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The Living Church

VOL. XLVIII.

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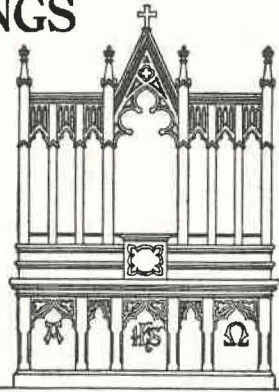
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THE LIVING CHURCH

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The Living Church

VOL. XLVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 5, 1913.

NO. 23

EDITORIALS AND COMMENTS

Orders and Unity

FROM time to time, well meant proposals are made looking to that most desirable of all ends, the reunion of Christendom. Unfortunately it seems often to be forgotten that no half measures will effect any real change in the situation. We find ourselves, for example, quite unaffected by the restoration of full communion between the Greek and the Bulgarian Churches. It is not for any failure on their part, nor for any lack of importance in the event itself, but simply by reason of our distance from the scene of operations. We were not vitally affected by the quarrel, and we are not vitally affected by the reconciliation; at least the effect is not now patent to our eyes. It makes only a slight ripple on the American coast of the ocean of the Catholic Church.

Now the Canadian Church is hotly discussing a proposal to take some steps looking toward greater comity with our separated brethren. We have already referred to a Circular Letter signed by a number of clergymen asking that ministers of other bodies may be permitted to preach in Church pulpits, and that members of such bodies should be permitted to receive Holy Communion at our altars, all in the interest of Christian unity. These proposals are being very carefully considered. That they are also being rejected as impossible by all really orthodox, well-grounded Churchmen, goes without saying. They must, however, pass through the process of serious discussion, ere they appear in the provincial or the general synods. Eventually, we doubt not, they will receive that courteous quietus that has been the fate of so many well-intended ecclesiastical experiments heretofore.

These two proposals are fraught with deep significance. Their adoption by the Canadian Church would entail the gravest consequences. No portions of the Church which now are in communion with the Canadian provinces could possibly view such action without alarm. The whole Anglican communion must take action if the Canadian Church should rashly undertake to make experiments of such a sweeping nature. The authors of these two proposals which now agitate the Canadian Church apparently remain in blissful dreams that Canada alone would be affected by their schemes. That they contemplate no possibility of schism is apparent from the title of their circular, which they consider "An Appeal for Christian Unity." By their very title, they have taken it out of the realms of local politics and made it, so far as they can, an action binding on the whole episcopate. We cannot answer for them whether they have well considered this aspect of the case.

But that we do not seem to threaten them with merely vague and general possibilities, we may go a little further to examine their proposals. We are at one with the memorialists in earnest longing to heal the breaches in the walls of Christendom. We will not tax them with neglect of Rome and of the Eastern Churches. They offer the defense that at the present moment they consider it is not within the range of practical politics to open any negotiations with those ancient branches of the Catholic Church. No doubt as to the former of these they are right; as to the latter, we have lately shown how easily differences could be reconciled if we were really in earnest on a corporate scale.

The memorialists frankly state that they have had their

inspiration from the recent Edinburgh Conference. And in the body of their Appeal they make it plain that all they have in view is some *rapprochement* between what are called the Protestant Churches, and more especially those of the English speaking world. We will forego the obvious criticism that this scarcely is the import of the title of their letter. But as it is the end they have in view, and as they seem to look upon their novel proposals as a distinct means to the attaining of that end, we will address ourselves directly to their consideration.

In brief, what they propose is this: (1) That "under proper safeguard," ministers of the denominations may be admitted to Anglican pulpits by permission of the Ordinary. (2) That on permission from the Bishop, members in good standing in their own denominations may be admitted to Holy Communion at our altars without Confirmation. It is hoped that by these practical concessions the English Church in Canada will be enabled to make some weighty contribution towards the solution of the vexed problem of a divided Christendom.

WHAT IS THE NATURE of the expected contribution? We may look in vain for any answer in the published statements of its sponsors. We ask, what does it mean? We find some mention of the recognition on our part of the possession by the Protestant ministry of singular gifts of the Holy Ghost. It is a serious thing indeed if our exclusion of these preachers from our pulpits makes us false witnesses of God. The question is, would our opening of our pulpits clear us from this charge? What is the meaning to be taken from such opening? Again we find no answer from the sponsors for this move. They hope it will be taken as a friendly act, but also as an act that in no sense may be allowed to compromise the Church's estimation of the Sacred Ministry.

Suppose the thing were done. A Protestant minister, lacking Episcopal ordination, owing no allegiance to the Bishop of the diocese, is standing in the pulpit. What is this intended to mean? That he is a priest? Again we are told that no awkward questions must be asked. Well, awkward questions ask themselves. *Is he a priest?* It is quite obvious that laymen and deacons are at liberty to occupy the pulpit when licensed by the Bishop. But no one supposes that they could celebrate the Holy Eucharist. Are we to answer that the Protestant preacher cannot do so either? Then if he has not the power, what contribution toward Christian comity has been made by accentuating this defect in the validity of his ministry? If he has the power, and we invite him, as it were, to make an after dinner speech but not to eat with us, what courtesy have we shown him? Is the mere act of preaching from an Anglican pulpit such a signal honor that the minister will be too dazzled by its splendor to see how we have snubbed him? And so, instead of courtesy we offer him an insult. For our own part we cannot see that any genuine recognition has been given. It seems to us a playing with edged tools. To our mind there is something of dishonesty in this ambiguity; not that for one moment we impute intentional dishonesty to its proposers. Obviously, the ambiguity has only escaped their notice. If we point it out, we have a right to ask them to explain. To us the ambiguity is the crux of the whole situation.

The Catholic answers the question thus: the preaching

ministry of Protestants is not the three-fold ministry of the Catholic Church. It was erected definitely to replace the ancient ministry. It is logical and it is complete so far as it pretends to go. It claims no sacerdotal powers. The Catholic ministry does claim such powers. As intelligent men they on the outside must regard our ministry as not fulfilling the mind of Christ. Our answer simply is, that whatever the ministry of Protestant denominations may be, it is a ministry that is based upon a view of the Christian Religion quite alien from that to which we ourselves are pledged to give support. We are compelled to look upon it as an inadequate conception of our Blessed Lord's provision for the spiritual needs of Christian men. When once it is perceived that we do have serious differences as to religion, our mutual exclusion from each other's pulpits becomes a courteous recognition of each other's individual liberty of conscience. It surely cannot be an act of courtesy to say that whatever they may think of their ministry, it means much more than they profess. That would be to turn them into false witnesses of God. The question of Orders cannot thus be lightly disregarded. Either they have the Christian ministry, or else we have it. Either they are right or we are. There is no possible harmony of the conflicting and diametrically opposing views held by the two parties.

Moreover the experience of the American Church ought not to be wholly negligible to our friends to the north. When, some fearfully, some gleefully, but all wrongfully, there were those who maintained, after the General Convention of 1907, that the "Open Pulpit" had become the law of the Church, the greatest distress ensued. The report was cunningly used as a lever to draw more than a dozen priests, many of them earnest, hardworking men, out of the communion of the Church that had conferred holy orders upon them. Not until the House of Bishops had formally interpreted the new legislation in accord with the older formularies of the Church, did the unrest subside, and it was then too late to undo the full measure of harm that the misconception had done. Had the extreme view as to what was involved in the legislation of 1907 been justified by the fact, it would have disrupted the American Church. Would not a like result be inevitable in Canada? And is disruption the best incentive toward unity?

OUR CRITICISM to the second of the proposals is similar. Waiving for the moment the question of Communion before a contemplated Confirmation, the incongruity of giving to those outside the communion of the Church, privileges that are withheld from those in like condition within, seems patent on the surface. But let us ask how the admission of the intentionally unconfirmed to the sacrament could be interpreted as a contribution towards Christian Unity? To be of any value in this sphere it must be reciprocal. Either we are offering the Protestant what he has not, or we are offering him the identical thing he has. If it is the same thing, then it would be churlish on our part to refuse to receive Communion at his hands. If it is not the same as his Communion, we have no right to thrust ours on him, as if the difference were non-existent. Upon which horn of the dilemma do the signatories stand? And if the proposal only tends to make acute the existence of the dilemma, what contribution has it made towards a practical solution of our most unhappy divisions?

To sum up our opposition to this scheme: as a practical measure it can only tend hopelessly to confuse the genuine issue between us. As things stand at present, we are doing no Protestant minister any wrong by refusing him the right of entry to our pulpits. He has a pulpit of his own, and a congregation glad to have his ministrations. If he desires to minister to Anglicans, he can find some Bishop willing to train him and ordain him to that work. We do no man a wrong by excluding him from sacramental Communion. In his view the sacrament is no whit different from an ordinary religious meal. He is fully of opinion that he has himself the same power of celebrating the Lord's Supper as any "mass-priest" in the world. That way lies open to him. If he will not take it, then we may point out the clash between his theory and his practice. But that is another question. What we cannot do is to communicate him from the venerable Sacrament of the Altar, wilfully ignoring its distinction from the common meal which he supposes that it is. To this we may not shut our eyes, nor leave his shut.

And so we are estopped from acting on this plan.

IN repeating the caution frequently given before against payment of money to Assyrian solicitors, we stated two weeks ago that one of these had recently presented what purported to be a letter signed by "Rev. W. H. Browne, priest of the Archbishop of Canterbury's Mission of Help to the Assyrian Christians." We added: "We have therefore looked up the various W. H. Brownes (and Browns) who are listed in *Crockford*, and as a result find that none of them is now, or is credited in his biographical sketch with ever having been, connected with the Archbishop's Assyrian Mission."

Assyrian Solicitors

A correspondent now points out to us that the Rev. William Henry Browne was indeed a priest of the Archbishop's Assyrian Mission and died in 1910. It would be impossible therefore to say positively that a letter purporting to have been written by him was not genuine if the date were sometime prior to his death. At the same time we believe it proper to add that it has been most unusual for the Archbishop's Mission to grant credentials to native solicitors, and if any Churchmen, or others, desire to be of assistance to that work, they will be glad to know of the existence of an American auxiliary committee in aid of the Archbishop's Assyrian Mission fund, of which the chairman is the Bishop of New York and the treasurer Mr. Woodbury G. Langdon, 59 East Fifty-ninth street, New York. Any remittances sent to either of these gentlemen will be sure to reach the proper destination; whereas amounts paid to unknown Assyrians, whatever be the *prima facie* value of their credentials, cannot be deemed safe.

WE shall not try to appraise Mr. J. Pierpont Morgan's position in the financial world, or as a patron of art, or in society. Others more familiar with his activities in these spheres will do so in large numbers. As a Churchman, Mr.

Death of J. Pierpont Morgan Morgan was one of the senior lay deputies in General Convention, and his devotion to duty as a legislator was invariably a lesson to his associates. Whatever the requirements of the financial world might be, the three weeks of October in General Convention year were always sacredly set aside for that work, and nothing was allowed to interfere with it. He had represented the diocese of New York since 1886, and never had failed to be in attendance practically throughout the session. Moreover, he was always in his seat during sessions and always punctual, and his committee appointments were scrupulously observed. That one upon whom rested so many and such responsibilities should make this service of the Church first among his duties through so long a period of every third year, not to mention his many days of attendance upon other Church bodies and boards, does indeed afford an object lesson to all others as to the primary importance of Church work in the world. God grant him continued life and light, and may he rest evermore in peace!

FOLLOWING upon the news of the catastrophe in Omaha comes the equally appalling story of distress from floods throughout the large parts of Ohio and Indiana. What are the needs of the Church in that section, including such relief as ought to be administered through Church auspices, is told in part elsewhere in this issue, though it may be readily anticipated that much more will develop later. In the meantime we urge that Churchmen will quickly place money in considerable amounts at the disposal of the Bishops of these afflicted dioceses, leaving them to administer such funds according to their best judgment; and donors may rest assured that their assistance will be appreciated.

Let our assistance be prompt and generous!

THE Church Congress of 1913 opened on Tuesday of this week, April 1st, in Charleston, S. C., with a celebration of the Holy Communion, the Bishop of Newark being preacher. The first open discussion on the programme was held on the same evening on the subject, "The Relation of Social Service to Christianity." The opening sermon is printed in this issue, but owing to delays in the transmission of the mails, the abstracts of the first day's session were not received in time for insertion in this issue, and the full proceedings of the Congress, which closed on Friday afternoon, will appear next week.

The Church Congress

THE GOOD SHEPHERD

FOR THE SECOND SUNDAY AFTER EASTER

HERE is timeliness about the message of the day; for the worship of "system" that is characteristic of business has crept into religion also. Not only in the matter of sectarianism and schism, but also in the "machinery" of evangelization is this true. There is a spirit in the world that denies Jesus and resents His power over the lives of men; that offers a substitute for Christ in theories and methods that cannot, and do not, save even their teachers. By word of mouth and with the pen, men offer all kinds of solutions of the problems of life save the *Person of Jesus*. If much of this effort is unconscious of any disloyalty to Him, it is, nevertheless, active.

It may be true that men and women have found means of breaking the bonds of sin without Him, who came into this world to save sinners; but the writer knows of no such cases; while every priest has seen souls redeemed through the power of faith in Jesus Christ, and lives made new. The Good Shepherd giveth His life for the sheep; and the sheep partake of that life.

And yet, after two thousand years of preaching Christ's Gospel, men are laying hold of some of the truths of that gospel, and, without credit to the Author, bidding men embrace them while robbing them of their only practicability—the Person of Jesus. Under one name or another, whether of socialism, fraternity, sociology, or what not, they preach the brotherhood of man without Him who made all men brethren; and all the movements fail in greater or less degree, while the Church continues to enfold and secure safety for, Christ's sheep and lambs; and to inspire the best thought that underlies the well-meaning but ill-advised attempts of men to better the world without God.

There never was a more subtly devised attack upon the Church than is now being made. It is pointed out that the Church is "behind-the-times," aloof from the needs of modern conditions, and lagging in efforts for social betterment; while (so we are bidden to believe) secular organizations, on the other hand, are battling with the live and pressing problems of the day. Secular ideals have founded organized charities, settlement plants, child labor organizations, social purity leagues, etc., *all secular*; and, it is asked, Where is the Church?

Well, the Church is where she should be—where she has been and always will be, in the world but not of it, and holding aloft the torch of Truth, inspiring charity and brotherly love, *filling secular organizations with her sons and daughters*, and furnishing *the sinews of their strength!* A glance at the roster of this modern world's workers comes very close to reading a communicant list. Strike out the Church, and Jesus the Good Shepherd therein enshrined, and these societies and their activities would crumble into nothingness.

If men and women are to be healed and stand upright on their feet, to-day, they must accept what St. Peter told the world of old: "Neither is there salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved," but Jesus Christ; and He has prepared a Fold against the storms of life and the dangers of a world given over to the prince of darkness—His Church, which is His Body.

R. DE O.

SOME REMARKABLE PROPHECIES

Kosmas, a Greek monk, born in 1778 at Apokoron, a village of Epirus, who is regarded as a saint by the Orthodox Church, seems to have made some very remarkable prophecies. According to the *Gazette de Lausanne*, he predicted that the day would come when men would communicate with each other by a metal wire; also that the Ionian Isles would be freed from Turkish oppression before Epirus. These have obviously been fulfilled. Again, he predicted, with reference to the "Day of the Antichrist," that after flight and suffering for the faithful the Empire of the Turks would divide into three parts, one of which would perish in war; a second would withdraw into Asia; while the third part, remaining in Europe, would be converted to Christianity. There is a famous numerical prophecy in the Greek words "Anastaseos Emera" (the day of resurrection). Add together the numbers which the single letters represent (1, 50, 1, 200, 300, 1, 200, 5, 800, 200, 8, 40, 5, 100, 1), and you have the number 1912 as the "day" of the resurrection of Greece.

IF OUR MINDS are resolutely set on an ideal good, and if we follow this with an inflexible patience and persistency, then, though we may often blunder in our choice of ways and means, somehow the grace and sweetness of our inner life will pass into our children's hearts.—*J. W. Chadwick.*

BLUE MONDAY MUSINGS

A NEW ORLEANS Baptist minister expounds some new historical ideas in the *Times-Democrat* of recent date:

"Baptists, historically speaking, are not Protestants. The term is properly applied to those who have drawn out of the Catholic Church and have formed new churches opposed to the body from which they seceded. The Baptists have never seceded; for John, who baptized Christ, was the first Baptist preacher, and there were none but Baptist churches for more than a hundred years after Christ. Linus, the first bishop or pastor at Rome, was a Baptist, and so were all of them, down to A. D. 325." . . . "As a sequel to religious liberty, Baptists believe that each Christian has the right to read the Bible and interpret it himself. They have no disciplines, council decrees, nor church rules. The Bible is plain and clear in its teachings. There are many denominations, not because of any ambiguity in the Scriptures, but because various denominations go to God's Word with prejudiced minds."

Following this broad-minded assertion of liberty, I read:

"Baptists baptize by immersion because it was the method used by John in baptizing Christ, and the mode of the early Church. We recognize only immersion as baptism." (Observe that they believe in private interpretation, and have no discipline or church rules.) "Immersion portrays the burial and Resurrection, hence we do not celebrate Easter as do those who do not immerse."

All of which reminds me of the reiterated plea of the "Disciples," that "they are not a sect and have no creed"; they just organize, and tell you what the Bible requires you to believe!

THE LOGICAL conclusion of private judgment is "Every man his own Church." This worthy brother is consistent:

"Topton, Pa., March 12.—Being one of but six members of the Church of God here, three others being members of his family, Ephraim Steffey was so devout that he built a house of worship at a cost of \$2,500 and furnished it.

"In the new church, which has been dedicated, Steffey intends 'to serve his Master with exuberant expression of heart and soul, according to the dictates of conscience.' Until recently Steffey was a member of the Evangelical Church, but went over to the Church of God.

"The members of Steffey's congregation are himself and wife, their daughter Maggie and her husband, and Preston, Richard, and Charles Reppert.

"The church is without a pastor, and, for the present, Steffey will act as janitor, deacon, elder, and trustee, filling every position except that of pastor.

"The church is complete throughout, containing even a miniature gas plant. Only a Bible is wanting, and Steffey says that 'this is not absolutely necessary now.'"

IT IS OFTEN DECLARED that all Jewish converts to Christianity are frauds. Here is one of hundreds of illustrations to the contrary.

Thirty-odd years ago, a Jewish boy was born in Russia, whose parents brought him and his brother to America. The brother is now a Rabbi in Philadelphia; but he was educated under Methodist auspices and is now head of a Methodist congregation in Columbus, Ohio. Starting with a membership of 25, he added 65 in five weeks. He is also head of the South Side Settlement, administered by Methodist deaconesses in the heart of the "foreign-born" section of Columbus. I salute Harry Leon Brenner, Christian Jew. May his tribe increase!

BUT WHAT a reproach it is to us that we do so little in that field, or indeed for any of the foreign folk who are now our fellow-countrymen! A very few Italian congregations, with all the thousands of quite unchurched Italians pouring into our land every year; a little German and Swedish work; scarcely anything for the Chinese; and the Bohemians, Hungarians, Slovaks, Letts, and others, left to readjust themselves to new conditions with never a helping hand from us officially! It is a tragic example of lost opportunity; and all around us American Protestants are putting us to shame by their generous and unselfish zeal.

ONE POOR Methodist brother in Chicago (if we can believe the *Tribune* of that city) has exhausted the Gospel, and has taken to holding special services for left-handed people, with appropriate sermons, and a fraternal organization! A fellow-ship for feeble-minded might be largely reinforced by freak preachers, I venture to suggest.

AN INDIANAPOLIS correspondent tells of a recent visitor; an Italian priest who broke with Rome and, having heard of "the Episcopal Church," came to America searching for it. But our nickname's associations deceived him, and he brought up in "the Methodist Episcopal" connection.

SPEAKING of Italy, *The Sketch*, of London, in a recent issue, asserts that "in the absence of a cleric, the Queen of Italy gave absolution to a dying workman. And the Vatican smiled approval on the act." Of course everyone knows that the Kaiser is *summus episcopus* in Prussia, and that King George is Prebendary of St. David's; but surely this must be a new prerogative of royalty!

A DETROIT Methodist paper thus comments upon Lenten services:

"Going to the noon-day Lenten service being held by our Episcopal brethren, the other day we met quite a few Methodists there, and doubtless there were other evangelical church members present. There is something peculiarly fascinating and helpful in the turning away from worldly cares for half an hour in the midst of the day and listening to a prophet of the Lord speak of the things of the Kingdom."

Sweet and gracious! Let us rejoice that it was "of the things of the Kingdom" the prophet spake! One can never be certain of that nowadays. I note, as a recent Lenten observance in St. John's parish, Northern Liberties, Philadelphia, "a parish dance to celebrate St. Patrick's Day," being Monday in Holy Week! These "Liberties" verge on anarchy.

PRESBYTER IGNOTUS.

THE WRECK OF THE TITANIC

APRIL 15, 1912.

"Lord, bid me come unto Thee on the water."—
Matthew 14: 28

Dear Lord, the night is very dark,
I cannot see Thee where Thou art.

"Child, where I am is always night,
For there the Lamb Himself is light."

The water is so deep, so cold!
"My shel't'ring Arms shall thee enfold;

"My love is deeper than the sea,
And where I am, My own shall be."

Once Thou didst walk the waters wild.
"I'll walk with thee, My dearest child.

"Come, place in Mine thy trembling hand,
I'll lead thee to the Better Land."

I hear Thy whisper, "It is I,"
Dear Lord, with Thee, I dare to die!

"Eternal Life to thee I give;
I do not bid thee die, but live!"

A. R. HALL.

THE RESURRECTION OF JESUS was not a concession of God the Father to the weakness of men's faith in His Son. It was the natural outcome of the life which Jesus had lived. Apart from that life, it could never have been and apart from that life again it would have had no significance. The fact that Jesus Christ came forth from the dark recesses of the tomb with the same body that was laid away there, that fact alone could never have become the main-spring, the motive power of that tremendous evangelization which characterized the first generations of the Church's history. The mere coming forth from a tomb of a body that had once been consigned there was not a fact which by and of itself could have become a power. Some of the Apostles had witnessed the raising of Jairus' daughter. Some of them had seen the widow's son at Nain brought back to life before their very eyes. Some of them had watched him come forth from that tomb in response to the Master's call. But what did all these things mean to them? When it came to the real test, these things meant nothing at all. The empty tomb never does mean anything, apart from the life which has inhabited it. Men are still busy raising monuments over tombs. These things may mark the site where a body has been tenderly laid away, but they are powerless to proclaim the worth of the life that inhabited it. The life that has been lived with Christ needs no monument to mark the resting place of its body. Such a life comes forth to live again not only in the memory of its friends, as Maeterlinck would have us believe, but in the joy of life eternal unto which it has attained.—*Michigan Churchman*.

DECISION AGAINST ARCHBISHOP OF PARIS

Church of the Sacre Coeur Declared to be
Property of the City

MOVEMENT TO REINSTATE NUNS AS HOSPITAL NURSES

Manual for Religious Instruction in Schools is Sought

OTHER RECENT ITEMS FROM RELIGIOUS CIRCLES

PARIS, March 18, 1913.

THE Archbishop of Paris has lost his case. The Church of the Sacré Coeur and its dependencies on the heights of Montmartre are pronounced to be included in the *domaines*, and the possession, therefore, of the secular authorities of the city. It is practically affirmed that the Society of the Voen Nationale, by which funds were raised for the building of the great basilica, has never been recognized by the State as a society of public utility, and that the expression, "the successive Archbishops of Paris," referred to as possessors of the Sacré Coeur, must be taken to mean the archbishopric as such, giving no right whatever of personal possession to the dignitary in office.

A proposition is under consideration for the reinstatement of nuns as nurses in French hospitals. The feeling of the whole country is in favor of this measure. All classes of the population showed hostility when the nuns were excluded from the public hospitals. When it came to the point of breaking up the congregations of the Little Sisters of the Poor, protest was unanimous and forcible means of defense were taken by the people in general to prevent the order of the Government from being put into effect. Catholic and Protestant, believer and agnostic, rich and poor, urge that the religious are in their right place by the sick bed. Those who take little or no account of the question as viewed from a Catholic standpoint allow that psychologically the woman who, eschewing marriage and the home life, has taken vows of a religious is best fitted for the care of the sick and suffering. Woman, primarily created to be a wife and mother, is impelled by her very nature to devote herself to others. The nuns who devote themselves to God in the persons of His poor regard their service not as work merely, not as a profession, a means of earning their bread, but as their very life: the devotion which, had they remained in the world, would have been given to their families, their own flesh and blood, is lavished upon those they are called upon to tend, to heal. This is undoubtedly the secular standpoint and reason of recall. Catholics and Christians generally rejoice to think how many among the poor and wretched with whom the nun-nurse may be brought in contact, though they may long have strayed from the Faith, will find comfort and consolation in the presence of one who will utter a prayer by their bedside, recall their early education and the words learned at their mother's knee. It is proposed to have a regularly authorized staff of nun-nurses, duly recognized by the State.

