise Mother, Holy Church, has so constructed her Offices, has so arranged the course of the year, that in due order are recalled the Incarnation, Birth, Passion, Death, Resurrection, Ascension of our Lord and the Coming of the Holy Ghost. All these are objective facts outside ourselves, upon which we are called by the Gospel and the Catholic Church to meditate.

THE CEREMONIAL SYSTEM is in absolute harmony with this Gospel scheme. Its whole purpose is objective instruction. The whole opposition to it is based upon its objective character. Yet just because it is outside us, just because it meets each of the five senses in turn, it is strictly Evangelical. Our Lord made free use of signs and wonders. No miracle of which we have record was performed without some sound or action accompanying it. He spoke a word, He touched the sick, He reached out His Hand to St. Peter on the waves, because He was in the Body. By His Will He had created the heavens and the earth. Through bodily acts He worked His miracles. His death was witnessed by the rending of the veil of the Temple; a cloud received Him up into heaven; and fiery tongues lighting upon the apostles' heads announced the Coming of the Holy Ghost on Pentecost. Why should not we follow the Divine example and use the outward to enforce the spiritual?

And how readily it lends itself to this great end. No action is without significance. "Terrible as an army with banners," the Church follows in procession as the Son of God goes forth to war. We are His soldiers: who follows in His train? The priest ascends to the altar, as Christ mounted the Cross. His very change of place to read the Gospel is a mission scene enacted in parable. Far to the north lay the heathen to whom the early Church in Europe brought the glad tidings of the Saviour's birth. He was a light to lighten the Gentiles, and in that Light the Church pierced her way through heathen darkness, taking up the burden of the Cross, with joy and gladness following where it led. The threefold signing of the Cross portrays the entire consecration of the threefold nature of mankind to the service of the Son of Man. The signature at the Creed is witness of our hand and seal to the truth of our holy Faith, as it is the witness that all blessings, all remission of sins, flow from the Cross.

Our bodies bow in worship. The world is sanctified by the return of the Holy Ghost to that Garden of Eden from which He was driven by our first parents' sin. So we bow the head in recognition of the Holy place. Nor can we fail to

yield the worship of our bodies. It is no mere survival from the childish ages of the Church, no tolerant concession to the old superstition from which we have scarce shaken free. The Church did not hesitate to destroy idolatry root and branch. But neither did she hesitate to adopt the healthy human instinct to consecrate our bodily senses to the worship of her Lord. Sight, hearing, taste, smell, feeling, are the avenues to human knowledge. Only by one or more of these faculties can we arrive at any perception of created things. Shall we close every avenue of approach to knowledge when we strive to know our God? Strange were it to blindfold the eye that we may have internal vision. It is conceivable that we shall have other means of acquiring knowledge than those we now possess. But those who possess those means we now regard as the blessed dead. So ceremonial is the fixed conventional way of using our bodies in the true worship of Almighty God, and quite in keeping with our Blessed Lord's example.

So it is no unworthy subject for the pulpit. In an age when the weakness of the flesh is catered for, it is well nigh essential that its strength should be maintained. If we have yielded our members servants to iniquity unto iniquity, it is time that we should use them for holy purposes, not merely in the intermittent good works of daily life, but in the regularity of Church worship also. Anyone knows that habit comes of use and repetition. So if we wish to form good habits for our bodies, the ceremonial of the Church provides a regular system of training. The very nostrils inhaling the sweet odors of incense teach us that the prayers of the saints purify and cleanse the air; and as the smoke ascendeth heavenward, so also do the prayers that accompany it. The ear catching the solemn strains of sacred music and holy words, we are raised on angels' pinions to fly through the heavenly realm. The eye, so quick to see evil, learns to recognize the good as it gazes on the drama of the Church at work. But what awe inspires him who feels the hand laid on his head in blessing for his priestly work, be it to the priesthood of the laity, or the priesthood of the Sacred Ministry. So greatly does our Blessed Lord condescend to humanity, that we may feel and taste His own most precious Body and Blood.

And so perhaps ceremonial is not only worthy of some exposition from the pulpit, it may be worthy of some close attention from the pews. We are so absent-minded in our religious life that concrete things may well be spurs to recall the wandering thoughts. And the neglect of outward things may lead to robbing God, if not in tithes and offerings, at least of some avenue of approach unto our souls.

Moreover the more frequent exposition of the ceremonial use of any church would be protection against its degeneration into "dark and dumb ceremonies." Anglican worship, at least, is common worship. Any attitude, ceremony, or ceremonial gesture adopted by the priest at the altar but not translated to the people is an abuse of the principle of ceremonial. The old-time outcry against "Ritualism" is thoroughly justified if the priest's ceremonial be treated as his own private affair. He is not on exhibition in the act of saying his private devotions; he has no right to intrude *himself* upon the gaze of the people at public worship. His ceremonial, be it elaborate or meagre, can fitly be only the expression of *common* worship. And this it cannot be unless it has been explained to the people so that they may enter into it.

In the early days of Anglican ceremonial revival, thirty to fifty years ago, it was inevitable that much that was done should be experimental, and amidst popular denunciation the subject could not receive that systematic study which it deserves. To-day there is, no such excuse for individualistic ceremonial. Such books as Dr. Frere's *Religious Ceremonial* bring the foundation principles within the knowledge of any who may care to study them, however variously those principles may be applied in practice.

No doubt for many generations, if not as a permanency, there will be large variation between the ceremonial uses of our various churches. This we do not regard as an evil. In all churches, however, we have a right to demand that ceremonial, whatever it be, be intelligible to the congregation.

THE "case" against the Change of Name is presented in a volume of 250 pages, entitled *The Proposal to Change the Name of the Protestant Episcopal Church, Considered in the Light of True Catholic Principles*, by the Rev. R. H. McKim,

D.D. [E. P. Dutton & Co.] Dr. McKim's syllogism is this: The position of the Protestant Episcopal Church is so-and-so; to change the name will alter it to so-and-so; therefore, the name should not be changed. We, for our part, deny that the

The Change of Name

position of the Church is that which he sets forth, though men holding that position have undoubtedly been tolerated in the Church since Reformation days. But we also deny that changing the name of the Church would alter her position with reference to any of the propositions which Dr. McKim sets forth as her own. If he rightly apprehends her position, it would not be changed one whit by calling the Church something else. And if he is wrong, he is just as wrong with the name unchanged as he would be under another name. In other words, we find two distinct fallacies in Dr. McKim's reasoning. The first is that in stating the position of a certain succession of Churchmen from Reformation days to the present time, Dr. McKim confounds that position with the official teaching of the Church. The second is that changing the name can or will change the official teaching of the Church with reference to that position, be the latter what it may. When, therefore, Dr. McKim's conclusion rests on what we must believe to be two fundamental fallacies, it is not strange that we are not able to concur with his conclusion.

At the proper time we may take occasion to present what we deem to be the position of the Church on some of the mooted questions argued in this volume; but we do not care to do so in connection with any question relating to the name of the Church.

ANSWERS TO CORRESPONDENTS

DENVER.—It would be proper to have the Litany and Penitential Office on Palm Sunday.

INQUIRER.—The American Church has no official standard of ceremonial, and where a priest does not care to follow the directions of the current works on the subject he is quite within his rights and a sacristan is bound to act accordingly. We do not venture therefore to advise as to the various details you have suggested, since your rector has the authority to determine his practice for himself.

WITHOUT THEE

Dear Father, if I had not Thee!

Across the clanging strings of garnered years,
There drifts a tune that middle-age o'erhears:
The sobbing song of childhood, fraught with tears
And wild confessions at some alien knee;
The flaming torch of youth held over-high,
The untried loves that scorch and crucify,
The tongues that tear, the cruel eyes that spy,
The hopeless havoc of the heedless free;
The fruits maturity fares forth to reap,
The oarless craft upon the shadowed deep,
The shrieking storm, the throbbing winds that sweep
Some hidden shore, yet murmur death to me!

Dear Father, if I had not Thee!

If I had no sweet stretch of hallowed ground,
Did not Thine angels hem my soul around,
Thy mighty love my every day surround,
How dark my night, how weary time would be!
How awful Thy command: but now so sweet
That e'en the pilgrims on the dusty street
Glance up and up that honeyed sound to greet
With unused words pitched in a gentler key;
And how, inspired with dread, my feet would run
Beyond the rim of yon red-circled sun,
If, after all my eager prayers were done,
I turned, dear Father, and beheld not Thee!

LILLA B. N. WESTON.

TO BE at work, to do things for the world, to turn the currents of things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we live—that is a new joy of which the idle man knows no more than the mole knows of sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows, indeed, what it is to act, to work, cries out, "This alone is to live."—*Bishop Brooks*.

WHILE you are in the world, imitate little children, who, as they with one hand hold fast by their father, with the other gather strawberries or blackberries along the hedges, so you, gathering and handling the goods of this world with one hand, must with the other always hold fast the hand of your heavenly Father.—*Francis de Sales*.

THOUGHT—WORD—DEED

FOR THE FIFTH SUNDAY AFTER EASTER

WHAT do we believe? There is no need to say; because we do not always know ourselves. The world knows, however; for the world, sooner or later, sees what we do, and that is what we believe.

If we can once grasp the significance of *doing* we shall see how true this is. When a man is a drunkard, we may look upon him as committing the sin of excess; but it is more true, or rather nearer the truth, to see in him one who has failed to do by not exercising the virtue of temperance. When the children of an able-bodied man go hungry and scantily clothed, while he indulges base appetites, we may look upon him as doing wrong to dissipate his children's due; but his sin is more the failure to do—his failure to provide for those of his own household. Sin is always failure, and the falling short of the mark.

"Doing" is positive, creative, productive. Whenever we really "do" we exercise virtue and make confession of that which we believe; and belief and deed are inseparable. We all find it difficult to conceive the temptation of our Lord, although we know that He was tempted; because of the idea of *resistance* involved. But how easily we accept the conception in the family prayer for the evening: "For His sake who went about *doing good*." We think of Jesus not as refraining from evil, which is a negative thing after all; but as *being and doing*. When John the Baptist sent and enquired of Him: "Art Thou He that should come, or do we look for another?" Jesus sent proof of His being in the reply: "Go and shew John again the things that ye do hear and see."

When a man believes that such and such kind of a structure can be built, he builds it; for the only man who really believes, with good reason, is the engineer or architect. He believes because he knows through doing. And, conversely, every structure, and every work of man, is a witness to belief.

"By this we believe that Thou camest forth from God," the disciples declared, as we read in the Gospel for the day; but they failed Him and were scattered, "every man to his own," within how short a while! They did not believe—yet. "Be ye doers of the word, and not hearers only," bids St. James in the Epistle; and then he defines pure religion: "Visit—keep."

And we, what do we believe? He believes in, and believes, the Church who is the Church's-man. In the Church is stored the thought that is good. Within the Church is enshrined the Word. We, knit together in that holy fellowship, must do. We may think those things that are good, but if we do we shall faithfully perform them. There is no appeal from that.

There is no question of the truth. The faith once and for all delivered is ours *for the living it*. The living the truth is the question. The first matter of importance is, of course, the thought; but we have that. Ah, if only this blinded age might see it! If there be certainty, yet never was there greater confusion of voices crying: "Lo, here is Christ, or there." Ism and schism lie all about us and we—preach, argue, reason! But there are few poorer hearers than preachers, no man's logic appeals to us like our own, and other people's reason sounds very much like treason, to most men.

The thought we have—there is the Church. The Word dwells among us. The deed? We are the stewards of the mysteries of God, and it is required in stewards that a man be found faithful; and if we be doers of the word we shall be faith-full. What we believe, as individuals, need never be spoken, since our deeds will speak for us; nor has even the "preacher" any right to preach his individual belief, except by the things which he does. The thought and the word dwell in the Church, which imparts them through the offices of ordination. But the deed is individual—yours and mine to perform, that letting our light so shine before men they may see our good works and glorify our Father which is in heaven.

R. DE O.

BY RELIGION I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the dominion of material things, and sets their feet in a purer and simpler region.—A. C. Benson.

BLUE MONDAY MUSINGS

LAST winter a rarely beautiful spirit winged its flight toward Home, from the great city where my lot is cast. Of that ancient stock whence our Lord came according to the flesh, she had the *anima naturaliter Christiana*, of which Tertullian speaks; and she did the Will, though she never knew the Doctrine. It fell to me to speak some words of appreciation before one of the societies to which we both belonged; and, though it may seem strange here, I cannot deny myself the sad joy of reproducing them in these pages.

AN APPRECIATION OF LILIAN SHUMAN DREYFUS, DELIVERED AT THE BOSTON BROWNING SOCIETY, MARCH 18, 1913.

I feel it an honor and satisfaction to be asked to express what is in the minds of all of us who knew Lilian Shuman Dreyfus. There is a sad French proverb which runs, "*Les morts vont vite*." So, alas! we prove day by day. In the midst of the distractions of the busy city, with all the cares and responsibilities and demands that crowd upon us, it seems as if we must forget the dead. But this is altogether wrong; and we do well to remember them, that we may bring back, out of the past, that part of the past which cannot die, because it is associated with personality.

I have been a member of this society ten years and I have many pleasant associations with it and my fellow-members. But when I think of the Boston Browning Society, there are two scenes that rise up always in that long gallery of memory hung with pictures of every sort, two scenes that mean for me the very best that the Browning Society has ever been able to show. One is a library, where there are books of every good sort crowding the walls and tables, the newest books ready to hand, many of them signed by the authors' names, and with pictures, all of them admirable, most of them pictures of faces well-known, since the owner of the room realizes that nothing matters which is not associated with humanity, and that men and women are greater and better than anything else. Round about that room are gathered the members of the Council of the Society, quite informally, with as little parliamentary law as is possible—at least in the two years that I was in the chair. And the plans and work of the Society are there discussed in family conclave, with many digressions; till at the end of the hour, there is a tinkle of the silver bell and tea comes in. Then one goes away, refreshed by the contact with congenial minds, but even more blessed by the benediction of a gracious and gentle figure which knows how to impart ungrudgingly its own best gifts.

And then, perhaps even more vivid because less frequent—since emphasis sometimes comes from rarity—these beautiful days in May or June, when, so many times, the newly elected Council of the Society went down on the North Shore, by invitation of one who had been a member of the Council so long in places of honor and trust, there to organize itself and to plan for the work of the year to come, at Hetmere, where the salt sea waves lapped up almost against the velvet sward, and where, under clustering flowers, on a wide-spreading balcony, we sat, with that same exquisite and gracious figure as the centre always of the group.

The joy, the memory that cannot be lost, was associated always with our dear friend. How shall one speak of her and seem otherwise than trite or perfunctory? I must use words perforce which are used so constantly in praise of the living and in praise of the dead, that they fall from our lips mechanically. And yet I beg you to believe that I use them carefully and with a sense of their values, weighing them out as a skilled artisan seeks for the right material to use in that which he is making.

She was, first of all, a woman of culture. We vulgarize that word; and yet it is a good word. There is something—how shall I say?—atmospheric; something that we feel, if we cannot define, which goes with the men and women who have learned or who have known almost without learning, how to select the best things. We theologians have a phrase in our own speech, which tells of the "grace of congruity." I think that perhaps culture is associated with that on its own plane, when the things that are best naturally gravitate towards those who are worthy of them; and those who have the art of selecting the best things and using them as they were meant to be used, are the people who possess culture, a heritage that cannot be taken away, because it has come to be an essential part of themselves. And because of that, our friend was appreciative and critical in the finest way. I loved always to see the new books that she laid out for my eye—that they were usually books that I liked best, perhaps predisposed me to appreciate her taste, even as the pictured faces that looked down upon her were the faces that had been dear to me all my life. But so it was, that she knew the best things in literature, the best things in art, and knew why they were best, and how best to like them, and how best to study them. And yet she was not merely critical. It is a great thing to be able to appreciate; but it is not the greatest thing. It is a greater thing to be creative, to be able to produce something beautiful as well as to appreciate things beautiful. And she, in her own degree, was creative. Whenever she expressed her thoughts in literary form, the creation, though on a modest plane that did not aspire to be world-known, was exquisite and perfect.

There is something greater, however, than to be either critical

or creative; and that is, *to be*. Character is more than any power that character may exercise; and our friend had that in her own sweet and gracious humanity. There was about her that intangible and indescribable gift which we call, for lack of any better or more descriptive name, *charm*. I know thousands of people in every condition of life (I think perhaps more than any one of you) and in all that multitude the number of people who are really charming is small. When you come into the presence of those who are endowed with that singular gift, you feel a difference in the very air. You are at your best; intellectually, perhaps, you are raised to a higher level; in every way you are stimulated; the lower things are banished, and there is a delightful and heavenly spell upon you. Most frequently we find this charm among good children; sometimes, though rarely, among men; sometimes, not so rarely, but still so rarely that it is almost a phenomenon, among women. And we found it with our dear friend.

I was talking not long ago in another great city with some intimate friends about life in Boston, and they asked me whether the stories were true of Bostonians as cold, artificial, academic, inhospitable; and I had a vision of the circle that gathered at 90 Commonwealth avenue, around the tea-table or dinner-table, representing every sort and class and condition of our own Boston folk and of the distinguished visitors that come to us. I pictured it as best I could, and said: "That is a Boston household that I know, remote in many ways from those things which would come closest home to me, perhaps, and yet so delightful that to pass beyond its doors as the guest, even for an hour, of the gentle lady who presides over it, is a privilege worth more than one can readily say." I wish I might have told her that I had said that. But we wait too long, and fear to say all that is in our mind to people whom we honor.

It was characteristic that the last words that I ever heard from her lips were an invitation over the telephone to dine at one of those unique gatherings in honor of a distinguished foreigner. I was sorry that a lecture of my own kept me from being there to meet Mr. Quezon; but I am sorrier now! And yet I like to recall that pleasant, faintly tired, cadenced voice that came to me over the wire. There was always (as sometimes afterwards one fancies one can discern) a little remote detachment about our friend, a gentle shadow as if of premonition. She was never concerned, so far as we could see, with the things "getting and spending which lay waste our powers." One never thought of her, thank God, as a "society woman," nor as a "club-woman," whatever that may mean. She was removed from those banalities; and she walked our streets and in our circles as if she was thinking of distant scenes, of "the Land that is very far off."

And now the Master of poets has opened for her the door that leads into the realms of true poesy; and we have the remembrance of her voice, of her words, and of herself, for a priceless possession.

"Who shall say such ardors are
But a cinder in a jar?"

"WHAT A PITY that Christians can't get along without controversy! Why shouldn't they agree to, disagree about everything that isn't essential? All these everlasting discussions disturb the peace. The less said about such things the better." One hears such comments not infrequently, after diocesan conventions and other gatherings of Christian folk; and at first the objection seems reasonable enough. But we have only to consider a little to see that, so long as grave divergences exist, the opposite of controversy is indifference. In every other field, politics, art, literature, economics, men contend in defense of their own convictions, and strive to convince those opposed to them. Why not, then, in this most important of all provinces? To contend earnestly for the faith once for all delivered to the saints is no small part of our duty; and that is false peace which ignores vital differences, even between brethren, and forgets the maxim, "First pure, then peaceable." We Churchmen are able to distinguish sharply between things essential and non-essential, articles of faith and matters of opinion: the Catholic creeds give us a compendium of the faith outside which is room for wide latitude as to theological opinions. But, unhappily, there are some Churchmen who deny articles of the faith, yet expect us to consent in silence. This, before God, we will never do. The Christian Creed is a whole: he who denies one article makes shipwreck of the whole—whether it be the existence of God, the Incarnation, or the Forgiveness of Sins. And it is folly to heap up treasure to the Church's credit with the bankers while allowing her true wealth, the divinely attested Truth she has received and should safeguard to the end of time, to be filched away from her children. The Spirit of Truth guides Christ's holy Church into all Truth; and that which she attests cannot be false, because Christ is with her to the end of the world. If men within the Church forget or deny this, our duty is clear: and by God's help we shall not fail.

THIS is a copy of a letter from a western priest who often

drops newspapers, and copies of Church papers, out of car-windows as he passes through different towns or passes section men on the railway, with the answer he received from a man to whom he sent some Churchly literature, direct.

JANUARY 15, 1913.

DEAR SIR:—While on a train near your home, last December, I was handed one of your cards advertising real estate, etc.

I am sending you some of *my* literature, which will be found profitable reading.

"What shall it profit a man if he gain the whole world, and lose his soul?"

"Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt nor thieves break through nor steal."

Should you wish to know anything further concerning the doctrine, discipline, worship of the Church, write to me, or call on, or write to, the Rev.

With best wishes, I am
Sincerely,

Dear Sir

received your letter telling me that i aught to go to preacking let my buissness go that i am in. now i am trying to make a living for my famley in a onerble way i pay all my dets and meet all my bills give the people a square deal for thear money that is moore than the preachers do in this country they bum ther bord and work the people for thear money in different ways of corse i expect you have no falts as most of your class say they havent now if you will please not bother me with that graft of yours i am sure i wont you with mine and those for cents you wasted on sending me that lit. maby your famley need it as most of preachers famleyes does. of corse i would like to know that you was a man that was trying to the square thing as thear is so many that dont along your line now you spoke about me trying to gane wealth that is true and it takes all kind of men to make the would go what would it be like if they was preachers. and no wone tried to do nothing but graft

I AM ASKED to suggest some books on "Christian Science," so-called. That special heresy seems to have passed its zenith and to be declining. At least, many of its most conspicuous followers have contradicted its salient teaching by dying! But it is still necessary to put some people on their guard against its delusive promises; and these titles may help toward that good object:

Christian Science in the Light of Holy Scripture. Rev. I. N. Halde-
man.

The Faith and Works of Christian Science. Published by Macmillan.
Life of Mary Baker G. Eddy. Georgine Milmine. Published by
Doubleday.

Christian Science. An Exposition. W. A. Purrington. Published
by E. B. Treat & Co.

The Religio-Medical Masquerade. F. W. Peabody. Hancock Press,
Boston.

The Church of St. Bunco. Gordon Clark. Abbey Press, New York.
Positive Christianity. An Answer to Christian Science. E. F. H.
Frere. (Pamphlet. Mowbray, Oxford.)

Body and Soul. Rev. Percy Dearmer.

Christian Science, the Faith and Its Founder. Rev. L. P. Powell.

The Falsity of Christian Science, So-called. Rev. Dr. W. H. van
Allen. (Pamphlet. The Young Churchman Co.)

*Points of Divergence Between Historical Christianity and Christian
Science.* F. C. Morehouse. (Pamphlet. The Young Church-
man Co.)

WHAT a disgraceful thing it is for a respectable newspaper (like the Philadelphia Record, for instance) to publish advertisements like this:

LAWYER.—Will give legal advice free. Divorces secured with-
out publicity and on easy terms. All other legal business promptly
attended to. Call or write for appointment. FRANKLIN BUREAU,
Rooms 4 and 5, 1328 Arch street.

Those states which prohibit such advertisements are wise; but a decent paper will not wait for a mandate from the law to exclude pernicious advertising of that class.

A FRIEND in Havana sends me papers published there during Holy Week, with abominable political caricatures parodying the Betrayal and the Crucifixion. There is need for missionary work in that island republic, nominally Christian for four centuries or more!

I NOTE that during Lent our Roman friends in New Orleans entertained Cardinal Gibbons at many elaborate social functions. Alas! we are in no position to criticize.

PRESBYTER IGNOTUS.

WORK OF ST. ROCH'S CHURCH, PARIS

Special Daily Services Held for Working Girls

DEATH OF THE SECRETARY OF THE FRENCH ACADEMY

Easter at the Churches

PARIS, April 1, 1913.

THE well-known church of St. Roch, in the Faubourg St. Honoré here in Paris, whose dark walls bear the bullet marks of ancient wars, is the centre of very earnest far-reaching religious activity. One of the curates of St. Roch has charge of the spiritual welfare of the deaf and dumb of the city. Special services are held regularly for deaf-mutes, and their chaplain, so to speak, is always of ready access. Another good curate of St. Roch has now taken in hand a very different class of people. He has organized a mission for the Paris *midinettes*. The young *midinettes* form one of the most characteristic bodies of Paris life and labor. The word *midinettes* is applied to the work girls of the dressmaking and millinery establishments of the fashionable Rue de la Paix and the streets and boulevards which surround it. They were first so called because on the stroke of *midi*, mid-day, day after day they were to be seen pouring out from every door, tramping up and down the pavements, filling the restaurants, or perhaps lunching simply and economically from a dainty basket or satchel on benches in the squares or the Tuileries gardens. Young, fresh, good-looking, gay, and heedless generally, their way in life is hedged about with temptations. Pitfalls meet them at every turn. The inadequate rate of pay in many cases and the necessity as well as the desire of dressing smartly are at the root of much of the evil which so frequently befalls the attractive *midinette*. But want of reflection, of counsel of help and sympathy and lack of religious teaching and principles form the main cause of much that comes sooner or later to cloud the lives of a large number of girls. The priest of St. Roch decided to do what he could to help and save. So a week or two ago leaflets were distributed in all the smart work-rooms of the quarters inviting the young dressmakers and milliners to a *neuvaine*. During nine consecutive days a dinner-hour service was to be held for their especial benefit. A luncheon-hour service rather, for the mid-day meal is always luncheon in Paris, never dinner, however substantial a meal. For each day was announced good music and an address. The title of the addresses were: "Dreamers"; "The Frivolous"; "Chatterers"; "The Insincere" (the French term *comerannes*, those who in their conduct act a part, is difficult to render); "The Resigned"; "Revolters"; "The Fallen"; "The Wise and Good." Thus, by this choice of subjects, the priest made special appeal to the young girls. He did not call them together to be scolded, rebuked, preached to in the ordinary sense of the word. He himself met them at the church door, greeted them affectionately. Vergers showed them to their seats, while other vergers prevented the entrance of young men, the fatal admirers who make it their business to be on the path of the *midinette* when she issues from her workroom. The beautiful sacred music put them into a devotional frame of mind. And then the priest spoke from the pulpit loving, earnest words of counsel, warning, explanation. He bade them beware of the romantic dreamings, the sentimental longings of their own imagination. He begged them to distrust and shun the shallow, sentimental or realist novels of the day. He assured them life was a beautiful thing, a precious thing, if viewed from a healthy standpoint, that each girl there might, God sustaining her, make her life beautiful even amid inevitable trial. The priest spoke as a father to his young daughters, their spiritual father as he indeed desires to be. He made them feel that here was at any rate a paternal and sympathetic friend to whom every one of them might turn in a time of difficulty or need. Such work as this on the lines of prevention rather than cure, the lines on which so much Anglican good work is carried on here in Paris, is infinitely precious.

The late perpetual secretary of the French Academy, Monsieur Paul Thureau-Daugin, who died last month, was a sincere and practising Catholic. He was, however, not always entirely at one with the Roman Church. In the words of one of his biographers: "The intransigence of the Church was the aspect of Catholicism which responded the least to the personal sympathies of the secretary of the academy. . . . Neither by instinct nor education was the former leader of the paper, *Le Français*, fitted to understand the obligatory nature

of the doctrinal teachings of the Holy See." At the time of the passing of the Separation Act, M. Thureau-Daugin was among those who believed in the possibility of an amicable arrangement between the Church and the state. The policy of resistance disconcerted him. He was one of the twenty-three professing Roman Catholics of mark, who signed a memorial in favor of conciliation. The papal decision was a blow to him. But, however, deeply he suffered, he did not hesitate to obey. The submission of this noted man of letters and learning, at the crucial hour when Church and state were severed, is one of the many remarkable incidents of that time of storm and stress. A fervent Catholic always, the mentality of the secretary of the academy was singularly healthy and vigorous. M. Thureau-Daugin was known among other works for his *Renaissance Catholique en Angleterre*. This work, to quote one of its reviewers, "is not merely a study concentrated upon the conventions (to Rome) which resulted from the Oxford Movement nor of the Roman Catholic community of Great Britain in the days of Newman and Manning, it is at the same time the history of Anglicanism during three quarters of a century. For there is a Catholic renaissance in the very bosom of the established Church, a renaissance of traditions, dogmatics, hierarchic, ritualistic, and liturgic, a revival of Catholicism as it was in England before the Reformation. . . ." Thus was the late secretary of the French Academy the first and perhaps the only Romanist to give to France and Catholics of the Continent generally a just conception of the Church of England, the English holy Catholic Church." Those who read it will understand how widely the so-called Protestants of the Church of England differ from the Protestants of the Continent, with whom they are too often confounded.

The Easter services have been very bright and glorious and even more crowded than in previous years at Notre Dame, Paris, the Cathedral, and all the other French churches here, and also at the Anglican churches. At St. George's a band of children were present and behaved with the utmost reverence at the High Celebration on Easter Day. This custom, begun on Christmas Day, is to be continued on the great festivals throughout the year.

I. S. WOLFF.

A LAMP SHINING IN A DARK PLACE

"I WONDER whether I am preaching to some brother or sister who has lost his or her way—who used to be in the way, who used to tread that path when they were boy and girl, but they came to London, and they drifted away from the track? They are not anything like as happy as they once were. There are all kinds of wire fences and pitfalls in the dark, and they have fallen into many of them. May I to such a one hold up once again the lantern, the lamp shining in the dark place and say, 'Come back, come back into the way of peace'? It is sent for you. Remember who it was said, 'I am the Light of the world, and he that followeth Me shall not walk in darkness, but shall have the light of life.' Oh! if there is but one of you, one wanderer in the dark who would come back into the well-trodden way of Peace, it would be worth while holding this service.

"And, then, when we have come back, what does the lamp shining in the dark place do for us? It lights our path. Its great feature is its constancy. I believe there is one truth which changes life more than any other, and that is to take one day at a time, and never look beyond that day. It is the plain teaching of the Gospel. We are only promised food for the day and light for the day, and the lantern, the lamp across the common, only shows us one step at a time—

"Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on."

That is the Christian's prayer."—*The Attractiveness of Goodness*, by the Bishop of London.

A CHILD is a precious trust, to be trained for God, and given the best possible means for mental and moral development. It is difficult to understand how any parents, even the poorest and least fortunate, can be indifferent to the future of their offspring. Yet we see or hear of many instances of positive cruelty to children, requiring the interference of the law for their protection, and we know of others where the children suffer no positive physical harm or cruelty, but where they are treated as though they possessed no souls, had no need of God, and were simply so many automata to be kept in running order with the least expenditure of energy on their behalf. Such cases of neglect of children are by no means confined to the poorer classes, for among the rich also are found many unnatural, embroiled, and neglectful parents.—*Selected*.

