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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	3
The Priesthood of the Sacred Ministry—A Pathetic Incident—	
The Allen Land Law in California—A Curious Misconception—	
Sermons on the Change of Name	
ANSWERS TO CORRESPONDENTS	5
"ABOVE ALL THINGS." R. DE O.	6
BLUE MONDAY MUSINGS. Presbyter Ignotus	6
POPE PIUS MUCH CONCERNED OVER HIS PRESENT ILLNESS. Paris Letter. I. S. Wolff	7
BISHOP OF OXFORD WRITES OF HIS RELATIONS WITH THE CALDEY COMMUNITY. London Letter. John G. Hall	8
NEW YORK CHURCHMEN MOURN DEATH OF FATHER STANTON. New York Letter	9
INSPIRING CHURCH GATHERINGS IN PHILADELPHIA. Philadelphia Letter	10
MEETING OF THE CHICAGO ROUND TABLE. Chicago Letter	11
THE ARIZONA CONVOCATION	12
WHY A LAYMAN SOUGHT AND FOUND THE CHURCH. W. J. Tompkins	13
THE PROFESSION AND THE MAN. Rev. John H. Yates	14
ECONOMIC ASPECTS OF PROTESTANTISM. Rev. Irwin Tucker	15
IN THE GARDEN OF GOD. Caroline Frances Little	16
REMEMBRANCE. (Poetry.) Kate Tilge Ward	16
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	17
CORRESPONDENCE:	18
The Disruption of the Church Congress (John Brookes Leavitt, Frederic Cook Morehouse)—Is Division Feasible in Connecticut? (Rev. George L. Paine)—The California Memorial for the Revision of the Prayer Book (Rev. P. H. Hickman)—Efficient Work in the District of Asheville (Rev. Charles Mercer Hall)—Newton and Voltaire (C. T. Wettstein)—Southern Flood Statement (Rt. Rev. Boyd Vincent)—Clerical Union Awards Prizes (Rev. C. P. A. Burnett)—English and American Churches in Munich (Rev. W. W. Jennings)—To Whom Does the Prayer Book Belong? (John Cole McKim)—Instruction of Delegates to the General Convention (Rev. R. W. Trenbath)—Letters on the Change of Name (Rev. George D. Ashley, Rev. E. H. J. Andrews, Rev. Percy T. Fenn, Leonard Culver, Rev. J. V. Cooper, Rev. Enoch M. Thompson, Rev. George Buck, Rev. Allen Jacobs)	
LITERARY	22
DEPARTMENT OF WOMAN'S WORK. Sarah S. Pratt, Editor	23
PERSONAL MENTION, ETC.	24
THE CHURCH AT WORK. [Illustrated]	26



EDITORIALS AND COMMENTS

The Priesthood of the Sacred Ministry

HS has often been pointed out, in His dealing with the souls of men God usually acts through human agencies. So usual and so frequent is this mode of His action that it may well be looked upon as a principle. It is true that it is represented of Adam and Eve that they "heard the voice of the Lord God walking in the garden in the cool of the day." Obviously the reference to Enoch that "he walked with God" refers to his whole life rather than to the immediate cause of his taking away. Of Abraham it was said that he talked with God face to face as a man talks with a friend. But it is in connection with Abraham that we have to take account of those Theophanies or appearances of the Angel of the Lord in which the fathers saw a direct reference to the work of the Son. The work of Moses is declared by an apostle to be through the mediation of angels. But all these are extraordinary events, and simply serve to mark more clearly the usual means whereby God chose to reveal His will through His servants the prophets, "rising up early and sending them." They were inspired, filled by the Holy Ghost, "who spake by the prophets."