Now that religious teaching and influence is so inexorably excluded from national schools, from all public schools in France, what is to be done to give children and young people generally a high standard of conduct? The question is being anxiously asked among thinking people who have the good of their country at heart. The League of Moral Education, taking an entirely secular view, offers a series of prizes for a manual of moral education to be used in schools, adapted for children from ten to fourteen years of age. It is to be entirely neutral as regards religion, neither for nor against Christianity or any of the lines upon which it is taught. Manuscripts must be sent in by April 1, 1914.

From the time of his death the life and work of the organizer of the Salvation Army, General Booth, have been recorded and commented upon with generous appreciation by the Roman Catholic Church in France. A long, exhaustive review and account of the man and all he accomplished, just published, compares General Booth to Cardinal Manning: both gave up their lives to unremitting work among the lowest and poorest, to the reclaiming of the lost; both were followed to the grave by thousands of the inhabitants of the London slums. The article concludes with these words:

"Between these two men, Manning and Booth, there is more

than one point of analogy in spite of the chasm which divides them from each other. In different ways both incorporated here below the spirit of the Gospel and of Christianity. The Cardinal followed a straighter, safer path. What was lacking in Booth to have made him another Manning? It was perhaps that he failed to open his eyes to Catholic truth; it may be that he simply failed perfectly to know and understand it. Or, perhaps, with his undoubted clear-sightedness, his lucidity of mind, notwithstanding, he was blinded to the end by the prejudices of inherited Protestantism."

In that interesting book, just published by Miss Grace Ellison, *A Turkish Woman's European Impressions*, we find

Turkish View of Christianity

various striking passages referring to Christianity. Miss Ellison, writing of the religious education of the Turks, says:

"The Turkish women with whom I lived in Constantinople read the Bible by the advice of the Iman (the teacher of the Koran). I may add that Zeyneb's knowledge of our Scriptures and her understanding of Christ's teaching would put to shame many professing Christians in our Western Church."

Zeyneb Hamoum herself, the Turkish woman escaped from the harem of her own land, writes: "How we all loved Christ from Mahomet's interpretation of His life and work! . . ." But she writes also referring to the numerous sects she finds in England: "Christians have changed the meaning of His words so much and seen Christ through the prism of their own minds." Her visit to a Nonconformist chapel roused her strongest disapproval: "It seemed to me as if it were not to worship God they were there," she wrote of the assembled congregation, "but to appease the anger of some northern deity, cold, intolerant, and wrathful—an idea of the Almighty which I shall never understand."

The recent death of his beloved sister, Rosa Sarto, is a bitter grief to Pope Pius X., and he has been in consequence rather seriously ill. It was feared he might be invalided for an indefinite period, and the question was asked what

The Illness of Pope Pius X.

would be done were the Pope unable for a lengthened space of time to exercise the functions of his high office, sign documents, etc.? So far no provision has been made for such a contingency. No one can be "regent" for the Pope. Happily, Pope Pius is recovering.

I. S. WOLFF.

THE MEXICAN REVOLUTION AND THE AMERICAN CHURCH MISSION

BY THE RT. REV. H. D. AVES, D.D.,

Bishop of Mexico

NATURALLY our missionaries in Mexico City had some trying experiences during the ten days of artillery duel that recently occurred there between the federal and revolutionary forces, though none of them, we are thankful to say, met with any greater harm than racked nerves and the loss of a few personal belongings. Our Hooker School was too far removed from the tumult to hear more than the distant roar of the cannon. Too distracted for study or teaching, however, the entire school occupied themselves with out-of-door work, cultivating their gardens and planting trees.

At the first outbreak of the strife Archdeacon Limric hastened to the school and remained there until order was restored. The Archdeacon's rooms, which are almost adjacent to the Citadel occupied by the revolutionists, were made use of by the troops during the combat, and in consequence his personal belongings disappeared. Miss Mattie Creel Peters, the newly appointed house principal of the school, happened to reach Mexico City in the thick of the battle while both forces were contending for possession of the railway station. She managed to get conveyance to a hotel by means of a baggage wagon, and later in the day was able to persuade a coachman by a tempting bribe to take her to the school. Deaconesses Affleck and Whittaker, whose apartments are close by the Citadel, were taken by the Rev. William Watson to the home of a native parishioner, well beyond the zone of danger. Their rooms were shattered by cannon shot and their furniture somewhat damaged, but their personal belongings, which Mr. Watson had left in care of a guard, were unmolested. Christ church, which is but a short distance from the Citadel, had its beautiful East window shattered by shot, and its parish building pierced by cannon. San Pedro church (native) which is not far from the Government Palace, escaped uninjured, though its tower was occupied by federal soldiers.

Considering all the grave possibilities and the great mortality, we have much for which to be devoutly thankful.

PROTEST SECULARIZATION OF DIVINITY DEGREES

Prominent Churchmen and Distinguished Scholars Unite Against Measure

SEVERAL CALDEY AND MILFORD RELIGIOUS REMAIN LOYAL TO THE CHURCH

Question of Ownership of Caldey Property Yet Undecided

DEATH OF BISHOP LEGGE OF LITCHFIELD

The Living Church News Bureau }
London, March 18, 1913 }

AN influential and notable appeal has been published against the proposition to secularize the divinity degrees and the Honor School of Theology at Oxford. Opposition will be offered in the University Convocation on Tuesday, April 29th, to the final stage of the statute which abolishes the present restrictions on the taking of the degrees of bachelor and doctor of divinity, and throws them open to any person, Christian or not, who having taken the M.A. degree, and "shown a good general acquaintance with Christian theology," submits to the theology board a thesis bearing upon some department of Christian learning. It is pointed out that when the statute was introduced in congregation in December last, the question was asked of the mover, who, regrettably to recall, was no other than the warden of the college founded at Oxford in honor and in the name of that great Christian father in these latter days, Keble—"whether a thesis dealing with Christian beliefs from a purely destructive and anti-theistic point of view would have to be accepted by the board, provided that it displayed learning and literary merit." To this, Dr. Lock, as responsible for the statute, replied with the "utmost frankness" in the affirmative. Nor does the question of divinity degrees stand alone:

"A parallel change is proposed in the system of appointments to examinerships in the theology school; and the joint effect of the two changes must be to transform the character both of that school and of the faculty which controls it. Indeed the principle on which the statutes are based will, if accepted, endanger any corporate recognition by the university not only of the Church of England but even of any definite form of Christianity."

Those who issue the appeal are in no way opposed to the further recognition and encouragement by the university of theological and religious studies of whatever kind. But it seems to them, as I should think it would to all who have sound and well-balanced Christian minds, "quite intolerable that a Christian faculty should become responsible (as contemplated under the proposed statute) for conferring these degrees upon writers of theses which may be wholly antagonistic to the Christian Faith or to some essential part of it." It is hoped therefore that both statutes may be rejected, and other members of Convocation who are in sympathy with the appeal are invited to come to vote against them on April 25th. The following are among the signatories: The Dean of Canterbury, the Dean of Windsor, Canon Knowling, D.D. (professor of Divinity in the University of Durham), Canon Randolph, D.D., of Ely, the Rev. W. H. Hutton B.D. (fellow of St. John's, Archdeacon of Northampton, and Canon Residentiary of Peterborough), Lord Halifax, Mr. Athelstan Riley, the president of Corpus Christi College, the president of St. John's, the principal of Hertford, the principal of St. Edmund Hall, the censor of non-collegiate students, the Rev. D. S. Marloliouth, D.Litt. (fellow of New College, and Laudian professor of Arabic), Professor Oman, Mr. Madan (Bodleian librarian), Dr. Jackson (Radcliffe librarian), Mr. Lane Poole (University reader in Diplomatic and keeper of the archives), the Rev. Leighton Pullan (fellow, lecturer, and tutor of St. John's), and Mr. Frank Morgan (tutor of Keble). Other signatures by members of Convocation are invited.

The proposed revolutionary statutes are the subject matter of controversy in the columns of the *Times* newspaper as well as in those of the *Church Times*, and these particularly, the Regius Professor of Divinity (Dr. Holland) and the warden of Keble (Dr. Lock), are being hard pressed by correspondents for their secularist and inexplicable attitude towards the Christian position at Oxford. One prominent, very able, vigorous lay opponent is Professor Oman, Chichele professor of Modern History in the university, who got up from a bed of sickness to oppose the statute, and who now writes from the Athenæum Club in London as follows:

"Reading this morning in your columns Canon Scott Holland's

defense of the statute by which he hopes to secularize the Oxford Divinity degrees, I am filled with astonishment at the line which he takes, when I compare it with what he and his supporters said in congregation on December 3rd last, when introducing the measure.

"He says that in supposing that candidates of non-Christian tendencies may present themselves for the degree the opponents of the statute are 'letting their imagination run riot' and 'clothing in flesh and blood a logical abstraction.'

"But the Canon himself, when supporting the statute, spoke (I cannot think in jest, for surely this is not a subject on which the Regius Professor of Divinity should show levity) of the day when he himself might present some turbaned votary of another creed for the doctorate. And Dr. Lock of Keble, in introducing the statute, mentioned 'Nirvana,' the theory of the future state, as a thesis which a pious Buddhist might present to qualify him for the degree. There is nothing in the statute to prevent a learned Oriental offering a comparison of his own dogmas and those of Christianity—to the depreciation of the latter—as his thesis."

Dr. Holland and Dr. Lock called up these "pictures" themselves, Professor Oman adds. They "shocked" many who heard their speeches, and among whom was the professor himself.

Since the apostasy of Dom Aelred Carlyle and other English Benedictines there has emerged the very gratifying and

The Benedictine Apostasy

reassuring fact that there is still within the Church a "strong loyal remnant" of former members of the communities at Caldey and Milford Haven. Contrary to the statement of the seceding abbot in his last letter to the Bishop of Oxford, the *Church Times* has it on good authority that twelve or thirteen Benedictines, including four of the nuns of St. Bride's Abbey have remained loyal to the Church of God in this land, and that, with the exception of the abbot, no priest has apostatized. And it would appear from a letter in the *Church Times* that the one intellectual luminary at Caldey, an oblate in priest's orders, who has written the very erudite book reviews in *Pax* that have attracted so much attention among its scholarly readers, is among those who have refused to associate themselves with this most dishonorable secession. It would indeed seem as though, as has been suggested, worldly prosperity has been the undoing of the seceding monks and nuns. The immediate concern of all those in sympathy with the movement to revive Benedictinism within the English Church is, as the *Church Times* says, "to hold out a helping hand to the little band who remain loyal to the original ideal." It is understood that steps are being taken to lodge them temporarily in places where they will be in sympathetic surroundings until a more permanent home can be established, "where they can fulfil their vows in peace and away from the gaze of the world."

It is most earnestly to be hoped that legal steps will be taken before long to contest the alleged right of Dom Aelred Carlyle and his seceding companions to retain possession of Caldey and the other two monastic properties of Pershore and Llanthony. A letter has been published from Mr. Robert Cornwall, Dom Aelred Carlyle's solicitor in London, in which he says he is able to state from his own knowledge that "nearly the whole of the money required for the purchase of Caldey Island and the erection of the large block of monastery buildings was provided by one who is in complete accord with the recent action of the Abbot and Community." The *Guardian* and the *Church Times*, however, point out, and which is indeed obvious to any one familiar with the pages of *Pax*, that this categorical assurance is in apparent contradiction with statements which have been made from time to time in the Community's organ. Dom Aelred Carlyle's solicitor also makes the following extraordinary confused statement as to the trust which was created in 1906, and one which would seem at once to give his client's case away:

"So long as the Community existed in communion with the Church of England, Caldey was in effect, by the trust-deeds, secured to the Church of England. At the time of the creation of the trusts it was not contemplated that difficulties would at any time arise such as to make it impossible for the Community to continue its corporate life in the Church of England; but now, ceasing to be a Church of England Community, it follows that such Church cannot have the benefit of the trusts under which the property is held."

The comment of the *Guardian* on such colossal special pleading as this is admirably to the point:

"We do not profess to understand the meaning of the words 'in effect' in reference to a legal document. Either that document creates a given state of things or it does not; you cannot have a trust-deed which secures something 'in effect'—it must be secured in fact. And if the trust-deeds do not in fact secure the property to the Church of England, what becomes of the statement of the Abbot in *Pax* for December, 1908, that 'a great deal of care was

taken, acting under expert advice, to safeguard the stability of the Community, and to ensure the preservation of Caldey to the Church of England?' We are now told that the trust-deeds do not so preserve it. If so, we would ask why, in face of the 'great deal of care' and the 'expert advice,' they have failed to achieve their object? The matter cannot possibly be left where it is, and we invite the Community to publish the trust-deeds, or at least the operative clauses."

The *Church Times* would be glad to hear that the whole matter of Dom Aelred Carlyle's financial relations with his former supporters, and of the trust in relation to Caldey, was to be cleared up in the High Court of Justice.

I have to record the decease of the Bishop of Lichfield, which took place suddenly on Saturday morning last in the seventy-fourth year of his age. He had been for some time in rather feeble health, and was found to have expired in his

Death of Bishop Legge

study chair. The Rt. Rev. the Hon. Augustus Legge was born at Sandwell Hall, Staffordshire, being the fifth son of the fourth Earl of Dartmouth by his second wife, and was bereft of both parents in his childhood. He was educated at Eton and Christ Church, Oxford, and after his graduation in 1861, he became a student at Lichfield Theological College, and of which he was one day, as the *Times obituary* article says, "to find himself president as Bishop of the diocese." He was ordained to deacon's orders in 1864 and to priest's orders in 1865, and at first served an assistant curacy at Handsworth in his native county. He subsequently came to London to work at the West End Church of St. Mary's, Bryanston Square, but shortly had conferred on him the vicarage of St. Bartholomew's, Sydenham, which is in the gift of his family. Before the close of his twelve years' incumbency there he was appointed one of the Bishop of Rochester's chaplains, and made an honorary canon of Rochester. In 1879 Lord Dartmouth presented his half brother to the cure of souls at Lewisham, one of the largest parishes in the metropolitan area. He became the rural dean, and was also elected proctor in convocation for the diocese of Rochester. In 1891, upon the translation of the late Dr. Maclagan to the see and primacy of York, the vicar of Lewisham was consecrated to succeed him at Lichfield. Dr. Legge's episcopate, like his previous clerical career, was in no way especially noteworthy. As to his Churchmanship, he was eminently a "moderate" and "safe man," in popular phrase. May he rest in peace! J. G. HALL.

A LETTER TO THE PRESIDING BISHOP

THE appended letter from Japanese Christians to the Presiding Bishop will be of interest to all Churchmen:

"To the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L., President of the Board of Bishops of the Protestant Episcopal Church in the United States of America:

"In former years we were living in the dim twilight given by other religions, philosophies, and moral teachings, but through the faith, sympathy, love, and kind teachings of the Christians of the United States of America, we have had the true, full light of Christ brought to us for which we are most devoutly thankful.

"That through your kind assistance we have also been able to organize the Nippon Sei Ko Kwai, which is in communion with the Holy Catholic Church throughout the world, fills us with profound gratitude which we cannot find words to express.

"During previous years the Board of Bishops of the Protestant Episcopal Church in the United States of America sent us, as Bishops, such worthy, learned, faithful, and loving men as the Rt. Rev. C. M. Williams, D.D., the Rt. Rev. John McKim, D.D., the Rt. Rev. S. C. Partridge, D.D. All of these we have greatly esteemed and honored. Recently you also honored our earnest request and sent us the Rt. Rev. H. St. George Tucker, D.D., as our Bishop to succeed Bishop Partridge.

In view of this succession of highly esteemed favors, we, the undersigned, have been appointed by the Kyoto District Convention a committee, to convey to you and through you to the Board of Bishops the deepest gratitude of said body for the many evidences of your deep interest and love which we have received.

Most respectfully yours,

Meiji 45th year, 4th month.
Nippon Sei Kokwai.
Kyoto Dist. Convention.

OKAMOTO CHIYOO,
YAMABE KINKICHI,
IRVIN H. CORRELL,
Committee.

HERE is the prime condition of success, the great secret—concentrate your energy, thought, and capital exclusively upon the business in which you are engaged. Having begun on one line, resolve to fight it out on that line, to lead in it, adopt every improvement, have the best machinery, and know the most about it. Finally, do not be impatient, for, as Emerson says, "No one can cheat you out of ultimate success but yourself."—*Andrew Carnegie.*

BOARD OF TRUSTEES OF G. T. S. MEET IN NEW YORK

Prizes Awarded by Examiners, and Other Business Transacted

PREPARATIONS FOR "SOCIAL WEEK" IN THE BRONX

Bishop Greer Authorizes Prayer for Flood Sufferers

RECENT NOTES OF GENERAL INTEREST

Branch Office of The Living Church }
416 Lafayette St. }
New York, April 1, 1913 }

THE Board of Trustees, commonly known as the Executive committee of the Associate Alumni of the General Theological Seminary, held its regular meeting on Saturday, March 29th. Important business was transacted. A few of the more interesting items are here given.

The examiners for the McVickar prize in Greek recommended Cecil James Scott Stuart of the diocese of Qu'Appelle; the McVickar prize in Ecclesiastical History to William Thomas Hooper of the diocese of Toronto. The Executive committee confirmed these recommendations and ordered communications sent to the examiners expressing thanks for painstaking and much-appreciated work; to the Dean of the seminary, the faculty, and the secretary of the seminary trustees expressing the pleasure of the committee of the Associate Alumni in receiving word that an increased interest among the members of the present senior class had brought a greater number of men into the competitions, and most excellent preparations, as shown by the good papers submitted.

The secretary and two other members were appointed a committee to prepare a new edition of the Constitution and By-Laws of the association and distribute the same. A special committee of five members was appointed to confer with existing local and diocesan associations of alumni of this seminary; to assist in strengthening these centres; to encourage the formation of new groups of G. T. S. alumni; to assist in providing a meeting-place for the alumni at the seminary, and in every way to draw out the latent power of the alumni for the best interests of their Alma Mater. To make arrangements for the triennial re-union of the alumni during the forth-coming General Convention in New York, a special committee of five was appointed: the Rev. Gilbert M. Foxwell (chairman), the Rev. Dr. Gustav A. Cartensen, the Rev. C. Malcolm Douglas, the Rev. Dr. C. F. J. Wrigley (*ex officio*), and the Rev. John Keller (secretary *ex officio*). It was voted that the Executive committee of the Associate Alumni of the General Theological Seminary memorialize the Joint Commission of the General Convention on the status of theological education in the Church, praying that the said commission recommend the compulsory study in the several seminaries and theological schools of a course in Christian Missions.

The Rev. Dr. John R. Harding, the Rev. Philip C. Pearson, the Rev. Dr. C. F. J. Wrigley, the Rev. C. Malcolm Douglas, and the Rev. Gilbert M. Foxwell have been appointed the special committee to consider and report on the matter of increasing the interest of the alumni, the formation of local and diocesan associations, etc.

John Christfield Donnell has been awarded the George Cabot Ward (*in memoriam*) prize for the best reading of the Bible and the service of the Church. The judges were three laymen selected by the Dean of the seminary.

Thursday evening, October 16th, is the date set for the Triennial Reunion. Alumni are requested to make a note of this date.

Twenty of the twenty-five Church parishes and missions of the Bronx have voted to take part in the "Church Social Week" proposed by the Bronx Church Union. All save one will hold the "Parochial Week," and that one will have a group rally. The week is not the same in all parishes, but a majority will observe April 20th to 27th. Beginning April 6th many rectors will preach sermons on the work of the Church, their series to continue until May 18th. During May three rallies are held to emphasize three forms of Church effort: missions, social service, and religious education and training of children. The twenty parishes and missions are: Advocate, Christ Church, Emmanuel mission, Good Shepherd, Grace, City Island, Holy Faith, Holy Nativity, Holy Spirit, Mediator, St. Alban's, St. Ann's, St. David's, St. Edmund's, St. James', St. Margaret's, St. Martha, St. Mary's, St. Simeon's, and St. Stephen's. The group rallies are at St. James', May 7th, St. Ann's, May 14th, and St. Peter's, May 21st. The efficiency exhibit, with reports and addresses, is at the Bronx Church House, on May 28th. This Church Social Week is a simultaneous campaign for efficiency, strength, growth, and publicity for the Gospel in the Bronx, and for the duty of the Bronx toward all missionary and other causes in the diocese, in America, and in the world. It is an effort to get at exact conditions of the Church in the Bronx at present, to formulate definite plans for one year in advance, and to raise up workers. In short, it is an annual stock taking, accounting, settling, and a common effort to push forward for larger results. The Bronx has

pressing and passing needs. It has also possibilities of helping later on, America and world missions. The Church Social Week aims to prepare the Church in the Bronx for this larger service, and to show to Manhattan that the Bronx is itself doing all it can before asking others to help it.

Unusual features of the week are many. They are, first, that meetings are held in each parish and mission, not in central mass rallies. Workers go out and if possible bring in new strength to their own parish, and they do not go to meetings attended only by men and women who, like themselves, are already at work. Next, there are no outside speakers to draw crowds. Again, all causes, as missions, social service, Sunday school, are given hearing. There is Christian unity in visible form. Finally, it is the aim to reach 10,000 persons with some message of the Church, and to do so in such careful way as to leave a permanent impression. Such number is far in excess of any that might be reached by mass meetings, while the expense is almost nothing in comparison.

The Bronx Church Union, at its meeting held at Holy Faith parish house on March 25th appointed a committee to assist Bronx parishes and people to profit by meetings of the General Convention next October, and to help missionary and other convention meetings by securing attendance at them by people of the Bronx. One plan decided on is to hold at the Bronx Church House during the convention a missionary rally, and a Christian unity mass meeting. Cooperation will of course be had with other General Convention committees, and also with Brotherhood of St. Andrew convention committees.

Bishop Greer has authorized the following prayer for use in the churches and chapels of the diocese of New York:

Prayer for Flood Sufferers

"O Merciful God, and Heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Give ear to the prayers which we humbly offer to thee in behalf of our brethren who are suffering from the great water-floods. Cause them in their sorrow to experience the comfort of thy Presence, and in their bewilderment the guidance of thy wisdom. Stir up, we beseech thee, the wills of thy people to minister with generous aid to their present needs, and so over-rule in thy Providence this great and sore calamity that we may be brought nearer to thee, and be knit more closely one to another, in sympathy and love. All which we humbly ask, through Jesus Christ our Lord. Amen."

A conference of members of the faculties of Church theological schools, in continuance of meetings in former years, was held in New York on the Wednesday in Easter Week.

Heads of Seminaries Hold Conference

Besides the Dean and several professors of the General Theological Seminary, there were present representatives of the Philadelphia Divinity School, the Virginia Theological Seminary, Nashotah House, the Western Theological Seminary, Berkeley Divinity School, the De Lancey Divinity School, and the Bishop Payne Divinity School. The subjects discussed were: "The Mirfield and Kelham Methods of Theological Education," introduced by Professor Jenks; "Training for Special Ministries," on which Dean De Witt read a paper; "Proposed Amendments of the Canons of Ordination," reported by Dean Hart; and "Conditions of Financial Aid and Outside Work," introduced by Vice-Dean Denslow.

In behalf of art students Bishop Greer has made arrangements for a special service in the Cathedral of St. John the Divine, Sunday afternoon, April 27th. An address will be made by the Rev. Howard C. Robbins, rector of the Church of the Incarnation.

Services to be Held for Art Students

"The Family Dinner," under the auspices of members of the Chapel of the Intercession of Trinity parish, will be held on Saturday evening, April 19th, at the Hotel St. Denis. Bishop Greer, the Rev. Dr. Manning, and Mr. Francis Lynde Stetson will be among the distinguished guests.

NO MAN'S consecration to God has ever been such in this life that it was a settled fact beyond the possibility of undoing. Our last year's consecration is not of much more value to us to-day than is last year's almanac. To-day's consecration is the thing that determines our usability by Christ to-day. The moment one actually steps out upon a life of consecration by the great act of surrender to the mastery of Christ which marks the beginning of such a life, that moment there commences a series of attacks upon him, to continue through life, which are intended of Satan to break up and destroy his consecration to God's will. His need of a definitely and consciously renewed consecration to God in Christ is as great on the last day of his earthly life, as it was the day when he first learned something of the meaning of the word. Unless his consecration is thus continued, he may pass to the life of the castaway. Shall we not rejoice to live hidden and safeguarded in Him who alone has shown in a human life what God means by consecration?—*Sunday School Times*.