THE BURIAL OF FATHER STANTON

The Living Church News Bureau
London, April 8, 1913

UNDER the heading "Death of Father Stanton," the *Church Times* of last Friday devoted about eight and a half columns to an account of his last moments upon earth, the reception of the body in London, the services at St. Alban's, Holborn, and the striking scenes in the streets on the day of the funeral. I give some extracts therefrom, and am also sending

peaceably. On Low Sunday at St. Alban's, at the High Mass, the vicar, the Rev. R. A. J. Suckling, entered the pulpit at the conclusion of the Creed, and read out the usual notices. At the words "Of your charity pray for the soul of"—the great congregation, making the sacred sign of the cross, rose spontaneously to their feet, yet so quietly, that the full name and description were distinctly heard: "Arthur Henry Stanton, priest." Then the vicar proceeded to make a statement as to the arrangements for the obsequies and the burial, pointing out that it would be impossible that all who desired to be present at



FATHER STANTON'S SOLEMN PASSING THROUGH LONDON (From *London Daily Graphic*.)

1. The head of the procession leaving St. Alban's Church. 2. The four colleagues of Father Stanton acting as pall-bearers walking beside the coffin, which was wheeled on a bier. 3. The procession on Waterloo Bridge.

the vividly illustrated views of the funeral procession that have appeared in the *Daily Graphic*.

On Wednesday in Easter Week the Rev. Arthur Henry Stanton's life-long friend and colleague at St. Alban's, Holborn, the Rev. E. J. Russell, went down to Gloucestershire for the purpose of giving him his Easter Sacrament on the following morning. After this was accomplished, business and other matters were discussed, and then the visiting priest took his departure. At midnight the Rev. Mr. Stanton became worse, and on his being told of the approaching end of his earthly life he simply said, "If it is God's will, it is my will." He breathed his last about 5:30 A. M. on Friday week, and quite

the Solemn Requiem Mass could find places in the church, yet all could join the procession through the streets, and take part in the burial service at Brookwood. Out of the innumerable letters and telegrams received, one he felt bound to read, from the Bishop of London, who telegraphed: "My loving sympathy with you all. Thank God for a splendid life." Then with regard to the altered arrangements, he stated that it had been arranged by the executors that the funeral should take place at Upfield, near Stroud, in Gloucestershire, therefore the Requiem at St. Alban's was arranged for Monday; but on the authority of one who was the Rev. Mr. Stanton's most intimate and deeply respected friend of nearly fifty years, the vicar learned

that after having stated his wishes on Good Friday to his executor and nephew and expressing his desire that his body should not be carried about, he distinctly and deliberately said to his executor at the end, "But do with me as you think best and wisest." His executors, after his decease, consulted his two brothers and some intimate friends with regard to the place of interment; and by telegram, and afterwards by word of mouth, it was intimated to the vicar that his family and friends wished to stand aside and have his body rest in the St. Alban's consecrated plot of ground at Brookwood, near London, and close to the grave of the Rev. Mr. Mackonochie, the first vicar of St. Alban's. Let us thank them, he said, for this unselfish act. As his people here loved the thought of his body being buried among them, it was unanimously agreed that it should be so. On Tuesday then, in the presence of his body, Masses would be sung as announced:

"There is not one of us who does not long to plead the Holy Sacrifice for the repose of his soul and from the bottom of our hearts to pray: 'Grant him, Lord, eternal rest, and let Light perpetual shine upon him.' So I hope you will think that in the circumstances we have done the best thing. We know that with his marvellous unselfishness he would have wished what otherwise he would not have wished, because, true to his unselfishness, he said at the last: 'Don't let me be a trouble to anybody.' That was the point. He did not wish to be a trouble to anybody. But our instincts, yours and the clergy's, would be that the Holy Sacrifice which he offered so many years for both living and dead in this church should be pleaded for him within the Veil here in the presence of his body, and that we hope to be able to do."

The vicar then went on to give some personal recollections of the beloved and revered priest who had been called to his rest. On Monday the body was brought up from Upfield to London and placed between corpse lights in the chancel of St. Alban's. The coffin, covered with a purple pall, was of plain oak with a raised Latin cross of the same wood extending its whole length, bearing at its foot a brass plate with an inscription. During the twenty hours that the body of the beloved priest of St. Alban's lay in the church where he had so long and faithfully ministered, the sacred building was never empty. Of the services which took place there during those solemn hours two were strikingly distinctive—the Vespers of the Dead at night and the Requiem at eight o'clock on the day of the funeral. Before the service of Vespers there was a continuous stream of people passing silently through the chancel, kneeling for a moment by the coffin, to which many placed their lips in a last loving salutation ere they returned to their places in the nave:

"Mothers—those mothers for whose pleasure Fr. Stanton has so often pleaded . . . with toil-marked hands and tear-stained faces; working-men leading their little children by the hand and kneeling with them by the coffin; young boys from school and lads from the workshop; hospital nurses, city men on their way home from business—all were there on this, Fr. Stanton's last and most memorable 'Monday night' at St. Alban's."

And just as this was truly the working people's service, so, surely, was the Requiem early on the following morning that of the children of St. Alban's. At six and seven the faithful gathered to assist at the Holy Sacrifice, and at eight o'clock the church was thronged.

"The front seats on either side of the nave—not the back—were kept for the children of the parish, who filled them to overflowing. Little maidens came in their pinafores, bearing so carefully the precious flowers they had got to lay beside the coffin; tiny lads took their places with unwonted quietness and solemn looks. Behind them the church was filled with grown-up people; but this, one felt, was the children's own service. They had come to sing their own hymns; to pray for their own dead priest; to pay their touching tribute to their own very dear 'Fr. Stanton.' And so Fr. Russell played the organ, as he always does on Saint's Day mornings; their school teachers led the hymns; and after the Consecration, led by the priest, they made their acts of devotion, praying for the Church and the dead in the words which they always use and know so well by heart. First they sang Mr. Prynne's beautiful little hymn of intercession, 'Jesu, meek and gentle'; then 'Brother, now thy toils are o'er'; and last of all of the 'Friend for little children, above the bright blue sky,' and the home, the rest, and the crown which there await the blessed dead. Again, it was all just as he would have wished—the children singing their own simple hymns; his brother priest celebrating (Fr. Hogg); Fr. Russell guiding and helping them in their hymns and devotions, and all without pomp or display: just the tender sorrow for the spiritual Father whose love had been so freely given to them, and whom they so truly loved in return."

The Solemn Requiem Mass was celebrated at 10:30, when the church was densely thronged. Among the enormous num-

ber of priests present in choir habit were Canon Newbolt and Father Puller, S. S. J. E., while many unvested were among the congregation. But I deeply regret to have to record that the Episcopate was not represented by a single member, and one sadly wonders why the Bishop of London could not have arranged to be there, or to have been officially represented. Among prominent members of the laity present were the Rt. Hon. G. W. E. Russell, the Duke of Newcastle, and Lady Henry Somerset. The vicar was the celebrant, and the assistant sacred ministers were the Rev. G. R. Hogg, and the Rev. E. J. Russell, of the St. Alban's staff of clergy. After a short interval the church filled again, as the procession was about to set out.

"At 1 o'clock the crucifix is raised, and the opening words of the *De Profundis* are chanted. The church wardens, Mr. Longden and Mr. Sidney, lead the way, followed by the thurifer and boat boy. The bearer of the crucifix holds high the emblem of redemption, torch-bearers and acolytes accompanying him. The choir follow, and the surpliced clergy. Six bearers attend the coffin and reverently move it down the chancel steps. The body that has moved about that sanctuary these many long years passes its gates for the last time. His brethren in the service of the altar and parish bear the pall, one at each corner, Fr. Suckling, Fr. Russell, Fr. Hogg, and Fr. Pearks. None of the great mass of splendid flowers that lie there will go with the procession. The plain oak coffin is covered only by the purple pall on which rests the biretta of the dead. It is wheeled on a low bier, on the front of which the initials A. H. S. stand out in white letters. In such simple state his body leaves the scene of his soul's most intimate worship."

The relatives followed closely, and behind them the Brotherhood of Jesus of Nazareth, of which the Rev. Mr. Stanton was founder and chaplain. Row by row the men of the congregation formed up in reverent order. All ranks, all classes were there; there was a company of postmen in uniform (some having their bags with them)—recalling the work of St. Martin's League; several members of the Order of Divine Compassion in their habits. No member of the Episcopate was there; nor any dignitary of the Church above the rank of Canon! "But this prophet is not without honor in his own country or his own Church. We shall see soon a demonstration that the greatest Bishop or dignitary of them all might lack as we follow this simple priest to his burying." A group of Sisters of Mercy and the women of the congregation also took their places in the ranks. Almost without exception the clergy wore birettas. Once out in Brook street numbers of people who had been patiently waiting took their places in the ranks, and the procession kept on growing. Mothers with babes in arms left the foot pavement and tramped bravely along by the side of men. All sorts and conditions of people found they had time to go at least part of the way before getting back to work, and they joined in on the spot. Three police patrols rode ahead, and kept back the forward pressing crowds. In Holborn the pavements were thickly lined the whole way along with the bare-headed crowd. All traffic had been stopped. Drawn up on the north side was an endless array of vehicles of all descriptions, and the people on the omnibuses, the drivers and carmen were not the least respectful in an assemblage which might be called deeply reverent. There were very few who did not uncover or show some token of respect as the uplifted processional crucifix passed. "Who is it?" was the inquiry of strangers, as the body of Arthur Henry Stanton, priest, was borne along, and there was always some one at hand to supply the answer. "He was a good 'un"; "one of the best"—such were the homely phrases that were heard many times on this "pilgrimage of love," which expressed the homage of London's unlettered souls. The route through the long and spacious King's Way was also thronged with respectful and reverent spectators. Larger crowds still awaited the passing of the funeral procession across the Strand and on South Waterloo Bridge, the crucifix ahead rising clear out of the sea of faces:

"On all sides hats are raised twice; and again, as, indeed, has happened all along the route, here and there a knee is bent and the sign of the cross made. The great surging tide of traffic that rolls continuously at this point is stayed while the procession passes. The people crowd the ways down Wellington-place and on to the bridge. The smoke of the censer rises continuously in the sunlight, and the lightermen on the river below try to catch a glimpse of what is going forward. Familiar hymn tunes are better heard now. The procession is far too long for any one hymn to be taken up along its whole course, but various groups in it have from time to time taken up some of the wellknown verses, 'Our Blest Redeemer,' 'How sweet the Name of Jesus sounds,' 'Nearer, my God, to Thee,'

(Continued on page 907.)

'TITANIC MEMORIAL' LIGHTHOUSE DEDICATED IN NEW YORK CITY

Service Held on Anniversary of "Titanic" Disaster

HANDSOME CHAPEL BLESSED AT CHURCH
OF ST. MARY THE VIRGIN

Special Masonic Service to be Held
at the Cathedral

RECENT HAPPENINGS IN CHURCH CIRCLES

Branch Office of The Living Church }
416 Lafayette St.
New York, April 22, 1913 }

MEMORIAL services and sermons on the loss of 1,503 lives by the sinking of the steamship *Titanic* on April 15, 1912, were held in some of our churches and elsewhere on Sunday, the 13th. On the anniversary day a large crowd gathered in the Straus Memorial Hall of the Educational Alliance, East Broadway and Jefferson street, to honor the memory of Mr. and Mrs. Isidor Straus, who perished in the disaster. In the evening there was a great gathering of people at the memorial exercises in Public School 62, Hester and Essex streets, held *in memoriam* of Mr. and Mrs. Straus.



"TITANIC MEMORIAL"
LIGHTHOUSE,
New York City

A very heavy rain-storm interfered with the programme to some extent and slightly diminished the attendance of ticket-holders at the dedication of the "Titanic Memorial" Lighthouse. There was, however, a gratifying number of interested officers and members of the Church Institute for Seamen, representatives of American, British, and foreign shipping interests.

A special service was read as authorized by Bishop Greer. Appropriate portions of the Burial Office were used, a portion of Psalm 107, and these special prayers:

"O God the Father, God the Son, God the Holy Ghost, holy, blessed and glorious Trinity, into the everlasting arms of thy loving embrace we commend the souls of thy servants our beloved ones, lost to us awhile. Anoint and cheer them with thy grace.

Make sweet to them the calm of Paradise the blessed. Let our prayers for them and their petitions for us ascend as acceptable incense before the throne of thy Divine Majesty, and when we shall have served thee here below, may we be joined with them in praising thee above. Thus under the shadow of thy wings may they and we, with all the household of faith, abide in peace for evermore. Amen."

"To the glory of Almighty God, and in loving memory of those passengers, officers, and crew who lost their lives in the foundering of the steamship *Titanic* on April 15, 1912, I, David Hummell Greer, Bishop of New York, and President of the Seamen's Church Institute of New York, do solemnly dedicate The Titanic Memorial Lighthouse Tower. As its light by night shall guide pilgrims and seafaring men from every clime into this port, so may they follow Him who is the Light across the waves of this troublesome world to the land of everlasting life; and, looking at noon toward this place to note the time of day, may they remember that our days pass as the swift ships, and in view of the shortness and uncertainty of human life, strive to fulfil their duty well as the best preparation for Eternity. Amen."

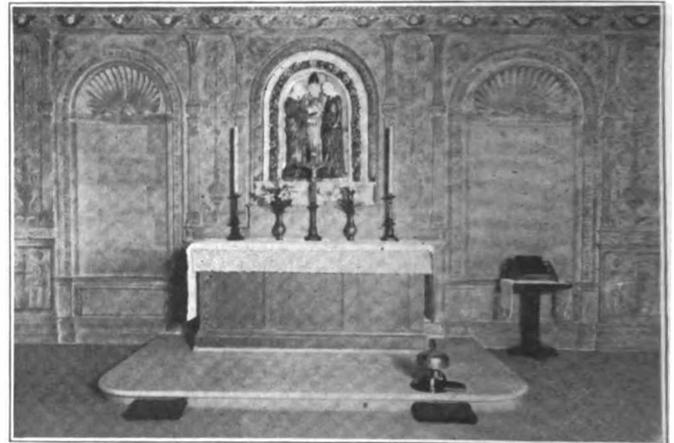
"O God, whose eternal providence has embarked our souls in the ship of our bodies, not to expect any port of anchorage on the sea of this world, but to steer through it to Thy glorious kingdom, preserve us, O Lord, from the dangers that on all sides assault us, and keep our affection still fitly disposed to receive Thy holy inspirations; that, being carried strongly forward by Thy Holy Spirit, we may happily arrive at last in the haven where we would be; through Jesus Christ our Lord. Amen."

The Rev. Archibald R. Mansfield, superintendent and chaplain of the society read the service. The choir of St. Andrew's Church, Richmond, Staten Island, led in the hymn-singing. Bishop Greer, the Rev. Dr. William P. Merrill, the Rev. Dr. Henry Lubeck, and Edmund L. Baylies, Esq., chairman of the building committee, made addresses. The Bishop warmly commended Chaplain Mansfield and Mr. Baylies for painstaking and indefatigable work in enlisting wide-spread interest in the work of the institute and in securing

funds for the erection of the new building soon to be opened.

The picture shows workmen putting the finishing touches to the lighthouse on the roof of the great building, the largest and best equipped house of its kind in the world. The memorial is identical with the accepted form of lighthouse, with steps in the rear, a lantern gallery, and a fixed green light which will shine out over New York Harbor and be visible to all the lower anchorage, down through the Narrows to Sandy Hook. Surmounting the tower is a time-ball, to be hoisted to the top of a steel rod five minutes before 12 o'clock each noon and dropped when the time is flashed over the wires from Washington.

On St. Joseph's Day (transferred to Tuesday after Low Sunday) the altar of St. Joseph's chapel in the Church of St. Mary the Virgin, was blessed by the Rev. J. G. H. Barry, D.D. The space back of St. Elizabeth's chapel, which has hitherto been known as St. Elizabeth's Hall, has been transformed into a chapel with side altar and called St. Joseph's Chapel. The room has been rebuilt in the Renaissance style of architecture. The walls have been lined with crushed Caen stone and a handsome altar and reredos made of the same material. Both altar and reredos are beautified by gilt decorations. A crucifix and two candlesticks, specially designed of bronze heavily plated with gold, have been given for the chapel and will be placed in position when finished. Over the altar is set in the reredos a magnificent ancient altar piece recently presented to the parish; it is a work of Andrea della Robbia, and is called "The Marriage of the Blessed Virgin." The three figures are in high relief, are beautifully modeled with exquisite faces, and the colors are as fresh as if the work were made yesterday. The frame, which is a part of the same piece, is beautifully modeled and highly decorated in colors. The altar pace and large platform beneath are of Hauteville marble. The architect was Mr. Eugene W. Mason, Jr.,



ST. JOSEPH'S CHAPEL,
Church of St. Mary the Virgin

of Carrere & Hastings, New York City. It is proposed eventually to finish the chapel with tiled flooring and heavily carved and decorated oak ceiling.

A new altar was dedicated very recently in St. Alban's church, located on Summit avenue near 164th street. It was presented by the Altar Guild of the Episcopal City Mission Society. A sketch of the proposed new church designed by H. H. Wheeler was placed on exhibition. This will be a Gothic structure with a tower and will be in a commanding position at the head of 163rd street. This church will be built in anticipation of the extensions of the "L" and the subways. The Rev. Horace R. Fell is the rector.

Extensive preparations are in progress toward a great service, under the auspices of the Grand Lodge, F. & A. M. in the state of New York, which is to be held in the Cathedral of St. John the Divine on the evening of Tuesday, May 6th. The preacher will be

Bishop Burch, one of the Grand Chaplains. Other Grand Chaplains, who are Churchmen, are asked to wear surplice and collegiate hood. They are the Rev. Dr. George R. Van De Water, the Rev. Henry R. Freeman, the Rev. William E. Stevens, the Rev. Claudius M. Roome, the Rev. William H. Meldrum. There are six other Grand Chaplains. These are requested to wear black gown and hood. The Grand Master and all Grand Lodge officers will attend in a body. This is the opening day of the annual session of the Grand Lodge. The Cathedral service will be a revival of an old custom, when the officers and members of the Grand Lodge attended service as a part of the programme of the body assembling once a year from all sections of the Empire State. The attendance of local and visiting masons will be so large as to over-tax the seating capacity of the Cathedral. Announcement is reluctantly made that "the women of the family cannot be welcomed at this service."

As announced in THE LIVING CHURCH several weeks ago, there will be held in the Cathedral of St. John the Divine Sunday afternoon, April 27th, beginning at four o'clock, a "special service of

worship through the arts for artists." The sermon will be by the Rev. Howard C. Robbins. An announcement of the service says:

"To the Cathedral are invited all who seek beauty and the service of their fellow men through any art, whether of expression or of design, in verse or in prose, with the brush or the modeller's tool, as designer or composer, or in any of the diverse paths where music leads, or, last, in the supreme art of the drama."

There were two interments in St. Paul's churchyard, Fulton street and Broadway, on Tuesday, April 15th. A curious crowd looked on from the windows of the Astor House across the street, and from the office buildings which surround the old cemetery.

Interments in Old Churchyard

A small crowd in the street also watched the solemn processions, despite the heavy rain. The first funeral, held in the morning, was that of Miss Elizabeth Ogden, who died Sunday at Astoria, Long Island. She was the daughter of the late Richard H. Ogden and Elizabeth Schuyler. The family has had a vault in the old cemetery since 1814. The Rev. Dr. William T. Manning of Trinity, read the funeral service, assisted by the Rev. Montague Geer of St. Paul's. Josephine Poole was laid at rest in the vault of John Gassner, to whom she was related. The possession of the vault dates back to 1806. Services over the body were conducted by the Rev. G. Benson Cox, curate of the church. About twenty interments have been made in St. Paul's churchyard in the last twenty-years.

The Rev. John Henry Brown of Pensacola, Florida, has been engaged to report the proceedings of the General Convention for

Will Report General Convention

THE LIVING CHURCH. He will also do similar service during the convention of the Brotherhood of St. Andrew. All literature and notices pertaining to these gatherings should be sent to the above address.

THE BURIAL OF FATHER STANTON

(Continued from page 905.)

'Rock of Ages,' 'Jesu, Lover of my Soul,' 'Tell me the old old story,' and others."

When the procession reached the south side of the Thames and passed along York Road to Waterloo Station it seemed to swell in size, for here many joined in from time to time, even if for a short distance. All knew the significance of the procession, and the reverence towards the Crucifix at its head was marked. Those who were going by train to Brookwood formed a heterogeneous gathering:

"Ladies apparently of high degree marched up the steps with manifestly poor widows, postmen were side by side with city gentlemen, monks were side by side with hardy youths, sailors and soldiers, boy scouts and 'evangelical' clergymen, birettaed priests and journalists, business girls and postmen."

When Brookwood was reached the procession passed to the cemetery to the singing of the hymn, "Our Blest Redeemer," and at the lych-gate this was changed to "Rock of Ages." At the grave side the vicar said the Prayers of Committal, with an additional prayer for the soul of the greatly beloved priest. The body of Arthur Henry Stanton now rests close beside those of three Churchmen whose names, like his own, will always remain enshrined in the annals of the Catholic Movement in England: Mackonochie, Dolling, and Littledale.

J. G. HALL.

WISE COUNSEL

THE GROUND of my confidence is this. By this time in the history of the world the quality of the Bible as the book of divine religion is so established that we may think of it with serene confidence. It is certain that the Bible gives us knowledge of Jesus, and that Jesus gives us knowledge of God, and that God, as Jesus reveals him, is the true light of life. Our sacred book is thus our guide to Jesus, to God, and to life divine. This fact has been established in long human experience and can be trusted. In this view of the Bible, I hold it, and use it, and expect to use it as long as I live, and commend it to the generation following. I beg my fellow-Christians not to distrust it or fear for it, as if open questions were to be settled to its destruction or even to its weakening. The question of its religious value is not an open question, and we must not act as if it were. It is a gift of God that will abide.—*Dr. William Newton Clarke.*

EACH SHOULD FEEL God's presence within himself, but each should feel it also in the other. This is the true foundation of human fraternity, and therefore those who love their fellow-men and believe they are cold toward God, are nearer the Kingdom than many who imagine they love God, but who do not love their fellow-men.—*Antonio Fogazzaro.*

SELFISHNESS does not lie in turning a deaf ear to present calls for work and help; it lies in indifference to the ultimate call.—*Mabie.*

DIOCESAN S. S. OFFERING PRESENTED IN WEST PHILADELPHIA

Total Amount Aggregates Over \$30,000

SERVICE AT TRANSFIGURATION
FOR ST. VINCENT'S GUILD

Miscellaneous Items of Interest

The Living Church News Bureau }
Philadelphia, April 22, 1913 }

THE spring sunshine streamed pleasantly, and with bright omen, through the west window of St. Philip's church, upon the assembled delegates of the Sunday schools of the diocese, as they offered the fruit of their Lenten self-denial, for the missions of the Church. The Rev. Dr. Duhring, who knows more than anyone else about Pennsylvania Sunday schools, says that the service was held in West Philadelphia once before, but that was so long ago that he is the only person who remembers it; and for most of us it was a new experience. A choir of sixty voices, recruited from the Sunday schools of West Philadelphia, led the singing, under the skilful direction of Mrs. John Loman, and presented a brave appearance as they marched into the church with banners floating over them, followed by the officiating clergy and Bishop Rhinelander. The rector of the parish, the Rev. Clarence W. Bispham, said the Creed and prayers, the Rev. Dr. W. T. Capers of the Church of the Holy Apostles read the last chapter of St. Matthew with the great missionary commission, and then the Sunday schools presented their offering, which amounted, in cash and pledges, to \$31,716.53. This is \$2,500 more than was received at the service last year, though a trifle less than the whole offering of Pennsylvania when all belated contributions were received; so it is safe to say that this year's record will surpass last year's, when the returns are all in.

While the treasurer, Mr. George W. Jacobs, and his assistants, counted the offering, addresses were made by the Rev. C. C. Pierce, D.D., who went back to the first days of his missionary experience in the Philippines; and by the Rev. James B. Halsey, who had been instructed to tell how St. Timothy's Sunday school, Roxborough, raised over a thousand dollars (\$1,010.21 to be exact), and tried to make us believe that he did not know. Everyone guessed, however, that the rector had something to do with it. The Bishop asked the Rev. P. C. Daito of Tokyo to say a word, and he gave the children of Pennsylvania the greeting and congratulation of the Church in Japan. Dr. Duhring then read, with characteristic comments, the list of schools with their contributions. There were some large amounts, notably Gloria Dei, with \$2,425.97, and St. Matthew's, with \$775. The amazing sum of nearly seven thousand dollars given by the Sunday school of the Holy Apostles, has already been reported. Yet it seems invidious to select any school for special mention, for some of the smaller offerings doubtless represented as earnest effort and as unselfish giving as these larger sums. The Sunday school of St. Simon the Cyrenian, composed of colored children, gave, for example, \$385.33, a really remarkable achievement.

Bishop Rhinelander said a few closing words and gave his benediction, after the singing of the Doxology. The service was felt by many persons to be the most inspiring that has been held in a long time, and as the Bishop said, gives promise that when another generation succeeds to the Church's responsibilities, the Board of Missions will not have to send to the field so many discouraging refusals of support.

The Transfiguration Chapter of St. Vincent's Guild of Acolytes entertained a large number of the acolytes of the city on Tuesday evening, April 15th, the purpose being to increase interest in this newly organized body, and bring the members from different parishes into closer acquaintance and sympathy. It was expected that Bishop Rhinelander would preside and preach the sermon, but an important meeting of the convocation of Germantown detained him, and he sent a letter, which was read by the rector of the parish, the Rev. John G. Hatton. In it he emphasized two points: that servers at the altar ought to be careful always and everywhere about their speech. "They should avoid even the appearance of profanity. They should let it be known quite clearly that they are firmly set against all irreverent and unclean speech." The second admonition bore upon self-control, which is best possible when one realizes that he is a man under orders, "I come to do Thy will, O God." The Bishop's place as preacher was taken by the Rev. Charles Townsend of Rosemont. Among the clergy present were the Rev. C. S. Hutchinson, chaplain of the guild, the Rev. C. C. Quin, the Rev. A. C. Knowles, the Rev. Edward Ritchie, the Rev. C. S. Steel, the Rev. H. St. C. Hathaway, and the Rev. W. H. Barnes. About one hundred acolytes attended, representing the Church of the Transfiguration, St. Clement's, Holy Comforter, St. Elizabeth's, St. James the Less, Annunciation, St. Mary's, St. Michael and All Angels,

(Continued on page 910.)

BROTHERHOOD RALLY IN CHICAGO

Southern Field Secretary Visits St. Alban's

WORK OF CATHEDRAL SHOWN IN HANDSOME YEAR BOOK

Final Preparations for the "World in Chicago"

RELIGIOUS HAPPENINGS OF THE PAST WEEK

The Living Church News Bureau }
Chicago, April 22, 1913 }

A VERY interesting gathering of Chicago's Brotherhood of St. Andrew men and boys was held at St. Alban's church (the Rev. C. K. Thomson, rector), on the afternoon and evening of the Third Sunday after Easter, April 13th, the occasion being a visit from Mr. B. F. Finney, the southern field secretary of the Brotherhood. At 4:30 P. M. there was held a conference, with the opening of a Question Box; supper followed at 6 P. M.; and evensong, with an address by Mr. Finney, was held at 7:30 P. M. It is a long time since an effort has been made to hold a Brotherhood rally in Chicago on Sunday, outside of the national convention, and the attendance at this meeting at St. Alban's was good. Mr. Finney has traveled about 175,000 miles during the past four years in this important work of building up the Brotherhood in the twenty-two dioceses of the South which comprise his territory, and he reports the Church as growing steadily and strongly all through this large area. His Chicago message was filled with stimulus and vision, and we hope that he will soon come again to address our local assembly.

The first "Year Book" published by the Cathedral and the City Missionary work for many years, has just come from the press, edited by the Rev. Kenneth Owen Crosby, with a preface by Dean Sumner. It is an unusually handsome volume of 170 pages, with about 50 illustrations and portraits showing the large and varied work being done by the Cathedral and the City Mission, together with some of the workers, clerical and lay, through whom it is all being done. These illustrations include the Cathedral; its altar; its present choir (50 members), and its first vested choir (8 members), its choir-camp at Dewey Lake, Mich.; the clergy and the deaconesses; the clergy-house; St. Mary's Mission house and its altar; several very attractive views of Christmastide at the Cathedral and the Mission House, with the dinners, the children's and mothers' parties, etc.; the coal yard (sometimes helping 150 families a day to buy coal at 5 cents a basket, instead of 25 or 35 cents, the sum previously charged by local dealers who have now, by the way, brought down their charge to 10 cents, at which there is a big profit); the day nursery and the kindergarten; the old clothes shop; the daily vacation Bible school; the Cathedral Sunday school (which has grown, under the leadership of the Rev. A. S. Morrison until its enrolment was last year among the first nine in the entire diocese); the mothers' meeting and the industrial school; all of this being part of the work being carried on in and around the Cathedral group of buildings. Of the public institutions belonging to Chicago and Cook county where services and visits are maintained by the Cathedral and City Mission staff, there are pictures of Cook County Hospital, and other county buildings, and County Jail and the House of Correction (the Bridewell), the Home for the Friendless; the Home for Incurables; the Hospital for the Insane at Dunning; the Martha Washington Home; the Chicago Refuge for Girls at the Geneva Home for Girls; the St. Charles School for Boys; and the Tuberculosis Hospital at Oak Forest. Providence Day Nursery is also illustrated and described. Excellent pictures of Bishop Whitehouse, Bishop McLaren, Canon Knowles, Bishop Anderson, Bishop Toll, Dean Pardee, Mr. Thomas D. Lowther, Mr. and Mrs. Levi Goodrich, Mr. F. W. Whitehouse, Mr. and Mrs. David E. Gibson, Mr. Frank W. Smith, and the Hon. H. N. Higginbotham, complete this most interesting and valuable collection of views. One of the most important portions of this year book is the history of the Cathedral, which Bishop Anderson has described in eight condensed and graphic pages. The diocese may well be proud of such a telling book, and of the splendid work for God and man of which it so vividly speaks. The total receipts last year, were about \$21,000, of which \$5,000 came from the diocesan Board of Missions. The balance was largely raised by Dean Sumner through personal subscriptions.