Thus we, as baptized and confirmed and perhaps ordained, in our several vocations make our approach to God directly in prayer in private, or mediately through the instrumentality of another person. It is impossible for a man to baptize himself, and the patriarchs themselves were brought to Circumcision and so into the range of the ancient covenant by their fathers. So we are by human agency brought into the Christian family, and by human agency we are taught the faith and customs of the Christian family. It is no new thing, nothing before unheard, but one familiar from the earliest dawn of human life upon the earth. It is only another way of saying that no man liveth to himself and no man dieth to himself, which again is a Hebrew way of asserting what Aristotle meant by defining man as a political animal. Man must live in community with other men, or else the propagation, nay, the very preservation of the human race comes to an end. In this man differs constitutionally from the angels. Without parents, without marrying or giving in marriage, they lack that bond of blood relationship which has made instinctively one all the nations and peoples of earth. It is because of this real physical brotherhood that Christ could be the Second Adam, and it is also why He did not take the nature of angels upon Him to redeem those that had fallen from their ranks.

From both these points of view there is nothing surprising in God's use of human agency to deal with vital matters of the inmost soul. His own Son, as Son of Mary, must hear our confessions of love, of hope, of faith, of sorrow for sin. The God-Man is our Judge. He is our Mediator. While He was on earth He commissioned seventy to go and work in His Name. He trained twelve especially to be ready to lay the foundations of His Kingdom upon earth. Man acted upon man, and after Pentecost this action of man upon man has been at work to extend the borders of the Kingdom to earth's remotest bound. Even though his name is lost in the mists of centuries, it is possible to point to some missionary who first brought the head of our family within the fold of the Catholic Church. Some may even now have the happiness of knowing the faithful priest and shepherd of souls who went after them and did

not rest till they had received Holy Baptism. Or it may have been that through neglect the spiritual fire lighted in Confirmation had burned low, and a chance word spoken had blown afresh upon the almost dying embers, and that by human agency God fanned the flame of Divine Love into warmth and heat once more within our breasts. So long as we live we must act and react upon one another's souls. Yet the privacy of the soul is no whit violated by this interaction. There is a secret chamber of the heart open to God alone. The temple has an inmost sanctuary, into which none may enter but the priest of the temple. None knows the spirit of man save the man himself.

But when we come together for public worship, we come as well a community as individuals. It would be unseemly for the whole community to go each his own way in the common worship. That would produce a Babel of noise, and nothing for edification. In the fulness of the first zeal of the Church, when each man made extraordinary appropriation of the gifts of the Holy Ghost, so that one could speak with tongues, another had gifts of healings, another interpretation of tongues, even then in the public meeting the possessors of these diverse manifestations of the grace of Confirmation or of Holy Orders were directed to do all things decently and in order. God is not the God of confusion but of order. But even in the plenitude of gifts and powers from the Holy Ghost, God was using human agencies for the redemption and for the sanctification of mankind. He was working not visibly Himself in His unveiled Majesty, but through His human agents. And they in turn were but stirring up gifts which reached them after the laying on of hands by the apostles and the presbytery.

It is not interference with man's liberty by man. It is God who uses men to draw men to Himself. Everyone so drawn becomes a magnet to draw others. Our Lord trained Twelve, and they built up the Church. Yet each of them worked upon groups of men, and thus formed ever widening circles till Europe and Asia and the north of Africa were dotted with Christian churches. Each circle had its centre, and from this centre radiated those spiritual forces that were to conquer in the Name of Christ. As we see the Church at work, as we see her emerge from the mists of history, the Bishop is the centre of her activity. True, there is a misty ground. For a few years of her course there are no records extant of her mode of working. From the death of the apostles to the establishment of diocesan episcopacy, history has no documents to show that prove conclusively the unbroken continuity of the apostolic office in the Bishop's see. Yet if a river flows into a tunnel under some lofty mountain, and a stream emerges on the other side, men do not require an exhaustive chemical analysis of the composition of the fluid on either side of the mountain to prove to them that there is no loss of continuity in that subterranean flood. Nor need we doubt with more of reason the historical connection of the Church of the Roman Empire with the Church of Corinth, of Colosse, of Galatia, of Rome, as seen in part revealed in the Epistles of St. Paul. The same power, the same life, the same victorious march is seen in each.