SERVE God by doing common actions in a heavenly spirit, and then fill the cracks and crevices of time with holy service.—*C. H. Spurgeon*.

MEETING OF PHILADELPHIA LOCAL ASSEMBLY OF B. S. A.

Attendance at Lenten Services Surpasses Previous Years

SPECIAL SERVICES ON LOW SUNDAY IN SEVERAL CHURCHES

Marked Progress at St. Andrew's

CHURCH NEWS OF THE PAST WEEK

The Living Church News Bureau }
Philadelphia, April 1, 1913 }

AT the regular monthly meeting, on Thursday, March 27th, of the Council of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, the report of the committee on Lenten noon-day services showed that the total attendance at the Garrick Theatre was 46,200 and at St. Paul's church 6,505, or together, 52,705. Last year the attendance reached 45,461 at the two places, so that this year was a record-breaking one. It was the opinion of the council that the undertaking had been well worth the effort and the very considerable expense involved, and the plans for next year are already under consideration.

Bishop Rhinelander held an ordination at St. Paul's church, Overbrook, on the morning of Low Sunday, when three members of the senior class of the General Seminary were made deacons, Mr. Edmund Lloyd Souder of this diocese, and Messrs. Claude J. Crookston, and Samuel Evens of the diocese of Fond du Lac, for Bishop Weller. In a number of the churches of the city there were sermons by visiting preachers. The Rev. Walter Lowrie of St. Paul's, Rome, preached at the Church of the Holy Trinity, and Bishop Webb of Milwaukee in his old parish, St. Elizabeth's. In St. Matthew's church, the rector, the Rev. C. C. Pierce, D.D., unveiled a memorial window, given by Mr. Samuel R. Robinson in memory of his wife. Mr. Robinson, the oldest member of the vestry of St. Matthew's, is in the ninety-sixth year of his age.

For twenty years a heavy debt of over \$20,000 has been burdening St. Andrew's Church, Thirty-sixth and Baring streets. Last Easter a record was made by an Easter offering of \$4,500 for the Building Fund debt. This was done at great sacrifice on the part of the people. The Rev. W. J. Cox, the present rector, has again had the joy of seeing the parish rise to something better. On Easter Day all records were passed and an offering of over \$5,200 was given. The heavy debt is now reduced to \$10,000 and this it is confidently hoped will soon be wiped out. The parish will then be able to concentrate itself on the more spiritual side of the work.

Two missionary services of general interest have been announced for April, one at St. Peter's church, Germantown, on Wednesday, the 16th, when Bishop Lloyd will speak in the interest of the United Offering, and the other, the annual presentation service of the Sunday school offering, which is to be at St. Philip's church, West Philadelphia, on Saturday, the 19th.

Two marks of progress in the Church life of the city are the benediction of the new parish house and furnishings of All Saints' mission, Darby, which took place on April 2nd, and the ceremony of breaking ground for the Bishop Whitaker Memorial Church of St. Barnabas', Haddington, which will occur on Saturday afternoon, April 12th.

St. Mary's Church (Hamilton village), West Philadelphia, observed the feast of its title on the Annunciation of the Blessed Virgin Mary, which was transferred, on account of its coincidence with Easter Tuesday, to Monday, March 31st. A special service of thanksgiving for blessings bestowed upon the parish was held on the evening before, at the Evensong of Low Sunday, at which the Rev. James Biddle Halsey of St. Timothy's, Roxborough, was the preacher.

The committee on a new method of apportionment for missions, of which the Rev. George G. Bartlett of Jenkintown is chairman, has issued to all the parishes certain questions about the source and character of their income, designed to discriminate between those receipts which indicate the giving power of a congregation, and those which are the product of some extraordinary effort, or are derived from some extra-parochial source.

MOST RELIGIONS are meant to be straight lines, connecting two points: God and man. But Christianity has three points: God and man and his brother, with two lines that make a right angle. Each one of us is at the point of the angle, looking up to God and out to our brother. What God sends down the perpendicular line, we must pass on along the horizontal. If one hand goes up to God, the other must go out to our brother.—*Maltbie D. Babcock.*

STORM SWEEPS CHICAGO ON EASTER DAY

Attendance at Services Good Despite Inclemency of Weather

BISHOP ANDERSON OPERATED ON FOR APPENDICITIS

Social Service Commission Aids Flood Sufferers

OTHER LATE NEWS FROM THE DIOCESE

The Living Church News Bureau }
Chicago, April 1, 1913 }

THE terrible storm of Easter Day, which wrought such deadly havoc in Omaha, and which caused the disastrous floods in Ohio and Indiana, sweeping over Chicago with a high wind and a cold, driving rain which lasted all day, gave us the first Easter of severely inclement weather for many years. Considerable damage and some loss of life resulted from the storm in Chicago, but nothing to compare with the overwhelming disasters from tornado and floods elsewhere. The test of very disagreeable weather was finely met by all kinds of churchgoers in Chicago, and it is safe to say that the vast majority of churches, of every name, were filled with surprisingly large congregations, especially in the morning and afternoon. In at least three of the churches of the diocese there were even more communicants than last year. This was the case at the Church of the Ascension, and at St. Luke's, Evanston, and the Redeemer, Chicago, and probably in some other instances of which we have not as yet received the data. All in all, the weather test was a welcome one here, in that it gave the clergy the first opportunity in many years to see how many of their communicants are really devoted to the Church, and with how strong a hold by those who are rarely seen at other services the mysterious habit of Easter Church attendance is still retained.

Reports received up to date are, in brief outline, as follows: At St. Peter's, Chicago, there were about 900 communicants, 650 receiving at the early celebrations; and an offering of between \$3,000 and \$4,00, mainly for parochial purposes. There were about 625 communicants at Christ church, Woodlawn, with an offering of about \$3,500, principally devoted to the building fund of the new church. The Rev. C. H. Young, rector, reports the most earnest Lent in his ten years' rectorate at Christ church. A beautiful ciborium and other furnishings for the tabernacle of the high altar, and a handsome piece of carving for the retable, were received as memorials. The church was practically filled for the Three Hours on Good Friday, and on Good Friday evening also for the quiet hour of preparation for the Easter communion.

About 500 communicants received at Grace church, Chicago, and the large church was filled at the Easter mid-day service, despite the pouring rain. St. Bartholomew's, Chicago, also reports almost 500 communicants, and an offering of \$1,500 for the Church debt. A chalice and paten of gold, a brass candlestick for the paschal candle, a complete set of white altar-hangings were the memorial gifts at St. Bartholomew's. The rector, the Rev. H. W. Schniewind, preached to the Knights Templar at a special service at 3 P.M. Bishop White of Michigan City confirmed a class of 54 candidates on Palm Sunday evening.

At the Church of the Epiphany there were 477 communicants, and an offering of about \$2,500, for the floating debt of the parish. St. Luke's, Evanston, reports 459 communicants, all but 95 of whom received at the three early celebrations. The Good Friday congregations were the largest in the parish's history. The offering was \$2,600, for the general fund. No especial effort was made to raise a larger sum.

At St. Paul's, Kenwood, there were 451 communicants, and an offering of \$2,500, part of which was applied to parish endowment, and the rest given to missionary purposes. There were about 400 present at the Three Hours' service on Good Friday. Two pairs of vases for the altar were received as memorials. Seventeen children were baptized on Easter Even, a large congregation being present.

There were 440 communicants at the Church of the Redeemer, Chicago, all but 85 receiving at the early hours. The Good Friday and Holy Week attendance exceeded last year's, and the Easter offering was \$5,000, to be applied to the funded debt of the parish. A handsome processional cross in memory of the late Major Jonas Marshall Cleland, was given by his daughter, Miss Mary Cleland. There were six choral services, commencing with Solemn Evensong at 5 on Easter even. Each of the parish choirs sang at three services. Among the adults baptized on Easter Even were two young Chinese university students, formerly students at St. John's College, Shanghai, China, and now pursuing special courses at the universities of Chicago and of Illinois.

The Holy Week services at Trinity Church, Chicago, were well

attended, as were those of Easter Day, despite the heavy rain. The children's carol service was held on the evening of Easter Day.

At the Church of the Atonement, Edgewater, there were 325 communicants, and an offering of about \$2,000, chiefly for parochial and missionary purposes. The Sunday school offering was \$150, mainly for missions. On Palm Sunday there was dedicated the new choir and clergy stalls, costing about \$900. At the children's Easter festival there was dedicated a handsome brass eagle lectern, in memory of the late Mr. Charles Henry Smith. Stainer's Crucifixion was beautifully sung, by the combined choirs, numbering some sixty voices, on Good Friday evening, the church being crowded to its utmost capacity.

The offering at the Church of the Ascension was \$1,600, most of which was applied to the endowment fund of the parish. There were over 225 Easter communicants. The Lenten attendance this year exceeded that of last year.

There were 240 communicants at All Saints', Ravenswood, all receiving early. The offering was over \$1,000. A beautiful painting of our Lord was placed on the wall of the baptistry, the gift of Mr. and Mrs. Johnston.

There was an offering of \$3,100 at St. Chrysostom's, for parish expenses and for the parish house work. New altar books were received as memorials. There were 218 Easter communicants. Large congregations attended on Good Friday, Stainer's Crucifixion being sung in the evening.

There were 230 Easter communicants at Calvary church, Chicago, and the Three Hours' service was attended by over 300 persons. The Easter gifts included a ciborium for the tabernacle, candlesticks for the credence table, funds to purchase a sanctuary lamp, electric fans for the church, a set of sanctus chimes, and a gift of money towards establishing the Sarah Chenoweth Memorial Kindergarten of Calvary Church. The sanctus chimes are a thank-offering for recovery of health on the part of one, pronounced incurably ill, who has been frequently prayed for at the Holy Eucharist celebrated at Calvary's altar.

Christ Church, Winnetka, was crowded at 7 A. M. and also at 11 A. M. on Easter Day, there being 165 Easter communicants, with an offering of \$700. The Lenten attendance was unusually large, totaling 1,500 for the week-days, with six week-day services each week during Lent. The Easter offering was devoted to the decorations for the new parish house.

At Grace church, Hinsdale, there were 143 communicants, with an offering of over \$700 for parochial purposes. The Lenten attendance has been good.

Bishop Anderson was operated on for appendicitis on Tuesday in Easter week, successfully, at St. Luke's hospital, and at this writing is doing very well, the crisis having passed. Bishop Toll is taking some of his appointments for confirmation, and Bishop White of Michigan City is taking others. Bishop Anderson has been suffering from chronic appendicitis for more than two years, the trouble at times occasioning great inconvenience. It is expected that the result of this long delayed operation will be complete restoration of his wonted strength and vigor.

The Diocesan Social Service Commission sent out a hurry call to the clergy on Wednesday in Easter week, to collect supplies of clothing for the flood sufferers, to be shipped into Ohio and Indiana by the United Charities of Chicago. Those parishes where the Social Service Committees were organized, promptly set in motion their help, by telephone, and the result was a large and quickly-collected contribution of much needed clothing. One parish collected 100 bundles in less than twenty hours.

The Council of Hyde Park Churches, formed about two-and-one-half years ago, includes St. Paul's and the Church of the Redeemer, and the local congregations of Baptists, Presbyterians, Methodists, Congregationalists, Lutherans, and Disciples, some ten congregations in all. At their March meeting, on the evening of Tuesday in Easter week, a vote was unanimously passed, stating that "It is the sense of this Council that the ministers of the Hyde Park congregations request all persons applying for marriage to bring a physician's certificate, stating that the applicants are free from any communicable disease." The rector of St. Paul's Church, the Rev. Dr. Herman Page, is the chairman this year of this Council. This request has been in vogue in St. Paul's parish for some months past.

The Easter music, especially by the large number of first-class choirs with which this diocese is supplied, was of a high order throughout the city. With St. Peter's choir, Chicago, the day was kept as the twenty-second anniversary of the founding of the choir. The eucharistic music sung throughout the diocese included Gounod's St. Cecilia Mass, and settings by Eyre, Moir, Stainer, Warwick Jordan, Haines, Maunder, Tours, Miller—those by Gounod and Eyre predominating. The Easter anthems included Foster's "When the Sabbath is past"; "Awake up my Glory," by Barnby; Maunder's "We Declare unto you glad tidings"; "The Hallelujah Chorus" from "The Messiah"; Horatio W. Parker's "O Lord, I Will Exalt Thee";

(Continued on page 804.)

CONSECRATION OF THE BISHOP COADJUTOR OF SOUTHERN OHIO

THE diocese of Ohio is in the grip of angry floods and is almost as much water as dry land. Church property in Dayton, Piqua, Troy, and Middletown is undoubtedly badly damaged. The disaster in Dayton is absolutely appalling and many lives have been lost, the very heart of the city being swept by a tumultuous flood due to rains and the breaking of the huge reservoir many miles north on the great Miami river.

Columbus, the capital of the state, was the scene of the consecration of the Rev. Theodore Irving Reese as Bishop Coadjutor of Southern Ohio, on the Feast of the Annunciation, March 25th, the attendance at the ceremony being marred by torrents of rain, difficult railway travel, flooded streets, crippled city trolley lines, and generally severe flood conditions. The clergy in attendance were practically marooned in the capital city, or rushed off before the reception, to catch trains which slowly, by roundabout routes, tried to reach their destination. One party reached Cincinnati after being twenty-four hours on the road, the usual time being about three hours.

The Feast of the Annunciation commenced at Trinity church, Columbus, with a low celebration at 7:30 A. M., the Rev. Lewis P. Franklin of Newark, Ohio, being celebrant, the Rev. Canon Charles G. Reade of Cincinnati, gospeller, and the Rev. Wm. A. Henderson of Zanesville, epistoler. Archdeacon Dodshon was prevented from attendance by the floods. At 9 A. M. the Rev. Frederick L. Flinchbaugh of Cincinnati and the Rev. C. E. Mackenzie, D.D., of Gallipolis read Morning Prayer. At a few minutes after 10 o'clock the procession moved in the following order: the crucifer; the choir; the assistant master of ceremonies; Bexley Hall students; the vestry of Trinity Church; the lay members of the Cathedral chapter; the chancellor of the diocese; the lay members of the Standing Committee of the diocese; the crucifer; the visiting clergy; the clergy of the diocese; the president and faculty of Bexley Hall; the Dean and clergy of the Cathedral chapter and staff; the clerical members of the Standing Committee; the deputy registrar; the master of ceremonies; the crucifer; the visiting Bishops in order of consecration; the Bishop-Coadjutor-elect and attending presbyters; the presentors; the co-consecrators; the Bishop presiding.

The sermon, which was preached by Bishop Lawrence of Massachusetts, is to be found on another page in this issue. The Bishop-elect was presented by the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, and the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island; the Rev. Charles Edward Hutchinson of East Orange, N. J., and the Rev. Samuel Tyler of Cincinnati, being the attending presbyters, the latter taking the place of the Rev. John M. McGann of Chicago, detained by high water.

The testimonials were read as follows: the mandate for consecration, by the Hon. Gideon C. Wilson of Cincinnati, chancellor of the diocese; the certificate of election, by the Rev. George M. Clickner of College Hill, secretary of the diocesan convention; the canonical testimonial, by Mr. John A. Gallaher of St. Luke's parish, Marietta; the certificate of ordinations, by the Rev. Samuel Tyler, rector of the Church of the Advent, Cincinnati; the consents of the Standing Committees, by the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati; and the consents of the Bishops, by the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis. The Litany was said by the Rt. Rev. James H. Van Buren, D.D.

The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, presided and acted as consecrator, the co-consecrators being Bishops Leonard of Ohio, Lawrence of Massachusetts, Perry of Rhode Island, Williams of Michigan, and Bishop Van Buren. Canon Watson of Bexley Hall, Kenyon College, acted as deputy registrar; the Rev. Arthur Dumper of Dayton, and the Rev. Harry Charles Robinson as master and assistant master of ceremonies.

After the service a luncheon was served in the parish house and from 4 to 6 P. M. a public reception was given at the Virginia Hotel to the visiting Bishops and the Bishop Coadjutor.

UNSELFISHNESS is the only true selfishness. We give away the lower life, and find that we have the higher life. We deny ourselves, and lo, we wake to find that we have far more than we denied. We die in the flesh and wake in the Spirit. We reckon ourselves dead unto sin, and by the glorious will of God we are alive unto Christ forevermore.—*Sunday School Times.*

THE RECENT CATASTROPHES

FOLLOWING upon the reports of the tornado in Omaha and those of the floods in the dioceses of Fond du Lac, and in the states of Ohio and Indiana, no news being given in the newspapers regarding Church property and conditions, THE LIVING CHURCH made every effort by telegraph to ascertain from the Bishops of the various dioceses the actual conditions.

In the city of Fond du Lac a flood on Easter Monday caused the streets of the city to be filled with water, and Bishop Weller, whose episcopal residence is on the other side of the street from the Cathedral, was obliged to be taken to and fro in a boat, as the street was under water. There was no loss of life, and very little damage, though much inconvenience was suffered as a result of the high water.

In response to our telegram to Bishop Williams of Nebraska, we received the following reply:

"Omaha calamity crushing, but, thank God, not disheartening. Many killed; hundreds injured; 2,500 homes destroyed; \$11,000,000 lost; 3,000 destitute. No Church property destroyed, but fifty families in St. Philip's, Good Shepherd, and other missions, have lost everything. Two hundred homeless being cared for in Cathedral parish house. Our resources inadequate to meet demands. Will be grateful for assistance given through THE LIVING CHURCH.

"(Signed) BISHOP WILLIAMS."

In a letter received later, the Bishop says: "We are working night and day in the work of relief and I am about worn out in answering the hundreds of letters and telegrams sent me and in trying to direct the Church workers. The situation is better at this writing, but oh, it makes one's heart ache to see the distress and misery. The general work of relief is adequate for the situation, and there is going to be enough money, I think, to care for those who are dependent upon the charity of the public, but unless I can get funds from the outside to help the special needs of our homeless Church people, and to assist three of our congregations in maintaining their clergy and the regular services for a few months, until they can recover from this awful blow to their resources, we shall be in great straits; but we have faith to believe that help will be given us by the general Church to meet the existing emergency." The Gardner Memorial parish house in Omaha has been converted into a hospital, and the wards of the Clarkson Hospital have been opened to all who needed services, and the parish houses of every church in the city have been offered as places of refuge to the sufferers. While relief is being distributed there will be need of a tremendous sum of money to help the unfortunate in a new start. Assistance must be given by the Church to help them in their work. In an interview on the subject, Bishop Williams is reported to have said: "To meet these extraordinary needs growing out of this awful disaster, I shall be glad to receive such help as may be given through the kindness of our sister dioceses, and Church societies, and papers."

The Bishop of Michigan City telephoned to THE LIVING CHURCH at noon on Friday from South Bend, Ind., that Bishop Francis had been with him for two days, unable to get through to Indianapolis. He, however, left on Friday morning for Goshen, hoping to get home by the Big Four line. Owing to the entire absence of communication with the flooded districts, neither Bishop White nor Bishop Francis could give any information as to the losses on Church property in either diocese.

In a letter received later, Bishop White states that he had been unable to get into communication with Bishop Francis since his departure for Indianapolis. There is no communication either by telegraph or telephone and no trains either by rail or interurban to the south since the Tuesday previous. He feared that there was trouble at Peru, Logansport, and Kokomo, but he had been unable to establish communication with any of them. On the same day a letter was received from the Bishop of Indianapolis stating that, after traveling many hundreds of miles from Columbus, he had at last reached Indianapolis, having started on Wednesday and arrived on Saturday. He could not get into communication with any parts of the diocese which were afflicted, but said that newspaper reports were exaggerated; but the conditions were so very bad they needed no exaggeration.

A telegram from our correspondent in the diocese of Southern Ohio stated that, so far as known, no churches in the diocese had been washed away, but many had been partly damaged by mud and water, especially St. Andrew's church, Cincinnati, where also the parish house and rectory are filled with mud and water. Trinity church, Hamilton, is under

water, and St. James', Piqua, is partly flooded. He reports great loss of life, and distress throughout the entire diocese.

The last report of conditions received came from Bishop Leonard, who writes as follows:

"At present writing it is impossible to intelligently indicate to what extent our mission properties and our people have been endangered and damaged by the disastrous floods that have engulfed many portions of our state. I have tried to get into long-distance communication with our clergy at Fremont, Lima, and elsewhere, but the wires are down and therefore we are in darkness concerning them. Our only hope is that some of the reports have been exaggerated, and that our people have not been as much distressed as we have feared. Sufficient to say that the conditions are bad enough.

"With Bishop Vincent, and other clergy present at the consecration of Bishop Reese in Columbus on Tuesday, we found ourselves marooned there for twenty-four hours. I was able, with the Bishop of Michigan, to take the first train out of the city on Wednesday morning. We came safely to Cleveland, though just below New London, Ohio, the great stone railway bridge being washed out, the passengers had to leave the train and cross on a wooden trestle and take a milk train on the other side. A few hours later the Bishops of Massachusetts, Indiana, and Rhode Island, with the Rev. Dr. Paddock, were able to take the same road, the Big Four, and start for their homes.

"The west side of Columbus was submerged, and Tuesday night the city was placed under martial law. There is no question but that the disasters and loss of property will be very great. The city of Dayton has evidently suffered the most, and we are waiting anxiously for news from the Rev. Arthur Dumper, rector of Christ Church there. Bishop Vincent and Bishop Reese are in Columbus.

"I have issued a quick call to the clergy here, asking that the prayer 'for fair weather' in the Prayer Book shall be used on Sunday, introducing the expression 'disastrous floods' after the words 'immoderate rains'; also requesting special offerings to be sent to the treasurer of our mission board, Mr. W. G. Mather, to be distributed next week to such of the clergy as may need help in their work of relief. Gifts of clothing also will be sent to the Associated Charities headquarters in Cleveland, to be given to those who are sufferers from the floods. Such a situation has never occurred in this part of the world since it was civilized, and therefore has taken every one unprepared, as was natural."

St. John's, Columbus, a mission of Trinity parish, was flooded half-way up to the ceiling. It is a frame building, and was not in the direct current, and so was saved from being washed away.

A telegram received as we go to press states that the buildings and grounds of Kenyon College are high above the flood, though the farmlands in the valley belonging to the college, suffered much damage. The railroad bridge is gone and all train service suspended. The opening after the Easter recess was postponed from March 27th to the 31st; and as yet few students have arrived.

STORM SWEEPS CHICAGO ON EASTER DAY

(Continued from page 803.)

Stainer's "They Have Taken away my Lord"; "As it began to Dawn," by Martin; H. W. Parker's "Light's Glittering Morn"; "Behold, Ye Despisers," by Parker; "Unto the Paschal Victim Bring," by J. E. West; "Why Seek ye the Living," by Hopkins; "Christ, our Passover," by Schilling; "God Hath Appointed a Day," by Tours; Readhead's "Alleluia, the Lord Liveth"; "Christ the Lord is Risen Again," by Roeckel; and "I Know that my Redeemer Liveth," from "The Messiah"; and numerous other anthems.

The Rev. William W. Love, for nearly six years rector of Christ Church, Waukegan, has resigned, his resignation to take effect on May 1st, at which time he takes up general work in the diocese of Massachusetts, under the direction of the Bishop and Archdeacon.

As his week days will not at first be fully occupied, he is planning to take some special courses of lectures at the Cambridge Divinity School and at Harvard University. During these six years the families connected with Christ Church, Waukegan, have increased from 95 to 165; the souls enrolled as members have increased from 440 to 675; the communicants from 179 to 265; the Sunday school has grown to an enrolment of 175, and the income has increased to \$5,624, the sum reported for the last fiscal year. To the organizations which were at work six years ago there have been added a girls' club of 75, a boys' club of 70, and a men's club of 58. The Rev. W. W. Love came to this diocese from Helena, Montana, where he had carried on an effective work for some years at St. Peter's church. He will leave many friends, and two seminary classmates in Chicago, who will wish him all success in the new and important work to which he has been called in the East. TERTIUS.

THE RETURN of Easter should be to the Christian life the call of a trumpet.—Frederick Temple.

The Victory of Faith

Sermon by the Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts, at the Consecration of the Rev. THEODORE IRVING REESE, as Bishop Coadjutor of Southern Ohio, in Trinity Church, Columbus, March 25, 1913

"This is the victory that overcometh the world, even our faith"
(I. St. John 5:4).