The thousands of persons who are busily at work in the "World in Chicago," are anticipating the opening of this great and novel enterprise in May with intense interest. Much advertising has been placed in the daily papers of the city, and more will appear as time goes on. Among the projects for centralizing attention are those of having different days for different Christian Communions. The Church will have her days, both for the exhibit in the Coliseum, and for the "Pageant of Light and Darkness" in the Auditorium. May 8th will be "Episcopal Day" at the Coliseum, and May 5th and

8th will be "Episcopal Days" at the Auditorium. Every effort possible is being made to bring the largest attendance from the Church's people, on both of these days. There will be several of the Church's missionaries in Chicago at various times during the week of "The World in Chicago." The Rev. Robert E. Wood of Ichang, China, will be here from May 3rd to 10th. Incidentally he will preach on Sunday, May 4th, at the Church of the Ascension in the morning, and at the Redeemer, Chicago, in the evening.

Dean De Witt preached at the Church of the Redeemer, Chicago, on the morning of the Third Sunday after Easter, April 13th,

Work of the Western Seminary describing the seminary, and the general condition of theological education in the Church, and citing the growth and improvement in the seminary's work, in recent years. The Rev. Dr. F. J. Hall, who, in addition to his other duties at the seminary, is librarian, is receiving donations from the clergy and laity from time to time, for the purchase of new books. The seminary now owns possibly the best library of Semitics to be found in any institution of learning in the United States.

Dean Sumner has just returned from another brief but busy trip to the East, during which he was entertained for two days at Oyster Bay by Colonel and Mrs. Theodore Roosevelt. He also spoke three times at Charleston, S. C., on a recent Sunday, one address being given to a large audience in the Academy of Music. An address at Bryn Mawr, and one at the University of Pennsylvania, were also given by the Dean during this trip. He is soon to go East again, early in May, for an address at Carnegie Hall, at the close of the forthcoming parade of the advocates of Woman's Suffrage, as well as to speak at the annual dinner of the Men's Club of the diocese of New Jersey, to be held at Atlantic City early in May.

On April 14th, the Rev. F. E. Brandt, rector of Trinity Church, Aurora, officiated at the burial of the late Rev. Percy Gay Lincoln, formerly a lay-member of the parish, who died on April 11th, at Montgomery, Ala., where he had been assistant rector of St. John's Church. Two years ago Mrs. Lincoln, his wife, was buried from Trinity parish, Aurora, and during these two years his mother and daughter have also passed away. Much sympathy has been aroused by all this sorrow, among the parishioners at Aurora.

The organ in Emmanuel church, La Grange (the Rev. T. B. Foster, rector), ranks among the finest instruments in the diocese. It was installed during the present rectorship, and has added greatly to the beauty and reverence of the services. Regular recitals are given by Mr. Cowan, the organist, and occasionally a visiting organist is also heard. Mr. Mason Slade, organist and choirmaster of Christ Church, Woodlawn, thus gave an attractive programme not long ago.

The Easter Offering of \$1,076, at St. Thomas' Church, Chicago (the Rev. J. B. Massiah, rector), was devoted to the Rectory fund.

St. Thomas', Chicago Its component subscriptions were acknowledged by name in the April edition of the parish paper. The choir of St. Thomas' is an excellent one, and lately sang at a Sunday afternoon service at the Wabash avenue department of the Y. M. C. A. On Easter Day it was supported by an orchestra. There were 380 Easter Communicants at St. Thomas', many coming at the 6 A. M. celebration.

The Social Service Committee of the Church of the Advent (the Rev. A. T. Young, rector), began a series of Thursday night lantern lectures, on April 10th, in the guild house, on Community Life and Its Problems. The subjects are as follows: 1. "Hours and Wages, or How the Other Half Lives"; 2. "Housing, or Where the Other Half Lives"; 3. "Women and Children in Toil, or the New Slavery"; 4. "The Amusement Problem, or Dance Halls, Social Centres, etc."; 5. "The Battle for Health, of Hygiene, and Anti-Tuberculosis"; 6. "The Coming City, or the Problems of the Municipality." The lectures are to be free, and all the parochial organizations are coöperating to make them a great success.

On April 17th, the regular monthly meeting of the Junior department of the diocesan branch of the Woman's Auxiliary was held, the programme consisting of three-minute talks on the best features of the year's work done in the various parochial branches of the Junior Auxiliary.

Another foreign missionary is at present in Chicago, namely, the Rev. Allan W. Cooke of Sendai, Japan. He and Mrs. Cooke are at the Hotel Del Prado in Hyde Park, and he is taking a special course at the University of Chicago.

The parish paper of St. Barnabas' Church, Chicago (the Rev. E. J. Randall, rector), states that one of the former vestrymen of that parish, Mr. Harry Morgan, who has moved to the Philippines, has lately been elected a member of the vestry of the Cathedral of St. Mary and St. John in Manila.

TERTIUS.

GOD THE HOLY GHOST is a Sovereign, and He cannot be compelled to act, only as He chooses. This is true; but it is equally true that He will act according to His own laws, and one of them is to come where He is desired.—Thomas Champness.

LOUISIANA DIOCESAN COUNCIL

CHE annual council of the diocese of Louisiana was held, according to custom, in Christ Church Cathedral, New Orleans, on April 8th, 9th, and 10th. The annual sermon at the opening service was preached by the Rev. John T. Foster of the Free Church of the Annunciation, New Orleans. He made a strong plea for study of social problems and work for social uplift. The council paid the unusual honor of referring this sermon to a special committee.

The council organized by the election of the Rev. Dr. H. C. Duncan as secretary. Dr. Duncan has held this post for a long term of years. The Rev. Louis Tucker of Bastrop was appointed assistant treasurer. Twenty-eight clergy attended the sessions.

The former Standing Committee was reelected, as follows: The Rev. Messrs. A. R. Edbrooke, W. A. Barr, and J. D. Lamothe; Messrs. James McConnell, G. R. Westfeldt, and Warren Kearney. Deputies to the General Convention were elected as follows:

Result of Elections

The Rev. Messrs. W. S. Slack, R. S. Coupland, Luke White, and G. L. Tucker; Messrs. James McConnell, Charles M. Whitney, G. R. Westfeldt, and Newton Blanchard. The Rev. Louis Tucker was elected clerical trustee of the University of the South, in place of the Rev. W. S. Slack, who declined a reelection. The lay trustees elected are Messrs. T. C. Barrett and Hunt Henderson. Mr. Edwin Belknap, who has held the post of treasurer of the diocese for many years, was reelected. The Rev. J. O. Miller was reelected registrar.

The diocesan Board of Missions recommended an apportionment plan for the support of diocesan missions. The recommendation was adopted by the council, and an apportionment of nine per cent. of "current expenses" of the parishes and missions was made, and was offered as a guide to the delegates in making pledges for their parishes and missions. The amount promised under these pledges was nearly \$4,000, a substantial increase over former years. The total receipts from all sources during the last year, including the Woman's Auxiliary, was \$5,053.09. The council also endorsed the recommendation of the Sunday School Commission, levying an apportionment of five cents per scholar upon the Sunday schools, of which two cents is for the General Board of Religious Education, and three cents for the Sunday School Commission of the diocese. The council took no action upon any matter likely to come before the General Convention, but followed its traditional policy of leaving its deputies free for the exercise of their own good judgment.

Proceedings of the Council

The Bishop in his annual address reported that he had confirmed 558 during the year, and had received 14 from the Roman Catholic Communion. One priest and one deacon had been ordained, the latter a deaf-mute ordained for work among deaf-mutes, and one deacon had been ordained for him by the Bishop of New York. No new churches were reported built, but new parish houses had been acquired by purchase and building by St. Paul's, New Orleans, and St. Matthew's, Houma. Large and burdensome debts on their church buildings had been practically paid off by St. Paul's and Christ Church Cathedral, New Orleans. Two priests had been received into the diocese, and one deacon and one priest had been transferred to other dioceses. He touched upon the various activities of the diocese, the activity of the Church Club, the work of the Sunday School Commission, the Children's Home for Orphan girls in New Orleans, the needs of the University of the South, the lay-readers' association, the Board of Missions, etc. The death of Mr. J. Burruss McGehee, a prominent layman of the diocese, in the past year, served to recall that he originally suggested the "Lambeth Quadrilateral," introduced in the Louisiana council in 1883 the suggestion that the Creeds, the Bible, the two Sacraments, and the Historic Episcopate be offered to the Christian world as a platform of reunion.

The Bishop's Address

The Woman's Auxiliary of the diocese held its annual meeting coincidentally with the council, in the chapel of Christ Church Cathedral. Under the energetic leadership of Mrs. Henry Leverich, diocesan president, the work of the organization had grown greatly in size and in interest during the year, and this annual meeting proved the busiest, and the most interesting ever held. The annual sermon at the opening service was preached by the Rev. J. Gilmer Buskie of Baton Rouge. The offerings received at this service, amounting to \$100, were devoted to a special fund, the Richardson Memorial Fund, in memory of the late Mrs. T. G. Richardson, the founder of the Auxiliary in Louisiana, and for many years its president. The offerings at the annual meeting for five successive years will be given to that memorial. The treasurer's report showed that receipts for the year amounted to \$1,732.69. United Offerings totalling \$1,388.83 were reported. A branch of the Church Periodical Club was organized for the diocese, Mrs. James Rainey being appointed secretary.

Meeting of the Woman's Auxiliary

The following were elected delegates to the triennial meeting of the National Auxiliary at the General Convention: Mmes. Henry Leverich, James McConnell, R. S. Coupland, W. S. Slack, and J. L.

Harris. Alternates are: Mmes. Luke White, James McBride, W. W. Bynum, A. S. Bartlette, Miss Cora McGraw.

Reports from the Junior Auxiliary showed a fine growth during the past year. The Juniors held their own annual meeting in Christ Church chapel, with an opening service and an address by the Rev. R. S. Coupland of Trinity, New Orleans. Mrs. F. J. Foxley, president, reported eighteen bands in the diocese. One of these is at the Children's Home, and this one is most energetic. Mrs. W. J. Suthon, secretary for the Babies' branch, reported offerings of \$114.72 from the little helpers during the year.

WESTERN MASSACHUSETTS CONVENTION

CHE twelfth annual meeting of the convention of the diocese of Western Massachusetts was held in St. James' church, Greenfield, on Wednesday, April 16th. The convention was preceded on the afternoon of Tuesday, from 3:30 to 5:30 P. M., by a social service meeting under the auspices of the Social Service Committee of the diocese. The Rev. David Sprague, rector of the Church of the Good Shepherd, Clinton, opened the meeting, and Professor William D. Hurd, director of the extension service, Massachusetts Agricultural College, presided. Bishop Davies gave a pleasing introductory speech. Addresses were given by the Rev. W. S. Emery of Concord, N. H., on "Rural Problems as they Affect the Church." Addresses on the subject were also given by the Rev. Charles J. Sniffen, Archdeacon of Western Massachusetts, and by Mr. E. L. Morgan, community field agent, Massachusetts Agricultural College. The Rev. D. L. Sanford of Hardwick, Va., spoke on "Community Organization for Efficiency."

On Tuesday at 8 P. M. there was evening service in St. James' church at which Bishop Davis gave his annual address, in which he reviewed the work of the year. He laid stress upon the wise selection of delegate to General Convention, and asked the convention wisely to consider the two questions of paramount importance, representation in the convention, and the composition of the Board of Missions. The Bishop reviewed the encouraging growth of the diocese and its long road of achievement during its comparatively short history as a diocese. He made special appeal for a diocesan house and better administrative facilities. The rector of the parish, the Rev. John B. Whiteman, conducted the service, assisted by the Rev. Marshall E. Mott, and the Rev. Thomas Nickerson, while the Rev. R. K. Smith was present with the Bishop as chaplain. The clergy of the diocese were present vested in surplices and white stoles. Following the service was a reception in the parish house, given by the parish to the Bishop and convention.

The Bishop's Address

The convention was called to order at 9 A. M. Wednesday by the Bishop, and the secretary, the Rev. Marshall E. Mott, called the roll of the parishes. The convention then adjourned and the Bishop celebrated Holy Communion in the church. The Bishop's chaplain, members of the Standing Committee, and the secretary of the diocese were vested and were in the chancel. At 10:10, the convention was called to order, and the Rev. George Davenport, secretary of the First Missionary Department, addressed the convention. The Rev. Marshall E. Mott was elected secretary, and appointed the Rev. Arthur Chase assistant secretary. The consideration of the report of the committee on Canons was made the special order of the day. The main feature of the report was an article providing for proportionate representation of the parishes in convention. After considerable discussion this matter was lost. The committee on Canons also reported important changes in the Board of Missions, reducing the number of members from fifteen to six. On the advice of the Bishop the number of members suggested was changed to eight, and in this form the canon was adopted. An important section of the canon was that no clergyman who is a beneficiary of the board and no layman who is a member of a parish or mission aided financially by the board shall be eligible to membership. The diocese memorialized the General Convention that the Congress of the United States and the Secretary of the Navy be petitioned that the present inadequate number of U. S. Navy chaplains (24) be increased to a number adequate to the needs of the fifty thousand officers and enlisted men of the U. S. Navy and Marine Corps. The convention voted to grant the retiring allowance of \$500 to a presbyter of the diocese who was expected to retire after more than the twenty-five years residence in active work in the diocese, in accordance with the canon. The Rev. T. A. Yardley moved that the convention memorialize the General Convention that the matter of the administration of the chalice be considered. This matter was passed.

Business Transacted

The following officers and representatives were elected by the convention by ballot: Delegates to General Convention—Clerical—The Rev. Thomas W. Nickerson, the Ven. Charles J. Sniffen, the Rev. Thomas H. Yardley, the Rev. George H. Thomas; Lay—George B. Inches, Edmund P. Kendrick, Henry H. Skinner, Hon.

Results of Election

(Continued on page 910.)

"The Power of Well-Doing"

A Sermon Preached in the Church of St. Mary the Virgin, New York, on the Third Sunday after Easter, by the Rev. J. G. H. Barry, D.D.

"For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men" (1. St. Peter 2:15).

THE Epistle for the day calls up a rich background of early Christian experience, a background of a Church growing amidst a hostile society and therefore exposed to persecution. The whole Epistle implies that those to whom it was written are living in the midst of constant danger. The new religion had come to the point of testing, and the earnest question was, Were the Christians quite prepared for that, quite ready to walk in the foot-steps of a crucified Master, quite ready for the thorns and the nails and the spear? And we gather that the sense of imminent danger was accented by the presence of distressing factors. The reproach of being religiously in rebellion was supplemented by charges of wicked life, vague and inhuman crimes were being imputed, and the Christian as he moved among his fellow citizens was suspected of deeds of evil and darkness.

It is interesting to note St. Peter's mode of meeting the accusation. There is full consciousness of the meaning and seriousness of the attack that is being made upon the Church and unmoved calmness in meeting it. There is no denouncing of opponents, no nervous agitation in the face of losses, but just the exhortation, very simple it seems, to go on being Christians, to go in the power of well-doing, confident that honesty, sincerity, purity, and devotion of life to the will of our Lord must in the end win. The protest of quiet godliness he seems to say is the most forcible of all protests.

"In quietness and confidence shall be your strength." That was the lesson long ago urged upon God's people at a time of crisis when temptation was to turn from Jehovah and look for help to the powers of this world. "Be still and know that the Lord is God," so another Prophet had pointed the way to spiritual success. To our fussiness and impatience such a line of conduct seems to imply an element of weakness. Do not difficulties, we think, need more active protest? But is there any more active protest against injustice than to be one's self just?

We live in a time of much controversy, when the Church is assailed both from within and without, and virulent attacks are made on those of us who believe and act on the belief that this Church is an integral part of the Catholic Church of Christ, both by those who repudiate the name of Catholic and those who claim a monopoly of it. It is our lot to suffer from criticism and misunderstanding on all sides; as it is our temptation irritatedly to throw up the fight or irritatedly to reply to reproaches with reproaches, to criticism with criticism. But that, I very deeply feel, is not the Christian method of dealing with the situation. It is an unchristian and weak thing to permit the calm of our faith and trust in our Lord to be destroyed by the attacks of those who disapprove of us. As Christians we have but one resource—by well-doing put to silence all those who attack us. We have not to justify ourselves by arguments, but by devotion and sacrifice of lives hid with Christ in God, to demonstrate the power and purity of our faith. We live in the Church Militant, but even so, the weapons of our warfare are not carnal. To descend to worldly methods of controversy is to abandon the methods of Christ. The truth and justice of our case will ultimately appear and we need not mind if it be slow in appearing. Let us cultivate the divine quality of patient endurance. If our cause is just it can afford to wait. All misunderstandings will ultimately be done away. In the meantime let us look with all confidence to Him who, more than any other, has been misunderstood, and take heart from our sense of His understanding of us.

With well-doing. What is well-doing? It has in the first place its Godward side. It is our attitude of reverence and obedience to the revealed will of God. The one thing that the Christian seeks to know is, what is God's will? and he finds ready answer as to what that will is. "This is the will of God, even your sanctification." He beholds the holy will of God manifested in Jesus Christ crucified; he does not expect that he will find the doing of that will a facile thing; he recognizes too many elements of opposition in his own nature; he does not expect that it will be a painless or unopposed thing. He expects to find opposition at every turn. He does not look to be always led in green pastures and beside still waters, but also to be led up the rugged paths that lead to cross-crowned heights. He expects always the cross will be a part of his experience. If he does not expect this he does not understand the nature of the work to which he is called, and he is quite unworthy to be intrusted with any work of God, if, when he finds the cross in his path, he is ready to throw up the work. A faith that is good for anything can stand trial, even the supreme trial of finding oneself in a minority, of finding oneself, it may be, where our Lord found Himself, in darkness and alone. Human failure, Pascal said, goes back to this—the incapacity of a man to live alone in one room. That, if you will think it out, contains very deep spiritual truth—a truth that ultimately all our problems have to be mastered by lonely struggle in our own souls.

On the manward side, well-doing is a manifestation of the power

of the Christ life over our lives. The power to live simply and bravely and devoutly; the power to endure criticism and reproach; the power of cheerfully continuing in a way that is beset with difficulty and darkness, not sure of one's success or attainment, but sure of the sincerity of one's service of the will of God. It must be in the end such well-doing will silence all opposition that is not merely factious. That is what won all the battles of the early Church. The evidence of the Christian life. That is what will win our battles to-day—the obvious possession of a Christian's experience.

Have we that? Does being a Christian mean to us the possession of a certain inner experience of the living Jesus? Most certainly it does. We do not depend upon history to support our faith. It is supported by our daily contact with the Divine Life. We know that our prayers are answered by God. We know that out of our meditations there come the help and comfort of His Holy Spirit. And beyond this, there is the constant help and stay of the Sacraments. Our Christian experience is distinctly a sacramental experience. We know the reality and truth of the Sacraments that we administer or partake of, because we are conscious that through them we meet with our Lord. Our absolutions are real experiences of our incarnate Lord's coming to us. We have no manner of doubt of these things and we have no manner of doubt of the validity of the Sacraments by which our spiritual life is constantly sustained; and therefore we can have no manner of doubt that the denial of the validity of those Sacraments, the denial of the reality of our spiritual experience through them, would be an explicit denial of the Lord who loved us and gave Himself for us; it would be a sin before all other sins.

DIOCESAN S. S. OFFERING PRESENTED IN WEST PHILADELPHIA

(Continued from page 907.)

St. Thomas', St. Luke's, Germantown, St. Titus', Calvary, St. John's, Norristown, St. Alban's, Olney, and Good Shepherd, Rosemont. After the Guild Office and sermon in the church, a social hour was enjoyed in the parish hall.

At the University of Pennsylvania, Dean Sumner was the university preacher on Sunday, April 13th, and Bishop Talbot of Bethlehem will preach on April 27th. During the week beginning with April 7th, the chapel services were conducted by the Rev. George L. Richardson, and the week from April 21st to April 26th was taken by Bishop Rhinelander and Mr. George Wharton Pepper.

The Rev. W. Herbert Burk of Valley Forge was the principal speaker at the dinner of the Society of the Sons of the Revolution on April 12th.

On the Fourth Sunday after Easter, April 20th, St. Luke's Church, Kensington (the Rev. Joseph Manuel, rector), was fifty years old. The rector preached an anniversary sermon at the mid-day service, and the Rev. Robert Johnston of the Church of the Saviour was the special preacher in the evening.

WESTERN MASSACHUSETTS CONVENTION

(Continued from page 909.)

Allen T. Treadway. Provisional Deputies.—Clerical—The Rev. J. T. Carter, Williamstown; the Rev. C. E. Hill, Springfield; the Rev. S. W. Linsley, Webster; the Rev. R. K. Smith, Westfield; Lay—G. W. Tolson, W. E. Hart, F. S. Pratt, F. M. Pudan. Members of the Sunday School Commission—The Rev. R. K. Smith, C. B. Root. Missionary Council—The Rev. Walter S. Danker, the Rev. A. J. Sammark, the Rev. R. K. Smith, the Ven. C. J. Sniffen, Professor Z. W. Coombs, E. P. Kendrick, Henry H. Skinner, H. A. Field. Standing Committee—The Rev. J. Franklin Carter, the Rev. Henry Hague, the Rev. Thomas W. Nickerson, the Rev. George H. Thomas, Professor Z. W. Coombs, George W. Tolson, William A. Sallup, Edmund P. Kendrick. Secretary of convention, the Rev. Marshall E. Mott; assistant secretary, the Rev. Arthur Chase; treasurer, C. M. Bent; registrar, Mose S. Southworth.

The time and place of the next meeting was settled by the convention as May 13, 1914, in Christ church, Springfield. It was the largest attended convention in the history of the diocese, as thirty-five parishes and missions were represented by forty-five clergymen and ninety laymen.

UNLESS there is a predominating and overmastering purpose to which all the accessories and incidents of life contributed, the character will be weak, irresolute, uncertain. This is just what Christ is for, to impart to us a predominant motive of character, to replace indefiniteness by clearness, and aimless reverie by resolute aim.—Frances E. Willard.

THE POWER OF OUR WORDS FOR EVIL OR FOR GOOD

EXTRACT FROM A SERMON PREACHED IN TRINITY CHURCH, NEW YORK CITY, BY THE REV. WILLIAM T. MANNING, D.D., RECTOR OF TRINITY PARISH.

"Let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God" (St. James 1: 19, 20).

IN view of some of the recent public utterances on the subject, I feel compelled to apply the teaching of this text to the present discussion of the Change in the Name of the Church. I have read in the Church papers protests against what is called the "persistent agitation" of this subject. The agitation in this region seems to have been carried on chiefly by those who are opposing the change. But the earnest conviction is by no means all on that side of the question. For myself I wish to state with all possible emphasis that I do not believe in changing the Church's name. The Church ought to retain the name that has been hers through all the centuries. And just because I do not believe in changing the Church's name, I do believe that we ought to correct our present legal title and make it agree with the true name of the Church which stands in the Creed. This cumbersome legal title ought to be changed because it is a modern innovation; because it misrepresents the Church and misleads people as to her true character; because it puts the Church in the light of a modern denomination instead of in its true light as a part of the ancient historic Catholic Church; and because so narrow and limited a title is out of harmony with the great name of the Church as given in the Creed, is a hindrance to our work among the multitudes of many races who are now coming to our country, and as is well known is a most serious barrier to progress in many of our mission fields.

Why should anyone to-day want to fight for the word Protestant? It reflects the controversial spirit of a bygone age. We have progressed beyond it. It is natural for very conservative people to want to hold on to that which is, because it is. But changes must come when they mean progress and improvement. It is not our mission in the world to protest against others. We do not want to go about the world with a protest emblazoned on our banner. It is our mission to proclaim the truth of God as we have received it. This limiting and controversial title ought to be dropped as one step towards a true and world-wide unity. If there were no other reason for it, I should believe in the correction of our legal title, and advocate it, in the interests of Christian unity. We have reached the time when, on all hands, and wherever this is possible, such controversial designations ought to be dispensed with. As Dr. Newman Smythe has so happily expressed it in the title of his book, this is the day of "Passing Protestantism" and "Coming Catholicism." Practically the title is being dropped because it has been found to be useless. Who would ever think to-day of calling himself a "Protestant Episcopalian"? Very many among us would have no wish to call ourselves "Episcopalians." We much prefer to be known, and are very generally known, simply as Churchmen, members that is to say of the one Catholic and Apostolic Church of the Creed. This change is taking place. It will be officially enacted sooner or later. Progress may be resisted for a time, but not permanently.

It may not be done in the coming Convention. That is a small matter. Most of those who desire to see the change have no wish to see it carried by a small majority. I certainly have no such wish. But I want to see the Church advance towards it and the Church is advancing towards it. It is certain to come, because the Truth will have its way. All that is needed to bring this change to pass is free discussion of it and this we shall continue to have. We all believe in open discussion and freedom of speech, in spite of the very curious protest made to our Presiding Bishop against such discussion of this subject.

I am bound to add that the tone and spirit of some of the utterances in opposition to the change has been much to be regretted. This ought not to be so. In this day when we boast so much of our "breadth" it ought to be possible for us to discuss such a question as this with good temper, with Christian courtesy, and with consideration for the views of those who differ from us.

It is no argument against this change to tell us that some of those who are able to give most money to the Church do not like it, or that some people who do not like changes will be disturbed and upset by it, or that those of us who believe in it are lacking either in intelligence or else loyalty to the Church. Argument for the change must be met by fair argument against it, not by appeals either to our feelings or to our fears.

The text holds up before all of us what should be our standard in this whole discussion. In all that we may feel called upon to say on either side of the question we shall speak no less clearly, no less fearlessly, and no less effectively because we have in mind the injunction to be "swift to hear, slow to speak, slow to wrath," and to remember that "the wrath of man worketh not the righteousness of God."

HAPPINESS GIVES us the energy which is the basis of all health.
—Amiel.

TRAIN THE CHILD

BY THE REV. W. E. GLANVILLE, PH.D.

JUVENILE lawlessness is one of the sad and alarming features of present-day civilization. Every community, large or small, is confronted with the problem of the unruly girl, the unruly boy. Says the parent of the sixteen or eighteen-year-old child: "I can do nothing. My child will not listen to me. I have lost all control over him." Why? we enquire. Why is it that this parental lament is so often heard? Why is it that juvenile courts have become a necessity? Why is it that boys not out of their teens are accused of committing penitentiary offenses? Why is it that disreputable pool-rooms have become the resort of gangs of youths? Why is it that the street resounds with the loud and boisterous misbehavior of young people? Why is it that rudeness on the part of children is so prevalent and that disobedience, deceit, and falsehood towards parents abound? *Faulty education* is the answer to each and all of these questions.

Great emphasis is laid on our public school system of education. Parents are exceedingly anxious that their children shall possess at least the rudiments of secular knowledge. Not a few parents, by exceeding self-denial, make it possible for the son or daughter to secure a high school or college education. All which is commendable; but education surely means more than that, if the child is to be well furnished for the duties and responsibilities of life. Other training than mental development is demanded; for a person may have his head chock full of knowledge and his character may at the same time be like an empty sack.

Into the home comes the little child. Its body is perishable; its soul immortal. To grow in favor with God and man it needs appropriate training from the very beginning of life. On the parents, and especially the mother, the rare privilege of beginning the training of that immortal soul devolves. Habits of moral worth, reinforced with the sanctions of religion must be formed if the child is to grow into true manhood or womanhood. Over-weening fondness or sheer criminal negligence may mean the ruin of that life. What parent worthy the name can contemplate with complacency the possibility that twenty-five years hence that child, so innocent, so susceptible of good training to-day, may become a criminal, a bandit, a worthless member of society, a burden to the state, a shame and disgrace to its family? Talk about woman's rights: can any right surpass that of the mother who has it in her power to take the child in the early years of its immortal career and train it to live a good life?

Parents are ambitious for their children to live a successful life, to shine at school, to succeed in business, to gain high social position. Should they not be equally ambitious, yea more ambitious for their children to grow up to be good men and women, discharging their duty towards God and their duty towards their neighbor reverently, intelligently, and nobly? With the strong, persuasive influence of parental love it is in their power to train their child in obedience, to constituted authority, in the profitable use of time, in the enjoyment of wholesome amusements, in the choice of good companions, in courteous behavior, in kindly consideration of the needs and feelings of others, in a love of justice, goodness, honesty and truth, in the exercise of private worship and in habitual attendance at the House of God. Such habits as these inculcated from the days of childhood onward cannot fail to produce the fair fruit of a worthy life which will redound to the blessing of the children themselves and be a source of unspeakable comfort, happiness, and thanksgiving to the parents in their later years. In the midst of our rushing, twentieth-century life the teaching of old time is still pertinent: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." "Take heed that ye despise not one of these little ones." "Train up the child in the way he should go, and when he is old he will not depart from it." Train the child!

So much of what we call trouble is only unpreparedness. What we call deprivation and misfortune is often only disappointed selfishness. Our fears and our discouragements arise from our unconsciousness of God's love and of His help—the failure in "casting all your care upon Him, for He careth for you." We dare to live without God in the world, wasting our opportunities and mis-spending our days in "trying to find yesterday's roses in to-morrow's garden."—Bishop Woodcock.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

COUNTY JAILS AND STATE PRISONS

THE locking of men and women up in idleness for weeks and months is not conducive, in the opinion of the California Board of Charities and Correction, to their moral and physical health, nor does it best serve the interests of the state or county. The county jail and the city prison are not run upon conditions which make men better. They have been correctly called the primary schools in crime, and the delegates to the International Prison Congress called our jail system a disgrace to civilization, and we had to admit it with shame. As to the California jails, in winter they are seriously overcrowded, some of them packed, ill ventilated, and unclean. "The meals are served," so the report declares, "as one would feed his dog, and in some of them the quality is not much better. The prisoners associate together with nothing to do but study and plot crime, and discipline follows the line of least resistance or is administered by the prisoners themselves. The jailer is usually a man without experience, a political appointee, with no care except to keep his prisoners and draw his salary." Some idea of the importance of the matter may be gathered from the fact that 12,712 prisoners served sentences in the county jails of the state last year, while only 1,232 were sentenced to state prisons. Ten persons, therefore, serve a sentence in the county jail to every one that serves a sentence in state prison.

A CHICAGO PAPER states that two efficiency experts have reported that the results of clergymen and Church workers show inefficiency. The experts are said to be qualified because of their work in the reorganization of the police and building departments. Therefore, they feel as if they were entitled to say: "Ministers grow gray working for their churches, and it is not their fault that the work is not more efficient. Only a few people in a church, aside from the minister himself, do really effective work. Their efforts are scattered, disorganized, no matter how sincere. With systematized effort, 100 per cent. more efficiency would result." The experts, however, do not state what constitutes spiritual efficiency.