It was this continuity of character that brought the deepest conviction to the Apostles that Jesus of Nazareth was to be

identified with the Risen Lord. The Risen Master knew them with an intimacy given to no other. The visible Catholic Church in like manner shows her identity with the Church in the Apostolic Age. Her Bishops act as did the Apostles. Her priests fulfil the functions of the elders. Her deacons exercise the office held by Stephen and Philip and Nicholas and the rest of the seven. The same graces show in the laity as were seen in the faithful of the infant Church. We are abundantly justified in making an identification of the two from all the evidence adduced.

The Apostles Peter and John went down to Samaria and laid their hands upon those who had been baptized by Philip the Deacon; the Bishop confirms those whom the parish priests baptize. St. Paul ordained elders in every city; the Bishop ordains priests for every parish. Upon St. Paul came the care of all the churches; upon the Bishop falls the responsibility to be chief shepherd of the flock committed to his charge. To the Apostles came the converted exorcists and workers in black arts and made confession of their sins; upon Easter Even and the eve of Whitsunday the Bishops heard confessions before solemn administration of Holy Baptism. The elders are directed by St. James to anoint the sick, to give them forgiveness of their sins by the prayer of a righteous man; the parish priest gives Absolution to the truly penitent upon confession of his sins. The priest celebrates the Holy Eucharist. He baptizes the children. He officiates at marriages. He instructs the ignorant. And the deacons still serve tables, waiting upon the priest, seeking out the sick for him, baptizing only in his absence, tending the poor as almoner; and in the changed conditions of this present year of grace, they minister the love and charity of the kindly Church in temporal alleviation of worldly distress, leaving the administration of the sacraments to the higher order of the Sacred Ministry to whom this is entrusted.

Summing up the grounds of his authority for imposing the awful sentence of excommunication, St. Paul claims to act with the power of our Lord Jesus Christ. And he exercises that power in their public assembly though he is absent. And again in that power he restores the penitent. "To whom ye forgive anything, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ." And a little further on he says to the same Corinthians: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." St. Paul insists on the ministerial character of his powers; but he insists equally upon the reality of those powers. Though he is only the agent, he will not be guilty of the insolence of decrying the powers entrusted to him. His personal weakness is convincing proof of the powers that in his trust belonged to God. His success in spite of his overwhelming physical disabilities and personal deficiencies was so signal as to demand an explanation, and no less an explanation than the presence of superhuman powers in an ambassador for Christ, duly called and authenticated properly. God must be acting through Paul of Tarsus after his consecration as an Apostle, or else his detractors must admit that his success as a missionary was entirely without an adequate or even possible cause. For his own part he was content to find the cause of his success in God's choosing to use him as His agent. The issue of the controversy is one of the now commonplace facts of history. The victory lay with St. Paul. The very humility of the man had disarmed his critics. He took himself at their valuation. He was nothing. His apostolate was everything because it was the exercise of God's entrusted powers. So the Apostle magnified his office to minimize himself. He outstripped them in depreciation of himself, that he might make them witnesses, finally glad witnesses, of the glorious God who could use and was making use of such an unworthy person as His minister.

Among the Thirty-nine Articles of Religion is one that claims these ministerial powers for the clergy solely to surround the interests of the laity with every safeguard. It asserts that the unworthiness of the ministers does not hinder the effect of the sacrament. The efficiency of the sacraments depends not upon him who administers but upon Him who instituted them. Otherwise the faithful laity would be at the mercy of every hypocrite who for the sake of worldly estimation and as a cover for his misdemeanors should wrap himself in the mantle of the priest. Once he is a priest, the immorality of the minister has not the least effect upon the validity and regularity of the