EASTER WEEK is a happy time for the consecration of a young Bishop. The exhilaration of the battle is still with us and the note of victory fills the air. He can enter upon his work with a sense of strength and confidence. But is that confidence justified? Are we so sure that the Christian faith is in a strong or hopeful condition to-day? Many excellent people think just the opposite. If they had a chance they would speak to the Bishop-elect somewhat in this way:

"You are taking up your arduous work, my young friend, just when the Church is entering upon troublous and discouraging times. Compare the situation now with that of a generation or two ago. Then the people's faith was strong and undisturbed. Men and women were religious as a matter of course; they prayed, they kept the Sabbath day holy, they went to church, and between services the topic of conversation was the sermon; the minister stood for something in those days. Men and women were not met everywhere by doubts and doubters; books and periodicals carrying the subtle shafts of skepticism were not lying on their tables. The Bible was revered and obeyed as the word of God. In the good old evangelical days of McIlvaine and Bedell a Bishop was recognized and listened to as a Bishop. But now the young people and older ones, too, have broken away from the faith; they are intoxicated with pleasure, skepticism and money-making; in the towns and cities they turn Sunday into a holiday, and in the country the rural free delivery provides the isolated farmer and his boys with skeptical and atheistic literature. When you go through your diocese you will find these discouraging, hostile conditions. It is a hard time for a man to enter the ministry or the episcopate; it takes faith and courage." Every word of this Jeremiah is true; and if we listened only to these voices and looked no deeper or farther we should indeed have a sad service to-day.

I believe, however, that these conditions are but the temporary symptoms of a great change which is already leading to victory. The advance of the faith has seen a shifting of the battlefield in the last fifty years: massive redoubts of the past are falling before the enginery of modern warfare; the struggle is on a larger field and along more scientific and thoughtful plans of action. We all know something of the change. The rise of the scientific spirit which seeks the truth, and which, while opening to us the glory of the universe, has changed our conception of God and man; the rise of the historic spirit which has studied literature, even biblical literature, as the geologist studies nature; the rise of industrialism which has increased wealth, and by rapid transit has shrunken the world, caused the shifting and mixing of races and has given millions on millions of people money to spend and little knowledge as to how to spend it. Even the faiths of religious races are in close competition, and the Christian ideals are in a hand to hand struggle in the centres of their power with Mohomedanism and Buddhism. Never in history has there been such a shaking of forces and an unsettling of conditions. The wonder is that the Christian Church, which was largely supported by the logic and traditions of the past, has been able to hold its own, or, if you will, prevent its retreat from becoming a disastrous rout. Blunders, pathetic efforts to hold untenable positions, tragic defeats of heroes of the faith have been frequent; but the readjustments have been wonderful; and in spite of all superficial evidence I believe that the Christian Church in this country stands as strong and as confident as it ever did in history. The fact that no change of base and no assault has touched the essential truths of the Christian faith has given immense confidence; the growing consciousness that Christ is the truth and that no truth can of itself be unchristian, kindles in every disciple of Christ an enthusiasm for the truth and an assurance that whatever temporary disasters may seem to come, Christ will emerge from every conflict for the truth.

Looking at it too from the industrial point of view, are we not at this very time rising from a situation in which men had or seemed to have supreme faith in the powers of mechanism and the results of competition, the increase of wealth and population. These were to make a great nation. Are we not now discovering that behind all these must stand the spiritual resources, men and women of character, of self-restraint, of purity, and of high ideals? Whatever tragedies of industrialism and scandals of social life are served up in the news columns of a daily press to entertain a weary, nervous people, the editorials are striking the persistent note of the worth of character in a people. Whatever and whoever can present to the people a programme for the development of high character and the enforcement of high ideals is going to be in demand, is now in demand.

At this point the Christian Church, with her army strengthened by experience and equipped with modern implements, takes again her place in the battle. Now I say, at this very moment,

is the opportunity for leadership in the Church. Hence we may congratulate with all our hearts any young man who is entering the ministry of the Church and give a double congratulation to one who, by the call of God and the Church, is placed where opportunities for leadership invite him to action. Such a post calls for courage and faith in these days? Of course it does; that is the glory of it; there is the pusillanimity of timid parents and nerveless young men that prompts so many to enter callings that are safe and easy, and shrink from posts in which the risks of success are great but where the reward of the conscientiousness of duty done is sure. To meet the conditions of to-day the man of faith stands ready.

Before, however, a Bishop enters on his office and work, it must be made clear that he has certain qualifications for it. And in the order of this service and the questions of the Bishop presiding, and the answers, the qualifications are named. To sum them up briefly: In order that he may have the confidence which will enable him to enter upon his high office and do its work without question or hesitation, he must be assured by his own experience and his election by the diocese and the whole Church that he has been called to this office. No sane or truthful man would dare promote his own election or presume to lift a hand to take it upon himself—disaster to work and character is sure. When, however, a man has so commended himself to all who know him in the priesthood as to lead those upon whom falls the responsibility to elect him to this office, and when he, after thought, counsel, and prayer is clear that he has no right to refuse it but must obey the call, then his affirmation of that fact before Bishops, clergy, and people sets the seal. The Church is responsible for putting him in the office; he may enter upon the work with a free heart and with full assurance that if he does his duty he can leave the results with God. That he should be loyal to the faith, that he should maintain or teach nothing as necessary to eternal salvation but that which he shall be persuaded may be proved and concluded by the Holy Scripture, that he should drive away doctrines contrary to God's Word, are a matter of course: simple honesty requires these.

Essential as these are, there is a condition brought out in even fuller and clearer light—that of personal character. Listen to the questions of the Bishop presiding, and note with what force and beauty the service seems to sum up the characteristics of a Bishop—denying worldly lusts, an example of good works to others, maintaining and setting forward quietness, love and peace among all men. "Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers and destitute of help?" Can one conceive of a Bishop who has been challenged by such tests as overbearing, proud, worldly, selfish, or hard?

The powers of evil are strong, and Bishops have through their office no immunity from them. How beautifully the office takes up this thought as the Bishop presiding stands and says, "Almighty God, our Heavenly Father, who hath given you a good will to do these things; Grant also unto you strength and power to perform the same."

After the benediction there stands within the Church, the city, and the state a man tested, humble, a man known and esteemed, a man of pure and high character, a man consecrated of God to the service of men. In the maelstrom of the city, in the loneliness of the country, in the stress of life, the strain upon private and public character, in the sorrows of the home and the disasters of business, in the pride of success, men and women are looking for help, for leadership from men of character and faith, men who can guide them along some right path. Such men appear here and there in the community. We find some among doctors, others among lawyers, or in business: they are strong and helpful. Here is one such, a man of faith, of proved helpfulness now set apart by the Church and dedicated to this one purpose.

As he enters upon his work he finds an organization of men and women also dedicated to the same purpose, glad to follow his leadership. I am not sure that the public or even that we ourselves quite appreciate this element of strength in our Church. We are not individualists or congregationalists, who with their emphasis of liberty lack the force which comes from organization; nor are we so compact and autocratic as to compel obedience. Ours is a constitutional episcopacy so limited in its functions as to prevent abuse of power and at the same time give full play to leadership. The newly consecrated Bishop finds himself immediately surrounded by a body of consecrated and ordained men ready to give him strong and sympathetic support; behind them are thousands of men and women who are waiting to learn in what direction their activities should be turned. This Bishop, too, will have as his guide and support one who by his ability, devotion, and saintly character has created an atmosphere throughout the diocese which makes leadership along higher paths of life natural and easy.

It used to be the habit in consecration sermons to speak of the loneliness of a Bishop's life. Of course there are lonely hours to

any man whose duty it is to carry responsibilities, but I know of no office which offers such sympathetic and helpful comradeship as that of a Bishop. Is it not a rare privilege for a man to feel that of every home in the diocese, thousands of them, the latch-string is on the outside for the Bishop? In the twenty years that I have made thousands of visitations I have slept only twice in local hotels, and then only because my hosts thought it the more comfortable.

This multitude of Christian people with their many interests, these parishes, missions, and clergy bring to the Bishop many problems and duties. That is the glory of the work. And one may easily become overwhelmed with details and mechanisms, and become an engineer rather than a prophet or spiritual leader. The escape from this error is not in despising or neglecting the administration but in so respecting it as to give its organization and distribution one's best thought. Because a Bishop fails to answer his letters or neglects his office hours he is no better preacher nor spiritual leader. On the contrary, his neglect of duty is undermining his character and the confidence of the people in his consecration to the work.

Hence, my brethren of the laity, it is of the utmost importance that you should give your Bishop the very best instruments for the administration and distribution of his work. It is passing strange how a layman will insist that for efficient administration of his business he must have clerks, agents, typewriters, automobiles, and then expect his Bishop, who has five times as much administrative work, to get through it all with inadequate assistance. Neither ordination nor consecration empowers men to do the impossible. Laymen who want efficiency and economy in Church administration will see to it that Bishops and clergy have adequate instruments for their work. But such means, guided by wise and spiritual men a diocese may be knit together into a compact, sympathetic, and enthusiastic body, dedicated to the upbuilding of the whole people in righteousness.

In these words I have suggested, and with intention, that the Bishop is the Bishop of the whole diocese and not merely of a few phases of its work. There is an assumption on the part of some people that the extension of the Church as expressed in diocesan missions is the Bishop's work and that the parishes and rectors take care of the rest. Throughout my episcopate I have declined to speak on diocesan missions at the time of my visitations or to carry away contributions. The Bishop enters a parish for a larger work than that. All parishes and rectors should be made to feel that they have an equal demand upon the Bishop's time and thought and that he has the same interest in them that he has in the latest feeble mission. He thus becomes the Bishop of the whole diocese and his leadership is felt not only upon the advance posts but in the strongholds of the Church. This puts him into close and sympathetic relations with all the clergy: he is a Father in God especially to them, their pastor, and as quick to respond to a call for personal guidance and support as any pastor to his people.

He is, too, a Bishop in the Church of God and will appreciate that as the strength of a state is made sure by its living relation to the nation, so the strength of the diocese is made more firm and vital through his active interest in all the work of the national Church, and its missionary outlook. Parochialism may not be confined to parishes and rectors; it may be expressed in a diocesanism of Bishops and people. No one of us, least of all a Bishop, can afford to forget that in the annunciation of the birth of Jesus the Angel Gabriel opened up a limitless vision, "He shall reign over the house of Jacob for ages, and of His Kingdom there shall be no end."

In the extension of that Kingdom all Christians of every name have a part, and a Christian Bishop, though dedicated to special service in one Church, will have such largeness of sympathy and openness of vision as will enable him so far as lies in his power to bring Christian people to a fuller sympathy with each other and a closer unity of life and action.

During the last few years there has risen an interesting change of sentiment on the part of all the people of this nation and also of the Church as to the relation of the Church to civic duties and social service. Two men more than any others that I recall gave the first popular expression to this sentiment: through his work and books Washington Gladden opened the eyes of the youth of twenty-five years ago, and through his personal leadership and statesmanship Bishop Potter made that sentiment vital and practical. Men and women, Christian and anti-Christian, now assume that the Church has a definite duty in the solution of these problems. Some say that she is at present unfitted for it or neglects it; others that she is alert to it. All agree, however, that therein is an open field for her activities, and that fresh spiritual forces and new forms of administration are already demanded.

Whatever special lines of action the Church as such may undertake (and she must undertake some), we must keep firmly in mind the thought that her chief function is as a spiritual leader, a source of inspiration through worship and the preaching of the word, an instrument of education in Christian principles as they affect the individual and society. The Church will then so inspire and educate her people that they will go out into the community and in the social, political, commercial, and charitable movements do their part in the upbuilding of social righteousness. I say "righteousness" advisedly, for behind all sympathy for the unfortunate and all charity for the poor must be the strong and clear love of justice.

For the American people of this coming generation will have use for the Church only as they see in her members and leaders such a spirit of sacrifice as will uphold justice for all. The communities are now looking to such leaders with confidence and hope. The field is open. It is our opportunity to enter it and serve the people.

MY BROTHER: These are large responsibilities and heavy duties. To meet these there is given in your life and present consecration the power of God. He asks of us no more than we can do. He has called you. The Church commissions you. Your duty, therefore, is clear in confidence and humility to do what you can.

Some seventeen years ago when you were still a young layman, I placed you in charge of a little congregation in an upper room of a suburban town. Each succeeding year found you working quietly, steadily, and with strength; leading the people in prayer and service; disarming criticism of the Church by your devotion and wisdom; building up your parish; rising in the confidence, esteem, and affection of the whole community. Other and larger fields of work could not allure you away until what you had planned to do had been done. Then with deliberate purpose and because you believed that men were more needed in the Middle West than in the East, you came here, thinking, like many an eastern man, that Ohio is the Middle West. At all events you left home, friends, and tender associations to go in a real missionary spirit where you believed you were needed.

Through the same love and wisdom which was yours at Milton, you have gained the confidence, esteem, and affection of this parish, city, and diocese. You are a Bishop Coadjutor. No one can ask that your relations with your Bishop be more beautiful than your Bishop sustained with Bishop Jaggard. Day after to-morrow we lay to rest the body of the first Bishop of Southern Ohio, a man of rare graces and strength of character. In your two predecessors you have high examples and noble traditions. New problems will come before you. We know that you will meet them as you have the problems of the past with such wisdom and devotion as will prompt the next generation to bless you for your service to the Church and this great state.

NEARING THE SHORE

BY ZOAR

THE trip is almost over. Glorious sunshine has brightened many of its days; fog has also darkened some with its ever-impending perils from unknown sources: derelicts, icebergs, other crafts, etc.; a violent storm has put the ship and the men to the test, so that of them can truly be said: "They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble. They reel to and fro and stagger like a drunken man: and are at their wits end. So when they cry unto the Lord in their trouble: He delivereth them out of their distress. For He maketh the storm to cease: so that the waves thereof are still. Then are they glad because they are at rest: and so He bringeth them unto the haven where they would be." But now, though as yet only water and sky can be seen, the sea-gulls are circling and screaming overhead, announcing the nearness of the land. The passengers have made ready for the arrival and are now eagerly watching for the first sight of the land. Exclamations of delight are heard on every side when at last it is seen. Yes, the trip is almost over, and soon the longed-for shore will be reached!

Ah, that from this familiar scene we might draw the great lessons of life! "Whither and when?" we may well ask, especially those of us who have known sunshine, fog, and storms on the sea of life; those of us who if they stop to think, *must* know that the end of their journey is at hand. True, the shore may not be in sight as yet, but are there not signs indicating its nearness? What preparations are you making, O traveler? Nearer and nearer the ship is bringing you to the shore of Eternity. Are you ready, or are you letting the precious days slip by without a thought of the welcome awaiting you in your heavenly Home?

In this glad Eastertide, surely it is fitting to think of death, but as the portal to Heaven; as the moment of our *arrival* rather than that of our *departure*, as the "Welcome Home" of Him who died and rose again for our justification and who, with the Father and the Holy Ghost, is awaiting the weary, storm-beaten traveler. O let us remember His promise and look forward to its glorious fulfilment: "In my Father's house are many mansions, I go to prepare a place for you."

ONLY a faith which is sufficient to believe beyond the seeing and a love which is able to walk childlike and lowly with its God are willing to acknowledge the stupendous mystery without losing heart and trust.—Henry Wilder Foote.

"American Catholic Church" in History

II

The following paper, being the introductory portion of an article entitled "The Apostolic Ministry in the Apostolic Position," written by the late Dr. William Adams, and published in the *Church Review* for October, 1857, has been carefully condensed for THE LIVING CHURCH, by the Rev. John H. Egar, D.D. The pages here condensed are the record of what was the beginning of a great movement which has gathered strength for more than fifty years, until now it is one which both *pro* and *con* excites the deepest interest among all classes of Churchman. Whether we agree or not with Dr. Adams in the conclusion he arrives at, or the arguments by which he supports it, it is important to put on record again the beginning of the movement itself. The abridgement has been made with great care. Paragraphs and sentences have been omitted as superfluous, because Dr. Adams was accustomed to repeat himself to prolixity, but the course of the argument has not been deflected, and the language from beginning to end is that of Dr. Adams himself.

PARTIES exist in the Church; no doubt of it. Thence the jealousies and suspicions, the misapprehensions, hard words, and misrepresentations by which the Church has been so much injured and tormented of late years. Perhaps we might even go farther than this and say that there are among us some who rejoice in this state of things, who love to fish in troubled waters, and would organize in the Church all the machinery of party in its full extent of mischief.

And yet, while admitting this, we see in the Church great hopes of peace and calm, of the gentleness of love and mutual confidence. There is a great deal of honest earnestness, and single-minded, simple-hearted devotedness among Church clergymen of all parties. This gives us strong hopes of peace. There are in the Church many men of both parties who, could they sit down quietly together for three hours, would inevitably find out that they hold the same commission, work within the same Church, and after the same mode of ecclesiastical action, have each a full living faith and a full abundance of works, and only view the same great body of truth from different aspects. If the earnest, the sincere, the devotional of all parties in the Church only could be brought into social intercourse with one another a little more freely, we should have no apprehension. We have seen this issue, we can say, in actual life. We have seen the earnest, devoted, practical "High Churchman," so-called, brought in contact with the earnest, devoted "Low Churchman." We have beheld the astonishment of the two men upon their recognition of the fact that at bottom they were the same in doctrine and works and action—so strong is the tendency of a living faith among brethren having the same commission, dwelling in the same Church and using the same Creeds and Liturgies, to enable them to go down to the common basis upon which they all rest and are founded. From this tendency we draw great hopes of the decline of party in the Church.

And this we get from facts which in another point of view might cause despondency. We admit that there are in the Church, even in her ministry, men who do not clearly hold the Church system, who are Calvinists, or Lutherans, or Methodists; men whose private systems, consistently and distinctly acted upon, would destroy the very organization of the Church. But we look upon these men with these notions, within the Church, as wholly different from what the same men with the same notions would be without the Church. A Calvinist or a Methodist, inside the Church, is not what he would be outside it. His position in relation to us consistent Churchmen is entirely different. He has Apostolic Baptism and Apostolic Orders. He has the Church's commission and administers her Sacraments. He uses her liturgy, her creed, and her offices. By his official position and by all his official acts he is with us. We feel that, toward these men, sound, consistent Churchmen ought to take loftier ground than they have been wont to do; that we must do so on the slightest thought, and that, considering their position and ours, it is to Christian charity, patient forbearance, considerate endurance, that we have to betake ourselves. We have only to wait, and the strife between us and them is ended. In our realizing their position we find the possibility of much and growing peace between us and them.

[Here follows the great paragraph in which Dr. Adams originates the movement so powerful at the present day, to claim for the American Church her Catholic heritage. Whatever we may individually think about it, however we may feel about accepting the name he proposes in the precise form he enunciated it, the fact remains that this paragraph is a great historic document, and ought not to

be allowed to go into oblivion. It is for its historic importance that I ask THE LIVING CHURCH to republish it now. At the same time I think we may learn from the spirit of conciliation with which the whole subject is treated, a lesson that may be useful for us in dealing with it in our day and generation. J. H. E.]

Nor is there less in realizing our own position. And the question comes up at once, Who are we, priesthood and laity, with our organization and our episcopacy, our liturgy, our sacraments and ordinal? There is only one answer can be given that is at once safe and consistent, only one position that can be taken by sound Churchmen in the United States: We are the AMERICAN CATHOLIC CHURCH. There are so-called Roman Catholics here; we are AMERICAN CATHOLICS. There are Dissenters; as distinguished from them also we are Catholic. We are a Church protesting against Rome, and as such Protestant; and protesting against Dissent, and, as such, Episcopal; the Church that calls itself "The Protestant Episcopal Church," as bearing upon its forehead its organic opposition to both these anti-Catholic influences. We are in this land the American Catholic Church; the Church which holds the Nicene and Apostolic Faith, has the Apostolic Ministry, opens, as in the purest time, the Bible to both the laity and clergy, and gives the sacraments as they were given of old. This is what we are. This is our position and our nature.

Suppose that we, both clergy and laity, should rise to our position, should lift ourselves up to the consciousness of being what in fact we are, and act upon it. Suppose we should take our system of doctrine to be the Creed and begin to appreciate it, to teach it, and to realize it practically, beginning with "I believe," and ending with "Life everlasting." We do think that as against Popery and as against Dissent, such preaching from a consciousness of the position we occupy would help us much. Suppose we did this. Suppose that instead of dashing theory against theory, and doctrinal system against doctrinal system, "Anglicanism" against "Gallicanism," that against "Calvinism," that against "Ultramontaniam" we at once accepted our position and said, "As in this land, we are 'American,' belonging to the 'American Catholic Church.'" Suppose, furthermore, we recognized the broad fact that God governs the world—the issue of events being in His hand, while yet He leaves to man his natural freedom; and that then this new world, being a part of His system, its development is not a thing of chance, an excrescence and fungus of the old and worn-out growth, but is, in truth and fact, a foreseen event, and intended to work out God's good purposes. Suppose, furthermore, we looked over Europe, and calmly viewed the course of things for a thousand years there, to see that the causes of all corruption to the Church have been the tyranny of the State and the tyranny of the Pope; and that while one system has been antagonist to the other, still each is equally the source of corruption to both clergy and laity. Suppose then, taking this view, we took into consideration the fact that we, the Protestant Episcopal Church in these United States, are the first free Church that has been so for one thousand years, the first Apostolic Church free from those baleful influences of State dominion and Papal sway. What conclusion should we come to from all these facts so thought upon but this: that God, in His own good way and in His own time, is going to do His own work; and that by placing us here, existing in truth and fact as the "American Catholic Church," He has work for us to do in the Holy Catholic Church over the whole world existing both in time and space?

We have no sympathies with Rome, no desire for any imitation of her action in any way. We take our Prayer Book as it stands, creeds, liturgies, offices, articles, in the plain literal sense, and we need nothing to guide us but these, the Church's standards, her conciliar action, and her usages, and her episcopacy. We know that we are the "American Catholic Church"; that we have our work to do as such in the system of God's Providence; that we shall rise up to it in the providence of God, and that all parties within the Church will feel their imperfection and their inadequateness as in presence of this great fact. And at the same time they shall become convinced that this great fact completes and satisfies all their yearnings and all their searchings of heart.

The movements in the Church of the last eighteen years

[previous to 1857, when this was published], among "Low Church" and "High Church" are, upon this theory, most hopeful and most encouraging. Among all parties they are the instinctive and unconscious recognition of this truth, the pregnant signs that this great fact is breaking forth into living consciousness, in the convictions of all earnest men within the Church. Laity and clergy of all parties desire the progress of the Church in numbers and influence. They long for a greater amount of true Christian faith, and real and earnest works. They would that we were more holy and zealous. They are anxious that the Church should extend from the Pacific to the Atlantic. They desire a pure and unworldly spirit to go out from her, and this spirit to bring all men home within her fold. Let us go from Maine to Mississippi, from California to New York, and these are the hopes and convictions, the deep yearnings of the heart, of every earnest and pious man among clergy and laity of all parties.

And all those aspirations and convictions are capable of being arrayed under the old formula, the "four marks" of the "Catholic Church"—Unity, Holiness, Catholicity, Apostolicity; all the earnest longings, the deep heart-yearnings of the sincere and devoted within the Church are only to be accounted for by the fact that we feel thoroughly and universally, that we are the Catholic Church, and that with us only are these great desiderata practicable.

[1. ONE.] Because we are the Church in this land; because we are the "American Catholic Church," all Christians in this land ought to unite and be one with us, and receiving the Church's Baptism and the Holy Communion, ought to be one in faith with us, one in prayers, one in profession. Therefore it is that we send forth and establish missions everywhere which receive converts from all religious societies; ordaining again their clergy, and asking from their laity no letters dimissory from their former pastors. This we can do with justice only on the above grounds. And this we do, all of us, both "high" and "low." Because we are the Church, we feel that there ought to be unity of doctrine, moral and religious; and we always, "high" and "low," use the great instrument of this doctrinal unity, a liturgy. We groan and long for internal unity, of heart and feeling and affections among all. And there is no doubt that it is growing, even among our poor parties and our mutual insignificant jealousies.

[2. HOLY.] Again, ask the earnest laity and clergy, and you will find that toward holiness there is a growing feeling, toward distinctness of faith, toward piety, toward zeal and self-devotion. Put aside mere party leaders, and there are more zealous, sincere, pious clergy, men who realize the purpose, the objects, the ends, the uses of the Church as sent into the world for the salvation of man, the society instituted by Christ Himself to subserve that purpose, than ever were in the country before. That there are more laymen, "high" and "low," who cast themselves, with a simple faith upon Christ, in the Church, making use of the Church, her ministry, her creeds, her sacraments, her services, in a quiet, undoubting, loyal way, for the end which they were intended to subserve and aid—actual holiness, in the individual and in the Body.