THE New York Social Service Commission has been quite active of late in Albany, and according to its recent bulletin, its overtures have "in nearly every case been graciously received and considered. A letter of formal endorsement and commendation was sent to the members of the Factory Investigating committee, and an appeal has been made for the continuation of this commission." It has made a strong fight on "the one day of rest in seven" bill, in which it has had the cooperation of a considerable number of parishes. In the opinion of the secretary of the commission, "the Church's influence has undoubtedly made itself felt."

THE NEW YORK street cleaning department has arranged to have moving-picture theatres give special programmes in which the need of public cooperation in keeping the streets clean will be shown. The first of these exhibitions, recently given in Brooklyn, included pictures of the city beautiful, of public and private care of infants, of "the office boy's birthday," of outings and parades of juvenile leagues, and of the work and methods of the street cleaning department. In addition the supervisor of juvenile leagues gave an address on the duties of young citizens.

AN EFFORT has been inaugurated to establish a model government in the District of Columbia, that is, along governmental lines. To this end a plan has been submitted to the President of the United States by the director of the Bureau of Municipal Research of New York and by the president of the Board of Aldermen of that city. It outlines a very interesting series of propositions, but no reference is made to the question of suffrage and the participation of the people, a most important and, in the eyes of some, a significant omission.

A LAW prescribing a nine-hour day for women was passed by the Missouri legislature. As amended, it applies to all factories, workshops, commercial lines of business, and theatres, stenographers, waitresses, and women employed by public service corporations. Exemptions were made of employees of hotels, telegraph and telephone companies, and for ninety days of the year women employed in canning factories.

A *Model Canon for Diocesan Social Service Commissions* has been prepared by the joint commission social service. A copy can be had on application to its secretary, 281 Fourth avenue, New York. The leaflet, which contains this model canon, also contains suggestions with regard to the work of social service commissions.

What Social Workers Should Know About their Own Communities is the title of a pamphlet issued by the Russel Sage Foundation. It is the second edition of Miss Byington's original contribution on the subject, and is very well worth the thoughtful attention of all who are interested in local surveys.

A SURPRISINGLY large degree of interest is reported by Secretary Gilbert of the New York Social Service Commission, on the part of the clergy of that diocese in the bill now pending in the New York legislature, requiring a health certificate as a condition upon which a marriage license shall be issued.

A WOMAN'S NATIONAL HEALTH ASSOCIATION has been organized in Ireland to arouse public opinion, especially that of the women, to a sense of responsibility regarding public health. This work is being reinforced by activities from this side of the ocean.

THE PROGRESSIVE Negroes of Bristol, Tenn., according to a recent dispatch, have determined to conduct a clean-up campaign among the negro families of the city, having been encouraged thereto by the Negro Organization Society of Virginia.

The Child is the title of a large pamphlet published by the Metropolitan Life Insurance Co., for the use of its policy-holders, which is very well worth the attention of all who have children to bring up.

THE FEDERAL EFFORT to control the white slave trade has been sustained in a sweeping decision by the Supreme Court of the United States which has upheld the constitutionality of the Mann white slave law. In the course of his opinion Justice McKenna said:

"There is unquestionably a control in the states over the morals of their citizens and it may be admitted it extends to making prostitution a crime. It is control, however, which can be exercised only within the jurisdiction of the states, but there is a domain which states cannot reach and over which Congress alone has power, and if such power be exerted to control what the states cannot it is an argument for—not against—its legality. Its exertion does not encroach upon the jurisdiction of the states. The pure food and drugs act is a conspicuous example. In all instances where the right of Congress to legislate for such matters has been attacked the clash of the national legislation with the power of the state was urged and rejected.

"Of course it will be said that women are not articles of merchandise, but this does not affect the analogy of the cases; the substance of the congressional power is the same, only the matter of its exercise must be accommodated by the differences in its objects. It is misleading to say that men and women have a right. Their rights cannot fortify or sanction their wrongs, and if they employ interstate transportation as a facility of their wrongs, it may be forbidden them to the extent of the act of July 25, 1910."

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 FOND DU LAC PROPOSITION

To the Editor of *The Living Church*:

MY respect for the characteristic zeal and devotion of the diocese of Fond du Lac, as well as my admiration for certain of its members whom it is my good fortune personally to know, causes me to hesitate as I begin my review of its proposition for changing the name of the Church. But I can sincerely say that my purpose is not controversial. Further stimulus to the temper of controversy is not needed in this connection. Least of all can a partisan spirit be of benefit.

The proposal is to amend the title page by striking out the words "Protestant Episcopal" so that the wording will be "according to the use of the Church in the United States." The leading reason for this change is the assertion that thus our title page will be brought into harmony with that of the English Prayer Book.

But a moment's consideration will discover that through lack of correspondence in one short word the essential disagreement of the proposed title with that of the English Book is definitely expressed. The proposal has "in"; the English Book has "of." The latter describes not a Church in England but the Church of England. It indicates a national Church—a Church established by national authority. We may believe our Church to be a Church in the United States; but as a matter of fact the English Church is the Church of England. It is an historical truism that the English has always been markedly national in character; and in the continuous consciousness of the English from the days of Theodore of Tarsus to Elizabeth it was the Church of the nation, defended by national laws and containing all the people of the land as completely and necessarily as did the State. To write "the Church of the United States" is manifestly unhistorical, not true to fact; but when we write (as we must) the Church in the United States, we describe a condition far removed from that indicated and presupposed in the English Prayer Book. The Fond du Lac plan proceeds from a laudable desire to repudiate the principle of denominationalism; the title page of the English Book expresses no such purpose or thought. The name was there before dissenting denominations were dreamed of. It expresses not a claim of catholicity as against denominationalism, but of nationality in distinction from other Churches in the world.

And this suggests another objection: "The Church in the United States" is not distinctive: "the Church of England" is so. A reader of this language would know where to find the Church indicated. But if he should read "the Church in the United States" where would he go? Would he seek for the Roman, the Greek, or the Episcopal? They are all, for every historical reason, Churches in the United States, and the assumption by any one of them of the name "the Church in the United States" would seem to be a flying in the face of facts.

The Fond du Lac resolution further proceeds that the words "Protestant Episcopal" be stricken in the seven places where they occur in the Prayer Book. Now, aside from the title page the most important of these places is the Ratification. There the action of "the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church is connected with a particular date—the 16th day of October, in the year 1789. At that date the constitutional name was "Protestant Episcopal." The action of 1789 was by the legislative body of what was then, in legal fact, the P. E. Church. We often hear that history repeats itself, but I know of no method or means by which history can undo itself—making of what was fact something less or other than fact. It was the P. E. Church and not "the Church in the United States" which in 1789 ratified the Prayer Book. The same reasoning applies to the use of Protestant Episcopal in the Preface, in the preface of the Ordinal, and on the title page of the Articles, in each there is connection with a specified date when this Church was no other and can not be made to have been any other than the P. E. Church.

On the other hand something (perhaps much) may be said in commendation of the Fond du Lac proposal in that it does insert the word "Catholic" on the title page. The term is not on the title page of the English Book and never was there. And yet there is much to make us think that the men who framed the English Book might have considered the expediency of its use. In the face of the Roman challenge the reformers were sure of their catholicity. And it is not a little remarkable that the word is wanting on the title page of the Scotch Prayer Book. Nor do the official documents of that Church of a later date contain the word. In its canons of 1838 the name is "the Episcopal Church of Scotland."

And not only as to the omission of "Catholic" but also as to the insertion of "Protestant" we may not forget that one of the framers of our own Prayer Book and Constitution was Bishop Sea-

bury. And this and the action of the Convention of 1789 can not be explained by supposing that "Catholic" was unthought of. In 1642 a petition was presented to the assembly of Maryland by the Church of England colonists there who styled themselves "Protestant Catholics." They had a chapel, the keys of which had been taken from them by a prominent Romanist. The name was obviously used as a counter-claim against the Roman Catholics: it expressed a claim of Catholicity with a denial of Roman errors.

And thus it may be felt that the Fond du Lac plan has a very valuable feature, it appropriates the words "the Church" without any qualifying terms. As the language stands on the title page of the English Book, and in many ancient and medieval writings it indicates the sufficiency of the single word "Church," that term carrying with it, by sure implication, all the qualities which belong to the true Church. Having said "Church" or "the Church" it is not necessary to add any of the "notes" of the Church, because these are involved and taken for granted in the solitary phrase "the Church." Such seems to be the theory and purpose of the English Book.

And if there be practical danger in appropriation by us of the word Catholic on account of the prevailing popular associations of the term, then the Fond du Lac proposal has distinct merit. But, on the other hand, if it is the Catholic idea as to which American Christians need education, and if education on the subject can not be effective without the prominent use of the word, then the proposal is not the best that might be made. For there are many who believe that a present primary duty of our Church is the furtherance of a large educational campaign on behalf of the "Catholic idea." Like yourself, Mr. Editor, in your effective address at the recent Church Congress, there are those who wish to elevate the issue to the high level of the *idea* and the *ideal*, who wish to change the emphasis (given by some of all parties) from phases of doctrine and features of ritual as "Catholic" to an emphasis upon the *idea*, that the visible Church is originally, normally, and by the fundamental conceptions of our religion one and indivisible; or as Hooker puts it *uniform* in all the world, this organic uniformity being the substance of catholicity.

The conclusion seems to be that there is room for some non-partisan difference of opinion in regard to change of Name. Perhaps our best hope is based upon the educational undertaking above indicated. But the enterprise can promise success only in so far as the stress of our teaching is upon that idea of Catholicity which will appeal with distinct force and cogency to all who profess and call themselves Christians.

H. W. JONES.

Gambier, Ohio, April 14, 1913.

HOW CAN THE HOLY SCRIPTURES BE MADE MORE EDIFYING IN PUBLIC WORSHIP?

To the Editor of *The Living Church*:

THE opening of the above subject by its discussion in the Church Congress impels me to write of two difficulties which the present Lectionary imposes upon the missionary, and which, I believe, might well receive consideration in the coming General Convention.

The first of these I illustrate from my present situation. Tomorrow, the Third Sunday after Easter, I shall officiate in a town in which our Church holds services only upon one Sunday a month. It will be my only opportunity of giving to this congregation the Easter message. Yet, if I obey the rubrics, the Scripture lessons and services will have no more than accidental reference to Easter. The same situation is repeated almost monthly in one or other of my stations. The manifest intent of the Church Year is to provide that certain great truths, represented by the great feasts and fasts, shall not pass without special notice. This intent would in many of our missionary charges be in large measure defeated by a strict adherence to the rubrics.

The second difficulty, which also grows out of the inelasticity of the Lectionary, relates more directly to our subject. In this age, when few know their Bibles, if one is to preach intelligently upon many of the great events of the Old Testament he must either read the chapter in which his text occurs, or relate the substance of it as introduction to his sermon. The former would seem to be the natural thing to do, as also to read it as the proper Old Testament lesson for the day. It is impossible to do this satisfactorily without disregard of the present rubrics. Were it not better that the Church should leave the missionary wider liberty in the choice of Scripture lessons, especially as she leaves him the widest liberty in the choice of texts and subject matter of his sermons? If the Scripture lessons and sermon were more closely related the benefit would be twofold; the reading of the lesson would increase the

effectiveness of the sermon; the sermon would give a meaning to the reading of the Lesson, and an emphasis to its teaching, which it seldom now possesses for the average hearer.

The danger that too great elasticity in the Lectionary might defeat the purpose of the Church Year would be sufficiently provided against by limiting the application of any proposed remedy to the evening service.

C. W. MACWILLIAMS.

Forsyth, Mont., April 12, 1913.

"THE ROUGH WAY"

To the Editor of *The Living Church*:

WE would advise the clergy to read that recent Churchly novel, *The Rough Way*, by W. M. Letts (published by the Young Churchman Company). It might be wise, now that commencements are near in educational institutions, that this novel be given to one or more young men whose character may be keyed to stand the strain of Holy Orders.

Note the unworldly wisdom of these sentences: "Sometimes God takes away everything until there is nothing but Himself" (p. 91); "You must lose yourself in the quest for God" (p. 150); "A true priest is precisely the same married or single" (p. 151); "If you are a true man your happiness is nothing to you" (p. 154); "Till one tries to act like God one cannot love God" (p. 155); "Atheists are like those sham bookcases that you think have books in them and you find just emptiness" (p. 174); "So few people seem to think that it is self-indulgence, not self-denial, that unmans a man" (p. 206); "There is nothing so detestable as a priest without a vocation" (p. 212); "To be a good layman seems to be harder than to be a good priest" (p. 253); "One sees what chaos results where there is no religion" (p. 212).

The novel may have its narrow critics for one reason or another, yet the circulation of a book like *The Rough Way* would be missionary in more ways than suggesting Holy Orders. We need novels of this alluring sort.

WARREN RANDOLPH YEAKEL.

Burlington, Kan., April 17, 1913.

A MINIMUM WAGE FOR THE CLERGY

To the Editor of *The Living Church*:

WE hear much to-day about the minimum wage. Might it not be a wise provision to have a minimum salary for the ministry? I believe it is practicable. A diocese might reasonably make it a law that no congregation should be entitled to a resident priest unless they were able to give him a house and \$1,200 a year, if married; or \$1,000, if single. And I believe also that it would promote instead of hinder the growth of the Church. The diocese of Montana is a proof of my contention. When Bishop Brewer undertook the work of that huge territory he resolved to have fewer men and pay them well. The results have been that he got devoted men who stayed there. He soon brought the Church abreast of the state. And Montana was the first missionary jurisdiction to become a diocese.

G. H. SHARPLEY.

Emmanuel Church Rectory, Corry, Pa.

LETTERS ON THE CHANGE OF NAME

To the Editor of *The Living Church*:

IN discussions regarding the change of the Name there has been but little consideration given to the first part of the suggested name "American Catholic." I assume that those who desire this name desire to have the word Catholic understood as universal, for all men, for all ages, for all places. Of course it would be rather peculiar to have a universal Church, with the adjective American qualifying it. And yet, there is in the word American just that which makes it possible to place it before the word Catholic in a sense in which it is absurd to think of placing the word Anglican or Roman in a similar connection. With its great cosmopolitan population America is a truly universal nation. Further it seems to me that those who admire the word "Protestant" have not given proper consideration to the word "American."

The "American Catholic Church" is more than the Catholic Church in America; it is the Catholic Church in America with distinctively American characteristics. Surely democracy is one of these, not imperialism, or monarchism, but a rule of the people, for the people, by the people. A dangerous thing say some, but still nevertheless a thing closely associated with Americanism. A true democracy like a true catholicism is not national; here we should make the greatest divergence from the Anglican, national, traditions of the Episcopal Church and would step forward boldly into the future, as I presume all advocates of the change desire. America is a most fit place for the development of a Catholic, international Christianity. The proposed name would then be indicative of a desire to accommodate ourselves to the coming American democratic, social mind.

The Church has always been the great leveller of man-made distinctions, though it has at times fallen into some of the errors of its environment. Democracy can not for any great length of time permit distinctions between man and man as existing *per se* in the nature of things divine. Our Church still slings to old feudal ideas of Orders, placing one Order in a house by itself and then having

the other two Orders vote separately. These distinctions are not in any way to be compared to the distinctions in the two Houses of Congress, where even its distinctions are felt to be unreal and the nation has been demanding a direct election of the Senate and has at last secured it. The only resemblance between the two houses of Congress and the two houses of General Convention is the number two. When the Church steps forward and frankly puts aside artificial distinctions, she will have won a great victory over mere traditionalism and artificiality and will have become more truly American.

We have often professed our belief in the episcopacy, locally adapted, but we have not gone so far as to think of an episcopacy locally adapted to American democracy and in conformity with the American social mind. Everywhere there is a growing demand for provisions, such as the recall, for instance. Is it not possible that an American Church will provide for the recall from office of those officials, Bishops, and priests, and laymen, who fail to represent those who placed them in office? It is rather hard to think of the episcopacy locally adapted to the recall, but such possibilities exist in an American Catholic Church and for that reason we must need be careful in changing to names which are so radical. It was not until I had pondered very seriously the proposed change of the Name that I saw its real meaning. For a long time the suggestions had seemed to me reactionary and expressive of a desire to go back to the good old insular and national feudal catholicity of the English Church with its monarchical episcopacy.

When once I grasped the real import of the name "American Catholic," I became anxious to support it, and I regretted that it was impossible to support it, in the convention of the diocese of California without disturbing the quiet, gentle, and fraternal spirit which was there brooding. However it is impossible that any compromise should last for long, and it is only a question of time before the change to some progressive and living name, and to that for which the name stands, will become imperative and will be adopted by those who are truly American Catholics.

Berkeley, California.

W. R. H. HODGKIN.

To the Editor of *The Living Church*:

IT is significant that your editorial on "The Suicide of the Church Congress," and the "Letter to the Presiding Bishop" with the signature of a Bishop of the Church of God and fourteen New York priests, should appear together, in your issue of April 12th.

I stood a few days ago at the bedside of a man at death's door. He knew his Bible and he loved Jesus Christ, and his face was as the face of St. Stephen might have been. But he had never been taught about Christ's Church, and when I asked him the question, "Wilt thou be baptized in this faith," he looked at me and replied, "I want to be baptized, but I don't want to be baptized in any man's Church." His answer expressed a deep conviction. He was dying, and so weak and untrained that there was no time for argument. I was a stranger to him and he was surrounded by Baptist friends, one of whom informed me that the man was "saved long ago," that he had been "baptized with the Spirit," and that "baptism with water wasn't necessary." But I made an earnest protest that some one should baptize him. He died forty-eight hours later, and before his death a minister of one of the many sects here gave him the Sacrament that made him a member of Christ's Holy Catholic Church.

Oil and water will not mix. Our Church is either Catholic or she is Protestant. She is certainly Catholic, not Protestant. So we declare in our creeds. They are fixed standards; let us stand by them. The Catholic name stands for God's Church, the Kingdom of Heaven, "a divine institution with a human mission." The Protestant name stands for man's "church"—"a human institution with a divine mission." The Catholic name signifies that which is from above; the Protestant name that which is of the earth, earthy. The Catholic name declares *God's Church*; the Protestant name man's many inventions, substitutes, apologies for, imitations of, "the real thing."

"Unparalleled missionary opportunities" have given us "The Holy Catholic Church" in China: where our legal name in Chinese strictly translated and in Chinese ideograph is, "*The Teaching Assembly of Kicking Overseers*," an appellation of Protestant discord and turbulent metaphor! These same "opportunities" everywhere are crying for the affirmations of the Catholic faith, not for the negations and uncertainties and vagaries of Protestantism. Catholic is the synonym for "I believe" and "I affirm"; Protestant "I deny" and "I disbelieve," or "misbelieve." Catholic represents antiquity and universal consent; Protestant signifies private judgment against authority; novelty and modernism in its most "advanced" stage—*temp.* sixteenth century to the twentieth. *Catholic* with all its historic venerableness stands for *Truth*; *Protestant* for *Error*, discord, schism, disloyalty.

Because our Church has been hesitating and because she has not yet realized and seized her opportunities we are yearly *losing* to Protestantism a great number of immigrants of the Catholic name who came here, where the household of faith that would make them free is disguised under the cover of a "legal" and misleading and inadequate name.

I am against any sort of a compromise as to change of name. If we do not soon take the name "*American Catholic*," our Roman

cousins (who are appropriating this national adjective more and more, and who use it now more frequently than they do their real and foreign title "Roman"), will, sooner or later find a method of assuming it and we shall be, again, too late.

The House of Bishops has declared that it is of the essence of the Church's worship that it express "the Catholic Faith." It is Christ's: it is ours. "Hold fast that thou hast, that no man take thy crown." Let us make great claims for Christ and His Church—One, Holy, Catholic, Apostolic! How else shall we "burn Christ's Image into the heart of the world"? CHARLES MERCER HALL.

Asheville, N. C., April 13, 1913.

To the Editor of The Living Church:

IT is a little surprising, and almost amusing, to one living up here in the semi-rural diocese of Central New York, that there should be "serious anxiety" down in the big metropolitan diocese of New York in regard to the discussion over the change of Name. Now it is not to be imagined, with our small parishes and limited resources compared to New York, that we can command the services of such able intellects and learned theologians as do their large and wealthy congregations, and yet, notwithstanding all this, I was taught before receiving confirmation that the Church is Catholic, and have been a firm believer ever since I was received into her fold, ten years ago, that I am a Catholic, and the fact has caused me no "anxiety" whatever. If I am not a Catholic, then when I say in the Creed "I believe in the holy Catholic Church," it must be that I believe in something that I am not. On the other hand, if I am a Catholic, and the Church of which I am a humble communicant is a part of God's holy Catholic Church, why is it such a terrible offense to call her by her rightful title? To me the question of the change of Name has nothing whatever to do with "High," "Low," or "Broad" Churchmanship, nor with the question of ritual, etc. It seems solely a matter of assuming our own birthright name before all the world and doing away with the constant explanation that is now required by the evident inconsistency between the title page of our Prayer Book and the two Creeds we profess and believe.

As to the word "Catholic" being of no value to-day, as Mr. Leavitt would have us believe, permit me to quote from a letter written by the late Bishop Huntington, in 1860, giving his reasons for leaving the Unitarian denomination and entering the Church: "I believe in order—in a Church Body and Form. . . . I think . . . the noblest and best way to bring the Gospel to the people—high and low, poor and rich, alike—would be to offer them the service of the Catholic Apostolic Church, with her strength and stability," etc. Years later, the Bishop, in answer to an inquirer, said: "The Apostles' Creed is to be believed and held by a disciple in the Church Catholic. . . . If you . . . can say the Apostles' Creed *ex animo*, you are entitled to confirmation," etc.

Bishop Huntington certainly was far from being an "advanced" Churchman, and yet it seems that to him "Catholic" was a word of real vital meaning, and that it was her Catholic and Apostolic foundation that drew him into the communion of the Church, of which he was a tower of strength for many years. And "Catholic" to-day has, and ever will have, a real value to sincere souls seeking rest and a haven within the Church from the doubts and destructive tendencies of modern Protestantism. ERNEST L. HARVEY.

Oneida, N. Y., April 14, 1913.

To the Editor of The Living Church:

IF there was ever one man above another who hated the name "protestant" applied adjectively to the Church of his allegiance, commonly known as the "Episcopal Church," I am surely that man. And this for two reasons mainly:

1. That in the historical sense, as defined by all the dictionaries, it does not state the truth, but rather the exact opposite; it having been the Roman branch of the Holy Catholic Church, and not the Anglican, of which ours is a true daughter, that in the days of the Reformation did whatever protesting was done; and then, having continued this for something like a quarter of a century, finally gave it up as a bad job, and officially withdrew from the field of contest. This is a fact known of every one who has read English history with the least attention.

2. My other reason is the very practical one that as a missionary of many years service, and in common with all others of my class that I know anything about, I have found the "protestant" name attaching to my communion my one serious handicap in gaining a hearing for what I deem "Catholic" truth.

Naturally, therefore, I am pleased with the present agitation for a change of name to one that shall be more truly definitive of the claims and purposes for which I am supposed to stand in my Church relationship. *But*—and there you have it, *but*—it strikes me that in reaching our final conclusions in the matter, the name to change to seemingly the most in favor at the present time, to-wit, "The American Catholic," is just the one we ought not to adopt. And this, lest having leaped from the "protestant" frying pan, we find ourselves in the doubly protestant fire of having taken on assumptions that we cannot sustain. For, "American!" What "American," pray? "North." "South." "Central." or what? Or is our "United States" the only portion of the western hemisphere entitled to call

itself "American"? If so, then "American Catholic" let it be, but not otherwise. For why, by assuming our exclusive right to be known by a name which others are equally entitled to wear with ourselves should we thus unnecessarily subject ourselves to the ridicule, or enmities (as the case might be) that might justly follow on the part of the others, and probably would follow.

But as we would change the name of the Church, the necessity being upon us, I have to ask, why, by every means, should we not take the name which is descriptive as well of our racial heredity in Church matters as of our geographical location, and the two reaching back doctrinally to the common fountain head of the Church of the Apostolic days? Such name, as everyone knows, would be "Anglo Catholic," or carried by us to a legal designation, "The Anglo Catholic Church in the U. S. A."

But to this objection is made. Why! The population of the United States is a conglomerate one, made up of all nationalities. And, as our appeal must be general, and not merely to people of English descent; and further, as the United States was twice at war with England—the latter being proved clearly in wrong in both instances—the designation "Anglican" would prove our hoodoo from the very start."

The reasoning is foolish in both cases; and in the latter case, most foolish. For we are not talking about nationalities at all, or of happenings between nations, but of origins and doctrines. And here, as we are clearly "Anglican" in both these respects, why should we object as a Church to the assumption of a name designation which would declare that fact? The reason does not occur to me. It might occur if at any time I had ever been an "anglo-maniac," but later had discarded the habit. W. H. KNOWLTON.

To the Editor of The Living Church:

THE evidence of the Church's catholicity is to be sought in her Liturgy rather than in her legal name. That the present name is not just what it ought to be, possibly, few will doubt. I believe that we must arrive at a more suitable, and permanent name by a progressive elimination. The first natural step would be to eliminate the word "Protestant." The effect of such action would harmonize with the name by which the Church is generally known, within and without, in this country. We are spoken of as "The Episcopal Church." The great body of our people speak of themselves as being members of the "Episcopal Church." Thus far, we certainly would give offense to none. But even such name, finally, would be inadequate. But the Church is a living, growing body. She has steadily advanced in the estimation of the American people. It does not yet appear how great will be her conquest in that direction. But we know, with the great problems of Christian unity, "race" questions, and other matters awaiting the handling of the Church, that she will become more and more welcome to the great body of Americans of all races, and so great may become this marked influence through an intrinsic superiority and a comprehensive Catholic working, energizing, spirit, that she may then be regarded, in the midst of all other religious bodies, as simply "the Church." The elimination of the word "Episcopal" would follow of necessity. The Church needs neither the label of "Protestant" or the designation of "Catholic." If we can now remove this sign of disrespect towards our Protestant brethren, wherein we seem to be more "Protestant" than they, we should also avoid, at the same time, putting the chip of "Catholic" on our heads, as we face the members of the Holy Roman Communion. We do not need it either, as our "catholicity" is to be discerned by the fruit issuing from us.

Baltimore, Md., April 11, 1913. GEORGE F. BRAGG, JR.

To the Editor of The Living Church:

AS the Church papers, supporting the proposition to change the name, seem to attach undue importance to the memorial of the late California convention, in reference to the dropping of the word "Protestant" from the Title Page of the Book of Common Prayer, as indicating a change of front by the diocese on that question, I as one of the seconders of the memorial, for it had been carefully considered in advance by several, would now ask to trespass on the patience of your readers.

The action of the convention was not unanimous as stated in your paper, neither can it be considered as indicating a general desire for a change of name, but only a willingness to yield to the removal of the word "Protestant," which seems to be a red rag in the eyes of many, its value being more than replaced by the proposed declaration of adherence to the principles of the Reformation. One of the arguments which materially prevented opposition to the adoption of the memorial was that, if the word "Protestant" should be dropped, no reasonable ground would be left on which to agitate, we would hear no more of "American Catholic," "The Church" and other equally unacceptable, if not objectionable, titles.

I, personally, would prefer to retain the word "Protestant," but for the sake of harmony and avoiding any party strife am ready to support the spirit of the memorial, but cannot go any further. As I look at the question, the proposal of the memorial gives all that was originally asked and surrenders nothing on the part of the opponents of a change excepting the dropping of a mere word

of doubtful interpretation. A more felicitous expression of equal import and in accord with the spirit of the memorial may be suggested; if so, well. I believe I am expressing the fixed view of that least the lay delegation elected from California to the General Convention.

WM. A. M. VAN BOKKELEN.

Berkeley, Cal., April 9, 1913.

To the Editor of The Living Church:

IN view of the prominence being given to the subject and as showing the trend of opinion, the action of the vestry of St. Alban's Church, Olney, Philadelphia, as evidenced by the following letter in answer to one received from another parish may not be without interest:

"Replying to a recent communication from you, we would say that the rector, churchwardens, and vestrymen of St. Alban's Church, Olney, are unanimously in favor of a change of name of our part of the Catholic Church, for leaving aside what may have been the exact meaning originally attached to the words 'Protestant Episcopal' these words are now in our opinion distinctively detrimental to the proper position and the future growth of the Church.

"It seems to us that if the 'Catholic' or 'High Church' party found no difficulty in being loyal to the Church under its present legal title, those who differ from them should gracefully accept the dropping of the words 'Protestant Episcopal' and the substitution of a more exact title should this be brought about by the representatives of the Church in convention assembled."

This action was taken in the firm conviction that the title "Protestant Episcopal" is unapostolic, unhistoric, inaccurate, misleading, controversial, and in direct contradiction to the Book of Common Prayer, where, baptized into "Christ's Holy Church," confirmed into "The Church," praying for "The Holy Church Universal," and confessing belief in "One Catholic and Apostolic Church," one is counselled to die in "The Communion of the Catholic Church," not as a "Protestant Episcopalian!"

ARCHIBALD CAMPBELL KNOWLES,
Rector of St. Alban's, Olney.

To the Editor of The Living Church:

I HAVE been reading with great interest all the letters and articles which you have published regarding the correction of the name of the Church. It seems to me that some of those who are very strongly opposed fear that to call the Church by her proper name, American Catholic, will hinder the cause of unity. It seems to me that unity, at present, is an iridescent dream. Protestants, especially in the West or Middle West, have but very little interest in the subject, Romanists none at all, and so far as the Eastern Communions are concerned, we do not come in touch with them to any great extent. The question is, shall the Church sacrifice all that distinguishes her from the Protestant sects in order to promote closer relations with them, when they have no very great desire to come into closer relations with one another? Here we have a Presbyterian congregation, a Reformed congregation, and an English Lutheran congregation, and I have been unable to discover in what they differ, except in the name which each bears. All are united in one thing and that is their dislike of the Church. We have a Methodist congregation and a Methodist Protestant congregation. They also have no use for the Church. None of them believe in the Church idea, as it is held by the Church. If we believe in the catholicity of the Church, then let us be honest and have the name appear on the Title Page of the Prayer Book. It is commonly said even by Protestants, that the Catholic Church was the Primitive Church, but by Catholic they mean Roman, and so long as the Church continues to bear her present name, which to me is most disagreeable, they will fail to realize that we are any thing more than one among many Protestant sects; but when we claim our own and proudly bear our title we will be more respected, though we may expect to be denounced by Rome.