sacraments. And though his rank hypocrisy may nauseate his audience, his very sermons may be used to rouse some other soul to saving penitence; God is able to vindicate His honor upon unworthy priests without robbing the faithful laity of His gifts of grace through His appointed channels. But such cases are sufficiently rare to be unknown to the vast majority of the laity. Unfortunately the very worthiness of the ministers is often used by Satan to beguile foolish people. Looking at the moral integrity of the priest, they do not go beneath the surface, and their eyes are blinded to the glory of God's Presence in His agent. They question everything, because they clearly perceive that no human powers are equal to the task of ministering the Church's sacraments. No human power can hallow water; so they deny the regeneration of the soul in Holy Baptism. No human power can enrich the constitution of bread and wine; so they deny the sacramental presence of the Lord beneath the consecrated elements. No human power can blot out sins; so they deny the priestly power of Absolution. Marriage is a natural state; so they deny its mystic meaning and allow divorces with the right to make fresh contracts. Olive oil they know in many baser uses; as unction from the God of might they cannot tolerate it. To them Confirmation is a pretty rite wherein children are admitted to full standing in the Church upon profession of their faith; it would be vain to show such an objector that the candidate there makes no profession of his faith so full as his recital of the Apostles' Creed. Nor is it easy to convince him that it is the Bishop alone who does whatever of confirming there is in that short service. Much less will he understand that Confirmation is the strengthening of the souls of those confirmed by the infusion of the Holy Ghost in His seven-fold gifts. The mystic meaning of the rites of Holy Orders is far above out of their sight. By their theory they are constrained to deny its very existence, and they have to put a forced interpretation on the Pastoral Epistles. In very truth the Society of Friends alone has reached a logical conclusion from such premises. They have abolished all ministry and all sacraments. Whether is greater: the gold or the temple that sanctifieth the gold? Whether is greater: the altar or the approach to the altar? If a priest may consecrate the Eucharist, why may he not absolve the penitent from those sins which bar him from the altar? If a priest may administer the sacrament of One Baptism for the Remission of Sins, why may he not follow the example of St. John the Baptist, to say nothing of the Apostles, in witnessing the confession of their sins made by those who would descend into the laver of regeneration? Is absolution a greater power than that of ministering the sacraments of the gospel? And has the Son of Man no longer power on earth to forgive sins through human agency, in like manner as He has the power through human agency to give us His Body and His Blood? The sacramental system stands or falls together. It is a complete, a coherent whole. And through it all runs the one golden thread of ministerial authority. It rests upon the Rock. Its basis is God's power to reach the soul through tangible agencies. There is no corner so remote of human life that God cannot reach out to it, and take it into His service. And the priesthood of the sacred ministry is the culmination of God's consecration of the created world to become the kingdom of His Anointed Son, our Priest and Saviour, Jesus Christ.

PERHAPS a more pathetic incident never has happened in this country than the official request of the Chinese Republic, transmitted through the American State department at Washington, for the prayers of the Christian Churches to be offered for their government.

A Pathetic Incident

The Chinese government has taken us at our word. We have purported to be Christians and to believe in the power of prayer; why, then, should we not pray for their government? And why should not our government be the proper channel through which the request for such prayer should be made?

Their request was transmitted by the State department to the heads of the various mission boards, and the letter of our own Presiding Bishop and of Bishop Lloyd was, we doubt not, very generally read in our churches last Sunday; and we earnestly trust that the intercessions then offered for the Chinese republic were as general as they ought to have been.

The attitude of the Chinese republic toward the Christian religion and its desire for the prayers of Christian people mark an epoch in the missionary life of Christendom. And inci-

dentally the Chinese have, by that attitude, drawn closer to the family of Christian nations than they could have done by any sort of treaties or of astute diplomacy.

WE are not surprised to learn that the Board of Missions has received a cablegram from Bishop McKim of Tokyo and Bishop Tucker of Kyoto, urging that all proper steps should be taken by the Board to help to a right adjustment of the serious situation created by the proposed alien land law in California. It is evident from their cablegram that the Bishops feel that the passage of the law in its proposed form would be regarded by the Japanese Government as an unfriendly discrimination and would probably affect unfavorably the Christian work throughout the Empire.

If this were only a mistaken notion or prejudice prevailing in Japan, it might very likely be proper to ignore it. Unhappily such seems not to be the case. The proposed legislation seems to us an invidious discrimination against a friendly nation which no American state would be justified in enacting, and which, at one and the same time, would be both an affront to Japan and also a contemptuous affront to the United States, which has already dealt with the subject by treaty. That the United States might ultimately, after many years of litigation, be able to vindicate the paramount obligation of its treaties as against the law of a state, may, indeed, be presumed, the Constitution expressly regarding treaties as of the fundamental law of the land; but in the meantime a serious international situation would be involved, which jingoes and manufacturers of war supplies alone would relish.