[3. CATHOLIC.] Again, take all parties, "high" and "low"—all feel that we ought to exist as a Church, in every city in the Union, in every village and town. All are convinced that we should bring all men and women and children in the country within our fold. In fact the "Low Churchmen," as Albert Barnes has somewhere said, are just as earnest and assiduous "in the work of proselytizing," as he calls it, as the "High Church Party." In truth it is oftener the fact that practically they are more earnest in this peculiar work. They have often unconsciously a deeper conviction of the Catholicity of the Church—that *all* should belong to her—that she should embrace *all*—than the "High Church" party has.

[4. APOSTOLIC.] And for Apostolicity; all, both "high" and "low," believe in the Apostolic Commission, the Apostolic Origin and Apostolic Succession of the Church. It is taught in Virginia as in New York. It is everywhere borne on our banners, and is in fact so fully proclaimed, that every sectarian, in all parts of our land, knows very distinctly what "Apostolic Order" and "the Apostolic Commission" mean in the mouth of a member of the Church.

Look then at the results of all these facts—the central point in which they all unite, the great truth to which they all converge, and what is it? This it is. No movement of the last twenty years within our body that is not predicated on the truth that we are "the American Catholic Church" in this land.

There is no movement that has not had for its object to realize among us, one or other of the "marks of the Church"—to bring it more fully into knowledge or into practical action. We may theorize as we like, but in fact, and truth, in organization, and in doctrine, as well as in the providence of God, in the action of all within our fold and the course of all without, we are "the American Catholic Church" in this land.

MISSIONARY ORGANIZATION IN THE PARISH

FROM A REPORT OF THE REV. H. PERCY SILVER,
Department Secretary of the Southwest

THE organization for the purpose of harnessing and giving direction to the giving power of our people has been steadily going on, although there is a tendency on the part of many to interfere with the working plans of the Forward Movement by failure either to follow them carefully, or else by introducing strange methods. I wish to go on record with this testimony: I have yet to find a parish or mission in which these plans (unanimously approved by seventy-five conventions of the Laymen's Missionary Movement, and recommended by our own General Board of Missions) have been conscientiously carried out where there has not been an increase in the offerings made for church extension, and at the same time an increase in the offerings for local church support.

The plan is—

A permanent missionary committee—to make—

An every-member canvass—*i.e.*, a personal canvass of everyone in the congregation—to give—

A weekly offering for missions—

Using the duplex envelope—

And to have a separate missionary treasurer.

If this plan is followed, results are bound to follow.

Leave out any one of the above, and the plan may fail.

Follow it, and the number of contributors will be increased.

The offerings will be greater.

The systematic giving will prove of great educational advantage.

The duplex envelope will give everyone an opportunity to contribute every Lord's Day something for the whole work of the whole Church.

With a missionary treasurer all missionary funds will be kept separate from all other accounts. This special treasurer should be instructed to see that all moneys collected be sent forward to the Board of Missions, month by month.

This would be of great assistance and would mean the saving to the board of interest now paid on money borrowed to meet current expenses.

We should keep at this work until there is in every parish a missionary committee, which should be a permanent committee. This committee should be instructed in the Church's plans for extension, that they may intelligently carry out the work expected of those making a personal canvass. They should be able to make their errand very plain, and their appeal should be backed up by knowledge on their part.

Of course, I know this will require work, but what is there on God's earth worth doing that does not require work, patience, grit, and grace?

A few well-trained and instructed men will mean more than simply a committee to increase the revenue of the parish. It will mean the setting on fire of men's hearts with the love of God, and this sort of fire is bound to spread.

IF THERE is not a future place of punishment for wrongs done during life, then the scheme of creation is full of injustice beyond possibility of correction. If there is no hell, why should there be a heaven? If there is no future place of punishment for wrong-doers, why should there be a future place of reward and joy and happiness for those who do well? Can you, in fact, destroy the conception of hell without at the same time destroying the conception of heaven? And if you destroy both, what will become of our Christian conception of the future life? All through the ages men have been trying to persuade themselves that hell does not exist. To all minds, except those that cheerfully assume that they are predestined to escape it, the possibility of a place of torment appalls. The fear of hell has been the greatest restraining influence among men ever since men began to speculate concerning the future life. It has been the most powerful influence for the maintenance of morality and the protection of society. Man has not yet reached the point, and he probably never will reach the point, when he will not be swayed by the fear of punishment. We need upon this earth the doctrine of the future hell, and without it earth itself will become a hell.—*Wheeling Intelligencer.*

The Church Congress Sermon

Preached at the Opening Service of the Church Congress, By the RT. REV. EDWARD S. LINES, D.D.,
Charleston, S. C., April 1, 1913

"And falling into a place where two seas met, they ran the ship aground."—Acts 27: 41.

A SESSION of the Church Congress should bring the sane and thoughtful discussion of large questions which concern the life and work of the Church. There is great need just now, of lifting all our discussions to a higher plane, of putting the emphasis upon large things, of leading people to think of the work of the Church in a large way. The majority of our people are allowing their own personal preferences to bound their thinking and their action. At best, they think in terms of parochial rather than diocesan life; whereas, there is a call to think in a much larger way of the life and work of the National Church. Great questions have arisen, which can only be settled by people who can think in large ways with an appreciation of the needs of the new time.

One would not wish to bring into the Church the spirit which dominates the business world in its great combinations, sacrificing everything to attain the largest visible success in the shortest time. Right-minded business men are coming to see that the system which puts a few arbitrary men as masters of industry or finance, or affairs, in supreme command means loss as well as gain. It would not be well to have the Church a closely organized corporation, trying to do the Lord's work in an impersonal way, impatient of diversities of opinion, feeling, and method. We have to remember, however, in ordering the work of the Church that we are dealing with men accustomed to do things in a large way. It will not do for the Church to be held back within the range of controversies and activities which have little relation to life, to be content with small policies and methods. It is wiser to plan large things and order all our resources for their accomplishment, and come short of what we have planned, than to undertake small things and be content therewith. It is natural in a Church which maintains liturgical worship and emphasizes reverence in dealing with sacred things, keeping historical continuity and traditions, that we should appear to be over particular and conservative in our ways. We do spend over much time in the discussion of small things; we do breed a good many men who are large in small matters and learned in unimportant ways. A good many of our people are timid as they see the life of the world going on about them, with much of change and much disregard of ancient precedents. A good many of our leaders appear to desire a safe anchorage, rather than the open sea where the winds blow and where good seamanship is required. There are in the account of St. Paul's shipwreck, words which describe the situation in which the Church finds itself in many places to-day: "And falling into a place where two seas met, they ran the ship aground." No matter how fierce the storm nor how strong the currents, the great Church will not come to shipwreck, but there are parish and national Churches which may be in danger of running aground, because of getting into the shallows, "falling into a place where two seas meet." I think we could all name men in the Church in places of leadership who are, from lack of courage and large conceptions of what the Church is in the world for, in danger of running the ship aground. The open sea, despite the storms and currents, is a safer place than the coast.

It is not far-fetched to speak of this modern age as a time in which the Church finds the sea running high, and the winds strong, and the currents taking unexpected directions. The old chart is quite sufficient, the directions hold good, but new conditions are found and seamanship and wisdom and courage are required. Very likely we have not appreciated the changes which have come, and are learning slowly. Of one thing we may be sure, that no man without courage, large plans and high conception of what the Church is called to do in the world, will carry his parish or his diocese through. Every man as he gets on in life wishes that he had made larger plans for his life and work and that he had shown greater courage. Why should not men in time appreciate the worth of large plans and of high courage?

There is in our political life a call for leadership, unselfish, wise, courageous, and the call in the Church for like leadership, in the midst of all the movements in life, is no less marked. We do not need so much great ecclesiastics as wise leaders who have an appreciation of their age, who are in sympathy with it, leaders whom right-minded men may gladly follow. We ought to have men out of our divinity schools to give sense of leadership in our cities, towns and villages, outstanding men of vision and courage, about whom the people may rally in the war for truth and righteousness with good hope. No man who is simply denouncing a wicked world without appreciation of its good desires, can do much to make the world better. The constant reproach of dull scholars never helps them to learn; they need words of appreciation and encouragement, and that is what the parishes need also.

There is a disposition in the Church to stand aside from the life of the world, out of sympathy with it, with exclusive, self-satisfied congregations conscious of their respectability. This spirit

makes the Church in many communities a negligible quantity in influence and in the service of religion. And the great world will move on toward better things, finding other leadership, cutting new channels for the great stream of charity and brotherly kindness. When one learns in the correspondence in the Church papers what occupies the minds of many set in places of authority in the Church, he wonders not that the spirit of indifference, spiritual deadness, falls upon so many of the parishes. Our fellow Churchmen across the sea are in the fourth century of their discussion of the meaning of the Ornaments Rubric; and the deceased wife's sister seems next in the range of engrossing questions. The manner in which our own people enter upon excited correspondence concerning questions which have little relation to life, is to be deplored.

Civilization, bringing ease and luxury, freedom from exertion, breeds a generation largely given to petty things; to new forms of literature which require not much thought; new forms of art which have no meaning to the uninterested; new fashions in clothes which are startling; new dishes to gratify unwholesome appetites; new amusements to satisfy unintelligent people. Through such an age we are passing. We are reading day by day about people for whom the world is so ordered, and forgetting the great company upon whom this new civilization rests so heavily. The Church feels the spirit of the time and yields to it in some measure. It is a time in many of our parishes when decoration and adornment go before the equipment of the Church for a large and uncalculating ministry. We build and decorate, spend more money than we ought on music, and adornment, on that which pleases the eye and the ear, and gratifies the taste, while satisfied with a feeble message and a contracted ministry. The emphasis is being transferred from the great duties of the Church to less important things; we are perfecting a machine rather than filling out our duty as members of a Living Body.

There are those who think that the promises of our blessed Lord are so sure that the Church cannot come to harm, that it may go on in a formal, lifeless way, and if the world will not heed it—so much the worse for the world. I do not think that there is either in Scripture or History any warrant for trust in the Master's abiding presence, unless by activity, wisdom, and zeal, the conditions for the coming of the Holy Spirit are made!

The ship in which the Master sailed could not sink, but the ship which carried an Apostle could run aground.

Now the heart of the Church is sound, the love of the Church is strong, and the desire of our people that the Church move on to ever increasing influence in the land is great. There will be a response to every good message and every large undertaking. Companies of Church people are everywhere waiting for leadership. Light comes to us through the new interest in mission work; the new sense of responsibility, the growing desire of our people to have larger part in winning the world for Christ; honest pride for what this Church has done in the far West, in Africa, in China, in Japan, in reparation to the Indian race, in standing for reverent worship and a reasonable faith where there is great neglect of both. We must not be over anxious because of unwarranted utterances and practices in the name of the Church. In a great Church bent upon a great mission, there will be unwise people and they must be endured gladly. The King's business requires haste, and it will not do to stop to set right every little thing that is irregular or irritating. We have happily passed on from the desire to have ecclesiastical trials, to trust in the spirit of the Church, public opinion, loyalty to the Mother of our souls to set things right. We are growing more tolerant, less easily disturbed by unaccustomed things, better fitted to give peculiar people something to do; less disposed to make the adjective *safe* the most desirable one to associate with the clergy.

It cannot be too well remembered, that the safety of the Church is in activity. When people have not enough to do they fall into mischief. When the Church is inactive it falls into controversy. The testimony from military campaigns is, that a defensive policy is generally disastrous; the army which is aggressive commonly wins. It is pitiful to read in the English Church papers frantic appeals for money for the defense of the Church. As if a Church which was doing the work which the Master set it and in His spirit needed any defense. The Church delivering the old message of the Gospel in the spirit of our Lord, trying to win souls for Him, to make Him loved and honored in the world does not need to argue or to make claims. Men feel the power of the Church working in a Christ-like spirit and need no further argument. Exercise keeps the human body in such vigorous life that wounds heal and disorders are cast off, and the same is true of the Church. The Church needs a large and hard task which demands its full strength and all its resources to bring out its full power and to keep enthusiasm in its members. Missions are, of course, the work which give the Church its great and sufficient reason for existing. The Churches at home, our parishes and missions, are to be strengthened and developed because

they make the base of supplies for the great forward missionary movement. We are coming to a realization of this truth. It is getting hold of the minds and hearts of our people in an encouraging way. With great work on hand of this kind our people will think less about their differences.

To do something to bring Christian people together, to make greater sense of unity, and so to do the common work more efficiently, is also a great and noble end. We must begin by having more of charity and unity among ourselves, by having an end of criticism of what we do not like, by giving the great duties of our Church life their proper place. The clergy must cease to think that the Church owes them a living, that their parishes come to them that therein they may exploit their own notions, or develop services which seem to them beautiful, while they forget their responsibility for the spiritual good of the people committed to their care. We must get rid of a great many inherited prejudices and have more generous appreciation of other Christian people, and stop talking about sects and sectarians, if we are to do much for Christian unity. We have to think more of what we can give, than of what we can get, and to remember that other companies of Christians have much to give us. We shall have to acknowledge all baptized persons as members of the Catholic Church and treat them accordingly. We shall have to hold a far larger conception of the Kingdom of God than most of us have accepted. The preliminary work will take long, but it is worth doing.

I suppose that the *two seas* of the text may represent the two great influences which have always perplexed the Church: the demand of what is old, and the demand of what is new? Students of the life of the Church have always thought their age one of transition and readjustment, and so it has been. The difference is, that in our own generation everything moves so fast, the currents run so swiftly, that it is hard to keep one's bearings to steer the right course. We cannot break with what is old; we cannot forget our inheritance. The richer, and probably the most influential part of the Church is behind us and we will not be separated from it in our faith or worship. It is good to belong in an old Church which has kept its continuity in faith and order from the beginning, whose life is enriched by a great store of devotion and good traditions, and gentle teaching and good examples. It is good to have one's inheritance in the Mother Church of English-speaking people. It is good to feel, that whatever authority and power there may be in an unbroken ministry and faith abides with us. This Church has made great gifts to our own common Christianity already in an open Bible, and public worship in a tongue understood of the people; in the preservation of the corporate idea of the Christian life, of reverent worship, of a definite Christian faith, of high regard for the sacred Scripture, and it would mean ill for our common Christianity if we sacrificed or seemed to make little account of the ministry which has been preserved among us. We are saving some things, I am sure, to be more valued in the future than they are by many of our fellow-Christians to-day. And this we will do, although we may be thought too conservative, exclusive, and bound too closely to the past.

In the past, so rich in the fruits of good religion, sources of inspiration, and great examples of Christian virtue, we cannot live; but we will not let it lose its place in our minds and hearts. We will bring from it whatever may help us in the world's new life; we will make distinctions and not carry on what fulfilled its mission in a former time and was laid aside.

Then there is on the other side, the call of the new world in the new time, with its great democratic movement obscuring, if not destroying, many old traditions and customs and making so many new demands upon us. I wonder not that many bewildered and alarmed, turn back to find refuge in what is old and long accepted. That however is not the way of safety. It does not become people of strong faith and high courage to be alarmed, for it is God's world still. Too many men are denouncing an age which they cannot understand, not appreciating the blessed truth, that the great company of God's people are coming to their own. The Church has too long preached contentment, resignation, patience, and quiet acceptance of wrong, to the forgetfulness of her message of hope, and joy, and courage for God's people. The Church has kept too close company with the privileged people in the world and has gotten too much out of sympathy with such people as those among whom the Master spent the years of His earthly life and with whom on the Cross He died. Extravagance in utterance and conduct marks the new found liberty. Violence, which may be explained but not excused, marks the new time. New currents and winds catch us as we part with our old moorings and there is need of men who can fill out the old philosopher's requirement and see things clear and whole, and steer us on the right course.

One great Christian Church has sent out the word to denounce socialism, representing it as destructive of morality, of individual rights, of society and industry alike. And men of great names are brought in to frighten women and unstable souls to seek refuge in that Church as the only security of property. And socialism becomes the dread of people who have never thought much about the reason of its existence. Socialism is a word with which to frighten this generation, even as evolution and higher criticism have been used at other times. It is a time, not for denunciation

(especially of what we do not understand), but for thoughtfulness, sane leadership, a large conception of life. Better out on the open sea than to seek safety by running aground.

This movement and unrest and agitation in the world are to be welcomed as signs of new life. Pain in the body is disquieting, but often the assurance of returning life, and better than paralysis. A strong wind is better than a calm for the skilled master of a good ship. The old process of the shaking of the existing order and opinions, that what cannot be shaken may remain, is going on, and harm will not come to the truth. It was full time that the new age with its new hopes should break upon a world in which privileged people who had come to their positions by force rather than by worth, should think of their neighbors. English Bishops at the Lambeth Conference said that the Church had allied itself with privileged people in forgetfulness of the great company of the unprivileged, and that now the first named had failed the Church and it was left without hold upon the affection of the others to whom power is passing. We have ourselves in this American Church, trusted too much to persons enjoying high social privileges and large means, to persons drawn out of sympathy of the great company of people by prosperity, and we have had more than our share of scandals and selfish greed to apologize for. We do not get close to the hearts of the great company of people who are coming into possession of their own in the world's life. We have not quite shown our ability to minister to scattered people in the rural districts, where moral conditions are often deplorable, or to the great companies of people in the congested parts of our great cities. Why cannot we train men to get out of the range of petty things and meet these new requirements of the new age? The general feeling is that we do better on dress parade than down in the actual fighting; that we are too particular about our uniforms; that we like to have the Methodists and others go in and clear the field before us. We are like women afraid of the sacrifice of their social position, in showing too great intimacy with other kinds of people. It costs a great deal to provide religious privileges for our people. We are too much disposed to ask whether new missions and new undertakings are likely to pay? If we are to deserve a better name and place than we have, we must part company with a good many small ideas, old methods, and fears, that with high courage and strong faith we may face this new sea of human interest and hope.

One more thought, and that of the *national Church*. The parish has displaced the diocese in our thinking and now we must think in larger terms than of the diocese, although it be the unit of our Church life. It is full time to rise to the thought of a national Church, dealing with great questions in a national way. Town or city pride is good, state pride is good, but they must go with national pride. Regard for one's parish or diocese is good, but we must lift our people up to the thought of membership and duty in the national Church. Great questions have arisen, which can only be settled by bringing all our resources, and wisdom, and strength to bear upon them. Such subjects, with which we are dealing in a small way, are our missions; the care of immigrants; the ministry to the colored people; thought for the mountain people of the South, and the isolated people of the western plains; religion in our school instruction; proper relations with other Christian Churches; the training of large and right-minded ministers; sane action as regards intemperance, right treatment of the great social and industrial questions which concern us all. They are all national questions, and they should be thought out in a national Church, not alone in the parish and diocese. The call comes to the Church to plan and attempt large things in the parish, the diocese, the nation, and to expect a large blessing; to give expression and distinction to all these new hopes and aspirations which are filling the minds and hearts of men. The Church will come through without shipwreck, without seeking an old and quiet anchorage, if only there may be found wise and consecrated leadership.

NO MAN is more constantly unhappy, or makes others more so, than the impatient man. He is out of harmony with things; and all things fight and worry and wound him. He feels himself dishonored, too, by his impatience; and he does lose, so far as he indulges it, the true dignity of life. He is not cast, indeed, like the victim of sensual vice, into the slough of dishonor; his garment perhaps is not soiled, but it is burned through, in a thousand spots, by the ever-dropping little sparks of petulance; and it is in tatters and disorder with the ever-crossing flurries of angry passion; and he seems to himself and to others as one who scrambles through life, rather than as one who walks in the calm and dignified robe of conscious self-possession. Constant fretting and fault-finding and breaking out into sarcasm and anger may bereave a house of all honor, peace, and comfort, almost as effectually as gluttony and drunkenness. Or suppose that the fretful temper be hidden and smothered in the heart, then it wastes and consumes the springs of the inmost life.—*Dewey*.

WHEN CHRIST COMES, the spring comes. Say not the coming of Christ is the coming of winter. . . . Where Christ is there is spring, music, festival, wine of heaven, dancing and joy fit for the city of jasper walls.—*Joseph Parker*.

SOCIAL SERVICE

* Clinton Rogers Woodruff, Editor *

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

SOCIALISM IN THE CITIES

PROFESSOR ROBERT F. HOXIE, University of Chicago, who has studied carefully the Socialist movement in this country, has prepared a list of elected Socialist officials, based on newspaper reports, investigations made by W. J. Ghent, the records of the national secretary of the Socialist party, and returns from more than a thousand letters of inquiry and questionnaires sent out by Professor Hoxie himself. This trial list has been printed in the *National Municipal Review*.

A casual examination of it in Prof. Hoxie's view brings out the following significant points concerning the Socialist movement in this country:

1. There are at present between eleven and twelve hundred socialist office holders in the various states of the Union.
2. The great mass of these office holders were elected in the year 1911.
3. The political power of the socialist party is as yet almost entirely confined to municipalities.
4. It is not however confined to any one section of the country but is broadly pervasive.
5. The special seat of socialist power seems to be in the northern central and middle western states.
6. Its successes are to be found both in urban and industrial and in rural or agricultural communities; and
7. If the present rate of increase of power is maintained, the socialist party will have to be reckoned with as a really formidable political force within the next half dozen years.

"Investigation shows that these socialist successes represent on the whole a liberal and progressive type of socialism—not ultra theoretical or revolutionary—which stands for honesty and efficiency of administration and a broad and practical programme of social reform. As such they are, in the opinion of the writer, one phase of the progressive, democratic movement which is sweeping the country."

These views of a careful investigator, who is not, I believe, himself a member of the Socialist party, call for the thoughtful attention of students of public affairs in America.

PRESIDENT WILSON ON SOCIAL CENTRES

A great movement has sprung up in this country in recent years, declared Governor (now President) Wilson in his last message to the New Jersey legislature, which centres around the schoolhouse as a place of neighborhood conference in all matters affecting the public or any local part of it:

"It is known as the social centre movement. It has the force and momentum of a great idea in it. Secret forces, corrupt forces, forces of evil of every kind, are against it, are afraid of it. They fear neighborhood discussion. They do not wish to have local and neighborhood matters canvassed too much out loud. It is our duty as public servants to lend full and effectual aid to this movement. We can do it by making public-spirited men and women everywhere free of the use of the schoolhouses. A very simple statute will accomplish the desired result. The free forces of society will do the rest."

GARDEN CITIES

We hear a good deal of talk about Garden Cities, but I fear the phrase is used without much understanding of what it means. Here is an English description which fairly covers the case:

1. That before a sod is cut, or a brick is laid, the town must in its broad outlines be properly planned with an eye to the convenience of the community as a whole, the preservation of natural beauties, the securing of the utmost degree of healthfulness, and proper regard to communication with the surrounding district.

2. That in the town area the number of houses should be strictly limited, so that every dwelling should have ample light and air, with a suitable garden, and that public recreation ground and open space should be provided generously.

3. That the town area should for ever be surrounded by a belt of agricultural and park land, so that while in the centre

the urban problem is dealt with, the rural portion, which should be the larger part of the estate, may be available for farms and small holdings, in order that the small holder and market-gardener may have a new market direct to hand for the sale of produce.

4. That the return on capital should be limited to, say, 5 per cent., any profit above that amount being applied to the estate itself for the benefit of the community.

5. That the town should be not merely residential, but also commercial and industrial; that provision should exist for taking the worker and his work away from the crowded centres into the fresh air of the country district, where not only should the land be cheaply obtainable for the employer, but the worker should have a comfortable cottage at a convenient distance from his labor.

Two EVENTS happened at Atlantic City, one on January 1st and the other on January 2nd, which indicate clearly the difference between commission government and other forms of local government.

The first was the election by the votes of both Republicans and Democrats of the old board of county freeholders, of a Republican who had been county engineer to succeed himself in that position for a term of five years. This notwithstanding the fact that he has been indicted, convicted, and sentenced to the state prison for grafting! The ballot was secret and it is hard to tell who it was that voted for him. In other words, it did just what the old regime stood for.