W. M. PIERCE.

CONCILIATION—NOT CONTROVERSY

To the Editor of The Living Church:

THE Church stands on the eve of its great triennial convention. Presently our representatives will be gathered from all over this land to deliberate and to discuss, to legislate and to plan, for what purpose? That an organization may be made more perfect mechanically? That questions of polity may be determined in the light of tradition? That parties may gather to their standards through bitter debates and acrimonious discussion new laurels? To what purpose, may we consistently ask, is this great national deliberative body to commit itself?

Already there have been set in motion various enterprises, with the undue emphasis of party spirit behind them, that are calculated to promote anything but peace and a Christ-like attitude of mind. Already the weapons of a campaign are being forged and men of a common household are falling to habits of suspicion and distrust concerning their brethren. These things ought not so to be, and what is more, these things must not and cannot be. This is not a time for internal strife or dissension, this is not a time for considering mere details of administration. The situation throughout the country is too critical. Even in the largest centres the Church

is by no means effecting the results it should. The most enthusiastic optimist finds little to stir his enthusiasm when the field and its results are studied.

True, our wealth has increased; true, we represent nearly a million in our national constituency. But comparatively, we are one of the smaller of the religious bodies and our growth is not what it should be. In the light of all that history has endowed us with, with a vast treasure-house in the form of a liturgy that commends itself with ever increasing favor to the people, this Church of ours ought to occupy a position far stronger than we witness to-day. The tasks before the approaching Convention are infinitely more important than those which relate to titles or questions of internal policy. The times are fraught with mightier issues than those that concern details of housekeeping. Westcott maintained that the barrenest periods in the Church's life were those in which questions of polity were to the fore. Our system, as it is, is sufficient on its mechanical side for any task that confronts us, but mere mechanisms never have and never will save a Church. It is not the wheels but the spirit of the living creature in the wheels that alone gives them power. A cry is going up to-day all over this land for men of vision, men of deep spiritual vision. A cry is heard for leaders, leaders who, under the inspiration of a vitalizing Christ, are able to call the world away from dumb idols to serve the living God. A passionate cry is heard for statesmen in the field of Christian endeavor, statesmen who, with the spirit of tolerance and true charity, are able to indicate to the world the lines of a wise procedure, the methods of an adequate and comprehensive system of administration in the domain of Christian service.

Mere systems of worship will not and cannot save men; there must be the inspirational as well as the devotional. There must come a revival of the "foolishness of preaching." We have been accentuating the institutional and the aesthetic; we have been seeking to fascinate men and draw them to the Christ with splendidly constituted systems, and we cannot say that we have signally succeeded. To pause at such a crisis to discuss our nomenclature or to rearrange and emphasize our divisional standards is worse than folly. The business at hand is too weighty, the issues are too vast; we cannot afford except at the peril of incalculable loss, to consider other than those issues that have to do with the very vital matters of our faith. No man be he high or low, broad or catholic, can be spared from the ranks at this time. It is not a time for controversy, it is a time for the finest, truest, most statesmanlike coöperation. Let us rejoice in our diversity while we maintain unbroken our unity. Let us cast no suspicious doubts upon the fidelity or loyalty of any man who in the great army of the Church differs from us in the less important things that have to do with local administration. To accent differences that are largely superficial at such a time as this is to betray a want of appreciation of the gravity of the situation. Conciliation, not controversy, charity, not intolerance, a common cause, not a local or party pride, let us have these now as we have never had them before. Anyone at all conversant with the situation must realize the supreme need for united action upon some strategic course that shall spell out for the whole Church at this time a revival of that power that on the day of Pentecost found the disciples of one mind and in one place.

Let us maintain the dignity and the beauty of our sacramental system, let us impair no whit the glory of our liturgy, but let us as a united Church, standing for "faith and order," begin the practice of the latter within our own borders. Shall not this approaching General Convention stand for the highest and best? Shall it not witness to a renewing of the ties of that common brotherhood that alone makes for a common service? Can we not come together to consider a nation-wide, nay, a universal plan by which the Kingdom of our Lord and His Christ may be enlarged? Without reference to questions of Churchmanship, may we not unite upon some definite plan wherein every division of our body shall be enlisted for one common purpose? With the imprimatur of our highest body can we not undertake a nation-wide preaching mission that shall stimulate and revive the Church in its every part throughout this land? Upon such a plan that puts the cause of the Kingdom above the petty interests of any state or party, this Church of ours can be united as never before. We have exalted the priestly office, let us give a like prominence to the prophetic. We have set up in a conspicuous place the institutional, let us exalt the inspirational. We have degenerated into parties, let us have a revivifying of the one fundamental faith upon which our house is builded. We have been concerned about our organization and its methods of administration, let us now bring all its forces to bear upon those for whom Christ died.

Throughout the land, let this Church of ours present a united front against one common enemy, the enemy of our faith. The world waits for such a spectacle of fraternity and fidelity; the people clamor at our gates crying: "Sirs, we would see Jesus." Shall we arise to our sublime privileges, and in the light of our divine opportunity, give to mankind the bread of life?

St. Mark's Church, Minneapolis.

JAMES E. FREEMAN.

DON'T WATER the weeds of sorrow. They thrive on your tears. Dry up, and they will. Root them out of the garden of memory and give Hope a chance to grow in their place.—Herbert Kaufman.

LITERARY

BOOKS ON THE OLD TESTAMENT

The Romance of the Hebrew Language. By the Rev. William H. Saulez, M.A., B.D., rector of Ninfield. With Frontispiece. 1913. London and New York: Longmans, Green & Co. Pp. xviii.-243. Price \$1.40 net; by mail \$1.50.

Among the many books dealing with Old Testament subjects, that have recently appeared, this stands out as one of the best both in the conception and the execution of the author's plan. The idea, while novel, is excellent. It is to furnish an introduction to the study of the sacred language which should set forth all of its beauty and dignity. And the book breathes a refreshing spirit of enthusiasm which gives a new zest to the studies of those who love Hebrew and which certainly should reawaken the interest of those who look upon this study as nothing more than a hard task to be shelved as soon as possible. The language is treated in this stimulating volume, not as a tongue long dead, but as the living expression of the revelation of God. The elements of romance are found everywhere, in the study of the words, even of the very alphabet, in the conjugations of the verbs, in the poetry of the Bible, in the people to whom the revelation was first entrusted; and the whole is brought home to the preacher in a splendidly illuminating manner. We do not always agree with the writer in details; but it would hardly be fair to apply criticism to minor matters. The main position of the book is well taken; and all lovers of Hebrew will thank the author for his labor of love. It is a volume that should be in the hands of every seminarian, for it will fully answer that question we hear only too often from our students and young clergy: "What is the good of studying Hebrew, anyhow?"

F. C. H. WENDEL.

Pentateuchal Studies. By Harold M. Weiner, M.A., LL.B. Pp. xvi.-353. Oberlin, Ohio: Bibliotheca Sacra Company. 1912.

This book is a sequel to the author's "Essays in Pentateuchal Criticism." All of the studies it contains have appeared before in different journals, namely, in the *Bibliotheca Sacra*, the *Princeton Theological Review*, and the *Journal of the Victoria Institute*. The author continues to lay stress upon the great use of the versions, especially the LXX., in Pentateuchal study. He makes some very good points, showing that the critics, in many cases, are too ready to use their literary dissecting knives before they have made thorough use of the versions. Weiner, however, expects too much of the LXX. While it is true that in many cases the LXX. has preserved a better text, especially in the Pentateuch, yet the fact remains that, according to the majority of scholars, the Massoretic text is, on the whole, far more reliable than the LXX. In spite of his use of the versions, the author cannot avoid the existence of glosses, corruptions, and misplacements in the text, and concludes that they are later additions. He very sarcastically ridicules the theory of glossators and redactors when called in by the critics; but whenever he himself meets a passage which gives evidence of a post-Mosaic date, he puts it down as the work of a glossator, a method which, if followed out scientifically, cannot help leading him to a reconstruction of the whole Pentateuch on lines long ago laid down by Higher Critics. In short, the writer begins by reviling and condemning all Higher Critics, in a way unworthy of any scholar, but ends by accepting, only in a different form, their conclusions. The time is ripe for a thorough treatment of the whole Pentateuchal problem in the light of the latest archaeological evidence, but it must be done in a dignified manner.

SAMUEL A. B. MERCER.

The Name of God in the Pentateuch. A Study—Introductory and Explanatory—of Exodus VI., vv. 1 et seq. By Dr. A. Troelstra. Translated from the Dutch by Edmund McClure, M.A. Pp. 92. London: S. P. C. K. 1912. Price, 80 cents.

It is, in the history of Old Testament Criticism, an event worthy of note when an able scholar like Troelstra attacks the Keunen-Wellhausen hypothesis in a series of lectures delivered in Keunen's University of Leyden. Making the question of the Divine Names in the Pentateuch the basis of his argument, the author follows W. H. Green in pointing out, in detail, that the analytic critics have taken refuge in the assumption of all kinds of redactorial touches. He follows Harold M. Weiner in asserting that the future critic of the Pentateuch must make more use of the versions in attempting to recover the true text. The argument of Divine Names, it may be well to notice, is no longer considered by competent scholars the "base" of Old Testament criticism.

The Deciding Voice of the Monuments in Biblical Criticism. By Melvin Grove Kyle, D.D., LL.D. Pp. 320. Oberlin, Ohio: Bibliotheca Sacra Company. 1912. Price, \$1.50.

Dr. Kyle, who for many years has been engaged in field work in Egypt, who has traveled extensively in Palestine, and who has made a thorough study of the bearing of archaeology on the Old Testament, gives us in this book a most accurate and highly inter-

esting account of the development of early Oriental civilization, and its relation to the Hebrews. He sees in the "presence and peculiar use of certain Egyptian words scattered all through the various parts of the Pentateuch" an interesting confirmation of the early date of the first five books of the Bible. While there is nothing absolutely new in the book, the author has brought together in a very telling way most of the facts that go to prove that the historic background, at least, of the Pentateuch is very early. The work is recommended to those interested in the question of Archaeology and the Old Testament.

From the Nile to Nebo. A Discussion of the Problem and the Route of the Exodus. By Franklin E. Hoskins, D.D. Pp. 378, 85 illustrations. Philadelphia: Sunday School Times Company. 1912. Price, \$3.00.

The aim of the author is to write a full description of a journey extending from Egypt to Syria, a distance of 1,900 miles, through the Sinaitic Peninsula, Mount Seir, Edom, Moab, and Ammon, ending at Jericho; and, at the same time, to discuss such problems as: the Route of the Exodus, the Number of the Children of Israel, etc. The writer brings to bear upon his subject, so he tells us, a wide reading knowledge of all the problems connected with the Exodus. It is, however, a pity that he so often allows preconceived ideas to sway his judgment. The use of the work lies in its character as a book of travel. It has no independent scientific value.

Is a Revolution in Pentateuchal Criticism at Hand? By the Rev. Johannes Dahse. Translated by Edmund McClure, M.A. With a Preface by the Rev. Professor Sayce, D.D. Pp. 24. London: S. P. C. K. 1912.

The translation was made from an article in the *Neue Kirchliche Zeitschrift*, for September, 1912, and is a brief popular pamphlet setting forth some of the facts that call for a reëxamination of the current critical theories concerning the Pentateuch. The author promises more detail in a forthcoming work.

MISCELLANEOUS

The Ability to Converse. By Stanley M. Bligh. Henry Frowde, Oxford University Press. Price, 80 cents net.

The art of conversation as stated in the preface is almost a lost art. The writer proposes to suggest planes, as he calls them, on which the art may be recovered. These planes are called respectively: Anecdotal, Personal, Scientific, Spiritual, Political, Aesthetic, Ethical, Spiritual. Added to these are chapters on Emotional Conditions, Social Environment, Exertion of Influence, Importance of Listening, Conversational Associates, and hints for the young and inexperienced. The whole subject is delightfully handled and the author treats of the different topics in an interesting manner. The adoption of his suggestions and a more thoughtful study of the art would doubtless tend to bring back to mankind in general an art that would do much to better the conditions of society and its attainments to-day.

J. R.

Death in the Light of the Epiphany. A Sermon Preached Before their Majesties the King and Queen, in the Private Chapel at Windsor, on Sunday Morning, January 29, 1911. By the Bishop of London. Printed by Command of the King. 2nd Edition. Milwaukee: The Young Churchman Co. Price 20 cents; by mail 21 cents.

This is a remarkable sermon. Remarkable for its simplicity; for its clearness; for its sweetness and helpfulness. And yet it is characteristic of all of Bishop Ingram's sermons. It is a very great comfort to have from so learned and devout a prelate such comforting words. He does not speak as one who is wise above what is written, but interprets for those who are not learned all that is written in Holy Scripture on the subject. Death comes to all. This small parchment-covered pamphlet will be most helpful to all who long to be told of the life hereafter.

THE ENGLISH Church papers are writing in very laudatory terms of a Church novel by W. M. Letts entitled *The Rough Way*. The reviews, indeed, have been almost extravagant in their commendations. The story relates the path of the son of a very ordinary English clergyman toward his vocation for holy orders and its fruition. Antony is very human and correspondingly weak. He swerves more than once from his vocation, and incidentally furnishes the groundwork for a very entertaining love story, in which an attractive woman of the world affords the second part. Vocation triumphs, and, as priest in a religious order, and a missionary, Antony finds his life and his happiness. Quite the best characters in the book are the sane and lovely priests of the religious community. One wishes that they might be more frequently met with in real life. [The Young Churchman Co., Milwaukee, price \$1.20; by mail \$1.30.]

SUNDAY SCHOOL WORK

— Rev. Charles Smith Lewis, Editor —

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

THREE questions were prominently before the General Board of Religious Education at its meeting in St. Louis. What shall be the scope of the board's work? How shall we train children in worship? How shall the board give effective aid to the city in which the meetings are held?

The question as to the scope of the board turns upon the problem of education versus instruction; and the extent of that education, whether the board's work is to be limited in its field or unlimited. Shall the board unify and develop the Church's work of education and religious instruction; or shall it develop the Church's work of religious education; or shall it develop the Church's work of religious instruction in the primary and secondary schools under her direction and especially through the Sunday school? The first position came before the board in the recommendation of the general secretary and was the outcome of consultations between him and the chairman of the Joint Committee on Religious Education, Bishop Gailor. In this view we find that the primary consideration is that all education is but one, and that its different field, or spheres of activity, are really correlated the one to the others. The Sunday school can only progress, so it is said, as it is brought into touch with the wider movement of education. And there is truth in this position. It is beyond dispute that education must be, at its heart, religious if the work that it sets before itself is to be accomplished. It is true that the Sunday school movement must find its place within the larger whole of which it is but a part. But the question before the Board of Religious Education is whether or not it will or will not further the educational work of the Church more at this time by reaching out to the widest outlook, by attempting to bring into a unity the whole educational movement within the Church, with its schools and colleges and universities and, to be consistent, its seminaries.

This proposition does not mean the interfering with any of these organizations, or scholastic bodies, so as to dictate to them what or how they shall teach or conduct their work. But if it means anything it does mean the studying of the problems involved within the great subject and attempting to bring such influence as the new board—for it would have to be a new board—would have, and through that influence and the accumulated wisdom and experience that it could bring to bear on the subject, gradually develop and unify the policy of these different bodies so that they might work harmoniously along perhaps very different roads, but harmoniously none the less, towards real education, which should manifest itself in life and not only nor chiefly in knowledge. This the executive committee felt was not the next step of the board and accordingly recommended to the board at its meeting the recommendation to the General Convention that Canon 55 be amended so as to bring under one body the whole movement toward only religious education.

From the first the board has felt that it was a pity that the last General Convention limited religious instruction to the primary and secondary schools and to the Sunday school. It was quite clearly seen that any attempt at unification and development that did not reach to the higher schools could not help being defective in just that far. The board has however carefully restricted itself to its own proper field and conscientiously refused to touch or to study in any real way the problems involved in the larger view of religious education. But it is quite clear in their opinion that the only possibly effective way to do its work is to reach out to the development of the religious side of the educational life of all schools of learning within its influence, and to attempt to unify this side of their life without dealing at all with the subject matter of the secular side. There was a resolution offered in St. Louis, which because of this restriction under which the board now labors, was not acted upon at all. It called for an attempt on the part of the board to further the establishing of Church chaplains at all colleges and universities. And if the religious education of our youth is to be secured it can only be by

some such assistance. The secular school is a permanent fixture in our educational life. The Church college or university is becoming rarer and rarer. It would almost seem to be doomed to extinction. Its influence, at any rate in part, must be carried on in the larger schools and universities by chaplaincies such as we find at the University of Michigan, and of Indiana, and of Illinois, and in some other places. But very often this work cannot be the work of a diocese. Poverty or lack of men, perhaps lack of initiative may hinder or prevent it. If the board were free for such work then it might very easily cooperate with the diocesan authorities and help to foster a movement that shall in time do much for the religious education and the Christian life of our youth.

There is no difference of opinion in the board, we believe as to the importance of this wider scope. It is earnestly to be hoped that the Convention will grant the amendment to the canon.

THE SECOND PROBLEM that faced the board was brought out in the report of the committee on Worship, Music, and Art. This report is to be printed in full during the summer and will no doubt help very considerably in the solution of this very serious problem. For it is a problem, how to get the children to church, how to train them in worship, how to utilize the various opportunities that now offer, or to supply others for their worship. Without, at this time, going into the subject, it will suffice to say that the board unanimously felt that the children of our Church Sunday schools must be trained to come to Church, that any attempt to allow the opening and closing services of Sunday school, unless these are the regular Prayer Book services, to do for the children's worship was a mistake. Local conditions and the time of the service will determine the character of the service. But the service must be held.

THE THIRD MATTER that came in a very practical way before the board was the efficiency of the board in quickening interest through its meetings in the city where they are held. Much of what was done in St. Louis was due to the energy and enthusiasm of the Rev. James Wise, who had this matter in hand for the local committee and worked with the hearty support and cooperation of the general secretary and the members of the board. On Wednesday evening teachers from the various schools of the city were gathered together into six centres, and at each of these two members of the board were present to set before those who came such practical questions of how to grade a school, how to conduct a small school, how to prepare a lesson, how to use the teacher training courses, and the standard curriculum. And these meetings were not merely places where these men might air their own opinions in a set speech. There were real question boxes. In one of them the questions were presented in writing, pads and pencils being prepared beforehand, and the range of these questions showed how those present at that parish house were utilizing the opportunity for the best information that they could get. Then on the second day, the one following these meetings, the city clergy met at luncheon with the board, and asked questions as to how the problems that faced them were to be dealt with; how to quicken the interest of the homes, how to train the teachers; and again these questions were dealt with by members of the board. There was nothing that to members of the board seemed so valuable as these two attempts at meeting the problem of the city and facing it with the help of those who have devoted a large amount of time and much thought to its solution. It is astonishing how much that is helpful comes out in this way, and it was quite clearly the feeling of the board that it was in this way that in time to come the best help could be given.

IT WOULD be leaving quite an incomplete impression of the

St. Louis meeting with its quickening interest if no mention was made in this summing up of its influences of the final mass meeting in the Cathedral. The five speeches were indicative of the wide interest that marks men in looking at the subject. The Presiding Bishop's summing up of the educational forces as looking to the acquirement of knowledge, training in the application of knowledge, and discipline for the use of knowledge, gave a wide outlook to start with. He was followed by the Rev. Mr. Crouch who dealt with the social side of education, *i.e.*, the coöperation for help; and he in turn by the Rev. Percy Silver who, in a masterly address, dealt with the opposite aspect, the lifting up of lives through personal contact with our Lord's risen life, and the plea for aid in taking this message of life to those who have it not. The Rev. C. H. Young stirred men's hearts with the picture of the child at worship, while the general secretary in conclusion emphasized the grave importance of the teacher's place in this whole scheme of training. It was a striking gathering up of the thoughts that had been busying the board through the three days; service, missions, worship, and the teacher who, trained himself, is in turn to train his children.

CAEDMON AND THE HARP

A LEGEND

BY ANNA CHANDLER AYER

HERE dwelt once among the monks of St. Hilda, a man named Caedmon, and because he was unlettered and loved dumb creatures, they set him to tend the sheep.

Now the first time that Caedmon came to the refectory, when the evening meal was finished, the brothers passed around the harp, as was their wont, and each one played upon it, and sang from the Scriptures or from the "Lives of the Saints"; and Caedmon, who had heard no music save the songs of birds, was filled with wonder. And when the brother who sat next to him gave him the harp, that he might pass it on, he grasped it eagerly and drew his fingers across the strings, thinking to make music, as the others had done; so when the harp gave forth only jangling sounds, Caedmon was startled, and the monks, seeing his surprise, nudged one another and laughed, for a little thing was often cause for great merriment among them, but Caedmon saw them not, for his mind was upon the harp and the wonderful music.

Each night, after that, they passed him the harp, saying, "Play, Caedmon!" But Caedmon would never again so much as touch the strings but would hold the harp long, looking down at it reverently and wonderingly, and then pass it on, with a sigh. And once Caedmon went to one of the brothers, and said, "Teach me to play upon the harp!" Then the brother took Caedmon's hand, and looked at it, and said not unkindly, "Nay, Caedmon, I cannot teach thee. If thou wert but a lad, I might teach thee, but thy fingers are stiff from thy work among the cattle and the sheep." So Caedmon went away, heavy-hearted, but when he was alone with his flocks, he would try to sing what he could remember of the Holy Scriptures, for he was a devout man, and pondered much upon God and the blessed angels.

Now one evening, after Caedmon had taken the harp, it happened that he looked up, and saw the mocking faces of the monks, as they nudged one another, and laughed at his awkwardness and childlike wonder, and the blood rushed to his face, and hot tears filled his eyes, and he thrust away the harp, which had been to him as a reward, after a day of toil, and ran from the room. And when he reached the field where his sheep were, he threw himself down upon a green bank, and wept.

The white sheep gathered about him, and the shepherd dog lay down beside him, with his nose between his paws, and watched him, with anxious wondering eyes. And Caedmon, feeling the mute pity and sympathy of his creatures, was comforted, and wiped away his tears. "Thou lovest me," he said to a lamb, which pressed against him. "And thou too, lovest me, thou faithful one!" he said to the dog, stroking his shaggy head.

The shadows gathered, and still Caedmon sat upon the bank, and the love and happiness of the living creatures about him, and the beauty of the sky, and the faces of the little flowers, seen dimly, in the deepening twilight, filled his spirit with peace and quiet joy. "I will not go back to-night," he said, and looked at the walls of the monastery, which loomed,

gray and massive, against the cloudless sky, "I will stay here, among the things I love, and the creatures who love me."

Then he spoke to the dog, and together they walked on the headland above the sea. And the stars came out, and the moon rose, and made a golden path upon the waters, and the tide came in, and the waves, dashing upon the rock, sent the white spray high into the air, so that Caedmon exulted in the mighty force of the breakers; for his spirit ever answered to the spirit of nature, whether in the calm beauty of the fields, or the majesty of the hills, or the mysterious power of the sea.

After a time Caedmon grew weary, and withdrew to the forest, where he had a pallet of green boughs, under a huge tree, and where, unknown to the others, he had built him an oratory, in the hollow trunk of another tree nearby. With great labor had he built it, scraping away the wood with his knife, and so forming a niche, into which he had fitted a shelf.

When Caedmon reached his oratory, he fell upon his knees, and told his beads, and then, raising his eyes to the stars, which he could see, between the branches of the trees, he lifted his voice to God:

"Oh Thou, Maker of all things," he said, "Who hast made the wonderful stars, and the beauty of the sky, which giveth me peace, and the happy creatures, which love me, and fill my heart with joy, accept my offerings, and my poor words of thanks. I cannot praise Thee with harp and song, as do my brothers, but I bring Thee these gifts, the fairest that I can find in the field, and on the shore." So speaking, Caedmon placed before the crucifix some fairy-like shells, and a pure white blossom, which he had found by the side of a brook.

Then Caedmon lay down upon his pallet, with no bitterness in his heart, but thinking only of the glory and love of God; and with his face toward the stars, he fell asleep. And, as he slept, an angel descended from heaven, all shining and radiant, in a pathway of golden light, and stooping, held out to Caedmon a harp, saying, "Play, Caedmon!" And Caedmon said, sadly, "Dost thou too mock me?" Nevertheless he took the harp, in humble obedience, and touched the strings, with trembling fingers.

And the angel said, "Sing!" And Caedmon said, "How can I sing, seeing I am unlettered, and not cunning in speech and music like the other brethren?"

And the angel answered, "Sing of the creation of the earth and of the sky, and of the sea, and of the creatures that thou lovest! So shalt thou worship the God whom thou hast always adored." Then Caedmon sang of the creation, as he had heard it read from the Scriptures, but to these words he added many of his own, in which he magnified the goodness and glory of the Creator.

When morning came Caedmon arose and told his beads, and thanked God for his beautiful vision; and he neither ate nor drank, but remained quietly among his flocks all day.

At sunset he went back to the monastery for the evening meal, and when his turn came to take the harp, he held it in his hands, and looked steadfastly toward the far corner of the room, and there in the dimness, came the shimmer of a fleecy cloud, all shining with golden light, and on the cloud he saw the angel, who bade him play. And Caedmon drew his fingers across the harp, and it gave forth sweet music, so that the whole room was filled with melody, which seemed not of this earth.

Then the taunting words of the monks were hushed, and wonderingly they watched the rapt face of Caedmon, while he sang, even as he had in his dream. And when he had finished they said, in whispers, "What is this? A miracle has been wrought among us!"

And from that time on, Caedmon was held in high esteem among them, and after he died, because of his beautiful "Song of the Creation," and his blameless life, he was made a saint.

"[In the monastery of St. Hilda lived Caedmon, the poet. . . . 'He did not,' says Bede, 'learn the art of poetry from men, but from God.' . . . He knew nothing of literature; nor of verse, nor of song; so that when he was at the table, and the harp came to him in his turn, he rose up and left the guests, and went his way. And it happened on a certain occasion that he had done so, . . . and he laid himself down to sleep. And in his sleep an angel appeared to him, and said, 'Caedmon, sing to me a song'; and he answered, 'I cannot sing, and therefore I left the entertainment, and came hither, because I could not sing.' And the other answering him said, 'You shall sing, notwithstanding.' He asked, 'What shall I sing?' And the angel replied, 'Sing the beginning of created things.' Thereupon Caedmon began to sing verses in praise of God. He sang the creation of the world, the origin of man, and many other histories from Holy Writ. . . ."—Mrs. Jameson.]

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.

KALENDAR 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).
- The Rev. A. W. Cooke of Tokyo (in the Fifth Department).

CHINA

- 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. BARR GIFFORD LEE, for the past eight years rector of St. Paul's Church, Salem, Oregon, has resigned to accept the rectorship of the Bishop Scott Grammar School, Yamhill, Oregon, which will be reopened in the fall. After June 1st he will be in residence at the school.

THE Rev. Dr. MERCER P. LOGAN, rector of St. Ann's Church, Nashville, Tenn., has been appointed by the Mayor of the city to represent it at the meeting of the American Peace Congress which will be held in St. Louis, May 1st, 2nd, and 3rd. He has also been appointed a delegate to the National Conference of Charities and Corrections to be held in Seattle, Wash., from July 5th to 12th.

THE Rev. MARK G. PAULSEN has entered upon the work of St. James' and St. Andrew's missions, Seattle, Wash.

THE address of the Rev. P. C. SMITH, secretary of the missionary district of Western Colorado, is changed from Grand Junction to Durango, Colo. The address of the *Western Colorado Evangelist* is also changed from Grand Junction to Durango.

THE Very Rev. PAUL MATTHEWS, Dean of St. Paul's Cathedral, Cincinnati, Ohio, has resigned to accept the professorship of Ethics and Evidences in Seabury Divinity School and to be Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn. His work at the Cathedral will begin in June and his work in the Divinity School in September.

THE Rev. R. BANCROFT WHIPPLE is rector of Spring Hill and Stepney parishes, and should be addressed at Quantico, Md.

ORDINATIONS

DEACONS

IOWA.—At Trinity Memorial church, Mapleton, Iowa, on Tuesday, April 8th, Mr. HARRY J. BUXTON was ordered deacon by Bishop Morrison. He was presented by his brother, the Rev. Dr. A. G. A. Buxton, rector of St. Paul's Church, Council Bluffs, Iowa. The sermon was preached by the Rev. Thomas Horton, rector of Grace Church, Boone. The Litany was read by the Rev. C. A. Corbitt of Sioux City. Mr. Buxton was formerly a minister of the Methodist denomination, and has been layreader in charge of Trinity Memorial Church, Mapleton, since October, 1912.

CAUTION

HARRY J. CREAGH, making use in Philadelphia and elsewhere of a note given to him by me in Wilmington, is an imposter.
(Signed) F. J. KINSMAN, Bishop of Delaware

DIED

OGILBY.—Entered into the rest of Paradise at Southern Pines, N. C., on Sunday, March 30th, the Rev. EDWARD LESLIE OGILBY, for two years rector of Emmanuel Church.
"He giveth His beloved sleep."

REES.—Died at Minneapolis, Minn., suddenly on April 16, 1913, LOUISE SWIFT REES, aged 77, daughter of Charles Williamson and Catherine Lallet Rees of Geneva, N. Y.

SMITH.—In Rockport, Mass., March 14, 1913, in the sixty-second year of his age, OTIS EVERETT SMITH, warden of St. Mary's Church, Rockport. He was a self-denying worker for the Church and was highly respected by his townspeople.
Requiescat in pace.

SLAYMAKER.—Entered into life, April 6, 1913, HENRY S. SLAYMAKER, beloved senior warden of St. Mark's Church, Evanston, Ill., in his seventy-ninth year. The requiem Eucharist and Burial Office were said on Tuesday, April 8th.
"Grant him, O Lord, eternal rest
And may his light perpetual shine upon him."

SMITH.—Entered into the rest of Paradise, April 7, 1913, at his late residence, 16 Highland Avenue, Cote des Neiges, Montreal, Canada, WALTON STANLEY SMITH, aged 49 years.
"Lord, all pitying, Jesu, blest,
Grant Him Thine eternal rest."

THOMAS.—The Rev. WILLIAM REED THOMAS, D.D., rector of the Church of the Holy Innocents, Highland Falls, N. Y., at St. Luke's Hospital, New York City, on Saturday, April 12, 1913.

WARREN.—Entered into rest at Port Whitby, Ontario, Canada, on Sunday, April 20th, the Rev. EDWARD WARREN, in his eightieth year. Late rector of Gladstone, Ill.