It seems incredible that Californians should not perceive that the history of state nullification of national law has not been a happy one in this country. We are confident that the thinking people of the state do not share in the current jingoism of their law-makers, and we earnestly hope that their voice may make itself heard in the capital of the state.

A CURIOUS misconception of the Name movement is shown by men who deem it of interest to proclaim that various parish corporations will retain the name Protestant Episcopal though General Convention should select another title for the national Church.

A Curious Misconception Of course nobody proposes to disturb the name as locally applied to parishes or even to dioceses. There is far from being uniformity in the designation of the Church in either parishes or dioceses at the present time, and nobody has arisen to suggest that the title of the national Church must necessarily be incorporated in the names of dioceses or parishes. Any of these that may desire to retain the Protestant Episcopal name will find themselves welcome to it as a perpetual possession, so far as opposition from any one not connected with the particular parish or diocese is concerned.

One trusts that gentlemen who conscientiously feel it their duty to oppose the movement to correct the title of the national Church will also assist in reassuring any who may have misunderstood the purpose of the present movement. We believe that most of us in the Church have not repudiated the Christian spirit and the desire to be both courteous and just.

AND at the same time a succession of sermons against the Correction movement have been preached from various eastern pulpits, particularly in New York. No doubt the reverend preachers are entirely convinced that they are doing God

Sermons on the Change of Name service in denouncing a movement that has become so widespread in the Church that men are no longer convinced when it is met simply by ridicule, according to the earlier practice; but one wonders what would happen if these priests, who believe in the holy Catholic Church and are devoting their lives to her service, would tell their people plainly what *the men who favor the movement say* that it means. It hardly seems to fit in with the evangelical purpose for which the sermon is established in our liturgy, for priests of the Church to declare, with no opportunity for correction to be made, that the movement is intended to accomplish purposes that are distinctly repudiated by those who have promoted it.

ANSWERS TO CORRESPONDENTS

A CHURCHWOMAN.—(1) Socialism is a general term for many sorts of economic theories based upon a belief (expressed by John Stuart Mill) that there should be "joint ownership by all the members of the community of the instruments and means of production; which carries with it the consequence that the division of the produce among the body of owners must be a public act performed according to rules laid down by the community." As an economic teaching it has been embarrassed by most of its advocates by a rigid class distinction between the holder of capital and the manual laborer.—(2) The Church corporately neither supports nor condemns socialism. The Roman communion condemns it as anti-Christian, but other communions do not join in that condemnation, though most at least of the earlier socialists and many of the present day political socialists unnecessarily confuse antagonism to the Christian religion with their economic theories.—(3) Christian socialism is an attempt to express the economic theory of socialism in harmony with the Christian religion. Its supporters are often thoroughly loyal Churchmen, but the Church corporately neither commends nor condemns their position.—(4) It is in many ways misleading to speak of our Lord as a socialist, precisely as it would be to speak of Him as a democrat or an ethical culturist. One is not justified in reading modern terms back into a history in which they had no place.

CHURCHMAN.—(1) The meetings of the General Committee of the Church Congress are in no sense confidential and there is no reason whatever why their proceedings should not be reported. The General Committee is the governing body of the organization and not a committee of that body.—(2) The editor neither replied nor cared to reply to the attack mentioned. The names of those responsible for the periodical are printed upon its title page, two of them being members both of the general and executive committee of the Church Congress and one of them also its general chairman. These were the two whose reelection was challenged at Charleston, and they were reelected.

APOSTATE ANGLICAN.—We have no information as to most of these individuals. Roman Catholics are being received into the American Church continually, with or without Confirmation, and the matter is not advertised. We also have losses to Rome and very many more to Irreligion. Statistics are not available, and those published in Roman papers should be viewed with great caution.