On January 2nd, announcement was made that the Hon. Clarence L. Cole, recently appointed judge of the Circuit Court by Governor Wilson, had decided to accept the position of City Solicitor of Atlantic City, which position had been offered to him by the City Commissioners elected last July! In the words of a correspondent, "No better man, from a legal point of view, could possibly have been selected, and no man more bitterly opposed to the misrule that we have had in Atlantic county and Atlantic City is to be found in the county." A very remarkable contrast, which is heightened by the fact that Judge Cole is a Democrat and the commission is composed of Republicans. As this same correspondent declares: "The effect of public opinion on the commissioners as compared with the lack of public opinion upon the freeholders, shows the contrast and the manifest benefit of commission government. The improvement in Atlantic City is becoming more clear as time goes on. The fact that the commissioners are sensitive to public opinion to a degree entirely unknown to the former councilmen, is a very apparent fact."

THE CHICAGO *Tribune* has inaugurated a permanent department intended to help the people of Chicago "make up their minds what they want done in the development of the city." In announcing the department the *Tribune* declared: "There are a dozen great projects being discussed or actually under way which must actively interest, because they vitally affect, every one of the 2,500,000 people who live about this end of Lake Michigan." The aim of the *Tribune* is to discuss these projects for the edification and uplift of the people most concerned.

THE ARCHBISHOP OF YORK, the Rev. C. K. Gilbert tells us, was greeted with cheers when he told his hearers in a recent address of how "Charles Kingsley insisted that it was not religion, but something more nearly approaching blasphemy, to say at the outbreak of some disease that God's will was being done, whereas, obviously, it was man's duty that was being left undone."

LAST YEAR about three million dollars were spent by fraternal organizations, labor unions, and insurance companies in special funds for the treatment of their tuberculous members and policy-holders.

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 ROUND TABLE—CALIFORNIA MEASURES

To the Editor of *The Living Church*:

MY letter which you were good enough to print in the issue of March 15th was written before I had seen the two editorials which discuss the action of the California convention concerning the Name of the Church. On that account I ask again the privilege of space in which to speak of some of the reasons which led us to feel that the Round Table proposals still offer the best solution of the Name question.

It is true that those proposals were conceived in the light of the vision of a Church in which party names and party measures had been merged into a higher unity. The enthusiasm and buoyant hope with which they were put forward have been well suggested in your editorial. It is true also that while those Churchmen who have long desired a change of name rallied, I think without exception, to their support, a large group of men on the other side began vigorous opposition. They were unable to see how the principles of the Reformation as "enshrined in the Book of Common Prayer" could be preserved if the word "Protestant" were dropped. They did not credit the other proposals attached to the Title-page resolution with any real significance. In that they were wrong. In the Round Table proposals taken as a whole there were, I believe, larger concessions upon the part of advanced High Churchmen than upon the part of extreme Low Churchmen. But wrong or not, they began vigorous opposition at once, and, as is well known, after a keen debate the measures failed of adoption in the House of Deputies by one vote. The measures failed of adoption; but did they fail? That is another question, and it is at that point that I am driven to dissent from your admirable discussion.

The remarkable fact is that a proposal which dropped the word "Protestant" from the Title Page of the Prayer Book and put upon it the word "Catholic," came within one vote of carrying. A considerable majority of the members of the House must have favored it. The affirmative vote was far from being a party vote. It included not only many of that great body of moderate Churchmen who hold the balance of power, but some at any rate of the men who are commonly ranked as out-and-out "Broad" or "Low." It is quite obvious that no proposition of this kind could have come so near adoption unless it had commanded a vote which broke terribly into party lines. A comparison with the vote in 1904 against any change of name is sufficient proof. Furthermore to say that this proposal "was rejected with the same degree of vehemence that would have been exerted against a greater change" is accurate only as regards the spirit of some of its opponents. To use a somewhat clumsy expression, while the vehemence may have been as great intensively, it certainly was not extensively. The attitude towards "American Catholic" in the Round Table Conference is a clear indication of that. The fact is that, far from failing, the Round Table proposals had a success which should have encouraged rather than discouraged their supporters. It was really a wonderful achievement to bring them so near to technical victory.

And now we come to the gist of the whole matter. If the change of one single vote (of that California layman for example) would have brought them officially before the Church for consideration, why should the failure of that change rule them out of court? If that one needed vote would have entitled them to the earnest and continued support of their proposers, why should the lack of it require or even suggest a change of programme? Or to put it in another way, were these proposals any less fitted to form a platform of consolidation because they failed by one vote than if they had carried by one vote? The essence of the matter remained the same. So at any rate it seemed to me, and I know that I am not alone among the members of the Conference in that view. I went home greatly elated at the progress made; and I must confess to surprise when later I discovered that in the minds of those who called the conference together its proposals were dead.

It must however be admitted that the failure of any one to come forward and continue to support the Round Table programme in the Church press gave ground for that opinion; while the failure of men of "Broad" or "Low" Churchmanship to present to the Church any irenic pleas did give color to the view that they were satisfied to be represented by the *Prayer Book Papers*. You are right in that criticism. Men who did not accept your programme but nevertheless had a wider vision than was apparent in those papers, men who longed for a really comprehensive and modern Catholicity, ought to have spoken. But the fact that they did not speak does not mean that they do not exist. There are scores of them, clergy and laity. They are the men who made possible the substantial victory of the Round Table proposals at Cincinnati.

They still furnish the background or atmosphere which gives to the proposals the same validity they had at Cincinnati. They prefer what you have called a "consolidated" Church to any insistence upon one word in the name. They are quite ready to trust both sides. They do not believe that the "Catholics" are playing a clever game or that the "Protestants" are hopelessly partisan. They believe that the men of both sides are true Christians and that the important thing is to find some ground upon which they can meet while they are learning to understand one another better.

That I take it was the spirit which animated the Round Table conference, and that I believe is the spirit which animates a great body of Churchmen to-day. It breathes through much of your editorial writing. It is apparent in such practically unanimous action as that of the California convention. Why can we not assume that it is widespread throughout the Church? Shall we permit a few partisans on either side to wreck the fairest chance of unity which we have had for a generation?

The Round Table California propositions give us a substantial basis of fact upon which to unite. They assert our relation to the Catholic Church in a way which all accept as accurate. They do not make unwarranted assumptions nor jeopardize our efforts towards Christian unity. They safeguard the real gains of the Reformation. They do not tie us to a word which so easily misrepresents our real position. They open the way for that better understanding of Catholicity for which Dr. Wilmer pleads. They save the term "American Catholic" for the day when the millions who are baptized into the Catholic faith have learned their real unity, and are unwilling longer to tolerate a divided Christianity.

EDWARD L. PARSONS.

St. Mark's Rectory, Berkeley, Cal., March 20, 1913.

THE CHURCHES OF OXFORDSHIRE

To the Editor of *The Living Church*:

IF nobody else has drawn your attention to it, I want to point out an error in your issue of March 22nd. In the fine article on Oxfordshire Churches the illustration on page 738 is *Bloxham* church, not Northleach. I was at school for three-and-a-half years in Bloxham village, and was born twelve miles therefrom, and have lived in and around Bloxham for years of my adult life. All of my generation and many of our children have been at Bloxham School (All Saints') so I feel that I ought to recognize an old friend. Northleach Church is, I believe, a fine one; but, in the local dialect, "Ah reckon Blaxam is foiner."

With magnifying glass, I can recognize two tombstones in Bloxham churchyard. At right hand (back) of picture two white specks appear over the tops of the other tombstones. These specks are the tops of the marble crosses over the graves of the Rev. W. A. Marshall, three years chaplain at All Saints', and whose nephew is living with me at this moment; and over the grave of Miss Arkell, fourteen years matron at the school. The Rev. W. A. Marshall succeeded second after A. D. Crane, who was chaplain in my day and from whose own mouth I heard most of his famous tales.

Yours very truly,

Lake Geneva, Wis., March 25, 1913. HERBERT C. BOISSIER.

THE NEW ENGLISH CHURCH IN MUNICH

To the Editor of *The Living Church*:

IN September, 1910, an appeal was made in the principal English and American papers in behalf of the building fund for a new English church in Munich. That appeal met with considerable success. The Church has now been erected and in every sense complies with the wish of Bishop Wilkinson, who, in "very heartily" commending the effort, wrote, "What we need in the capital of Bavaria is a church that in style and architecture shall be worthy of our Church and Nation." Not only did the Bishop express this wish but the Munich city authorities, who gave, free of charge, a beautiful and most convenient site, valued at four thousand pounds, insisted upon the erection of a building upon it worthy also of this world renowned art centre. Consequently the cost of it has been considerably more than was anticipated.

The church is to be opened and dedicated to St. George on St. George's Day, April 23rd next, and we have not yet given up hope that we shall be able to have its consecration on the same day, although to secure that we have still to raise one thousand five hundred pounds. The church including the furnishing, but, of course, not the site, will cost at least five thousand pounds.

It is not necessary to explain the need of a new church in

Munich, to those who have worshipped in the old one, within the last three years. The *growing* need can be judged from the following:

TOTAL AMOUNT OF OFFERINGS FOR THE YEAR ENDING—	
December 31, 1912.....	Marks, 5,000.40
December 31, 1911.....	" 4,289.36

We most earnestly appeal to all who have any interest in our effort to assist us in raising the one thousand five hundred pounds required before April 23rd next. Very many visitors have done what they could while in Munich, and many have since repeated their donation, but it is now necessary to beg a further extension of the generosity of all if we are to have the realization of our hopes of the consecration and dedication on the same day. If all respond, all doubt will be removed.

Subscriptions and donations should be sent to the Colonial and Continental Church Society, 9 Serjeants Inn, Fleet Street, London, E. C. Checks should be crossed "Munich English Church Building Fund."

D. COWLING,

*Chaplain of the English Church and to the
British Legation in Munich.*

Munich, Bavaria, March 17, 1913.

REPORT AS TO THE "URGENT CASE"

To the Editor of *The Living Church*:

I SINCERELY hope the good friends who came so generously to the rescue in contributions, have had faith, as they have had patience, in waiting for a statement of what was accomplished in our efforts to save the ranch home for the widow of a clergyman in the West. The distance was great; the time between letters very prolonged; complications that we did not know of came to light; the sale was put off by the help of a good attorney, a Churchman; a blessed Real Estate Churchman an old staunch friend of this cause, came to the rescue at the last moment, taking the balance of the mortgage, unpaid by the generosity of friends, and I am glad to report that the ranch is saved to the brave little woman and her two children.

To every one who contributed, certain information was given with the receipt, so that it is not necessary in this public letter to go into details.

Personally I want to express my deep sense of the goodness and generosity of a great number of Christian people. To feel the sympathy and the generosity and the responsiveness of such people is a great privilege and an inestimable reward. I am sure God has blessed us all in the doing of this good deed, and I am quite sure personally that there is nothing finer in this world than to be admitted to the circle of those whose hearts are big enough and generous enough to do such things.

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

The Church House, Philadelphia, Pa., March 24, 1913.

TO WHOM DOES THE PRAYER BOOK BELONG?

To the Editor of *The Living Church*:

TO whom does the Prayer Book belong? I agree with the Rev. Paul Rogers Fish and not with Bishop Doane. If the Prayer Book which we have inherited is not ours, neither are the endowments which we have similarly inherited. They belong to all the people too. That is exactly what the Welsh non-conformists are now saying and consequently clamoring for their share of the spoils; and why not let them have them if they belong to all the people? The Church surely is not honest in hanging on so zealously to what is not hers!

Then, too, among ourselves here this rather startling pronouncement has its own unfortunate consequences. If the Prayer Book belongs to the Methodists, Baptists, etc., then who can refuse them the right they have so generously claimed to improve on that same Prayer Book? Presently, indeed, since they outnumber us fifty to one, perhaps they may take it into their heads to revise it still further and publish it as *The Book of Common Prayer*.

Apropos of this hear the following: Twenty years ago in Detroit, two Methodist ministers entered a book store, and while the elder of the two was making his purchases the younger turned over the leaves of our Prayer Book. Suddenly he came on the Marriage Service. Turning to his companion he said: "Look, Dr. ———, what these Episcopalians have done. They have actually stolen our marriage service and put it into their book." "Hush," whispered the doctor, "they will think you a fool, that was in their book 200 years before we were heard of." Please note however "their" not "our."

Washington, D. C., March 23, 1913. C. ERNEST SMITH,

"THE HOLY CATHOLIC CHURCH: A QUEST"

To the Editor of *The Living Church*:

THE *Holy Catholic Church, a Quest*, being the sixth of the P. E. educational series, has just come to hand. A few running comments may be in order.

(1) The writer seems to show more sympathy with the Roman clergyman into whose mouth he puts an extreme statement of the Tridentine position, than for the "high Anglican" whom he makes to employ words, not all of which we would utter; apparently because

he credits a Romanist with a sincerity which he is unwilling to attribute to loyal Catholics.

(2) "*Nullus Episcopus, nulla Ecclesia*. . . . That theory was first held in the Anglican Church by Bancroft and later developed by Laud." Does the writer mean by these words that no one in the Anglican Church of the seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, or fifteenth centuries held that theory? Or does he take the position (the only one justifying the present day use of *Protestant* in the Church's title) that the old Church was overthrown in England and a new one set up in the sixteenth century?

(3) In discussing the possible origins and connotations of the Catholic name, he omits the use of the word *Catholic* in contrast with *Ethnic*, from which the later use quite likely arose, and he also omits its early identification with the Apostolic Faith and Order.

(4) Considering the object of the series (*i.e.*, to show that our present title should not be corrected) the following seem germane:

So far as it is possible to reduce the argument of the pamphlet to syllogisms, it appears—

(a) That some of the premises are erroneous.

(b) That the conclusions do not follow from the premises.

(c) That the conclusions are in themselves erroneous.

(5) Though doubtless an act of (uncalled for) generosity, has it not proved unwise (not to say disastrous), for the negative to assume the burden of proof in connection with the Name question?

Yours truly,

Lyndonville, Vt., March 24, 1913.

JOHN COLE McKIM.

NAME NOT BLASPHEMOUS

To the Editor of *The Living Church*:

PERMIT me to take issue with Mr. Eddy in the current number of *THE LIVING CHURCH*, urging your readers to write to the Three-in-One Oil Company, protesting against its name as blasphemous.

The term Three-in-One is not scriptural. It is not used in the liturgy; one single passage occurring in an alternate hymn in the Ordinal. It is found in Hymn 389, from which Mr. Eddy doubtless gets his inspiration.

Mr. Eddy, in urging his protest, uses the phrase "the Blessed Trinity in Unity." Does Mr. Eddy know that in the city of New York, from which he writes, there is a Trinity avenue, a Trinity place, a Trinity building? A dozen or so business houses prefix the word "Trinity" to their concerns, one being the Trinity Cigar Company. What will Mr. Eddy do with this situation?

The compound Three-in-One, when first exploited, eighteen years ago, possessed three distinct uses. It has many now. That name has become so indissolubly connected with the article that to change it after this length of time would ruin a business which extends around the world. The general public does not associate the term with any theological concept. So that neither in motive or act can anything blasphemous be attributed.

The founder of this enterprise is a Christian, a Churchman, and a vestryman. As a friend of many years, I assume to write for him, expressing the deep pain which this causeless incident has brought to him.

KENNETH MACKENZIE.

Westport, Conn., March 25, 1913.

AN ENGLISH WOMAN ON THE CHANGE OF NAME

To the Editor of *The Living Church*:

WITH an English woman's loyalty to the Church of the fatherland it appears to me that much would be lost to the American Church by the appropriation of the name American Catholic, thereby severing its identity with the "Catholic Church of the ages." To my mind Anglican American would be the most expressive name as best identifying the American Church with the old, historic Church of England (of which it can never cease to be a part), the Church that has been blessed by Almighty God in holding forth the faith once delivered to the saints. Like a great ship on a stormy sea she has weathered the gales of adversity, scepticism, and persecution, and has carried her devotees safely through the disasters of time into the harbor of rest of the twentieth century. We point with Christian pride to the noble army of martyrs who laid down their lives for the faith, following the example of their blessed Lord. How will the public "know we belong to the ancient Catholic Church" unless we bear some sign designating the fact?

MRS. H. HERBERT STEEL.

St. Alban's Parish, Chicago, Ill.

INTERRUPTION IN POSTAL SERVICE TO MEXICO

To the Editor of *The Living Church*:

PLEASE allow me to say through *THE LIVING CHURCH* that owing to serious interruptions of the postal service in Mexico of late—only one mail having reached this part of the Republic from the United States during the nineteen days prior to March 17th—I would deem it a great favor if persons who have sent me letters of importance since February 20th, would kindly duplicate the same.

HENRY D. AVES.

Apartado 151, Guadalajara, Jal., Mexico.

LITERARY

RELIGIOUS

The Holy Spirit in the Ancient Church. A Study of Christian Teaching in the Age of the Fathers. By Henry Barclay Swete, D.D., D.Litt., Regius Professor of Divinity in the University of Cambridge, Hon. Canon of Ely, Hon. Chaplain to the King. New York: The Macmillan Co., 1912. Price, \$3.00 net.

Many years ago, a devout lady of the old Evangelical school remarked that she had never heard a sermon on the Holy Spirit preached by a High Churchman. We do not know whether in that respect High Churchmen have mended their ways. But we should think that so far as written works are concerned, the reproach had been rolled away. It is an encouraging sign of the times to observe that the subject of the Person and Office of the Third Person of the Blessed Trinity holds the devout consideration and inspires the studies of busy men, as a number of modern and even recent books, including this, indicate.

Dr. Swete's thorough scholarship and admirable methods are too well known to require notice here. His treatment of the subject is both reverent and exhaustive. He divides his work into three main parts according to chronological order—"From the End of the First Century to the End of the Ante-Nicene Period"; "From the Beginning of the Fourth Century to the End of the Patristic Period"; and "Summary of the Doctrine of the Holy Spirit in the Ancient Church." To these are added a few Notes and a careful arrangement of Indices. Under Parts I. and II., the author takes up systematically all the references to the Holy Spirit which are to be found in the writings of the great Catholic theologians of both East and West, not omitting the opinions held by Gnostics, Montanists, and Arians. The translations from the original documents are turned into clear and idiomatic English, and are presented to the reader with only enough of explanation to allow the ancient writers to speak for themselves. The Third Part, which contains Dr. Swete's Summary of the Doctrine of the Holy Spirit, is altogether illuminating. It deals with such subjects as "The Holy Spirit's Relation to the Father and the Son, and His Function in the Life of God," "The Work of the Spirit in the Incarnation, and the Incarnate Son," "The Work of the Spirit in the Sanctification of Life." It will be seen from these titles, selected from the many sub-divisions of Part III., that Dr. Swete has made an important contribution to this department of doctrinal theology. The method pursued is so simple, and the results of the investigation are so thorough and yet so clear, that we would commend this book most heartily, not only for the sake of its intrinsic worth, but also as a model to students and writers who might enter upon similar investigations. No student of the Doctrine of the Holy Spirit can afford to be without this work.

But as we read the words of one and another of the ancient writers, we cannot but observe that they seem to be feeling their way toward the expression of belief in the doctrine of the Holy Ghost, which we may be thankful the Catholic Creeds have settled for us once for all. All candid theologians must admit that the manner in which the *Filioque* was introduced into the Nicene Creed in the West, was altogether unjustifiable; but the companion of the writings of the Fathers on such subjects as the "Procession" and the "Mission," as they are given in the work before us, should prepare the way for that mutual understanding between East and West, which must precede the blessed day of reunion.

It only remains to add that the Macmillan Company have maintained their good tradition of excellent paper and type and accurate printing. That is only what Dr. Swete's admirable book deserves at their hands.

Creation and Man. By Rev. Francis J. Hall, D.D. New York: Longmans, Green & Co. Price, \$1.50 net.

A very hearty welcome is due to this volume V. of Dr. Hall's *Summa Theologia*. We regret the delay in calling attention to *Creation and Man*, in which a large number of difficult problems falling within the domain not merely of the theologian, but also within the domain of the philosopher and metaphysician and scientist, are taken in hand by Dr. Hall in his wonted lucid, calm, and balanced way of treating his subjects.

Preliminary to the investigation of *Creation and Man*, it is pointed out in the first portion of the book, how important it is to consider the Divine Will *in itself*, and to state our mental attitude toward certain initial problems which are raised by the creation or production of finite, temporal, and contingent effects, by an infinite and eternal will.

God's will *in se* cannot be conditioned or limited by any condition or causes external to Himself. The external effects of God's will, however, are finite, temporal, and contingent. Creaturely wills, too, are factors which shape the course of events in the moral, physical, and heavenly orders. Revelation and experience also teach that God has endowed man with a large measure—at least—of self-

determination and freedom in choice. This claim does not, however, blind us to the antitheses (*a*) between the Divine Will and the temporal, conditional, and limited nature of its effects; (*b*) between the timelessness of divine operations and the temporal origin and process of creation; (*c*) between Divine predestination and human freedom.

Dr. Hall handles the several problems arising from these antitheses with great compactness and precision. He endeavors here and elsewhere to face frankly the difficulties inherent in any doctrine or position, then proceeds to find a solution or at least give rational consideration to the difficulties involved. The twenty pages with foot-notes and references, devoted to the discussion of Predestination and Freedom, form a clean-cut summary of a very knotty subject in theology and philosophy. Let the theological student, and the cleric in holy orders, gird himself for the mastery of these twenty pages. It is worth the effort.

These introductory pages thus far reviewed, lead into the heart of the treatise, *viz.*, the doctrine of Creation. Into that we cannot go in detail in this review. We trust that many will procure and carefully read Dr. Hall's able treatise. It should commend itself not only to the clergy but to all who are able to read something heavier than a newspaper or a monthly magazine. JOHN A. CARR.

The Glory After the Passion. A study of the Events in the Life of Our Lord from His Descent into Hell to His Enthronement in Heaven. By the Rev. James S. Stone, D.D. New York: Longmans, Green & Co. Price, \$1.50.

Dr. Stone has written an eloquent, and in many respects a helpful, book. It is an effort to emphasize certain truths of the Creed which are too often neglected, and to state them in language which may appeal to the modern mind. We are not quite sure of its apologetic value in the case of those who have really come to doubt, but the faithful who are bewildered by the difficulty of reconciling present-day cosmic conceptions with the old terminology will be comforted—if they are not plunged into further trouble by certain concessions to biblical criticism. The real sphere of usefulness is suggested by the following passage which remarks on the Resurrection stories of the Gospels: "These evangelical records were not intended, at least primarily, to defend the fact which they presented. . . . If one has not grown into the belief in the Resurrection of Christ, they are not sufficient in themselves to convince one of that fact. In the cumulation of evidence which goes to prove that fact, they are not of first importance; even though in other directions they have made themselves indispensable. Perhaps, from an apologetic point of view, it may be said they create more difficulties than they remove. They do not help the unbelievers; but to the believers they are priceless. He reads them, not to be convinced, but because he is convinced. He is satisfied that behind them lies the great fact, and he rejoices that through them scintillates in lovely and inspiring radiance the light of truth."

There is evidence of wide reading, often in unusual directions, and everywhere there is great beauty of language. C. C. E.

Marriage Civil and Ecclesiastical. By Lewis Stockton (Huebner-Bleistein Patents Co., Buffalo). With the author's own words are bound up an Essay by the Rev. J. W. Ashton, called "Nationalism *vs.* Imperialism," and a Canonical Consideration of the Papal Decree "Ne Temere," by the Rev. F. J. Hall, D.D. Price, \$2.00.

The *raison d'être* of this work is the recent Roman legislation on the subject of clandestine marriages, technically so called. It is violently attacked by the author and the Rev. J. W. Ashton on the ground that it attacks civil and personal liberty and is a blow at the sovereignty of states in their regulation of social matters. The author proceeds upon the assumption that marriage has its origin with the state and never passes from state control, and that actually the person solemnizing matrimony, functions, for the time, on behalf of the state. These positions are scarcely tenable. The origin of matrimony is unquestionably the divine institution, and whatever among human arrangements supplies religious functions is the guardian and conservator of whatever relates to the purity of marriage. The essential social value of marriage, as it touches human rights, hereditary and in being, makes it incumbent upon the state to take some oversight and regulation of the institution so far as the state can properly do so. But there is no commingling of these separate relations so that the state can discharge them both. Dr. Hall brings out, in his valuable contribution to this book, that the divisions of Christendom make it difficult for the state to take a high ground touching matrimony, since it can only be guided by religious pronouncements and can only enforce that upon which all religious bodies can agree—necessarily the minimum.

As for the *Ne Temere* decree, it has already received editorial treatment in THE LIVING CHURCH and need not, therefore, be further reviewed in this connection.