MEMORIALS

REV. EDWARD LESLIE OGILBY

After a painful illness of pneumonia, borne with uncomplaining patience to the end, the Rev. EDWARD LESLIE OGILBY has passed to his eternal reward. His unexpected death has left a broken-hearted wife and many hearts who loved him well. He won many by his winning personality, inspired preaching, and unselfish life. The Church is richer through his service, the light of the Gospel shines clearer to many through his example, and his life has left an impress upon all who knew and loved him, which shall last forever.
"Sleep on, beloved, sleep and take thy rest
Lay down thy head upon thy Saviour's breast.
We love thee well, but He doth love thee best."

HENRY STEPHEN SLAYMAKER

On Sunday, April 6, 1913, the parish of St. Mark's, Evanston, Ill., lost by death its senior warden, Mr. Henry Stephen Slaymaker. For forty-three years as a communicant of St. Mark's parish, for forty years as a member of its vestry and for eighteen years as its senior warden, Mr. Slaymaker lived a life of faithfulness and devotion to the Church, which will long remain a sacred memory in the parish and a shining example to those who enjoyed the privilege of association with him.

Of a modest and retiring disposition he was nevertheless a wise guide and counsellor in all matters pertaining to the material and spiritual welfare of the parish, which he so dearly loved, and to which he gave so generously of his thought and time and effort.

His advancing age brought no abatement in his interest or zeal for the work of the Church, which was so dear to him, but rather greater sacrifice and greater effort. He was rarely absent from its services, notwithstanding his four score years, and his residence in Chicago for the past two years.

In Evanston, at the home of a friend, on a Sunday afternoon after participating in the services of the day, he was called quickly to his great reward. In loving remembrance and with deep appreciation of the benediction of his completed life the vestry of St. Mark's gives this expression of personal and corporate bereavement and causes the same to be spread upon the records of the parish and to be forwarded to his family and business associates.

(Signed)

- E. H. RUEHLER,
Junior Warden,
- C. S. BARBER,
- R. S. CLARK,
- R. C. HALL,
- W. H. JOHNSON,
- W. G. KIMBALL,
- W. S. POWERS,
- F. M. STAPLES,
- T. I. STACEY,
Vestrymen.

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

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.

YOUNG PRIEST, and lay assistant wanted. Encouraging and pleasant field. Send particulars. ARCHDEACON COPE, Miami, Florida.

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, Watford, New Brunswick, Canada.

POSITIONS OFFERED—MISCELLANEOUS

WANTED, young man with vocation for holy orders, as lay assistant in Christ Church parish. Hard work, interesting field, good salary. Apply, THE RECTOR, 7a Nuevo Mexico No. 134, Mexico City, Mexico.

WOMAN, preferably graduate deaconess with experience, wanted to assist mission priest in semi-institutional work. Address, giving full particulars, including salary expected, Rev. GEORGE G. BURBANCK, 234 W. Morris street, Indianapolis, Ind.

POSITIONS WANTED—MISCELLANEOUS

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 of important Church in Middle West desires change. Recitalist, composer. Good organ essential. Address "VINCENT," 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.

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

MATRON or home-manager; experienced; middle-aged. Institution or private family. THOROUGHLY UNDERSTANDS CHILDREN. MRS. DRUMMOND, 1401 Elmwood Avenue, Evanston, Ill.

LAYREADER wishes work where he can study for orders. Three years experience. LAYREADER, care LIVING CHURCH, Milwaukee, Wis.

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 **HINXENS ORGAN COMPANY**, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

OBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. **T. CROWHURST**, 568 10th street, Oakland, Cal.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. **Dr. G. EDWARD STUBBS**, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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.

INTERNATIONAL CHOIR EXCHANGE; EPISCOPAL CLERICAL REGISTRY

CHURCHES looking for ORGANISTS and CHOIR-MASTERS, 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 ORGANISTS, RECTORS, and ASSISTANTS.

FOR SALE

COUNTRY HOME. Fifty Acres. On hilltop in beautiful Newtown, 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.

CAMPS

CAMP KOKOHOHO, Blue Mountain Lake, Adirondacks. 2,000 feet. 4 rooms furnished. Fireplace. Boat. Balsam fir woods. Season \$150. **MORRISON**, 530 West 122nd street, New York City.

CAMP (endowed) for six boys needing development along particular lines. Terms moderate. Inquiries invited. Address Box 104, Shreveport, La.

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

WE want 500 more annual subscribers to the *Round Robin to the Juniors*, and the *Soldier and Servant* (Quarterlies). In order to get these we will send to the first five hundred who subscribe, the following: One copy Mrs. Twing's *Twice Around the World* (cloth, illustrated, regular price \$1.00), Andrew's *Japan* (cloth, illustrated, regular price 75 cents), and the two quarterlies for one year for \$1.00. This offer is limited to 500. We publish everything about missions and sell at the cost of printing. Plays, recitations, lessons, stories, helps. Send for catalogue. Address **Miss MARY E. BEACH**, secretary, 211 State street, Hartford, Conn.

SUMMER STUDY AND RECREATION

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

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."*

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent.

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

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. DEROSSER** (formerly of Cairo, but now of) 107 Cannon street, Charleston, South Carolina.

CATHOLIC OR PAPAL:

Which is the Best Religion to Live and Die in? By the **Rev. Arthur Brinkman**. Price, 5 cents postpaid; in quantities of 10 or more at the rate of \$4.00 per hundred, carriage additional. This excellent and clear written pamphlet is published by **Mowbray**, and should be used extensively by the clergy. It would be a splendid thing if all Churchmen would read the chapter on "The Protestant Attitude." This little book is imported by **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

SCHOLARSHIP IN CHURCH SCHOOL

A SCHOLARSHIP of the annual value of \$500 will be available in St. Mark's School next September for a boy between the ages of 12 and 14. Applications for this scholarship should be made to the **HEADMASTER**, St. Mark's School, Southborough, Mass.

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.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

EDWIN S. GORHAM, New York.
Travel Sketches. By Thomas James Lacey, Rector of the Church of the Redeemer, Brooklyn, N. Y. Price, 75 cents.

FREDERICK A. STOKES CO. New York City.
Marriage and the Sex Problem. By F. W. Foerster. Price, \$1.35.

GEORGE H. DORAN CO. New York.
The Mind of a Master-BUILDER. An Interpretation of St. Paul's First Letter to the Corinthians. By the **Rev. Henry Bickerseth Durrant, M.A.**, Principal of St. John's College, Agra; Sometime Scholar of Pembroke College, Cambridge.

LOTHROP, LEE & SHEPARD CO. Boston.
St. Dunstan Series. *St. Dunstan Boy Scouts.* By Warren L. Eldred. Illustrated by Arthur O. Scott. Price, \$1.50.

The Prue Books. *Prue's Jolly Winter.* By Amy Brooks. Author of *Dorothy Dainty Series, The Randy Books, A Jolly Cat Tale, The Prue Books.* Illustrated by the Author. Price, \$1.00.

A Midsummer Wooing. By Mary E. Stone Bassett, Author of *Judith's Garden*, and *The Little Green Door.* Illustrated by John Goss.

THE CHURCH AT WORK

ANNUAL CONFERENCE OF CHURCH CLUBS

THE NATIONAL CONFERENCE of the Church clubs of the United States will hold its twenty-first annual conference in Boston and Cambridge, Mass., from May 22nd to May 25th, inclusive. The general subject of the addresses will be "Christian Unity." The conference will open on Thursday evening with a reception and dinner given to the delegates by the Episcopalian club of Massachusetts, at the Hotel Somerset. On Friday morning there will be an early celebration of the Holy Communion in Trinity church, after which the delegates will be the guests at breakfast of the Men's Club of Trinity. The first session of the conference will open in the Jacob Sleeper Hall, Boston University, with an address by the president, Professor Lawrence B. Evans of the Episcopal club of Massachusetts, on "What is Christian Unity?" Other addresses will follow on "The Fundamentals of Christian Unity," and "The Church, The Various Conceptions of its Nature and Functions." The delegates and ladies accompanying them will be taken on adjournment to the parish house, Christ Church, Cambridge, where they will be the guests at luncheon of the Cambridge parishes. The afternoon session of the second day will be held at the Episcopal Theological School, Cambridge, in Paine Hall, where reports will be received and an address given on "Christian Unity and Missions." After this session the Dean and faculty of the Theological School will act as hosts at a garden party. Evening Prayer will be read in St. John's Memorial chapel following which a dinner will be given to the delegates in the refectory of the Theological School, by the Dean and faculty. In the evening, in Paine Hall, addresses will be given on "Fellowship in Christian Work as a Means of Attaining Unity" and "The World's Conference on Faith and Order." The session on Saturday morning will be at Jacob Sleeper Hall, Boston University. Addresses will be given on "Christian Unity and Social Reform" and "Obstacles to Christian Unity." At noon the Bishop of Massachusetts will describe the recent restoration of Christ Church, Boston. The delegates will be the guests of the Episcopalian club for luncheon at the Hotel Brunswick, after which they will be taken in automobiles to Christ church, then to Bunker Hill Monument, thence to Concord, following the route of Paul Revere. In the evening they will attend the festival of the choir guild of Massachusetts held at Trinity church, Boston. On Sunday addresses on "Christian Unity" will be delivered by several delegates at various churches in and about Boston. The fifth and last session will be held in Symphony hall, Boston, when addresses will be given by three lay readers of different churches. A vested choir of four hundred men and boys will furnish the music.

THE EDICT OF MILAN COMMEMORATED

THERE were special services in Christ church, Norfolk, Va., of which the Rev. Dr. Francis C. Steinmetz is rector, both morning and afternoon of April 13th. These services were to celebrate the 1,600 years of Christian liberty since the Edict of Milan in 313, when Constantine and Licinius put an end to the persecution of the Christians and granted universal toleration to the religion of Christ. The Rt. Rev. Frederick J. Kinsman, D.D., of the diocese of Delaware, was the preacher

at the morning service. (The sermon appeared in full in last week's LIVING CHURCH). The beautiful church was filled with worshippers at both services. The music was most ably rendered by a choir of sixty male voices, under Professor J. J. Miller, A.G.O., choirmaster and organist.

AN ORNATE PROCESSIONAL CROSS

ST STEPHEN'S PARISH, Pittsfield, Mass. (the Rev. T. W. Nickerson, rector), was the recipient on Easter Day of a beautiful memorial processional cross, given to the church "In Memoriam, Mary Hoffman Nickerson, 1855 to 1911, the Gift of Her Son."



PROCESSIONAL CROSS,
St. Stephen's Church, Pittsfield, Mass.

The cross is made of beautifully wrought brass, both sides being alike, and exquisitely jewelled with eight amethysts and thirty-two crystals. The staff portion is made of olive wood, highly polished. The cross, which is hand chased, is the work of the Gorham Company.

CHALICE STOLEN FROM MICHIGAN CHURCH

SOME TIME during Saturday night, April 12th, the chalice was stolen from Christ Church, Calumet, Mich. (diocese of Marquette). The vessels had been placed upon the altar ready for the early morning service. The thief removed the paten and pall without seeing the paten, and took only the chalice. None of the other altar furnishings were disturbed. The chalice was of sterling silver, of good weight, and plain. It was engraved with the initials of the Church, "C. C."

SIXTIETH ANNIVERSARY OF NEW JERSEY PARISH

ON EASTER DAY, the parish of Christ Church, Elizabeth, N. J., celebrated its sixtieth anniversary. In the morning the rector, the Rev. H. H. Oberly, D.D., preached an historical sermon of great interest, in which he recounted the wonderful growth and development of this work. This parish was founded under the influence of the elder Bishop Doane, and from the first was designed to carry out in its fulness the system

of the Prayer Book. The Holy Eucharist has always been the chief service every Sunday and Holy Day, daily prayers have been maintained, and for the last fifteen years a daily Eucharist. The sittings have always been free and unappropriated, and for forty-two years past a voluntary choir of men and boys, duly vested, have sung the services. There have been only three rectors, the Rev. Dr. Hoffman, the Rev. Dr. Parker, and since June, 1879, the present rector. The number of communicants reported last year were 843. On Easter Day there were four celebrations of the Holy Eucharist, beginning at 6 A. M. Tuesday of Easter Week, given to the subject of missions, in the morning the Archdeacon, the Ven. R. Bowden Shepherd, gave a most interesting address on the growth of mission work in the state of New Jersey during these sixty years, and in the evening, Bishop Lloyd spoke on the growth of mission work in the American Church for the same period. The "Alumni Association" of the choir held its meeting on Wednesday, an occasion of great and special interest. On Thursday was held a choir Festival, jointly with choirs from neighboring parishes, six in number, a beautiful and interesting service. The Rt. Rev. the Bishop of New Jersey was present and made an address, full of loving memories of these many years of faithful and successful work.

DEDICATION OF ST. JAMES' CHURCH, LONG BRANCH, N. J.

THE NEW church building of St. James' parish, Long Branch, N. J. (the Rev. E. Briggs Nash, rector), was formally dedicated by the Bishop of the diocese, on Tuesday, April 15th. Others of the clergy, beside the rector present and assisting were the Rev. Elliot White of Newark, a former rector, and the Rev. Messrs. Charles M. Perkins, R. L. Wood, F. P. Swezey, W. E. Howe, Scott Kidder, John C. Lord, and R. D. Hatch. A sermon dealing largely with the subject of Christian unity was delivered by the Rev. Henry H. Oberly, D.D. of Elizabeth. A large number of people attended. Several memorials and gifts were dedicated at the same time.

The cornerstone of the new church was laid on July 25th last, and the building, in an incomplete condition, was opened for use on February 23rd. At that time it was described in detail in these columns. It is of such beauty and richness that it is accepted, not by Church people only, but by citizens in general of Long Branch, as a valuable addition to the public buildings of the city. The property, now including church and parish hall on a prominent and valuable site, will be completed by the building of a rectory adjoining, to replace the one now owned and used in another part of the city. The Rev. Mr. Nash is the sixth rector in succession since the beginning of services in 1850. The others have been the late Rev. Messrs. Harry Finch, Richard A. Poole, and Elliott D. Tompkins, and the Rev. Messrs. H. H. P. Roche, and Elliot White.

SECTARIAN MINISTERS SEEK HOLY ORDERS

THE REV. E. J. N. HOLMES, a minister of the Methodist Episcopal Church in charge of the Myrtle Street Church, Scranton, Pa., and the Rev. D. N. Neikirk, a German Reformed minister of Allentown, have been accepted as postulants by Bishop Talbot of Bethlehem.

S. P. G. WINDOW UNVEILED AT HATTIESBURG, MISS.

IN THE presence of an overflowing gathering of influential persons, both clergy and laity, from all parts of the United States, there was unveiled on Tuesday, April 8th, at Trinity church, Hattiesburg, Miss., during the meeting of the council of the diocese of Mississippi, the celebrated S. P. G. window, which is of international interest and im-

been a birth and a rearing. To that kind and unselfish Foster-Mother the hearts of American Churchmen turn in loving gratitude, and they are glad that some of God's bright and blessed light shining through a beautiful window, is to tell out to future years a small measure of their thanks and joy." Bishop Rhinelander of Pennsylvania, in his letter said: "It gives me great pleasure to send you my heartiest congratulations. The diocese of Pennsylvania

that appreciation which is latent in her heart." Bishop Doane of Albany wrote as follows: "I am very glad to know that the S. P. G. window is to be unveiled. My earliest recollections are of the S. P. G., and my most reverend associations, of it. In Burlington, N. J., they founded the Church work, under the Church, and we always in America are deeply indebted to them for their long and fostering care. I send you a word of greeting with the assurance of my great pleasure in having had anything to do with the window." Bishop Peterkin of West Virginia said: "I was glad to understand from yours of the 18th inst. that the S. P. G. Window was safely installed. No doubt but that the unveiling will be, for you and your congregation, a most happy occasion. In this restless and very self-reliant age, we need some such memorials to remind us how greatly our Church in these states is indebted under God, for her first foundation, and long continuance of nursing care and protection to our Mother Church across the seas, and this cannot better be emphasized than by such a window, which shall be a continual witness to what that Venerable Society, the S. P. G., has done for us."



THE UNVEILING OF THE S. P. G. WINDOW

From Left to Right: Dean Grubb, the Bishop of Florida, the Bishop of Mississippi, the Rev. Dr. Simpson-Atmore, the Ven. G. G. Smeade.

The following extracts are from the sermon of the Bishop of Florida: "The Society for the Propagation of the Gospel always sent well-trained men. During Commissary Bray's lifetime forty faithful and devoted priests of the English Church were sent over at the expense of the Society. I do not wish to minimize the influence of the College of William and Mary, but I do not think I am saying too much, when I credit the Venerable Society with being the staying influence of the Church in America from 1701 to the opening of the Revolution. What is strange is that more memorials have not been placed in the temples of the land to commemorate the spiritual help which this society extended to the struggling Church on American shores. It is a great happiness indeed to me to take part in the unveiling of this window. I am thankful for the opportunity of showing in this small way my appreciation of the labors and self-sacrifice of those great and good men, who upheld the faith once delivered to the

portance. This window is a gift on the part of American Churchmen in recognition of the work and worth of the Society of the Propagation of the Gospel, and as an expression of the esteem in which the society is still held by American Churchmen.

The act of unveiling was performed by the Rt. Rev. T. D. Bratton, Bishop of Mississippi, and the special sermon for the occasion was preached by the Rt. Rev. E. G. Weed, Bishop of Florida. After the sermon the window was proffered by the committee to the rector, the Rev. Dr. W. S. Simpson-Atmore, who from 1906 to 1910, was a secretary of the Society of the Propagation of the Gospel. After accepting the window, and replying on behalf of the venerable society, the rector read a letter of appreciation and thanks to American Churchmen from Bishop Montgomery, the head of the S. P. G. The window was then proffered by Dr. Simpson-Atmore to the Bishop of the diocese, who accepted it on behalf of the Society of the Propagation of the Gospel.

Next followed words of esteem and tributes of appreciation, recognizing the great work and worth of the S. P. G., by the Most Rev. Dr. Tuttle, Presiding Bishop of the American Church, and by the Bishops of Albany, Pennsylvania, Ohio, West Virginia, and Bishop Courtney of New York, which were read to the congregation. The Presiding Bishop said: "Had it not been for a long continuance of nursing care and protection ministered by the Society for the Propagation of the Gospel, while some British colonies, through severe birth pangs, were being born into the United States of America, I doubt if there could have been a Presiding Bishop of the Church of the English speaking race to send a greeting to Hattiesburg to-day. There would hardly have been strength to bring forth a daughter Church. If in lineage the Church of England be the Mother of the Church in the United States; yet the Venerable Society was the Foster-Mother without whose watchful care and tenderness, one doubts if there could have

ought indeed to be among the first to pay its tribute to the noble, generous, and wise help given to the Church in America in its early days by 'the Venerable Society.' I know I am speaking for the people of the diocese in saying this: We all owe you also a debt of gratitude in having had the faith and devotion to open the way for our Church to make evident, at least, some measure of



THE CHANCELLORS' WINDOW, Hattiesburg, Miss.



THE S. P. G. WINDOW, Hattiesburg, Miss.

Saints in the dark hours of our land. I am thankful for the opportunity of expressing my gratitude to the members of the 'Venerable Society' for their earnest endeavors to maintain righteousness and holy living in this country. I am grateful for the opportunity of being among the first in the United States to join in the erection of this lasting memorial to the Society for the Propagation of the Gospel in foreign parts."

Before the congregation left the church, there was unveiled another exquisitely beautiful window, "The Chancellor's Window," the gift of the Honorable Charles E. Shepard, chancellor of Olympia, and other chancellors of the Church. Mr. Shepard sent his address which he was to have made, and in his absence it was read by the Honorable A. M. Pepper, chancellor of the diocese of Mississippi, who also unveiled the window.

MEMORIALS AND OTHER GIFTS

ON SUNDAY MORNING, April 13th, at St. Paul's church, Burlington, Vt., an appropriate tablet was erected, in memory of two former parishioners, the Rev. Theodore Austin Hopkins, and his wife, Alice Leavenworth Hopkins. It was unveiled by their nephew, Theodore E. Hopkins, and blessed by the rector, the Rev. Dr. Bliss; being the gift of their loving children, the Rev. Dr. John Henry Hopkins, 3rd, Richard A. Hopkins, and Miss Edith R. Hopkins. Forty-seven years of Mr. Hopkins' life were spent in Burlington. After various charges elsewhere, he became the first principle of the Vermont Episcopal Institute at Rock Point, where he labored twenty-one years, with eminent success. He died in 1889, aged 61 years, after an active life of much usefulness, both as a clergyman and a teacher. A son of the late, justly celebrated Bishop Hopkins, he inherited much of his ability, which, with his own ample learning and warm hearted zeal, was fully recognized and appreciated by his many friends. His wife departed this life a few years after his decease, an accomplished woman, loved and respected by all.

ST. PAUL'S CHURCH, Columbus, Miss. (the Rev. Walter E. Dakin, rector), has been enriched by a pair of massive brass vases for the altar. They were the gift of Mrs. D. F. Robertson in loving memory of her friend, Mrs. Gray Banks Osborne, who entered into rest last May. The vases were blessed at the early service on Easter Day.

ST. JUDE'S CHURCH, Tiskilwa, Ill. (the Rev. Francis M. Wilson, Ph.D., rector), received the following gifts on Easter Day: a silver ciborium, a pair of carved oak alms basons, and a large chandler for the chancel. All of the foregoing were presented by communicants of the parish.

SISTERS OF THE TRANSFIGURATION IN THE FLOOD DISTRICT

NO ONE would ever hear of it from themselves, and it takes a journey to the flood-stricken city of Hamilton, Ohio, to uncover the facts, but the Sisters of the Community of the Transfiguration from the Mother House at Glendale, ten miles from that city, have been doing a splendid work for the flood sufferers ever since a foot of dry land appeared on the streets. They sought the greatest need and first found it in a lunch room which fed hundreds of those who were so busy helping others that they had no time to provide food for themselves. After about two weeks of this service other sources of food supply were opened and the Sisters closed this work. Taking up their headquarters in Trinity parish house, they began a canvass of the city to find those unable to help themselves and to provide for them. For instance, a woman aged 90 years with a crippled daughter could not stand in a bread

line or find her way to the place where clothing and bedding were distributed. At the parish house, too, a number of women were organized to do sewing for those in need. A gift from the Order of the Holy Cross made possible the purchase of oil stoves, which proved invaluable for heating and cooking in places where there was no gas and no coal could be hauled. The presence and work of the Sisters have greatly encouraged the Church people and in rallying to help others they will eventually be helped themselves.

CHURCH CONGRESS EXECUTIVE COMMITTEE ADOPTS RESOLUTIONS

THE FOLLOWING resolution, offered by the Rev. Dr. George R. Van De Water at the meeting of the Executive Committee of the Church Congress on Monday, April 14th, was unanimously adopted:

"This Executive Committee, at the first meeting since the sessions of the Church Congress in Charleston, desires to record its appreciation of the work of the local committee in the preparation for the same and also the hospitality and unbounded courtesy of the Church people of that historic city, whose enthusiastic interest and generous attendance made the Congress one of the most successful and satisfactory ever held in this country. The committee recognizes this as a sign of increasing vitality of the Church Congress and a complete justification of its unvarying policy of toleration and loyalty, marking its methods and determining its appointments at all times. The Church Congress in the past has been, and in the future is determined to be, representative both of the mind and the constituency of the whole Church."

And on motion of the Rev. H. P. Nichols, D.D., the following was unanimously adopted:

"In view of the misunderstanding of the purpose of the change in Rule II and until that purpose shall be more fully understood,

Resolved, That the Executive Committee instructs the Committee on Topics and Speakers to put no names in nomination for writers or speakers at the next Church Congress save those of members of the Protestant Episcopal Church."

In the report of the Church Congress printed in THE LIVING CHURCH it was inadvertently stated that the Rev. Dr. Grammer was re-elected to membership on the Executive Committee, whereas the Rev. J. Townsend Russell was chosen in his place.

LEGACIES AND BEQUESTS

BY THE WILL of Caroline Morris, who died suddenly in Philadelphia about three weeks ago, Grace Church, Allentown, Pa., becomes legatee of an estate worth \$22,000, after the decease of a nephew, ex-Judge Harvey.

OHIO CLERGY GIVE AID DURING FLOODS

THE RECENT FLOODS in Ohio, with devastating and distressing results, brought into leadership in their respective communities, several of our parochial clergy. At Tiffin (the Rev. James Henry Young, rector), the homes of eighteen Church families, including that of the rector, were flooded, eventuating in great damage to, and in some cases in almost total destruction of, household furnishings. Twelve Church families, some of them being among those whose homes were inundated, lost heavily in business. Notwithstanding the parish at once organized for and led in the work of public relief. The rector at Fremont, the Rev. Thomas Jenkins, offered his services in any direction needed, was appointed chairman of the committee on investigation, and a member of the executive

committee on relief, and spent several days in visiting and personally helping in the restoration of devastated homes. At Massillon 2,500 families were temporarily rendered homeless, and had to be sheltered, clothed and fed, some of them for more than a week. The rector of the parish, the Rev. Samuel Ward, was chairman of the committee on investigation, and to prevent blockade in the streets, many of which were swirling rivers, stood, with others much of the time of the first day of the flood, waist deep in water pushing on floating timbers and other debris.

BISHOP OF OHIO WILL ASK FOR COADJUTOR

THE NINETY-SIXTH annual convention of the diocese of Ohio will meet in the Church of Our Saviour, Akron (the Rev. George P. Atwater, rector), at 10:45 A.M., Tuesday, May 20th, and simultaneous with this announcement, the Bishop of the diocese sent out notice to the clergy and lay delegates of his intention to ask at this convention for a Coadjutor. He states that "the diocese has grown so vigorously, and there are so many places into which our Church has not made its way, that it is physically impossible for me to do the work now necessary for the proper development of our jurisdiction. The details of this important issue I will present in my annual address to the convention, for your consideration. I cannot consent to a division of the diocese; nor am I willing to have a Suffragan Bishop. The election of a Coadjutor is the more dignified, and the strongest thing for us, under all the circumstances, to do. In view of the fact that it is necessary for us to take ample time for the regular business of the diocese, its missionary responsibilities, and particularly the election of deputies to the General Convention, I think it would be unwise and undesirable to attempt the choice of a Coadjutor in May. I shall therefore ask for a special convention to meet in Trinity Cathedral at the end of October, after the close of the General Convention in New York, for the purpose of electing a Coadjutor."

DEATH OF REV. P. G. LINCOLN

THE REV. PERCY G. LINCOLN, deacon, died in Montgomery, Ala., on Friday, April 11th. Mr. Lincoln was ordained deacon by Bishop Beckwith in November, 1910, and went immediately as assistant to the Rev. E. E. Cobbs, rector of St. John's Church, Montgomery, Ala., and later had charge of missions at Troy and other points. For nearly a year past Mr. Lincoln's health has been such that ministerial work was impossible, although he was confined to his bed only about ten days before the end came. Mr. Lincoln was fifty years old and a successful business man in Montgomery at the time of his ordination. His wife died just two years ago, his death occurring on the anniversary of her burial, and one year ago to the very day, his daughter, a young married woman, also died. The Rev. V. G. Lowery of Prattville read the service, after which the body was taken for interment to Aurora, Ill., the home of the Lincoln family.

THE CONDITION OF THE BISHOP OF SPRINGFIELD

BISHOP OSBORNE is expected to return to Springfield on April 24th. The neuritis which troubled him all the winter grew worse after he started on his southward trip the end of January, and when he reached Los Angeles he went by advice of his physician to a hospital for rest and care. The Church hospital of the Good Samaritan, Los Angeles, received him, and for over four weeks he had most excellent care and gained much, but has not quite recovered. Since leaving the

hospital he has been resting quietly at Pasadena, and is now on his way home by easy stages. He writes that he is not fully recovered yet. He has cancelled his list of appointments and will issue a new one on his return. He says that he fully expects to be able to take all the appointments for confirmation, but no others for the present.

WESTERN THEOLOGICAL SEMINARY NOTES

IN THE PAST YEAR the Rev. Samuel A. B. Mercer, Ph.D., has published the following articles: "The Oath in Sumerian Inscriptions," in the *Journal of the American Oriental Society*; "The Oath in Babylonian Inscription," *American Journal of Semitic Language and Literature*; "The Cosmology of the Apocrypha and Pseudepigrapha," *International Journal of the Apocrypha*; "The Surinnu Symbol," in the *Mitteilungen der Deutschen Orient-Gesellschaft*. Dr. Mercer has also had published by Guenther, Paris, a study on the Oath in Babylonian and Assyrian Literature, and in Bishop Spaulding's book on Joseph Smith, Jr., Dr. Mercer has an article on Joseph Smith as a translator. Together with Prof. Ochiai, Professor of Old Testament in the Trinity Theological Seminary, Tokyo, he has done special research work in Semitic literature, and for the clergy of the Chicago diocese he has organized a chapter of the Central Society for Sacred Study. Dr. Mercer has recently been elected an honorary member of the Deutschen Orient-Gesellschaft zu Berlin and vice-president of the Society of the Apocrypha, England.

AN ARTICLE on the Beezebul sections of the Synoptics, by the Rev. Burton Scott Easton, D.D., Ph.D., is to be published in an early number of the *Journal of Biblical Literature* and a large number of articles by Dr. Easton are to appear in the forthcoming *International Standard Bible Encyclopaedia*. Dr. Easton has recently been elected vice-president of the Chicago Society for Biblical Research, this being the first time a Churchman has held office in the twenty years of the society's existence.

THE REV. FRANCIS J. HALL, D.D., who will take the chair of Dogmatic Theology in the General Theological Seminary next fall, after being connected with the Western Theological Seminary for twenty-seven years, has had published "*Creation and Man*," the fifth volume of his series of ten volumes on Dogmatic Theology. The Rev. Marshall Bowyer Stewart, M.A., B.D., is at present preparing the material for the Hale Memorial Sermon which he is to deliver next fall.

DURING the past year much important work has been accomplished by the members of the faculty of the Western Theological Seminary, Chicago, outside the class room. Dean William C. DeWitt, D.D., who is secretary of the Church Commission on Theological Education, has prepared a plan for the correlation of seminary work which will be made public in the near future.