INTERESTED METHODIST.—Easter is a movable feast by reason of its close connection with the Jewish Passover, which fixes its date. No such association occurs in connection with Christmas, the date for which was fixed in the fourth century. It is uncertain whether the date for the latter was chosen through any certain tradition as to the exact anniversary.

A. N. K.—In the absence of official legislation of the American Church relating to vestments, the use of the New York Cathedral in introducing the wide black stole or scarf for all seasons and occasions must be understood as the local view of fitness.

INQUIRER.—The title Protestant Episcopal Church was formally adopted by General Convention only in the sense that it appears repeatedly in the standards of the Church, which have been formally adopted.

H. B. T.—Custom so largely regulates the wearing by a deacon of his stole over one shoulder only that it would be unfitting for a deacon to wear a wide black scarf over both shoulders.

X. Y. Z.—Customs differ; perhaps the best practice is for people to sit at the epistle at a sung Eucharist and for the choir to face the altar at the reading of the gospel.

APOSTOLIC CATHOLIC.—We do not recall the quotation. Please also send your name and address; you have sent a subscription and omitted to sign your name.

L. L. M.—There is no reason for holding that cremation is unchristian or improper, though undoubtedly contrary to historic Christian practice.

THE WINTER is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come. Spring means storm-windows down, snow and ice melted, robins, green grass, crocuses, and anemones. It means to us out-of-door life, warmth, color, song, and the planting time. All these things are the beautiful expression of two great forces, heaven's wooing and earth's response. There is a springtime of the soul, a time of opening the doors and windows of the heart, of melting the snows of self-will, the ice of indifference; a time of the soul's awakening, when the flowers of faith, hope, and love appear in the life; a time when the songs of joy, gratitude, and praise are heard in the land. As in nature, so in the soul two great forces are at work—God's call and the soul's response. The eternal spirit of the infinite love shines upon the soul to melt its coldness, bathe it in warmth and quicken its dormant powers into beauty. The soul's seed time and harvest never fail with God, but the soul determines for itself the angle at which God's love strikes and so the power of God to quicken. Not birth, ability, or possessions, but the moral attitude to a man determines the effect of God's love. The heart's response to Christ is the soul's answer to the wooing of heaven, the soul's springtime. Then of the soul it is true that "the winter is past; the flowers appear; the time of the singing of birds is come."—*F. W. Sweet.*

DISTRUST your own possession of Christ, if the desire of your life, the passion of your heart, be to gain, rather than to give. "The Son of Man came not to be ministered unto, but to minister," and as the Father sent Him, so has He sent Christians.—*O. P. Gifford.*

"ABOVE ALL THINGS"

FOR THE SUNDAY AFTER ASCENSION

JESUS warned the disciples of the sufferings they must undergo for His sake; and the things which He foretold were fulfilled with appalling exactness. He warned them so that when their trials should come they might not be offended; and He demanded of them the same love which He, Himself, showed upon the cross: "Father, forgive them, for they know not what they do." He makes their duty and the reason of man's cruelty to them plain in the statement: "Yea, the time cometh, that whoso killeth you will think that he doeth God a service." The disciples did show that love, were not offended, and won the world to their Master.

In the Epistle, St. Paul exalts charity above all things; and he says: "For charity shall cover the multitude of sins." Many people seem to think that this means that their own sins will be forgiven provided that they are charitable. In a slight measure it may have something of that meaning; but the truer interpretation is that our love for others will cover *their* sins, not our own; and the "covering," or "hiding" has the meaning of "procuring pardon for." Thus, we might read the passage: "Our love for men will procure them pardon." That is a very different thing!

It is Christ's love that draws us to Him; and it must be our humble imitation of that love that will draw men unto Him whom we have found. The disciples impressed their world with their love and forbearance and disinterestedness. Christian living shamed men into accepting Jesus when no argument could; for, after all, men become very much what we hope for them and believe that they are. The disciples saw in men the sons of God potentially, and their vision was not in vain.