Woman's Work in the Church

* Sarah S. Pratt, Editor *

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

THE beginnings of success in a doubtful enterprise or experiment are really the most intense pleasure which that success affords: for allied with the joy of attaining whatever was the end sought, is the stimulating feeling of overcoming difficulty, having one's judgment justified—in short, the joy of achievement, one of the ranking joys of human nature, whether it be in little or great things. We are moved to this philosophizing by noting the modest "first report" of the Girls' Friendly Inn of Louisville, Ky. While this institution was yet in the experimental stage, the house-mother, Miss Josephine M. Kremm, made a visit to Indianapolis to tell of this work, the diocese of Indianapolis having in mind a like enterprise. All the hopes she voiced at that time, all the carefully and prayerfully made plans are now on their way to fruition, and the results (as far as statistics can tell) are put forth in a report from January 1911 to January 1912. Bishop Woodcock is president *ex officio*, and he has a foreword in which he commends the Inn as a mission to those who have the welfare of young women at heart. "If our Christianity be a reality, if we truly seek a mission, then we shall express these in such a motto as that of the Girls' Friendly, 'Bear ye one another's burdens and so fulfil the law of Christ,' which in another form, means 'all living for and loving each; each living for and loving all.'"

The history of the Inn, given by the president, Miss L. L. Robinson, narrates how the Girls' Friendly Society established by Bishop Woodcock in 1906, had a cherished plan to found a Holiday House, and accumulated a fund for this, but through various influences decided to substitute this boarding home for indigent girls. "And thus in six months after the inception, the Girls' Friendly Inn stood ready, awaiting the occupants which have never failed to fill its utmost capacity, happily housed and truly mothered by its faithful house-mother." The report of the house-mother is nothing if not motherly: she recounts the home-like pleasures furnished, the weddings which have been beautified by loving thought, the Christmas party, the "showers" for brides, the home routine with its simple comfort, which has made this an "Inn" in name only. She states with regret that 127 eligible girls have been refused admittance on account of lack of room. Seven girls have been inmates during the whole year, 77 having been received in that time. Beside many small gifts, there have been given the heating-plant, costing \$1,000, the living-room, three single bed-rooms, and a library of 700 books. A touch of the conventional money-making which is so familiar to women workers, states that the funds have been procured by "pledges, donations, charter membership cards, punch cards, dinners, picnics, bazaar, rummage sale, dramatic performance, and contest prize."

IN THE COURSE on *Japan Advancing Whither*, the Churchwomen of Indianapolis had the final talk from the Rev. John K. Ochiai of the Tokyo Mission, covering and completing the subjects which had been treated in the series. Mr. Ochiai is a young man of pleasing presence, whose careful English and agreeable voice, combined with real humor, held his large audience for over an hour. Referring to the impression made upon the Japanese by foreigners, he said that he did not want to seem impolite, but thought it would be interesting to tell what the Japanese women thought of hand-shaking: "Oh, it is all very well, this shaking of hands," some of them said, "but what do we know about their hands? Beside, there is more air between people when they bow." In taking a foreign missionary to call at a Japanese house, the general inquiry had to be, as they approached, "Are your socks all right?"—this in reference to the custom of leaving the shoes at the door. Mr. Ochiai had been a pupil of Bishop or Mr. Francis at the divinity school, and described him as a "hard" teacher; he himself had succeeded to the position of his old teacher, and told of calling on one of his pupils to define the difference between Christianity and the religions of Japan: "Well, sir," he answered,

"I have given it much thought, and I think the difference between Christianity and the others is that Christianity is the only 'anity'—all the rest are 'isms.'" This amused the instructor very much, for the great religions of Japan all end with "ism"; but "when I come to your country I find many more 'isms,'" he said.

Mr. Ochiai was examiner in language (Japanese) of those seeking to teach in that country. "Sometimes when the women missionary teachers came before me, they would tremble," he said; "I do not know why, for I did not want to be a torturer." The idea of trembling before this genial gentleman seemed to amuse his audience. Mr. Ochiai is an instructor in St. Paul's College, Tokyo, and also sub-dean of the Divinity School. He is keeping his sabbatical year in this country where, at the Western Theological Seminary, Chicago, he is availing himself of its exceptionally fine Semitic library, to further his studies in that lore, in which already he is an eminent scholar.

IT WAS a pleasure to hear from her own lips the work of Miss Ethel Comstock, parish secretary of St. James' Church, Chicago. Miss Comstock, though a young woman, has had varied experience in the social work which usually marks progressive parishes. On her graduation at Oxford, Miss Comstock passed a special examination and went to teach in Porto Rico, where she soon became one of the staff of Bishop Van Buren; her work was very arduous, but she gained knowledge of many forms of work. The climate not agreeing with her, she went to Paris, where she mastered French and taught in a girls' school. Returning, she served as parish helper at St. James', Milwaukee, afterwards with the Charity Organization, Chicago, then to Trinity parish, and now is happily located at St. James'. Miss Comstock is very resourceful, energetic, and direct. She described several enterprises which had been valuable in preventive work, which is the kind which she elects to do. Getting young people into wholesome modes of amusement under the auspices of the Church, and yet without religious compulsion is, in her opinion, a very profitable and, in the main, pleasant profession. At St. James' she has started a series of "Pleasant Sunday Evenings" (there is no evening service), which are made up of organ recitals, lectures, readings, pictures, and other good things, a ten-cent supper being one of the features. Of the Tuesday Evening Club, Miss Comstock spoke with enthusiasm. Its purpose is to provide a place for social recreation under proper chaperonage for young people who can furnish references. Dancing is the usual entertainment and the fee for registration is one dollar; this is not a yearly due but a receipt for permanent membership. Strangers are required to register the first time they visit the club and to make themselves known to Miss Comstock before entering the dancing room. After visiting, if the guest decides to apply for membership, application cards are furnished, which must be filled out and filed with the secretary. Every effort is made to make the evening enjoyable to all. Miss Comstock says that the applicants are more than can be cared for. As she becomes acquainted with the members, she often finds that they can be interested in various forms of Church work. Miss Comstock's address is 55 E. Huron street, Chicago.

BEFORE the spring languor gets into Auxiliary veins, each branch should determine to do something special for the United Offering to continue the interest through the summer and up to the very date of the great October meeting. Finish up business well before summer adjournment, if there must be that. The Woman's Auxiliary board of Indianapolis had ordered the *Spirit of Missions* sent to two secular hospitals as a regular addition to their libraries.

THE RESURRECTION of Jesus is the great yea of God to all man's longings for immortality.—*Reuben Thomas*.

Church Kalendar



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

CALENDAR OF COMING EVENTS

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

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

AFRICA

Miss M. S. Ridgeley, Cape Mount.

JAPAN

TOKYO:

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

CHINA

HANKOW:

Miss A. M. Clark of Hankow.
 The Rev. Robert E. Wood of Ichang.

SHANGHAI:

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

PORTO RICO

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

THE PHILIPPINES

Miss E. T. Hicks of Manila.

Personal Mention

THE Rev. THEODORE ANDREWS of Wilkesboro, N. C., sailed for Europe on March 26th, accompanied by Mrs. Andrews, for a trip through Italy, Germany, and France. They may be addressed until June 24th in care of Brown, Shipley & Co., 123 Pall Mall, S. W., London, Eng.

THE address of the Rev. F. M. BAUM, vicar of St. Andrew's Church, Portland, Ore., is 1867 Hodge street.

THE Rev. GEORGE VERNON DICKEY, rector of St. George's Church, Newport, R. I., will spend a month's vacation in El Paso, Tex., and on his way will attend the sessions of the Church Congress in Charleston, S. C.

THE Rev. JOHN LLOYD of Fond du Lac, Wis., has been assigned to St. Paul's Church, Plymouth, Wis., where he will enter upon his duties on April 6th.

THE Rev. HOWARD M. STUCKERT, curate of St. Mary's Church, Philadelphia, Pa., has accepted a call to the rectorship of Christ Church, Woodbury, N. J.

THE Rev. H. W. TICKNOR has been placed in charge of the Church of the Ascension, Clearwater, the Church of the Good Shepherd, Duneedin, and the missions at Inverness and Dade City (missionary district of Southern Florida), with residence at Clearwater, Fla.

THE Rev. CHARLES L. W-REESE was instituted as rector of Grace Church, Ellensburg, Wash., on March 16th, by Bishop Wells of Spokane.

ORDINATIONS

DEACONS

MICHIGAN CITY.—In St. John's church, Elkhart, Ind., Mr. CLEON E. BIGLER was ordered deacon by Bishop White. The candidate was presented by the rector, the Rev. L. B. Hastings, and the sermon was preached by the Rev. Charles Champlin of South Bridge. Nearly all the clergy of the diocese were present and assisting at the ordination.

PRIESTS

PHILIPPINE ISLANDS.—In the Cathedral Church of St. Mary and St. John, Manila, on the Second Sunday in Lent, Bishop Brent ordained to the priesthood BEN GA FAX, a Chinese candidate, who for some years has been working at

St. Stephen's for Chinese as a lay reader. Mr. Pay is a graduate of the Anglo-American College, Foochow, and in his early upbringing was a Methodist. The ordination was historic in that it was the first ordination in the Islands of a Chinese. The Rt. Rev. Dr. Gilbert White, Lord Bishop of Carpenteria, preached the sermon.

CAUTION

Care should be exercised in dealing with FRED, alias HARRY MILLER, height about 5 feet, impediment in speech, claims to be a tailor by trade and a communicant of Trinity Church, New Castle, Pa. He is in no way connected with this parish and has never been a resident of this city.

D. E. S. PERRY,

Rector of Trinity Church.

New Castle, Pa., March 26, 1913.

MARRIED

HILLS-GREVE.—In Milwaukee, Wis., at the residence of the bride's parents, on Saturday, March 29, 1913, the Rev. GEORGE HEATHCOTE HILLS, rector of Grace Church, Avondale, Cincinnati, Ohio, and Miss NORMA GREVE.

DIED

JOHNSON.—In Denver, Colo., on Easter Monday, March 24th, ELIZABETH ROOSEVELT, daughter of the late Rev. William Allen JOHNSON, D.D., and Henrietta, his wife, and grand-daughter of the late Rev. Samuel Roosevelt Johnson, D.D.

PUTNAM.—In Gambler, Ohio, on March 17, 1913, MARGARET RACHEL PUTNAM, daughter of the late Norman W. and Maria D. Putnam, born July 3, 1839, was called to her heavenly home. She was a sister of the late Rev. Albert Bronson Putnam, and was well known to most of the living graduates of Kenyon College and Cexley Theological Seminary.

SYNNOTT.—Entered into rest, on Friday evening, March 21, 1913, at the residence of her daughter, Mrs. Edward A. Pattison, Troy, N. Y., ALICE TRUMBELL WORTHINGTON SYNNOTT, widow of the Rev. Stephen H. Synnott. Funeral at Cooperstown, N. Y.

MEMORIAL

DONALD PETER MANN

Died, at Memphis, Tenn., March 15, 1913, in the fiftieth year of his earthly age, DONALD PETER MANN, fourth son of the late Rev. Duncan Cameron Mann and his wife, Caroline Brother Schuyler.

He was a graduate of Hobart College, and salutatorian of his class.

For some years thereafter he was on the staff of the Kansas City Journal, starting as a reporter, and ending as associate editor. Then he became a member of the Chapman-Dewey Land and Lumber Company, where he proved himself a most laborious and competent officer, and also a man who commanded the highest esteem of all who met him on the dusty roads of business.

Through all his pilgrimage he was an enthusiastic, though quiet, Churchman, whether in the village of Arkansas or the metropolis of Tennessee.

He was a most loving and helpful son and brother and husband and father and friend.

The concluding words of his brief will, written by himself, four months before his decease, may suggest the sweetness and the plenty of his character. They are, "I thank God for his goodness to me, and I commend my soul to His mercy."

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 WANTED—CLERICAL

EXPERIENCED PRIEST, good preacher, desires temporary work at once, as *locum tenens* or assistant, for two or three months. Address "D," care LIVING CHURCH, Milwaukee, Wis.

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

PRIEST desires change, in or near city, a growing suburban parish favored. Address "E. I. A.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED. Beginning in September, teacher for primary grades, Orphan House of Holy Saviour. Must be communicant of the Church, and hold teacher's certificate of New York State Regents. Salary \$7 a week, with room, board, and laundry. REV. RALPH BIRDSALL, Cooperstown, N. Y.

POSITIONS WANTED—MISCELLANEOUS

CATHOLIC organist and choirmaster, for past eight years holding position with prominent chancel choir of men and boys in large city parish (Roman Catholic), earnestly desires to return to his former work and Church. Twelve years' experience in the full choral services of the Episcopal Church. Training has been along artistic, Churchly principles. Correspondence with rectors who will require the services of a loyal worker is respectfully solicited. Address "ORGANO," care LIVING CHURCH, Milwaukee, Wis.

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

ENGLISHWOMAN, experienced with children. Able to cut and make their clothing. Would take entire charge. Or care of an invalid. Or any position of responsibility. Disengaged in May. \$40 monthly. Address "A. M.," care LIVING CHURCH, Milwaukee, Wis.

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

DEACON desires position as private tutor to college or preparatory school student. Experienced. Specialties: mathematics and Latin. Might travel. Address "ILLINOIS," care LIVING CHURCH, Milwaukee, Wis.

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

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

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

SUMMER TUTORING at Seal Harbor, Me. FRANK DAMROSCH, JR., Berkeley Divinity School, Middleton, Conn.

PARISH AND CHURCH

AUSTIN ORGANS.—After searching investigation of mechanicals and tonals conducted by two of the organists of Trinity parish, New York, we have received contract for the giant four-manual for the new Chapel of the Intercession, New York. This will be one of the monumental organs of the country and the price will run to \$25,000 complete. New illustrated catalogue now ready. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

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

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

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

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address Miss BALCOLM, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

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

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

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

THE CHURCH AT WORK



THE LATE REV. F. A. JOSEPH

CHURCH AND PARISH HOUSE DESTROYED BY TORNADO

ON THURSDAY, March 20th, a tornado struck the city of Birmingham, Ala., doing great damage. Among the many buildings blown down were the church and parish house of St. Andrew's Church. Both buildings are total wrecks. The storm came up several hours after the night service on Maundy Thursday. The church, parish house, and rectory were located on the same large lot, but the parish house being next door to the rectory undoubtedly saved it from being swept away, and the rector and his wife from being injured.

The storm interfered with the Good Friday services, but the congregation rallied for Easter. In St. Mary's church they held a glorious Easter service. The Bishop was present and confirmed a class presented by the rector of St. Andrew's, the Rev. Willis G. Clark, who in a stirring address rallied the congregation, and immediate steps will be taken to secure a better location and erect a splendid church. The large Easter offering was given to missions.

St. Andrew's is a growing parish. Its communicant list numbers over 300. Within this parochial year forty have been confirmed and as many more have been added to its membership by transfer. The rectors and members of the other parishes in Birmingham have offered to St. Andrew's congregation the use of their churches, and by many other acts have shown the spirit of cooperation and friendliness.

IOWA PRIEST MINISTERS TO CONGREGATIONALISTS

AS AN APPROACH to church unity, the following may be noted. The pastor of the Congregational Church, Keokuk, Iowa, was detained at the bedside of his wife who was in the hospital for several weeks in a distant

state. The rector of St. John's parish, that city, the Rev. John C. Sage, a close and personal friend, offered his services to the trustees of the church to perform any parish duties that were necessary during the absence of the pastor of the congregation. These services were accepted by the trustees and the congregation, and the parish priest of St. John's ministered during the absence of the beloved pastor. In a letter to Mr. Sage, the pastor said: "Your brotherly act has done more for church unity than tons of apologetics, and has brought my people nearer to love the dear old Church than any amount of argument." This action of the rector of the parish was taken without any idea of publicity, but becoming known, has brought forth a most generous and kindly feeling towards the Church.

SECTARIAN MINISTERS PARTICIPATE IN GOOD FRIDAY SERVICES

AT THE Three Hours' service of Good Friday at St. Paul's church, Oakland, Cal. (the Rev. Alexander Allen, rector), the addresses on the Seven Last Words were given by ministers of Methodist, Presbyterian, Lutheran, Interdenominational, Christian, Baptist, and Congregational churches of that city. At St. Philip's church, Fruitvale, Cal. (the Rev. M. D. Wilson, rector), three of the addresses on the Seven Last Words were given by the rector, and the other four by the pastors of Presbyterian, Christian, Baptist, and Congregational churches.

DEDICATION OF GUILD HOUSE AT DEVILS LAKE, N. D.

A NEW GUILD HOUSE for the Church of the Advent, Devils Lake, N. D. (the Rev. A. E. Clattenburg, rector), was dedicated with appropriate exercises on Easter Monday night. The building has been erected at the cost of \$6,800, on which there is an indebted-

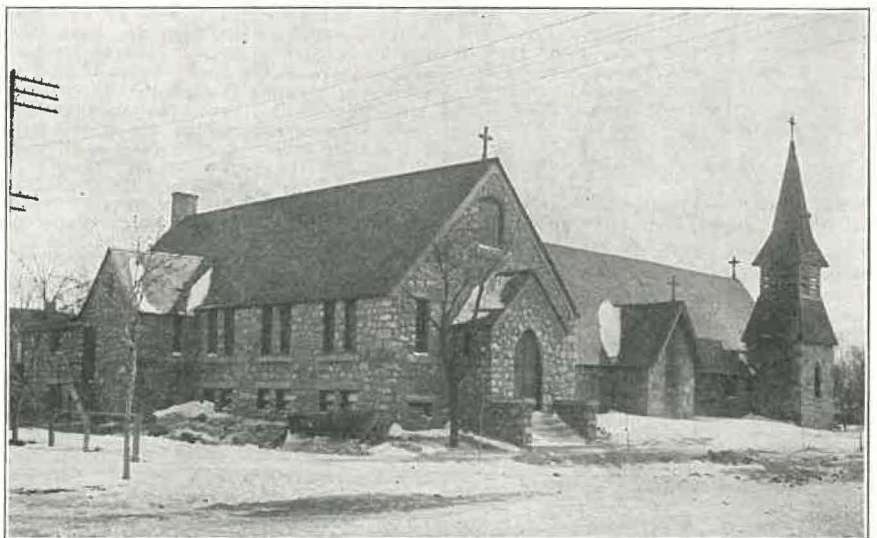
The main floor provides a large and commodious gymnasium which is well equipped for its size. On occasions this gymnasium can be converted into a large dining room. On the opening night a musical programme was given, and also an address by the rector on the value of the guild house to the city.

DEATH OF REV. RICHARD ELLERBY

THE REV. RICHARD ELLERBY, one of the oldest priests in the diocese of Iowa, suffered a stroke of apoplexy on Easter morning, passing to his rest later in the day. Mr. Ellerby was made deacon in 1874 by Bishop John's and most of his long ministry had been spent in the diocese of Iowa, though he had at one time been rector of Christ Church, Lexington, Mo. He had served the cures of St. Thomas, Sioux City; Grace, Estherville; St. Andrew's, Mooar; and St. John's, Shenandoah. Mr. Ellerby was a man of genial and loving character, who made many friends as he ministered to his various cures. His death came very suddenly and without warning, he having officiated up to the very day of his death. He was in the seventy-seventh year of his age. He leaves to mourn him a widow and daughter.

CHURCH OPENED AT KULPMONT, PA.

THE Monroe H. Culp Memorial Church at Kulpmont was formally opened for worship at 5 p. m. on Easter Day by Bishop Darlington, of the diocese of Harrisburg, assisted by the Rev. W. C. Charlton of Shamoken, and the Rev. R. R. Morgan of Mt. Carmel. Addresses were made by the Bishop and Mr. Charlton. A great crowd was in attendance. This is the only place of worship in the place and the inhabitants showed their interest by attending the opening. A Sunday school has been organized with an attendance of more than eighty persons. The Rev. Mr. Charlton



GUILD HOUSE AND CHURCH OF THE ADVENT, DEVILS LAKE, N. D.

ness of less than \$2,000. The building is built out of the rough stone, secured in the vicinity of Devil's Lake, and in its exterior appearance is built much along the lines of the church itself. On the second floor of the guild house is a large assembly hall which has an excellent floor for dancing and also a well appointed stage. This hall is well lighted and has excellent acoustic properties.

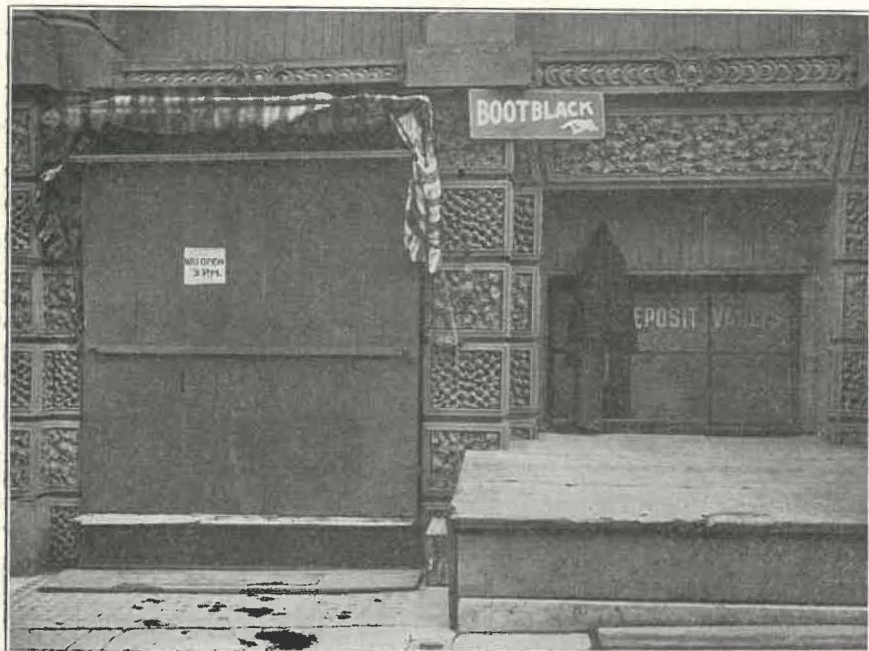
is in charge at present in addition to his labors in Shamoken.

The church building is 69x24 feet. It is built of Hummelstown stone to the base of the windows, and of stucco to the rafter line. The interior woodwork is finished in dark olive green and the ceiling of a darker shade. The special memorials are: Two memorial windows of English antique, opalescent

glass; font of Caen stone; Communion table to match the rest of the furniture; silver communion set; chancel rail; cross; book rest; vases; electric candlesticks; lectern, and pulpit all of brass; Bible and Prayer Books for chancel use. The choir from Trinity Church, Shamoken, was present and sang the service at the opening.

UNUSUAL OBSERVANCE OF GOOD FRIDAY

THE PHOTOGRAPH, which is herewith reproduced, is a novel illustration of the ob-



STRIKING OBSERVANCE OF GOOD FRIDAY IN SAN FRANCISCO

servance of Good Friday in the city of San Francisco. The stand is located in the heart of the business district and is built in the window of a bank that failed a few years ago, a failure that brought distress to many. On the door of the stand is a small placard which reads "Will open 3 P.M." A few feet away from the stand, in the Merchants Exchange Building, Bishop Nichols delivered an address to about two hundred men shortly after twelve o'clock on Good Friday. The custom of closing business houses, for part of the day at least, on Good Friday is growing year by year in San Francisco. Many of the stores in the downtown districts were closed between the hours of twelve and three, and by order of Mayor Rolph, the city employees were off that day between those hours.

MEMORIALS AND OTHER GIFTS

A BEAUTIFUL mural painting was presented to St. Luke's Church, Atlanta, Ga., on Easter Day, and blessed by Bishop Nelson, in a very beautiful dedicatory service. The subject is the Good Shepherd painted in oils by Edwin Blashfield, and the picture is placed above the reredos. It is a delightful harmony of color, from the subdued Gothic border of adoring angels to the brilliant flash of sunshine on the sands which merge into the intense blue of the Eastern sky. The Good Shepherd is a typical figure of the East, clad in robes of a dull red hue. The staff is uplifted. Across the shoulder is a lamb, and clustered about is the flock. The four Evangelists are represented in medallions in the border. Both in composition and detail of expression and coloring the painting is a beautiful work of art. It is given by the ladies of the church in memory of a former rector, the late Rev. Robert South Barrett, D.D. Mrs. Barrett was present at the service. The Rev. Dr. Wilmer in his sermon on the

Good Shepherd, paid a noble tribute to the deep spiritual character and brilliant intellect of Dr. Barrett.