MEMORIAL SERVICE FOR J. PIERPONT MORGAN

A MEMORIAL SERVICE in memory of the late John Pierpont Morgan was held in St. Paul's Memorial chapel, St. Paul's Normal and Industrial School, Lawrenceville, Va., on April 14th. At ten o'clock on Monday morning the departments of the school closed and the bell of the chapel summoned students and teachers to do honor to the memory of a great Christian. Archdeacon Russell began the impressive service; the lesson was read by the Rev. Arthur P. Gray, Jr., of St. Andrew's parish, Lawrenceville; and the congregation sang, "Asleep in Jesus." Mr. John M. Pollard, director of Academics of St.

Paul's School then read from the *Outlook* Mr. Roosevelt's splendid tribute on the personality of Mr. Morgan. He read, too, the touching tribute of the Rev. Mr. Reiland, rector of St. George's, as to his religious faith. The Rev. Mr. Gray spoke feelingly of the character and the simplicity of Mr. Morgan's life. Archdeacon Russell followed with a brief history of Mr. Morgan's kindness to St. Paul's School. He told of how Mr. Morgan had agreed to contribute \$10,000 on the \$100,000 fund and how later when this fund had been abandoned Mr. Morgan had written from London that he would consent to apply this \$10,000 as the last payment on the school debt. Moved to deepest feeling the principal of St. Paul then explained how without this help of Mr. Morgan's the school would have staggered for no one can tell how long, under the burden of this debt. Mr. Russell concluded with a feeling tribute as to the kindness of heart of Mr. Morgan and as to the deep sorrow felt by the school, the country, and the world because of his loss.

MAY MORE FOLLOW

AS THE RESULT of a missionary sermon preached on Sunday, April 13th, in Grace and St. Peter's church, Baltimore, by the Rev. A. M. Sherman of the district of Hankow, China, two gifts for missions have been received by the Rev. Romilly F. Humphries, associate rector, one a check for \$1,000, from a man who requested that his name be kept secret, and \$50, given by a young girl who saved it from her allowance. Both amounts are for the mission in Wuchang, China, where the Rev. Mr. Sherman has been stationed for the past thirteen years.

SUNDAY SCHOOL CONVENTION OF THE THIRD DEPARTMENT

THE FIRST annual convention after a full year's work of the organized Sunday school forces of the Third Department was held at Trinity church, Wilmington, Del. (the Rev. F. M. Kirkus, rector), on April 14th and 15th; with an attendance of delegates and other workers numbering upwards of an hundred, representing ten out of the twelve dioceses of the Third Department. The Executive committee met on the afternoon of the 14th, with the Rev. W. Herbert Burk of the Valley Forge Memorial Chapel in the chair. Mr. Burk read the annual report of the executive chairman; outlining the work before the Executive committee in preparing for the sessions of the convention on the following day. He especially pointed out the necessity of appointing as the Field Secretary of the Department someone who could give all his time to the rapidly growing and important work. The committee on organization, the Rev. W. L. DeVries, D.D., of Washington, chairman, presented its annual report, calling attention to the need of a more compact organization; and particularly the need of uniform, accurate, and more comprehensive Sunday school statistics. The field secretary read the record of the year's work; and called attention to the need of a uniform method of electing delegates representing the several dioceses in the Department Convention; and the aid which would result from having their names and addresses printed in the diocesan journals of convention. The report of Dr. Bratenahl, the chairman of the committee on Missions and Mission Study, was presented; in which a recommendation for a simpler course of mission study was suggested.

At the mass meeting held in Trinity church in the evening, Bishop Kinsman welcomed the delegates and expressed his pleasure in the choice of Wilmington as the convention city. The Rev. Dr. Mitman, field secretary, spoke upon "The Third Department, its Condition and Needs," in which

address he pointed out the fact that the Third Department stood easily the foremost Sunday school department of the Church, in point of enrollment, number of officers and teachers and in the size of its Lenten offerings; but that it needed the help of better organization vastly to increase its efficiency, which was, as yet, not commensurate with its size and its opportunities. The Rev. William E. Gardner, general secretary of the General Board of Religious Education made a striking address upon "A Program of Religious Education," which might be summed up in the Pauline idea: "We seek not yours, but you." Mr. Gardner said it was the privilege of the Church in its educational work to take as the point of departure, not the material to be taught; not the method by which such material is to be presented; but a child-soul which on the basis of the material and teaching shall pass through an experience which shall develop in it the Christ-like life. The Bishop of Bethlehem followed with an excellent address in which he congratulated the Church upon the marvelous progress made by the Church's educational forces, in the twelve years since the Committee on Religious Education, of which Bishop Talbot was the chairman, had been appointed.

On the morning of the second day of the convention, the Holy Communion was celebrated, the Bishop being the celebrant, assisted by the rector of Trinity parish. Morning Prayer was said at nine o'clock, and the sessions of the convention were begun at half-past nine. The usual routine of business was followed, which included a recommendation presented by the Executive committee (reached at an adjourned session held after the mass meeting of the evening before), that immediate steps be taken to enable the field secretary to give all his time to the work. After considerable debate the convention referred the whole matter to the Executive committee, with power to act as soon as the money to pay the field secretary should be forthcoming. At a second adjourned meeting of the Executive committee immediately after luncheon, the matter was again taken up; and in the midst of great enthusiasm the requisite funds were pledged and the field secretary directed to begin his work on the first day of June. The Third Department is the first to put a man into the field; and it is believed that the wisdom of the undertaking will quickly justify itself.

Miss Helen I. Jennings of Pottsville, Pa., superintendent of the elementary grades of Trinity Church schools, spoke on "The Elementary Grades"; and her lucid presentation of her topic, and the very close attention paid to her address throughout, revealed her mastery of her subject. Dr. Bratenahl spoke upon "The Senior Grades," expressing it as his conviction, that the idea of military training might be used with excellent results in teaching the truths underlying the catechism, creed, and commandments, to the end of making of our youth true "soldiers and servants" of Jesus Christ. The Rev. G. Otis Meade of Roanoke, Va., was introduced as one who had a wide experience, and conspicuous success with "the adult Bible class," and it was manifest from the interesting way in which he held his audience "both tired and hungry," as he remarked, wherein his own success lay. It is the secret of a personality willing to give, not merely its money but also itself. After a bountiful luncheon served by the ladies of Trinity parish, the sessions of the conference were resumed, with an address on "Teacher Training," by the Rev. H. W. Diller, chairman of the Teacher Training committee of the diocese of Bethlehem. The Rev. L. N. Caley, who knows more about "the Standard Course of Study" than probably anyone else, spoke upon that subject; whilst the question box was in the hands of the Rev. W. Herbert Burk. The

convention adjourned to meet at the call of the chairman of the Executive committee both time and place to be announced.

The officers of the Executive committee are: The Rev. Howard W. Diller, chairman; the Rev. J. Kensey Hammond, secretary; the Hon. Josiah Howard, treasurer; the Rev. S. U. Mitman, Ph.D., field secretary. The president of the convention is always the Bishop of the diocese within the bounds of which the annual meeting takes place.

RESIGNATION OF THE REV. DR. MINNIGERODE

THE REV. JAMES GIBBON MINNIGERODE, D.D., has resigned the rectorship of Calvary Church, Louisville, Ky., to take effect in September and will retire from active service in the ministry. This announcement comes as a great surprise to his many friends in the city and throughout the diocese of Kentucky, though it was known that for the past year or more he has not been in the best of health. Dr. Minnigerode is one of the oldest clergymen in the diocese in point of canonical residence, he having been rector of Calvary parish between thirty-five and thirty-six years. He was born in Williamsburg, Va., in 1848 and came to Louisville after serving his first parish in Richmond for about six years, so that the work at Calvary has been practically a life work. When he was called to the rectorship, the congregation were worshipping in a little frame chapel, having only a partially finished church building and with such a heavy debt resting upon the property that it was in imminent danger of being sold under the hammer. However, under Dr. Minnigerode's ministry, the little struggling congregation was developed into one of the largest and strongest parishes in the city, the debt paid and the handsome stone church finished and consecrated, the church and Sunday school room costing some \$65,000. The parish also purchased and maintained a mission chapel in one of the poorer sections of the city known as "The Point." Dr. Minnigerode has always been prominent in the affairs of the diocese and has for many years held the honorable position of president of the Standing Committee and has also been secretary of the Board of Diocesan Missions for nearly the entire time of his ministry here; as well as serving on many other diocesan boards and committees, and has represented the diocese a number of times in the General Convention. Probably no priest in the diocese is more greatly beloved, his faithfulness and earnestness as a pastor being fully appreciated. He will be sorely missed both within and without Calvary parish, and while his friends realize his need of rest after so long a period of service, they rejoice that he and his family will continue to make their home in Louisville. His successor has not yet been announced; although the vestry has extended a call to a prominent clergyman, his decision and his name have not yet been made public.

DEATH OF A PROMINENT LAYMAN

MR. DANIEL M. THOMAS, aged 86 years, the oldest member of the Baltimore bar, and one of the most highly respected lawyers and beloved Churchmen of several generations, died at his residence in Baltimore on April 16th from the effects of a general breakdown due to the infirmities of age. Mr. Thomas was graduated from St. John's College, Annapolis, in 1846, and came to Baltimore about 1851. In 1867 he was made the first auditor and master in chancery in the circuit court, a position corresponding to the "Keeper of the Rolls" in England, and which, he continued to hold until his death. Mr. Thomas had been one of the most prominent laymen of the diocese for half a century. He was a member of the vestry of St. Luke's Church since 1865, treasurer of the church nearly

the same length of time, and always represented his parish in the diocesan convention, of which he was one of the leaders. He was also senior member of the committee on Church Charities of the diocese. In 1901 he represented the diocese as a delegate to the General Convention which met in San Francisco. The funeral services were held in St. Luke's church on April 17th, the rector, the Rev. Herbert Parrish, officiating, assisted by several of the clergy of the diocese, the interment being in his family burying lot at West River, Anne Arundel county.

REMARKABLE WEDDING ANNIVERSARY

THE REV. JAMES I. T. COOLIDGE, the oldest living graduate of Harvard, and one of the venerable priests of the Church, and Mrs. Coolidge, celebrated the seventieth anniversary of their marriage at their home in Cambridge, Mass., on April 18th. Mrs. Coolidge before her marriage was Miss Mary Ruth Channing Rogers. Mr. Coolidge is a native of Boston, is in his ninety-sixth year, and was ordained a Unitarian minister in 1841, later coming into the Church. For several years he has been living quietly at his home in Cambridge.

THE PEACE CONGRESS

THE PEACE CONGRESS opens in St. Louis on Ascension Day. While not premeditated, this fact cannot be overlooked by the Church which celebrates on that day the return of the Prince of Peace to the heavenly throne after His effort to bring eternal peace to men. The tentative programme shows only one subject which seems to have the spiritual outlook on the peace problem. That is "The Sanctions of Peace," set for Friday night, May 2nd, at the Odeon. While other authorities are setting forth the economic, the administrative, and other phases of this great matter, it is for the Church to keep people ever in mind of the truth that the greatest phase of all is that which concerns the soul, the spirit of peace which alone makes real peace possible. While there seems to be no stressing of the spiritual, and probably could not be, in the programme, yet the authorities preparing for the congress have called for the appointment of two delegates from every congregation in the city, and have opened the way for a general sounding forth of the spiritual note from all the pulpits of the city and even of the state on May 4th, the last day of the meeting. There is nothing else appointed for that day except, somewhat curiously, a German-American mass meeting in the afternoon.

A USEFUL YEAR BOOK

A FEATURE of the year book and directory of St. Paul's parish, Steubenville, Ohio, valuable to those who do not read the rubrics of the Prayer Book and the canons of the Church, is the rubrics printed in full on Baptism, Confirmation, and Holy Communion, Visitation of the Sick, Removing of Communicants, and the canons of the Church on Marriage and Divorce, the Due Celebration of Sunday, and Officiating of Ministers within the cures of Others. Those who attend the early celebrations of the Holy Communion are called by the rector, "The Guild of the Morning Hour," there being no meeting except those most sacred ones about the altar.

BETHLEHEM

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

Presentation of Diocesan S. S. Offerings—Meeting of Schuylkill County Clericus—Notes of Interest

THE FOURTH annual service of presentation of the Lenten offering of the Sunday

schools of the diocese was held on Saturday, April 12th, at Trinity church, Pottsville (the Rev. Howard W. Diller, rector). There was a large attendance, delegates coming from all parts of the diocese. The presentation service was held at two o'clock. The Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk, intoned the opening part of the service, and the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, read the lessons. The Rev. John Talbot Ward, rector of St. Clement's Church, Wilkes-Barre, secretary of the Sunday School Commission, and the Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, announced the offerings of the various Sunday schools for this year and last year as the delegates placed the offerings upon the alms basin. The Rev. Wm. E. Gardner, secretary of the General Board of Religious Education, made the address to the assembled scholars and teachers, after which Bishop Talbot made a short address. Several of the clergy were present beside those who officiated. The total amount presented at the service or reported to the Sunday School Commission was \$3,912.25. Nineteen Sunday schools not heard from gave last year \$915.15. If these schools do as well this year the offering will amount to \$4,827.40, exceeding last year's offering by \$287.04.

ON THURSDAY AFTERNOON, April 3rd, the Schuylkill county clericus met at Calvary rectory, Tamaqua (the Rev. Wallace Martin, rector), having present as guests the clergy of Lansford, Lehigh and East Mauch Chunk. In the afternoon the Rev. John Porter Briggs of All Saints' Church, Shenandoah, read an illuminating and suggestive paper on "The Communion of Saints," which called forth a most helpful discussion. After dinner at the rectory the clergy were participants in the service at Calvary church, Bishop Talbot administering Confirmation and preaching the sermon to a congregation which filled the church. After the service a reception was tendered the Bishop, during which Bishop Talbot entertained those presenting by narrating some of his experiences as a missionary Bishop.

ON MONDAY EVENING, April 7th, the Rev. A. V. Casselman, minister of Calvary Reformed Church, Reading, addressed the men's club of St. Mary's Church, Reading (the Rev. Harvey P. Walter, rector), on his "Experience in China and Japan," having spent several years traveling through these countries and visiting many out-of-the-way places. St. Mary's Church, with its 142 communicants, of whom 123 communicated, passed its first Easter as an independent parish by offering a total of \$575.71, divided as follows: Current expenses, \$75.03; building fund, \$432.33; Sunday school Lenten offering, \$63.00; and Babies' branch for missions, \$5.35.

ON TUESDAY EVENING, March 11th, the Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, delivered an illustrated lecture on the Panama Canal Zone, in the Sunday school room of St. Mark's church, Mauch Chunk (the Rev. Walter Coe Roberts, rector). On Tuesday evening, April 15th, Professor Richardson, organist of St. Stephen's Church, Wilkes-Barre, gave an organ recital in St. Mark's church, assisted by a boy soloist. The members of St. Mark's Church during Lent prepared three missionary boxes valued, in cash and other contents, at \$319.13, as follows: To the wife of a Western Missionary, \$178.17; to a missionary in Georgia, \$71.96; and to Mr. Guy Madara, a layman of St. Mark's now at Nenana, Alaska, \$69.

THE EASTER OFFERING of St. Luke's Church, Scranton (the Rev. Robert P. Kreidler, rector), for a deficit for current expenses amounted to \$2,000.

CALIFORNIA

Wm. F. NICHOLS, D.D., Bishop

Meeting of the San Jose Convocation at San Jose

THE San Jose convocation held its regular spring meeting in Trinity church, San Jose (the Rev. Halsey Werlein, Jr., rector), on April 8th and 9th. The Rev. D. Charles Gardner, chaplain of Stanford University and Dean of the convocation, presided. In the absence of the secretary the Rev. C. H. L. Chandler of San Luis Obispo acted as secretary pro tem. The report of the Dean showed the work of the convocation to be in general, in quite a satisfactory condition. New work has been undertaken at a number of points, one or two of which promise to develop into important work. At Carmel-by-the-Sea, twelve earnest women, during the past year have raised \$1,200 and recently a new chapel was built, to be consecrated by the Bishop in July. The Rev. J. S. McGowan of Monterey reported the recent acquisition of a new rectory, costing \$1,650. Of this sum he has raised \$1,250. Mr. McGowan has passed the three-score years and ten, but his missionary zeal shows no abatement. This is the eighth building that gentleman has left as a mark of his devotion during forty years of missionary service in the diocese. In each instance, the building has been completed and cleared of all debt, and ready for consecration and use, when completed. The convocation voted "that it be the sense of this convocation, that on Sunday next, each congregation be given an opportunity to make an offering towards the Monterey rectory, in token of respect, to Mr. McGowan." At the afternoon conference, the Rev. R. M. Harrison, D.D., spoke on the "Resurrection and Our Hope of Immortality." On the following day Archdeacon Emery spoke on "The Apportionment Plan," and Miss C. L. Fiedler, superintendent of Diocesan Sunday School Work, spoke on the summer school and the teacher's training classes. The summer school is to be held at the Cathedral in San Francisco in June next. At the missionary rally, held in Trinity church, on Tuesday evening, April 8th, the speakers were Bishop Nichols and Professor Payson J. Treat, of Stanford University. Bishop Nichols laid particular stress upon the importance of child training, and Professor Treat, who has spent some time in traveling in the Orient, spoke from knowledge gained at first hand, on "The Need of the Orient."

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Meeting of the Diocesan Woman's Auxiliary—Social Evening of Denver G. F. S.—New Church Projected at Fort Collins

THE WOMAN'S AUXILIARY has met this year in every great storm we have had and the rule was not broken at St. Barnabas, Denver, although the weather did not interfere with the attendance. The rector, the Rev. C. H. Marshall, being unavoidably absent, his place was filled by the Rev. J. W. Ohl. Mrs. Henry Read read an interesting paper on "The Period of Religious Reaction in Japan," and Mrs. Charles Ruter who with her sister Miss Perrenoud, gives a scholarship at the Nenana School, spoke of the little Indian Girl who is the recipient of it and proposed that the diocesan Auxiliary should found and support another such scholarship in the same school. The Citizens Protective League, formed to defend public sentiment against unscrupulous and vulgar newspapers, was represented by Mr. Meyrick Edwards, and the Auxiliary by vote warmly endorsed the work of the league. Miss Gross advocated the use of the duplex envelope in Sunday schools and the meeting was reminded of the claims the Clergy Pensions Fund has upon their notice, individually and collectively.

THE DAY FIXED for the annual social eve-

ning of the Girls' Friendly Society this year, held at St. John's Chapter House, Denver, was April 22nd. The original date was passed over on account of the unfortunate death of the Rev. Dana C. Colegrove. The articles made and put together by the various branches of the diocese for a united missionary box were gathered and sent to their destination. This represents the Lenten work of the society. A new branch is prospering and growing rapidly at Castle Rock and a smaller one has been instituted at Larkspur. An old one has been revived at Boulder, which was visited and addressed recently by Miss Gross of Denver who set forth strongly the well-founded view that in these days of one-sided development the G. F. S. should appeal to all classes of girls as affording them ideals not met with in other societies or other environment.

THE RECTOR of St. Luke's, Fort Collins, has been appointed chairman of a committee to look into the matter of plans for a new church, guild house, and rectory, to be built upon the lots possessed by the parish, and also to ascertain what are the needs of the parish in this direction and whether they can be carried out without financial embarrassment.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Interesting Series of Lectures Given in Wilmington—Meeting of the Clerical Brotherhood

THE REV. GEORGE C. HALL, D.D., rector of St. John's Church, Wilmington, has arranged a series of lectures in the parish house to be given by members of the Faculty of Delaware College. Two of them have already been given; the first by Professor Vaughan on "The Evolution of a State," a study in the history of Delaware; and the second by Professor Sypher on Shakespeare. Lectures will follow by Dr. Reed on "Animals in Connection with the Origin of Human Disease," and by President Harter on "The Solar System."

THE REGULAR MEETING of the Clerical Brotherhood was held at the rectory of St. John's church, Wilmington, on Sunday, April 1st. The essayist was the Rev. Alban Richey, D.D., rector of New Castle, and his paper was entitled "What is the Church."

FOND DU LAC

R. H. WELLER, D.D. Bishop

Mortuary Chapel at Cathedral Being Enlarged—Meeting of the Annual Council—Notes

WORK is now in progress at St. Paul's Cathedral enlarging the mortuary chapel on the east side with a view to preparing that part of the building for the erection of a sarcophagus to Bishop Grafton, whose remains will be brought here to their final resting place. August 30, 1913, the first anniversary of his death. The mortuary chapel will open out into St. Ambrose's chapel by an arch made in the wall between the two, forming the counterpart of the arch by the organ just opposite. Under this new arch it is proposed to place the sarcophagus, of which the upper part will be a recumbent figure of the Bishop in Carrara marble, now being prepared abroad, and the body of the tomb will be of red Numidian marble. The reinterment in the Cathedral is in accordance with one of the last wishes expressed by Bishop Grafton, who desired that his final resting place should be in the church which he loved so well.

THE ANNUAL COUNCIL of the diocese will be held at St. Paul's Cathedral on June 3rd. Bishop Weller will preside, and make his first annual address to the body as its Bishop. The usual routine will be followed. Many

new faces will be seen, as there have been a number of changes amongst the clergy.

THE COMMENCEMENT dates for Grafton Hall are June 7th to 11th inclusive. Dr. W. H. van Allen, rector of the Church of the Advent, Boston, Mass., will preach the baccalaureate sermon. There will be ten graduates from the Hall this year.

THE SISTERS of the Convent of the Holy Nativity are soon to have a resident chaplain. The assistant superior, Sister Rebecca, S.H.N., a niece of the Mother-Foundress, is now convalescent after a severe illness of three months' duration.

HARRISBURG

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

St. Mark's, Lewistown, Undergoes Extensive Repairs—The Diocesan Convention

ST. MARK'S CHURCH, Lewistown, is undergoing thorough renovation and repair. The woodwork of the interior has been revarnished, the floor refinished, and the side walls decorated in harmonious colors. The floor is not to be recarpeted except a strip in the aisle. An oak reredos is projected and may shortly be in place.

THE DIOCESAN CONVENTION occurs a week later than usual this year. It is to be held in St. Paul's church, Bloomsburg, on May 20th and 21st.

IOWA

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

Improvements at St. Katharine's School—Meeting of the Southeastern Clericus—Death of J. D. Spaulding

THE SISTERS OF ST. MARY, in charge of St. Katharine's School, the diocesan school for girls, Davenport, took advantage of the Easter vacation to make a number of improvements in the school buildings, especially refitting the office and placing the new stained glass window therein, the parting gift of last year's senior class to the school.

THE CLERICUS, a gathering of the clergy of the south-eastern part of the diocese, met with the Rev. Dr. Edward H. Rudd, rector of St. Luke's Church, Fort Madison, on Tuesday, April 15th. The paper, "Meditation," was given by the Rev. Dr. R. G. Jones of Christ Church, Burlington.

MR. J. D. SPAULDING of St. Thomas' Church, Sioux City, an old and honored Churchman of that parish, and a leading lumberman in that section of the state, is dead at Sioux City, where his funeral took place.

KENTUCKY

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

Programme of Annual Council is Issued

PROGRAMMES for the eighty-fifth annual council of the diocese have just been issued. The council will meet in Christ Church Cathedral, on Tuesday, May 20th to Thursday, 22nd. The sermon will be preached by the Rev. David Leroy Ferguson, rector of the Church of Our Merciful Saviour, Louisville. In addition to the usual business sessions, there will be two evening services, one in the interests of social service, when addresses will be delivered by the Rev. Frank M. Crouch of New York City, and the Rev. Henry J. Geiger, rector of St. Paul's Church, Hickman; and one in the interests of diocesan missions, when the speaker is to be the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville. The annual meeting of the Woman's Auxiliary will be held on Friday, May 23rd, the special speaker to be announced later.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Bishop Issues Appeal for Flood Sufferers—Easter at the Church of the Ascension, Baltimore

THE BISHOP of the diocese has issued an appeal for contributions for the relief of the sufferers in the west from flood and fire, and has authorized the following prayer for use in the services of the Church: "O Almighty God, who hast Thy way in the whirlwind and in the storm; who dost rebuke the sea and dry up the rivers; and whose voice divideth the flames of fire; Regard our supplications, we humbly beseech Thee. Thy people hath been afflicted with thy tempest and made afraid with Thy storm; the rivers have overflowed them and the fire hath kindled upon them. Out of the deep do we call unto Thee. In Thy word is our trust. O Lord, hear our voice. Unto Thy gracious mercy and protection we commit those whom Thou hast called to Thyself by this grievous visitation of Thy Providence in our land. Let the blessing of Thy consoling grace be upon the afflicted and sorrowing ones who remain. Be to them a strength in their distress, a refuge from the storm, a shadow from the heat, and their Companion in the deep waters. And wilt Thou, O God of our fathers, and our God too, despite all, in all, and through all, continue and strengthen our faith in Thee that we may find full comfort, now and ever, in our confidence in Thy love and mercy; through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen."

THE Church of the Ascension, Baltimore, was thronged with splendid congregations at the four services on Easter Day, a majority of the communicants coming to the early service. The offerings from the congregation amounted to \$1,450, and from the Sunday school, \$391. The rector, the Rev. Richard W. Hogue, was the recipient of several gifts. A handsome gold watch, beautifully engraved, came from members of the congregation and of the vestry. Two individuals also gave a beautiful fob and a gold cross. The linen for a new surplice was given by the vestry, and the surplice was made by one member of the congregation, and beautifully embroidered by another member.

MASSACHUSETTS

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

Special Service at Boston Cathedral—Preachers at St. Paul's Cathedral

NEARLY one thousand Churchmen assembled in St. Paul's Cathedral on Sunday evening, April 20th, many parishes from the city and near-by places being represented. There were addresses by Bishop Lawrence and Dean Rousmaniere, and two laymen, Robert A. Woods and Hon. Frederick J. Dallinger of Cambridge, who discussed topics relating to social service. Volunteers from the choirs of the city furnished the singing, in which the large congregation joined heartily.

PREACHERS at St. Paul's Cathedral for two successive Sundays are the Rev. Dr. Milo H. Gates of New York City, who preaches on April 27th, and the Rev. Frederick Edwards, a special preacher at Grace Church, New York. Both clergymen are well known in this vicinity. Dr. Gates at one time was rector at Ipswich and Cohasset, and Mr. Edwards was rector at Malden, where he had many friends.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.**Orphan's Home Completes Seventieth Year—Farewell Luncheon Given to Departing Rector**

SEVENTY years of service is the honorable record just completed by the Orphans' Home

Association, St. Louis. The annual meeting was held March 25th at the Schuyler Memorial House. The home is in charge of Deaconess Leonora, under the general direction of the board of managers. There are at present 84 children in the home, of whom 53 have been admitted during the past year. Forty-eight have been dismissed in the same time, of whom 39 were restored to parents or friends, 2 reached the age limit, 2 were indentured, and 2 sent to other institutions. The activities of the children include kindergarten and nursery work under competent care, grammar school instruction in a public school, Sunday school, a Junior Auxiliary conducted by Deaconess Leonora. Two girls are taking a business course in high school. In the summer there is special instruction in basket weaving, sewing and beadwork. The older boys and girls were taken at different times to St. John's Camp for an outing. The rector of St. John's, the Rev. Arthur Brittain, is chaplain of the home. During the year eighteen of the children have been baptized and four confirmed. While there has of course been some sickness, especially measles, there has been no serious epidemic and no death. Still, a better infirmary is needed. And there should be provision made for the older boys who must leave the home while still too young to be cast entirely on their own resources. The record includes the death of Mrs. Western Bascome, for forty years a member of the board, who passed to Paradise last June. She had discharged the duties of every office the board could give, and was treasurer when the infirmities of age compelled her to retire from her activities. The officers of the board were all re-elected, as follows; First directress, Mrs. Kate M. Howard; Second, Mrs. Wallace Delafield; Secretary, Mrs. H. H. Dennison; Treasurer, Miss Julia M. Upshaw. The board includes from one to four members from each parish and mission in the city, to a total of forty-five.

THE DIOCESE has had to give up another of its efficient priests to a larger work. On April 14th the clericus and a number of the wives of its members bade god-speed to the Rev. L. F. Potter and Mrs. Potter, who have gone to St. Simon's Church, Chicago, from Grace Church, Kirkwood. Bishop Tuttle presided both at the meeting and at the luncheon at the Church of the Redeemer parish house. Bishop Johnson spoke especially of the evidences he has found of Mr. Potter's effectiveness as Dean of the Southern convocation, where four churches have been built as the direct result of his efforts. In various other relations beyond his parish Mr. Potter's departure will be felt, as in the diocesan Board of Missions, the Standing Committee, and the work of the Department of the Southwest, where he was last January elected as the executive chairman of the Sunday School work.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Work at the University of North Carolina, Chapel Hill

FACULTY MEMBERS and students at the University of North Carolina showed an unusual interest in a course of six lectures on "The Catholic Conception of the Church," given at Chapel Hill during Lent by the rector of the Chapel of the Cross, the Rev. Homer W. Starr. Apparently as a direct result of these lectures, there were included in a class recently presented for confirmation, two students who had never been in an Episcopal church before entering the University last fall. Very attractive plans have been drawn by Upjohn and Conable, of New York, for a parish house which the parish at Chapel Hill hopes to erect shortly as a memorial of Dr. and Mrs. K. P. Battle. Sufficient funds are already in hand for the immediate

erection of a new rectory. The work at Chapel Hill is supported generously by the Church people of the state, more than two-thirds of the rector's salary being paid out of appropriations made by the diocesan conventions of the dioceses of North and East Carolina, and the missionary district of Asheville.

OHIO

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

Special Course of Sermons at Emmanuel Church, Cleveland

THE RECTOR of Emmanuel Church, Cleveland (the Rev. Robert W. Woodroffe), is preaching a course of special sermons at the evening services on, "Naaman, the Syrian, His Cure and Conversion." At the April meeting of the men's club, two hundred were present, and listened to an instructive lecture by Mr. S. M. Rogers on the manufacture of steel from mine to market.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

United Easter Festival Held at St. Mark's, Seattle

THE UNITED Easter festival of the city and suburban Sunday schools was held in St. Mark's church, Seattle, on the Third Sunday after Easter. Every school brought checks of equivalent for Lenten offerings for missions. They were presented to the Bishop of the diocese who also made the address. The total offerings represented amounted to \$779.53. A banner was presented to the school having the largest amount per capita based on average attendance in Lent. This was awarded to St. Mark's with an average of \$2.00 per pupil.