Criticism means judgment, it is true, but not necessarily condemnation. The business of the critic is no more to condemn than it is to commend—his business is *to hold up the standard and pattern*, and judgment, and justice will follow without any further effort on his part. Some time ago, a magazine printed a series of pictures to illustrate good and poor taste. In one column was shown, for instance, a sitting-room, the like of which is to be found by the many thousands. In the other column was shown one arranged according to the canons of good taste. There was no need of comment, at all. The one room was judged instantly by the other; and it became immediately obvious to the most dull and unobserving that there is a better way than most people had thought. What was the reason for the many atrocities? Why, ignorance of any better standard? And why was it plain, after seeing a pattern of good taste, that the ordinary sitting-room is shoddy and vulgar, *unless there is something in all of us that answers to the highest?* In some such manner does love enter this world as a judge. It lifts to view the Pattern and Ensample, and all else becomes sordid and unworthy.

And love understands. St. Stephen also prayed for the forgiveness of those who slew him. He "covered" their sin; and for one, at least, was procured pardon. Saul of Tarsus, then a young man, was one of that mob. No doubt he saw Stephen's face "as the face of an angel." We know that Saul was blind with fanaticism, and sincere in his belief that his persecution of the Christians was the best thing that he could do; and we know how love won Saul and made of him the wonderful apostle, St. Paul.

Sin, too, is a blind fanaticism. We do not sin from sheer perverseness; but because we imagine that our sin will yield us satisfaction and happiness. Merely to discover our error, when sin demands its inevitable wage, is no relief. We need to be shown the true way that we may walk in it. And if we have learned to walk a little distance along the path of peace, only the outstretched hand of love may draw our brother into it.

R. DE O.

IF YOU would increase your happiness and prolong life, forget your neighbor's faults. Forget the slanders you have heard. Forget all personal quarrels or histories you may have heard by accident, and which, if reported, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake, only those things which are lovely and lovable.—*Southern Churchman.*

BLUE MONDAY MUSINGS

SMITH" is nearly forgotten by this time; but a good brother in Ohio sends this comment on Meredith Nicholson's questioning, which is surely worth printing:

"THE 'WHITHER' OF SMITH"

"Should Smith go to Hell? Of course not! In the first place it is too lively there for Smith; and then again, Smith hasn't the courage of his vices. So far as we can see, there is only one redeeming feature about Hell, and that is merely that its tenants knew pretty well what they wanted on earth, and went after it in vigorous fashion. They were not quitters. That sort of company would rather outclass Smith, who seems to know, in any definite fashion, only what he doesn't want.

"Nor would Smith be very happy there either. Now I do not mean that exactly, as no one is expected to be happy there. I merely mean that Smith would always feel like an outsider, an alien, like a man 'put up' at a club, not of the intimate circle; consequently he would not be the sort of company that misery loves.

"Then again, as I said in the beginning, Smith is not strictly eligible. He has no vices. Come to think of it, that would probably settle the matter. So that avenue is barred to Smith. What then? Let's get at the alternative.

"Should Smith go to Heaven? Of course! Even Smith would admit it. That is to say, when one is forced into certain conditions he would like to do the proper thing, don't you know. Smith really isn't stupid. He learned very quickly that he ought to call his motor a 'car' and not an 'auto.' So when Smith gets mixed up in the refinements of the best people he is equal to the occasion, and surprises even his wife by his *savoir faire*. So Smith wants to go to Heaven, yes indeed; but right down in his heart he isn't interested in it. It is like Smith's attitude toward music. 'Music? I should say I do appreciate it. I think that Blue Danube Waltz by—by what's-his-name, is ripping.' But Smith does not go to the symphony concerts.

"So Smith, if cornered, would admit that he wanted to go to Heaven, if merely out of regard for his mother. It is hard to outlive the traditional atmosphere. Even a male supporter of the 'votes for women' movement would probably take off his hat in a hotel elevator if one of the would-be voters was present. One can't quite break with the past. But when Smith gets there? How would he like it? Smith once got an invitation to a swell function. He had his hat ironed and made a great fuss over it all, and wondered if the papers would print the names of the guests. But when he found himself on the scene he was at first disconcerted and finally bored. There was such a dreadful lack of common interests.