AT THE early celebration on Easter Day were used for the first time a chastely beautiful sterling silver paten and chalice, which were presented to Trinity church, Buffalo (the Rev. Cameron J. Davis, rector), by Mr. Leslie D. Buell in loving memory of his parents, Madison and Katherine Tillinghast Buell. The paten is perfectly plain in design, while the chalice has a very broad base, on which is a raised Latin cross of frosted silver; and a graceful gold-lined bowl. It is intended

and a son of the deceased, the Very Rev. Bates G. Burt is now Dean of St. Paul's Cathedral, Marquette, Mich. The vases were blessed and used for the first time on Easter Day, the seventieth anniversary of Mrs. Burt's birth.

SEVERAL GIFTS to Trinity Church, St. James, Mo. (the Rev. F. H. Weichlein, rector), were presented to the parish at Easter. New windows were in place, a present from St. Margaret's guild, which add a great deal to the beauty of Trinity church. New silk hangings were used for the first time at the early celebration on Easter morning, as was also a new hymn board, both presents from members of the parish.

AT THE Church of the Incarnation, Dallas, Texas (the Rev. J. T. Lodge, rector), several handsome memorials were presented to the parish on Easter Day and were blessed by Bishop Garrett at evensong. The memorials included a brass pulpit and lectern, silver chalice and alms basin, and a pair of brass altar vases, and a font ewer.

ON EASTER MORNING at the early service, the Rev. Henry Sizer blessed a paschal candlestick and candle, the gift to St. Jude's Church (Blythebourne), Brooklyn, of Mr. H. D. Palmer, in memory of his mother, Mrs. Alice Palmer. The candlestick is made of mission oak and is the handiwork of the donor.

THERE was presented to St. Matthew's Church, Union City, Pa. (diocese of Erie), on Easter Day, a beautiful pulpit in memory of Mr. S. G. Shephard, by his widow, Mrs. Mary Shephard. The pulpit is in Gothic style, made to match the altar and reredos, which are among the handsomest in the diocese.

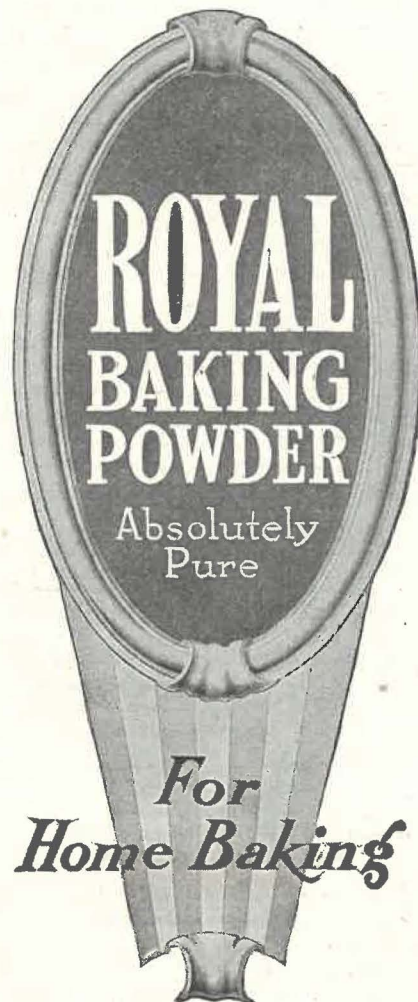
A BEAUTIFUL brass cross for the altar of Grace church, Doranceton, Pa., was dedicated by the rector, the Rev. Charles E. Berghaus, on Easter morning. The cross is a memorial to John Gilbert Stoddart and is the gift of

that these shall be for constant use in the chapel and completes the set of eucharistic vessels appropriate to the elaborate changes projected in the edifice, which is to be started immediately.

THERE HAS BEEN placed in the chancel of All Saints' Cathedral, Milwaukee, a very handsome carved credence and sedilia as the gifts of the Rev. H. B. Sanderson and Mrs. Guy D. Berry in memory of their mother, the late Mrs. Edward Sanderson. These were designed by Mr. Harvey Flint, who has designed improvements for the whole of the Cathedral, which are to be erected as occasion may suggest; so that memorials hereafter placed will conform to an harmonious design. The connecting panels between the reredos and sedilia are still to be erected, but the remaining portions were complete and unveiled on Easter Day.

AT CHRIST CHURCH, Lima, Ohio (the Rev. Arthur M. Griffin, rector), has ended the most profitable Lent in the history of the parish, daily services being held until Holy Week, when three services were held daily, including a noon-day address to business men. On Good Friday was held the Three Hours' service, and at night the large vested choir sang Stainer's Crucifixion to an overflow congregation. On Easter Day, the following gifts and memorials were used for the first time: Brass eucharistic candlesticks; silver chalice, paten, and lavabo bowl; cut glass cruets; large brass processional cross; and an altar service book.

A PAIR of handsome brass vases were presented to the Church of the Transfiguration, Ironwood, Mich. (the Rev. E. D. Weed, rector), by Major Mason W. Burt and family, in memory of Mrs. Burt. Major Burt, the husband of the deceased, was for a number of years the senior warden of the Church of the Transfiguration, Ironwood;



his parents, Mr. and Mrs. Curwen Stoddart of Rydal.

AT THE CHORAL EUCHARIST on Easter Day at Emmanuel church, Ashland, Me., the priest in charge, the Rev. Oliver D. Smith, blessed a pair of eucharistic candlesticks, presented by some of the members of St. Mark's Church, Augusta, Me.

THE RECTOR of St. James' Church, Newark, N. J., the Rev. T. Percival Bate, announced on Easter Day the gift of a new organ by a member of the congregation. The Easter offering amounted to \$1,500.

ON EASTER DAY, a stained glass window was unveiled in the nave of Trinity Church, Watertown, S. D. The window was given by Mr. and Mrs. R. G. Ford, in memory of Miss Dora Addison.

DEPOSED DEACON IS RESTORED

THE BISHOP OF SOUTHERN OHIO gives notice that he has restored to the active work of the ministry the Rev. Dwight Benton, Jr., deacon, who was deposed in 1895.

MEETING OF THE TRUSTEES OF SEABURY DIVINITY SCHOOL

AN IMPORTANT MEETING of the trustees of Seabury Divinity School was held at the episcopal residence in Minneapolis on Thursday, March 27th. The finance committee reported all debts paid and the institution in excellent financial condition, with a probable surplus of \$2,000 at the end of the fiscal year. Upon recommendation of the finance committee the salaries of the professors that had been temporarily reduced were restored to their original rate. In recognition of the Church House at the University of Minnesota as an auxiliary to Seabury, a grant of \$300 a year was made to meet certain fixed charges and to provide lodging for student candidates under the direction of the Bishop and the warden of Seabury. The resignation of the Rev. F. L. Palmer from the chair of Ethics and Christian Evidences was accepted, and also the resignation of the Rev. E. B. Young as instructor in Hebrew. The Rev. Paul Matthews was elected professor of Ethics and Christian Evidences, for a term of five years from September 1st. A committee, consisting of the Suffragan Bishop, Doctor Dobbin and Mr. Bill, was appointed to consider certain resolutions, which were referred to them, with reference to the duties of the warden and the accountability of members of the faculty, to report at the annual meeting. The Rev. George C. Tanner, D.D., in recognition of his faithful and efficient service as instructor, was elected professor of Liturgics. The Rev. I. P. Johnson, D.D., rector of Gethsemane parish, Minneapolis, was elected instructor of the juniors in Ecclesiastical History for one year; his election not to involve his resignation of his parish. The annual meeting will be held at the episcopal residence on Thursday, June 26th, at two o'clock.

HOLY WEEK AND EASTER SERVICES IN THE VARIOUS DIOCESES

ALBANY.—On Easter Even in St. George's church, Schenectady, N. Y. (the Rev. B. W. R. Taylor, D.D., rector), fourteen children and nine adults were baptized. On Easter Day over 500 persons made their Communions, the great majority receiving at the early celebration.

ATLANTA.—The attendance at the Holy Week and Easter services was very large in Atlanta churches, the communions at the early celebrations being about equal or a little in excess of those who received at the late celebrations on Easter Day. Dudley Buck's Story of the Cross was sung by the choir of All Saints' on Good Friday evening.—At St. James' Church, Marietta, Ga., twenty-seven

children of the Sunday school presented \$41.21 in their Easter mite-boxes. One boy had \$4.11.

HARRISBURG.—At Christ church, Berwick, Pa., on Easter Day, the offering towards clearing the indebtedness of the parish amounted to over \$300. At the celebration of the Eucharist seventy-five per cent. of the communicants of the parish made their Communions. At the close of Evening Prayer a solemn *Te Deum* was sung as an expression of gratitude for the blessings of Lent and Easter.

IOWA.—At St. John's church, Dubuque, the Holy Week and Easter services came as a climax to a well-spent Lent. The Good Friday service attracted some two hundred and fifty parishioners and Christians of various names, when the rector, the Rev. John C. Sage, delivered the meditations on the Seven Last Words. Three splendid congregations filled the church upon Easter Day, when the rector was assisted by the Very Rev. B. F. Fleetwood, D.D., of the diocese of Chicago. The Easter offering amounted to more than \$1,200.

MARYLAND.—On Easter Day, at the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), an offering of \$3,000 was made, part of which is to be set aside for an endowment fund. All the mortgage indebtedness on the Church property, except \$2,000 on the rectory, has been

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paid, and as business is creeping about the church and the neighborhood becoming more a "down-town district," the vestry are now providing for the future of the church. The notable feature of Easter Day were the large communions, nearly 1,200, including some of the sick to whom the Sacrament was carried. A hundred and fifty more received Communion at the mission chapel. Holy Week services were crowded.—At St. PAUL'S CHURCH, Baltimore (the Rev. Dr. Kinsolving, rector), at the three celebrations of the Eucharist on Easter Day, over 1,000 persons received the Sacrament, of which 400 received at the chapel which is in charge of the Rev. F. A. Staples. The attendance at the Three Hours' service on Good Friday, at which the addresses were given by the rector, was very large.

MICHIGAN.—At St. Luke's church, Ypsilanti, four services were held on Easter Day, at which the total offerings were nearly \$1,400. At the evening service the Ann Arbor Commandery of Knights Templar were in attendance, the rector preaching the sermon. The most gratifying feature of the day was the large attendance of communicants at the two celebrations.

MINNESOTA.—In spite of the cold and snow which turned into rain, the display of devotion and sacrifice on Easter Day throughout the diocese was beautiful and encouraging. The most notable offering at Minneapolis was made at Gethsemane church (the Rev. I. P. Johnson, D.D., rector), where the sum of \$5,000 was presented. At St. Mark's there were 700 communicants and an offering of \$1,800. At St. Paul's the offering which was for benevolences outside of the parish, reached the sum of \$1,300. There were 414 communions made. At Holy Trinity Church the new organ was used for the first time. There was an offering of over \$600. At All Saints an offering of \$900 was made and there were 184 communicants. At St. Andrew's the offering was \$400 and there were 108 communicants. At St. John's church preparatory services were held on Maundy Thursday evening and on Good Friday. The services on Easter were most encouraging. There were 600 communicants and the offering which is to be devoted to the new parish house amounted to \$5,140. St. Clement's Church reported 310 communicants and an offering of \$1,500, Christ Church reporting 350 communicants and an offering of \$550.

MISSOURI.—The early services on Easter Day in St. Louis were well attended, All Saints' Church (colored), especially, reporting over three hundred communicants, more than ever before at that hour. This is two-thirds of the total communicants of the parish. At the Church of the Redeemer there were forty at six o'clock, and 202 at half-past seven. A heavy downpour of rain interfered with the midday attendance at all the churches. At the Cathedral the music was of notable excellence, and marks a new stage in the development which has been going on for a year and a half under Arthur Davis as organist and choirmaster. The choir boys have been organized in a guild with Canon Remick as chaplain. The guild activities include special services for the boys alone, and regular gymnasium work and a monthly supper. The boys are paid, but practically hardly enough to reimburse them for their carfare. The special privileges and corporate activities however have fostered a spirit of unity and loyalty which has resulted in that cooperation so necessary for good choir work.

RHODE ISLAND.—Easter day was notable in Rhode Island for its fine warm weather, and the churches were filled to overflowing at the services. Many churches held Sunday school exercises or children's services during the day. At Grace church, Providence, following a long established custom, Morning Prayer was read at six o'clock and the at-

tendance was larger than ever. A crowd extended out into the street unable to get in. Special cars were run to this service from all parts of the city. At Trinity church, Newport (the Rev. Stanley C. Hughes, rector), there has been a determined effort made to wipe out the debt, and the Easter offering this year, which amounted to \$5,790, was devoted to this object. This amount included two checks for \$1,500 each.

TEXAS.—Easter day was marked in the parish of St. Paul's, Waco, with inspiring services and a large attendance. The day began with an early celebration of the Eucharist at which the rector was the celebrant being assisted by the Bishop of the diocese, the congregation being the largest ever seen at an early service in this church. At the later service the Bishop preached and confirmed a large class. In the afternoon the Sunday school Easter service was held. The music at all the services was exceptionally fine and the offerings amounted in all to \$1,850.

WESTERN COLORADO.—Archdeacon Dennis held Good Friday services in the Church of the Good Samaritan, Gunnison, at which a large number were in attendance. The Easter services at St. John's church, Ouray, were very largely attended, about seventy-five per cent. of the communicants making their Easter communion. The Sunday school festival was an important feature of the day, the offering very nearly paying the apportionments.

WESTERN MASSACHUSETTS.—Easter Day in Worcester was marked by the largest congregation and offerings in the history of the churches in the city. The parish of All Saints' (the Rev. Lewis G. Morris, rector), received an offering of \$17,500 which will be used for the erection of a new parish house. At this church over 600 communions were made. In St. Matthew's church the new windows, costing \$6,000, representing events in the life of Christ, were dedicated by the rector, the Rev. Henry Hague. This was the first time the Rev. Mr. Hague has been able to officiate after a sickness of several weeks. St. John's church received the largest Easter offering in years, and contemplates additions to the parish hall, choir room, and the Sunday school class room. Enthusiastic Sunday school services were held in the afternoon at St. Mark's and St. Luke's.

WESTERN MICHIGAN.—At the Church of the Holy Trinity, Benton Harbor (the Rev. Dr. John H. Feringa, rector), the Three Hours' service on Good Friday was conducted by Bishop McCormick, and in spite of the unfavorable weather there was a large attendance. According to the traditional custom of the Church the service of Baptism was held on Easter Even.

EASTER DAY IN BOSTON

AT ST. PAUL'S CATHEDRAL, Boston, Mass., there were many services throughout Easter Day, the earliest being at 6 A. M., with three other celebrations following. In all 630 persons communicated. Bishop Lawrence conducted the nine o'clock service and made a short address, and Dean Rousmaniere was the preacher at the later morning service. At historic Christ church, in the north end of the city, Bishop Lawrence preached at the morning service, the old historic communion silver was used, and the Paul Revere bells, which have been renovated through the medium of gifts from Paul Revere's descendants, pealed forth Easter carols throughout the day. Trinity church held an enormous congregation at the morning service. The choir sang gloriously and Dr. Mann, the rector, gave one of the most convincing sermons on the significance of the Resurrection ever heard in the city. The Church of the Advent was the focal point for throngs of people, and as is always

the case there was an enormous crowd outside the church long before it was time to open the doors. The altar and sanctuary was ablaze with lights and flowers and the solemn procession was one of the features of a beautiful and dignified ritual. The Rev. Dr. van Allen preached. Large congregations were present at Emmanuel and St. Stephen's churches and many persons made their communion. The largest offering at any of the churches was at the Church of the Advent where the total showed \$9,500, of which \$6,500 will be turned over to the endowment fund of the parish. At Trinity the offering was \$2,380, and at the Cathedral it was \$1,490, one-half going to the Episcopal City Mission, and the other half divided between the Church Temperance Society, the Church Home in South Boston, and summer outings for the choir boys and other attached to the Cathedral.

FUNERAL OF BISHOP JAGGAR

THE FUNERAL of Bishop Thomas A. Jaggard, who died in Cannes, France, early in December, took place from St. Paul's Cathedral, Boston, Mass., on Thursday, March 27th, and was largely attended. Bishop Lawrence, who had intended to officiate, was unable to be present because of the flood conditions in Ohio, where he had gone to Columbus for the consecration of the Rev. Theodore Irving Reese as Bishop Suffragan. Bishop Kinsolving, who started the Sunday before from Texas, also got caught in the flood zone and did not reach the city in time. Bishop Edward M. Parker of New Hampshire took the service, and he was assisted by Dean Rousmaniere and the Rev. Dr. Sherrard Billings of Groton, who worked with Bishop Jaggard while the latter was in charge of St. Paul's Church. There were a number of clergy in the congregation. The vested choir took part and sang three hymns, "O, Paradise," "For all the Saints," and "The Strife is O'er," and for an anthem, "The Souls of the Righteous." The honorary pall-bearers were the old vestry of the parish. The body was taken to Mount

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Auburn for burial beside the bodies of the Bishop's first wife and daughter. When the family reached Boston from Europe, the Rev. Dr. van Allen immediately tendered the use of the mortuary chapel at the Church of the Advent, and there the body remained until taken to the Cathedral.

LEGACIES AND BEQUESTS

By THE WILL of Mrs. Laura V. Tagart, who died March 6th, the Church of the Messiah, Baltimore, Md. (Archdeacon Wroth, rector), is bequeathed the following: To the "poor fund," \$200; to the Parish Aid Society, \$100; to the Circle of King's Daughters, commonly known as the "Golden Opportunity Circle," \$50.

FOND DU LAC

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

Progress Shown at the Fond du Lac Cathedral—
Burial of Cathedral Communicant who Met
Tragic Death

AT THE ANNUAL MEETING of the congregation of the Cathedral, the Bishop congratulated the members of the congregation on their having successfully met their financial obligations during the past year, but he urged the necessity of increasing the salary of the parochial canon of the Cathedral, in order to bring it to a level with that of clergymen of other dioceses who held similar positions. The members of the chapter were elected, and also the delegates to the annual diocesan council. In this diocese, the women of the congregation have an equal vote with the men in the election of diocesan officers, but, as yet, they are not eligible for office themselves.

MR. CLYDE ROGERS, the brakeman who met with sudden death in the unique accident of the caboose, in which he, with two others, was riding, being struck by a chimney fifty yards away from the railway, while the train was going at a speed of thirty miles an hour, was a communicant of the Cathedral parish, and as late as Maundy Thursday had made his communion, as he knew he would be absent on Easter Day, on what proved to be his last fatal run. He was buried from the Cathedral, a great number of railway men attending the funeral.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Rector of American Church in Rome Lectures in
Baltimore

THE REV. WALTER LOWRIE, rector of the American Church in Rome, Italy, lectured at McCoy Hall of Johns Hopkins University, Baltimore, on March 27th, under the auspices of the Baltimore Society of the Archaeological Institute of America, on the subject, "Constantine the Great: the Transformation of the Empire from Paganism to Christianity." The Rev. Mr. Lowrie, who has been in the United States on a year's leave of ab-

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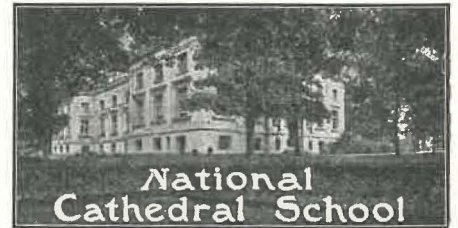
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sence, will return to his charge in Rome this summer. While in Baltimore he was the guest of the Rev. Herbert Parrish, rector of St. Luke's Church.

MISSOURI

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

Canon Remick Opens Political Meeting with Prayer

IT IS SAID that the first invocation to God at any public meeting of the present municipal campaign was that offered by Canon Remick of the Cathedral at a republican speech-making on March 27th. Canon Remick is an effective worker for civic righteousness in local and state politics. As legislative agent for the State Board of Charities and Corrections at Jefferson City this winter he has been instrumental in obtaining some good results. Out of eleven bills introduced the following six were passed: giving the State Board of Charities supervision over jails and almshouses, and establishing a Children's Bureau; extending the Juvenile Court system to the whole state instead of only to cities of 50,000 and more; establishing a State Board of Paroles; extending the school age from five years to any number instead of from six to twenty; raising the "age of consent" from fourteen to fifteen years; and strengthening the nine-hour law for working women. This is a really remarkable achievement by the supporters of these measures.

NEWARK

EDWIN S. LINES, D.D., Bishop

Joint Meeting of Archdeacons of Newark and Morristown

A JOINT MEETING of the archdeacons of Newark and Morristown will be held in St. John's church, Dover, N. J., on Tuesday, April 8th. In the afternoon at 3:45, two questions will be discussed: "How to Get a Better Parish? In General Work; Social Work; Devotional Life." The speakers will be the Rev. A. W. H. Thompson, and the Rev. Fleming James, Ph.D.; "The Responsibility of Vestrymen and their Wider Use," the speakers being the Rev. Barrett P. Tyler, and the Rev. Elmer N. Owen. At the evening meeting addresses will be made as follows: "The Social Problem of Amusements," by the Rev. John R. Atkinson, rector of St. Thomas' Church, Newark; "Religious Education," by the Rev. Charles H. Boynton, Ph.D., General Theological Seminary, New York; and "The Liquor Question," by the Rev. James V. Chalmers, vicar of Holy Trinity Chapel, New York.

NEW MEXICO

CAMERON MANN, D.D., Acting Bishop

Rector of St. Clement's, El Paso, Observes Tenth Anniversary

THE REV. HENRY EASTER, rector of the Church of St. Clement, on Easter Day celebrated the tenth anniversary of his coming to El Paso, Texas. The congregation of St. Clement's was then worshipping in an antiquated frame structure, in the very centre of the business district, being not only crowded for room, but without facilities for parochial activities of any sort. This downtown property was sold in 1906 and a year later the present splendid group of buildings, consisting of church and parish house, was erected in the best residence portion of the city, and, except for a small balance upon the parish house, is entirely free of encumbrance. The buildings, which are conservatively estimated to be worth upward of \$85,000, are of gray siliceous limestone, trimmed with white, and are considered by all who have seen them to be the most commodious and well planned in the southwest.

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Since coming to El Paso, Mr. Easter has been a recognized leader in every move looking to the moral uplift of the city, and was particularly active in suppressing the open gambling which was at one time the curse of the community. On Easter Monday evening, Mr. and Mrs. Easter, assisted by the members of the vestry and their wives, held a reception in Kendrick Hall.

OREGON

CHARLES SCADDING, D.D., Bishop

Lectures on Social Service Given in Portland Parish Houses

DURING LENT, under the auspices of the City Mission of Portland, were given, in two parish houses on Monday and Tuesday evenings, the Bliss stereopticon lectures on "The Gospel of the Kingdom," the same being prepared and sent out from the Institute of Social Service in New York. Chaplain Howard gave these lectures with the desire of arousing people to an intelligent interest in the social history of the Church.

RHODE ISLAND

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

Special Music During Holy Week at Newport Church—Bishop Perry Held in Ohio by Floods—Notes

ON WEDNESDAY in Holy Week at Emmanuel church, Newport (the Rev. Emery H. Porter, D.D., rector), the choir sang "The Crucifixion" by Stainer in a most devotional and masterly manner. This is the third time this cantata has been sung by this choir, each year being an improvement over the last. The church was packed to the doors by a deeply-moved congregation. It was preceded and followed by prayers, and formed a very appropriate and uplifting service.

BISHOP PERRY, attending the consecration of the coadjutor of Southern Ohio at Columbus, Ohio, was unable to get home for several days on account of the flood. All appointments had to be cancelled, but the diocese rejoiced at receiving word of his safety.

THE REV. FATHER SEYZINGER, C.R., preached in Newport on Low Sunday, and on Monday addressed the Clerical Club of Rhode Island at the Bishop McVicker House, Providence.

THE NOON-DAY SERVICES at Grace church, Providence, will be continued until May 1st. Last year they were terminated at the close of Lent.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Neighborhood Conference of G. F. S. in Worcester—Improvements at St. Matthew's, Worcester

ON SATURDAY, March 15th, a neighborhood conference of the Girls' Friendly Society was held in St. John's church and parish hall, Worcester. There was a brief service and address by the rector, and then the conference opened at 3 P. M. in the parish hall. Miss Whittier of Cambridge, vice-president of the Massachusetts society, was one of the principal speakers of the afternoon. Miss Sarah Hopkins, president of the G. F. S. in the diocese, told of the work accomplished by the general society during the year past. Five minute reports from the different branches followed. Nine parish branches of the society were represented by one hundred and twenty delegates.

EXTENSIVE REPAIRS and improvements to cost \$10,000 are now being made to St. Matthew's parish house, Worcester, which was badly damaged by fire a few weeks ago. The building will be entirely renovated and improved, making it thoroughly up-to-date in every respect, and well equipped for the work of a large and active parish.

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