RHODE ISLAND

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

Combined S. S. Service at Newport—Meeting of District S. S. Association

A VERY interesting service of the combined Sunday schools of Newport and vicinity was held on April 2nd at St. John's church, Newport, for the presentation of the Lenten mite-box offering. A shortened form of Evening Prayer was read by the Rev. Charles F. Beattie, rector of the church, and the address was made by Bishop Perry. The Rev. Stanley C. Hughes of Trinity Church called the roll of the churches in Newport, Middletown, Portsmouth, South Portsmouth, Tiverton, Conanicut, and Jamestown, and delegates stepped forward from each and presented the

**ROYAL
BAKING
POWDER**
A Pure, Grape Cream
Tartar Baking Powder

**Royal Baking Powder
Improves the flavor
and adds to the health-
fulness of the food.**

offering to the Bishop. This offering, amounting to \$375, to which a little more will be added later, will be taken to Providence and presented at the great diocesan service to be held at Grace church on April 19th.

THE NEWPORT DISTRICT Sunday school association held its meeting in connection with the Lenten offering presentation service on April 2nd. After the service a supper was served in St. John's parish house under the direction of the Deaconess by the girls of the kitchen garden class, and was a most excellent demonstration of the good instruction they have received. The evening session was presided over by Mr. Dudley E. Campbell, vice-president. The speaker was the Rev. Charles E. McCoy, rector of St. Stephen's Church, Providence, who emphasized the importance of worship in the moral and spiritual development of the child.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Westwood Parish Gives Assistance to Rector's Family—Meeting of the W. A. of Cincinnati Convocation—The Diocesan Convention

THE REV. LESTER L. RILEY, in charge of St. James' mission, Westwood, Cincinnati, was most generously assisted by his parishioners during the flood. His father and mother and sisters were in the flooded district in Dayton and were heavy losers, experiencing also considerable hardship. Mr. Riley went to their assistance and helped them to rehabilitate their home.

THE WOMAN'S AUXILIARY of the Cincinnati convocation met with the president of the diocesan branch, Mrs. W. S. Scarlett of Columbus, and agreed to accept the additional burden of helping to make up the pledges of those parish branches located in the flooded districts.

THE DIOCESAN CONVENTION, which was to meet in Portsmouth in May, will probably be held either in Cincinnati or Columbus, as Portsmouth was seriously damaged by the flood.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

Reception given at Shelburne to Bishop Weeks

A SUPPER and reception were given by Trinity parish, Shelburne, to Bishop W. F. Weeks and family, on the evening of April 1st. They were given at the parish house, the townspeople and friends largely attending at the public reception. A silver loving cup was presented to the Bishop, and a silver coffee urn and server to Mrs. Weeks. The presentation was made by Mr. T. H. Deyette, to which the Bishop made a happy response. The occasion was very fitting, being just prior to the removal of the Bishop and his family to their new abode in Rutland. The parish is now in charge of the succeeding rector, the Rev. Mr. Brush, the late rector of the Church in Vergennes.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Boys' Club Organized at Delta—Passion Play in Pictures Given at Marble

AT ST. LUKE'S CHURCH, Delta (the Rev. W. B. Magnan, rector), a boys' club has been organized and a pool table installed in the rector's home, with other activities. As there is no Y. M. C. A. in the town, this club fills a long-felt need.

THE REV. OLIVER KINGMAN, the missionary at Marble, recently gave the Passion Play in moving pictures and lantern slides at the local theatre. A free matinee was also given for the school children.

WYOMING

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

Encouraging Prospect for Arapahoe Mission for Indians

THE PROSPECT for the new Arapahoe mission is very encouraging. On Sunday morning, recently, about 225 of the Indians gathered in the Council House for service. There were twenty-seven Communicants, and sixteen were baptized, eleven of whom were adults.

CANADA

News from the Dioceses of the Dominion

Diocese of Calgary

IN A MESSAGE to the clergy and people Bishop Pinkham has expressed his wish that the Rogation Days shall be duly observed.—THE All Saints' Girls' Home has been made over to the use of the authorities of the Church in Edmonton by Mrs. Humphrey Lloyd.—THE DATE of the meeting of the diocesan synod has been changed. The Bishop found it expedient to postpone it a week later. The date is now July 15th.—THE WORK of raising the \$15,000 needed for the diocesan fund is succeeding. St. Cyprian's parish, Sethbridge, has already sent in the full amount of its assessment.

Diocese of Caledonia

THE DIOCESAN Babies' Branch of the Woman's Auxiliary presented a font to the Cathedral Church at Prince Rupert and it was dedicated by Bishop Duvornet on the afternoon of Easter Day. Both white and Indian children contributed, but only those under six years old. The missionary boat, at Prince Rupert, the "Northern Cross," is one of the appeals to be voted on at the coming annual meeting of the Toronto Woman's Auxiliary.

Diocese of Columbia

THE NEW CHURCH of St. John's, Victoria, will be consecrated on the return of Bishop Roper from England, in July.—A MEMORIAL SERVICE was held in Christ Church Cathedral, Victoria, for the late King George of Greece. The service was held by the permission of the Dean of Columbia and was conducted by the

DR. TALKS ON FOOD

Pres. of Board of Health

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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

Books on the Life After Death

Death in the Light of the Epiphany

A Sermon preached before their Majesties the King and Queen of England, January 29, 1911. By the Lord Bishop of London, Dr. INGRAM. Second Edition. Price 20 cents; by mail 21 cents.

Every season of the year is sacred to the memories of the departed; and while the Bishop of London preached the above named sermon in Epiphany-tide, its beautiful and comforting messages touch the heart at all times. The sermon was preached before the King and Queen, but it is the same simplicity of language that the good Bishop used when preaching to the humble people in the West End of London. The American public is not familiar with this sermon, and it is commended to all—not to the afflicted only, but to every soul journeying on to the Land afar off.

With Our Dead

A Little Book of Prayers and Thoughts for Loving Hearts at all Times of Need. *Fleur de Lis Booklet* series. Bound in ooze leather, very pretty and dainty. Price 40 cents; by mail 42 cents.

Prayers and Intercessions for the departed, comforting words for the sorrowing, and a companion for those who love to spend an hour with their beloved ones who are at rest.

Some Purposes of Paradise

By the Rev. WALKER GWYNNE, D.D. On the Life of the Soul between Death and Resurrection. Price 75 cents; by mail 80 cents.

The title and the sub-title explain the nature of the book. It is helpful and satisfying. It answers to the reader the questions that come to the mind of every person.

Life After Death

By the Rev. S. C. GAYFORD, M.A. Price \$1.00; by mail \$1.06.

This book deals with all phases of the question, such as "The Sources of our Knowledge," "The Intermediate State," "The Last Things," "The Resurrection," "Heaven." It is a sane, helpful, and comforting book.

Reflected Lights from Paradise

Comfort-Thoughts for Those who Grieve. Compiled by Mrs. MARY DUNNICA MICOU. Price 50 cents; by mail 55 cents.

Mrs. Micou has given from her own researches the comfort she gained in her affliction after the death of a beloved son, who had lived to reach priest's orders in the American Church. Since its compilation, she has been further afflicted by the death of her husband—the late Professor Micou of the Virginia Theological Seminary. It is pathetic to read the comforting words, knowing how every line was drawn in the sorrow of deep affliction; and as it would seem in preparation for an even deeper struggle. The book is daintily bound in blue and gold, printed with red lines around pages, and made suitable as a gift to send to other sorrowing people. The words comforted the compiler, and they will also assuage other griefs.

The First Five Minutes After Death; and the Future Crown

By the late CANON LIDDON. Price 5 cents; in quantities of 10 or more copies, at the rate of \$4.00 per hundred, carriage additional.

These two famous sermons of the late Canon Liddon in one small pamphlet, at the low price named above. The title explains the contents.

The Deathless Soul

Common Sense Reasons for Believing in Existence after Death. By CHILLINGHAM HUNT. With many selected passages on Immortality, from Scientists, Philosophers, and Poets. Parchment cover, 40 cents; by mail 44 cents.

The Publishers commend all of the above books as suited to the needs for which they were written.

Published by

The Young Churchman Co.
Milwaukee, Wis.

Rev. Father Ponaretos Anagnostopoulos of the Greek Church, Portland.

Diocese of Huron

SOME GOOD SPEAKERS are promised for the meetings of the diocesan board of the Woman's Auxiliary in London, April 15th, 16th, and 17th. Among those from the foreign field are Dr. Archer from India, and Mr. Westgate from South America, who will also give the devotional address at the Quiet Hour on the third day.—THE CONVENTION of the Sunday School Association will be held in St. James' church, St. Mary's, on May 29th.

Diocese of Kootenay

IT WAS ANNOUNCED at the meeting of the diocesan synod, held at Nelson in the end of March, that the Bishopric fund was now complete. Bishop de Pencier of New Westminster, presided, and referred to the fact that this was the last occasion on which he would be called on to do so, as it was expected that a Bishop would be appointed for Kootenay before the next meeting of synod. Four new churches have been built in the diocese during the year and four more are under way. The opening service for the synod was held in St. Saviour's church, Nelson.

Diocese of Niagara

ARCHDEACON PERRY, who has been fifteen years in charge of St. Thomas' Church, St. Catherine's, has a year's leave of absence and is going to Europe.—A LARGE NUMBER were present in Christ Church Cathedral, Hamilton, April 5th, to hear the Very Rev. Dean DuMoulin of Cleveland, son of the late Bishop of the diocese, preach.—THE CHAPTER of the Brotherhood of St. Andrew of the Church of the Ascension, Hamilton, will be responsible for St. Margaret's Mission, West Hamilton, after next summer.

IT HAS BEEN decided to enlarge the chancel of Christ Church Cathedral, Hamilton, and to improve the Sunday school building; also a second curate is to be appointed.—AT THE vestry meeting of the Church of the Ascension, Hamilton, it was decided that the choir should be vested and the church renovated.—ST. MARK'S, Hamilton, will give Canon Sutherland, the rector for thirty-six years, who has resigned his position, a retiring allowance of \$400.

Diocese of Ontario

THE SERIOUS ILLNESS of Bishop Mills is causing much anxiety. He has just returned from a voyage to Bermuda, which he took for the sake of his health, when he was taken ill. He was to have held a Confirmation in St. George's Cathedral, Kingston, on March 30th, but was unable to do so. Bishop Farthing, of Montreal, came up to hold the service for Bishop Mills. A special meeting of the diocesan synod has been called by the chancellor of the diocese to meet on April 22nd, for the purpose of appointing a Coadjutor. His title will be Bishop of Kingston.—THE PARISH of Trinity Church, Wolfe Island, has had a very prosperous year, judging from the report read at the Easter vestry meeting.—AN ADDRESS and a purse of gold were tendered to Archdeacon Dobbs, rector of St. Paul's Church, Brockville, on the occasion of his departure to his recently appointed position as chaplain of the penitentiary, at Portsmouth.

THE CONDITION of Bishop Mills continues about the same. One of those mentioned as likely to be elected Coadjutor-Bishop, is Dean Bidwell. The meeting of the synod will be held April 22nd.—THE REV. L. E. DAVIS, a son of Dean Davis, of Huron, has been appointed rector of St. Paul's, Brockville.—A NUMBER of the clergy were present at the opening of the new parish house for St. Thomas' Church, Belleville. The building, costing \$13,500, is a fine one.

Gail Borden
EAGLE BRAND CONDENSED MILK
THE ORIGINAL
Has Nourished Three Generations of Babies and Started Them on the Road to a Healthy Maturity.
Send for Baby Book
BORDEN'S CONDENSED MILK CO., New York

THE TUCKER HYMNAL
850 pages
A rich collection of Church Music.
The mechanical features first-class.
THE CENTURY CO., UNION SQ. NO., NEW YORK

Half-Tones
Zinc Etchings
Electrotype
Wood Engraving
MANDEL ENGRAVING COMPANY
Engraving for the Publication of Bibles, Prayer Books, and other Religious Literature
MILWAUKEE WISCONSIN

Wedding INVITATIONS, VISITING CARDS, and STAMPED STATIONERY. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.
317
LYCETT N. Charles St. BALTIMORE, MD.

CHURCH ORGANS
BUILT BY
Hutchings Organ Co., 18 Tremont Street, BOSTON, MASS.

A Manual for the Holy Eucharist

By the Rev. J. H. MCKENZIE, D.D., Rector of HOWE SCHOOL. Price, 25 cents each, in any quantity. Postage 2 cents each.

The Young Churchman Company has become the publishers of this popular Manual, and has made a new and revised edition, printed from new plates, and greatly improved its typographical appearance.

Address orders to the publishers:
The Young Churchman Co.
Milwaukee, Wisconsin

Some Memory Days of the Church in America

By S. ALICE RANLETT. Cloth, illustrated, 75 cents; by mail 85 cents.

"It is a pleasure to commend [this book] just issued from the press. The old Jamestown tower, shown on the cover, gives to this American Church the impress of at least a partial antiquity. The chapters comprising this volume were originally printed as a serial in the *Young Christian Soldier*, and amply justified preservation in this permanent form. The beginnings, the foundations, of the Church in the several sections and older states are interestingly told, while portraits of many of the founders increase its value. The book should be widely circulated."—*The Living Church*.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

New Books From MOWBRAY

Churt n, Edward, D.D., formerly Bishop of Nassau.

The Use of Penitence. Second Edition, largely revised, with an Explanatory Note by Dr. Darwell Stone. 2.00; by mail 2.12.

Bishop Churton had entirely revised his book before his death, as explained by Dr. Stone, and the changes are numerous, so that it is really a new book. The book has long been the standard on the subject.

Duckworth, Robinson, D.D.

Occasional Sermons. 1.50; by mail 1.60.

The late Dr. Duckworth, Canon and Sub-dean of Westminster, was one of the great preachers of England; and these sermons are full of "meat" for the clergy to read. Particular attention is called to the sermon on "The Call to Perseverance." It is so full of material suggestive for various occasions, but particularly for baccalaureate sermons, so much called for at this season of the year. There are seventeen sermons in all, one of them being out of the ordinary as it is in the French language.

Congreve, Rev. George, S.S.J.E.

The Interior Life, and Other Addresses. 2.00; by mail 2.11.

Father Congreve has given us in this book of over 350 pages, twenty-eight addresses on diverse subjects. The book will be heartily welcomed by Father Congreve's many friends in the American Church.

Alcuin Club Tracts, No. XI.

The Bread of the Eucharist. By Reginald Maxwell Woolley, B.D. Illustrated. 1.80; by mail 1.89.

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.

The Revelation of the Lamb. A Course of Addresses given to the Clergy in Retreat, Cuddesdon, October 1912. .60; by mail .64.

A book of ten addresses on the "Sacrifice of the Death of Jesus Christ."

Smith-Dampier, Rev. J. L.

Our Father: Meditations on the Lord's Prayer. More especially intended for use in Lent. .60; by mail .64.

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.

The Church and Citizenship Series.

No. 1. *The Social Obligations of a Christian.* By Rt. Rev. Charles Gore, D.D. And *The Attitude of the Church Towards Social Problems.* By Rev. G. W. Hockley. .10; by mail .11.

The two Addresses in one pamphlet by the eminent writers named above.

No. 2. *Sweated Labour.* By R. Latter, with a Preface by the Bishop of Hull. .15; by mail .16.

A pamphlet, as the title indicates, on the "Wages Question."

The Young Churchman Co.
Milwaukee, Wis.
American Agents for Mowbray's Publications

Diocese of Ottawa

AT THE half-yearly meeting of the Board of the Missionary Society of the Canadian Church in Ottawa, April 3rd, Archbishop Hamilton presided, the Primate being unable to attend through illness. Some idea of the way in which the work of the society has grown in the last ten years is shown by a comparison of the finances of the year 1903 and the present year. In the former the sum asked for for missions was \$7,300. In the present the apportionment is \$168,000. It was announced that a member of the board had promised \$1,000 a year for two years, for the erection of a church in Kaifeng, in the Canadian diocese of Honan, China.—THIS YEAR for the first time in its history, the Board of Missions will meet west of Winnipeg. The autumn meeting is to be held at Saskatoon.—AT THE sixteenth annual meeting of the Woman's Auxiliary of St. John's Church, Ottawa, Bishop Thornloe, of Algoma, gave an address.—MUCH SURPRISE was felt at the announcement, April 6th, of the resignation of the Rev. Canon Kittson, rector of Christ Church, Ottawa, who has occupied the position for the last twelve years. It is stated that Canon Kittson will take up other work in the city. His resignation takes effect on July 1st.—THE ANNUAL MEETING of the diocesan board of the Woman's Auxiliary is to be held in Ottawa, May 13th, 14th, and 15th.

WITH REGARD to the circular on Church unity signed by 300 clergymen and now being submitted to the laity, there is considerable opposition to it in the diocese. The opinion was expressed by the Rev. Canon Kittson of Christ Church Cathedral, Ottawa, and others, that those behind the movement were acting hastily. The principle laid down by Canon Kittson, Canon Hanington and others, is that nothing should be done along the line of the circular, until the next meeting of the General Synod in Canada, which does not take place till October, 1914. It is not thought that the circular will be very largely signed by the laity in Ottawa.

Diocese of Quebec

AT THE March meeting of the Quebec Church Society, in the Cathedral Hall, Quebec, Bishop Dunn presiding, the first subject taken up was mission work on the Labrador coast and in the Magdalen Islands. It was shown that the new boat, "The Faith," which was placed on the coast last year, was of great use in the work of the mission. The expense of running this boat is heavy and is a great strain on the resources of the society, so that outside aid for supporting it is appealed for. Aid to build more church accommodation in the Magdalen Islands, which lie in the Gulf of St. Lawrence, was also asked for.—THE REV. H. M. LITTLE of the Church of the Advent, Montreal, is to be the special preacher at the coming meeting of the diocesan synod, May 27th. The service will be held in the Cathedral, Quebec.—THE ANNUAL MEETING of the diocesan board of the Woman's Auxiliary is to be held in Quebec on May 13th and 14th.

Diocese of Rupert's Land

AT THE March meeting of the rural deanery of Pembina, at Pilot Mound, the chapter placed on record their approval of giving votes at vestry meetings to properly qualified women. The subject of rest houses for the rural clergy being taken up, a resolution was passed that it should be respectfully suggested to the Archbishop and the diocesan synod, that instead of rest houses for the rural clergy, a scheme for either a summer school or a summer course for them would be advisable. An interesting discussion on Church Union was led by Rural Dean Gibson. A paper was read on "Sunday School Difficulties in a Rural Parish."—THE newly appointed rector of St. Alban's Church, Winnipeg, is the Rev. John Morris of Leamington.

VERY GOOD reports were read at the vestry meeting of St. Luke's Church, Fort Rouge. Among the gifts to the Church during the year was an echo organ, costing over \$1,600. The parish supports two missionaries in the foreign field as well as several native children who are being trained.—THE DIOCESAN

SCHOOLS OF THEOLOGY

Massachusetts

EPISCOPAL THEOLOGICAL SCHOOL

Cambridge, Massachusetts

For catalogue address DEAN HODGES

New York

General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Pennsylvania

The Divinity School of the Protestant Episcopal Church in Philadelphia

Special students admitted. Privilege of attending courses at University of Pennsylvania. For information address: The Rev. W. M. GROTON, S.T.D., Dean, 5000 Woodland Avenue, Philadelphia.

Tennessee

Theological Department

OF THE

University of the South

SEWANEE, TENN.

For catalogue and other information address
Rev. C. K. BENEDICT, Dean.

SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys. Twenty-eighth year began September 23rd.

For catalogue address

Rev. J. H. MCKENZIE, D.D., L.H.D., Rector
Box K., Howe, Ind.

Michigan

SUMMER CAMP FOR BOYS

LAKE SUPERIOR COUNTRY

ALTITUDE 1500 FT.—COOL AND BRACING

Rev. Edwin D. Weed, Rector

Transfiguration Rectory, Ironwood, Michigan

Wisconsin

RACINE COLLEGE GRAMMAR SCHOOL

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address
Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

SCHOOLS FOR NURSES

New Jersey

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowances \$10.00 monthly. Text Books furnished. Apply to

MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

BISHOP BETHUNE COLLEGE
OSHAWA, ONTARIO

Visitor, The Lord Bishop of Toronto. A Residential School for Girls. Young Children also received. Preparation for the University. Art Department. Healthful situation. Outdoor Games. For terms and particulars apply to the SISTER-IN-CHARGE, or to the SISTERS OF ST. JOHN THE DIVINE, Major Street, Toronto.

COLLEGES AND SCHOOLS FOR GIRLS

District of Columbia

GUNSTON HALL 1906 Florida Ave.
Washington, D. C.
A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work. Music, Art and Expression. Building especially planned. Athletics.
Mrs. BEVERLY R. MASON, Principal.
Miss E. M. CLARK, LL. A., Associate.

BRISTOL SCHOOL WASHINGTON
D. C.

French Residence. Elective, Preparatory, Academic and two years' Collegiate Courses. Capital advantages. New \$50,000 additional fire-proof building. Athletics. Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th Street.

Illinois

Waterman Hall Church School
For Girls
SYCAMORE, ILLINOIS

Twenty-fourth year. New Chapel and new building for twenty additional girls. Large Campus and Gymnasium, Music Hall and Auditorium. Preparatory, Academic, and College Preparatory Courses. The Rt. Rev. Charles P. Anderson, D.D., President; the Rt. Rev. William E. Toll, D.D., Vice-President of the Board of Trustees. Address
REV. B. FRANK FLEETWOOD, D.D., Rector.

ST. MARY'S KNOXVILLE,
ILLINOIS
A CHURCH SCHOOL

Rev. C. W. Leffingwell, D.D., Rector and Founder (1868). Miss E. P. Howard (1892), Principal.

ST. MARTHA'S affiliated with
St. Mary's

A SCHOOL FOR YOUNGER GIRLS

Unique and beautiful Home for girls under thirteen. Emma Pease Howard, Principal and Founder (1910).

New Hampshire

St. Mary's Diocesan School for Girls

Concord, N.H. A home school in pleasant surroundings. Intermediate, college preparatory, and general courses, including Household Economics. Attractive gymnasium with grounds for outdoor sports. Tuition \$450
Miss ISABEL M. PARKS, Principal

New York

Saint Mary's School
Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address
THE SISTER SUPERIOR.

Cathedral School of
Saint Mary

Garden City, Long Island, N. Y.

A school for girls, 19 miles from New York. Healthful location; spacious buildings. Excellent advantages in music and art. General and college preparatory courses.

Miss MIRIAM A. BYTEL, Principal

Sisters of St. Mary

KEMPER HALL, Kenosha, Wis.

A School for Girls. The Sisters of St. Mary. The forty-third year opened in September, 1912. References: The Rt. Rev. W. W. WEBB, D.D., Milwaukee; the Rt. Rev. C. P. ANDERSON, D.D., Chicago; the Rt. Rev. R. H. WELLER, D.D., Fond du Lac; CHARLES F. HIBBARD, Esq., Milwaukee; DAVID B. LYMAN, Esq., Chicago. Address
THE MOTHER SUPERIOR.

Saint Katharine's School for Girls
Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern Colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address:
THE SISTER SUPERIOR.

Woman's Auxiliary annual meeting will be held from June 2nd to the 5th.—IN ST. PHILLIP'S CHURCH, Norwood, the stipend of the rector was increased at the vestry meeting, and a number of improvements had been made in the church.

THE CELEBRATION of the thirty-seventh anniversary since the rector of Holy Trinity, Winnipeg, the Ven. Archdeacon Fortin, took charge of the parish, was celebrated with much enthusiasm in Easter week. The gathering was held in Trinity Hall.—ARCHBISHOP and Mrs. Matheson are staying in Victoria, diocese of Columbia, for a few weeks. The trip was made for the benefit of the Archbishop's health after his recent illness.

Diocese of Toronto

THE TORONTO Sunday School Association arranged to hold a children's service and presentation of their Lenten offerings in Holy Trinity church, Toronto, April 5th. A large attendance from all the city parishes was hoped for.—AT A LARGE NUMBER of vestry meetings in the diocese, it was decided to augment the stipends of their clergy.—THE VESTRY of St. Thomas' Church, Toronto, has decided to erect a memorial to the late Rev. J. M. Davenport, and to the late Rev. E. King.—THE VESTRY of St. Anne's Church, Toronto, approved of the circular on Church Unity.—AN ANONYMOUS GIFT has been made to St. George's Church, Toronto, which will enable the parish to have a new centre for the school and other parochial societies.

AN ORDINATION service was arranged to be held in Wycliffe College chapel, Toronto, by Bishop Anderson of Moosonee, on April 13th, who undertakes this service for the Bishop of Athabasca who is detained by illness on the Pacific coast. There are three to be ordered priests and four deacons.—CANON TUCKER of St. Paul's, London, was the speaker at the meeting of the Bible Society in St. Mark's church, Parkdale, on April 2nd.

Educational

WHEN the present Bishop came to Vermont he found the diocesan schools struggling with financial difficulties. Moreover, while under the control of the Bishop and the trustees, they were leased to individuals. This was felt to be an unsatisfactory arrangement, and after some years it was determined to suspend operations until an endowment of \$100,000 should be raised for each school. This has at length been secured for the girls' school, named after the first Bishop of the diocese, and after being closed for fourteen years it is to be reopened in September next for its twelfth year. The new and more satisfactory conditions will, it is confidently hoped, enable the institution to exceed the best that was done in its former stage of existence, and good work was then accomplished. The building has been greatly improved and modernized, new plumbing and electric lighting have been installed. Playing fields are being arranged. The extensive grounds at Rock Point, dedicated to the residence of the Bishop and institutions of education, afford ample opportunity for outdoor sports and exercise. Miss Ellen Seton Ogden, Ph.D., of Bryn Mawr, for ten years one of the staff of St. Agnes' School, has accepted the office of principal, and has secured an excellent staff of experienced teachers. Bishop Hall will be the spiritual head of the school. The endowment fund enables the trustees to offer the college preparatory and general courses at the charge of \$500 for tuition and board. Ten scholarships of \$100 each will be available for girls from Vermont. There will be a preparatory department for younger girls. The school will open September 25th. The principal or the Bishop will gladly send circulars on application.

THE WORLD IN CHICAGO

EVERY WEEK DAY, MAY 3 TO JUNE 7, INCLUSIVE

COLISEUM

GREAT MISSIONARY EXPOSITION

REPRODUCING LIFE AND SCENES IN EVERY LAND

Open 12 Noon to 10 p. m.
Admission 25c Children 15c

AUDITORIUM

PAGEANT OF DARKNESS AND LIGHT

PORTRAYING FOUR TRIUMPHAL EVENTS IN THE HISTORY OF CHRISTIAN MISSIONS

2:30 and 8:15 p. m.
Reserved Seats . . . 50c to \$1.50

POLITICAL ANOMALIES

ALICE IN WONDERLAND nibbled at fragments of a magic mushroom, whereby she could make herself grow bigger or smaller at will. A woman in America can do the same thing merely by changing her place. She could start, for instance, in Pennsylvania, where a woman has no more political rights than a pussycat. By crossing the border into Ohio, she would find herself a solid though small political factor, being able to vote on school questions. By moving on to Michigan she would find herself able to vote not only on school questions, but also, if a taxpayer, on tax questions. If she crossed the line into Wisconsin, she would keep her school vote but lose her tax vote. If she went over the border to Iowa, she would regain her tax vote but lose her school vote. If she passed on to Kansas, she would find herself endowed with full municipal suffrage. By crossing one more frontier into Colorado, she would attain the stature of a fully-enfranchised citizen and be able to vote for all officers from President of the United States down; and she could travel on through Wyoming, Idaho, and Washington to the Pacific Ocean without growing an inch smaller.—*The Woman's Journal.*

A FINE edifice erected by infidels as a lecture hall bears upon its cornerstone the date of its building, graven with the usual letters—"A. D." In the year of our Lord! The civilized world has no other way of reckoning time. Every newspaper, book, and coin points back to the birth in the little town of Bethlehem. Every history of events before His coming points forward along the centuries to that one central event. It is a reckoning that has come about not by the decree of prelates or emperors, but by the world's acknowledgment of the Christ as the most important fact in human history. Even those who deny Him must still do homage to Jesus of Nazareth in every legal document they sign, in every letter they write.—*Selected.*

AN INCIDENT related by a passenger on one of the transatlantic mail steamers exemplifies the depth of a peasant mother's love and her source of consolation in sorrow or loss. A few days before the ship sailed from Havre, a letter reached the captain, from a peasant woman, who explained that her son, a cook on the *Titanic* had gone down in the steamer; and she begged the captain to drop into the sea at that point a cross that she would send him. The cross came, a simple wooden cross that the mother's own toil-worn hands had fashioned clumsily. And one night when the mail steamer was nearing Newfoundland, the engines stopped for a moment, and the weighted cross was sunk in the ocean. All who witnessed the pathetic scene were touched by the mother's tender tribute to the memory of her dead. It was more than that—it was a Christian monument, a symbol of a Christian mother's hope in the resurrection of her son.—*Selected.*



RABAT VESTS

These goods are made of the best materials and workmanship, with the new improved fasteners and are correct in every detail.

Furnished without back and with two pockets.

Carried in all collar sizes, lengths and waist measures.

PRICES

Alpaca	\$2.50
Serge	3.00
English Poplin	3.00
Peau de Soie Silk	4.50
Gros grain Silk	5.00
Corded Silk	5.00

THE RABAT VEST is made especially for Summer wear, but can also be worn as a Rabat in winter. It has the appearance of a Cassock Vest and permits wearing the coat open if desired.

Sent postpaid upon receipt of price. Write for prices on Rabats, Collars, Cuffs, etc.

CENTRAL SUPPLY CO.

(NOT INCORPORATED)

19 South La Salle Street, Chicago

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty. Sale of Sample Stoles, reduced. Send for Particulars.

EMMA HAYWOOD, 126 West 91st St. New York

CHURCH WORK
IN METAL, WOOD, MARBLE ETC.
O. LUETKE ART-WORKS
287-289 W 30th St. NEW YORK CITY.

MEMORIAL WINDOWS, Altars, Pulpits, Tablets, Tabernacles, Handrails, in Wood, Metal, Stone, Fabrics, Color.

SUNDAY SCHOOL SUPPLIES. REPRODUCTION SUPPLIES

CHARLES F. HOGEMAN,

45 Seventh Avenue, bet. 13th and 14th Sts., NEW YORK
100 and 110 Main Street, ORANGE, N. J.

THE HOURS OF PRAYER

From Lauds to Compline inclusive. Compiled from the Sarum Breviary and Other Rites. With Preface by Father Trenholme, S.S.J.E. \$1.40; by mail \$1.50.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.