"So I should think that Smith would shy a little at Heaven. It seems to be a place where everyone has freedom for self-expression, for the perfection of personality under ideal conditions. That, after all, is what happiness consists in. Now Smith hasn't any unexpressed personality, no depths yet unsounded. Within his bosom no art struggles for expression, no ideals burn. Smith would not understand the language or the occupations of Heaven. Again he would be an outsider, as homesick as the *nouveau riche* in Europe. For, you see, Smith is earthbound. He has staked his all on that one claim, and wherever else he goes he feels like a trespasser. A transient here, he prepares for neither Heaven or Hell.

"Smith is really in a predicament. He is like the east-bound traveler who walked in his sleep on the train and awoke only to find himself on the way to Boston while his clothes were headed for New York. You see, it isn't exactly as if he had been taken, with his entire outfit to the wrong place. In the condition in which he found himself he was not exactly fitted for either place.

"Really, there ought to be some special legislation to relieve Smith. Smith thinks so himself. In fact, he acts as if he confidently expected it. But in the absence of any certainty in this matter, the whole question is really up to Smith and not to the authorities."

AN ORIENTAL CHRISTIAN, now a citizen of America, and a sailor in our navy, writes from Shanghai to his rector at home, a pathetic Christmas letter, which I think worth publication here, with all its peculiarities of spelling and phraseology. How tragic that there should be so few chaplains in the service!

To-day is one of our Christian, greatest holidays. As I sit down to write to you these few words, I do it with love and best wishes.

I am well, but don't feel very happy. We soldiers celebrate our Christmas: Most of us go ashore, get drunk, and then raise all kinds of disturbances. It don't seem to most of us that today is the birthday of our Lord in which we ought to thank our heavenly Father for his great love towards us, no, there is more evel done on this holy day than during six months before or after it. There are over four hundred men on this ship, but no divine service was held. Nobody came to tell us the happy news, which every Christian likes to hear, that Christ was born.

Yesterday, I went thru the walled city. It is a scene impossible to describe. The town is surrounded by a big wall. The streets are

narrow and crowded; they are full of shops where the whole family is working. Their method of making things is a very old one. Everything is made by hand. They spare no time in making things, no matter how chip they may be. To tell all about a chinaman in one word, he is a great artist. The poorer classes of China are very dirty. I don't think that they wash their clothes until it is all worn out. Their houses are low mud huts, dirty and stinking. There is a tea house surrounded by water. It is connected to the land by a zigzag walk. The reason for building the walk in that shape is to keep the evil spirit away from the tea house. Chinese believe that if the evil spirit would try to get to the tea house, he would fall into the water when he comes to the angle of the (bridge) walk, and perish.

We have made a trip up the Yangtze river and down all along the Chinese coast to Hongkong and Canton. On 27inst will sail to Philipines. I don't know whether will come back here or not. I'd rather stay here than in the Island. The climate here is cold but I like it better than P. I's.

I hope that you had a very successful school year. Let Him Whose Birth Day we celebrate to-day give you peace and his blessing. I am,
Your sincere friend,
E. S.

THE *Liberator*, a violent No-Popery organ printed in Arkansas, publishes in its issue of April 3, 1913, the following paragraph:

"MORGAN DEAD

"J. Pierpont Morgan died in Rome, Italy, March 31. He was the boss of the American trusts and a Roman Catholic, member of St. George's Church, New York. He gave \$4,500,000 to build one Cathedral in New York. Robbed the people by cornering prices and donated to Rome."

If the *Liberator* is no better informed on other subjects, I fear its tirades cannot be taken very seriously by intelligent people. But what a pity that vulgar vituperation and falsehood should be used as weapons by men professing to contend for a pure faith and order! *The American Citizen*, *The Menace*, *Watson's Magazine*, all offend in this fashion quite as badly as the bitterest and most intemperate organs of ultramontane Romanism. It is a pleasure, in this connection, to commend *Church and State*, published monthly at 27 Beach street, Boston. This is the organ of the American Minute-Men; and it opposes frankly the political aspirations of Roman Catholics in America, particularly with regard to public money, but with no attack upon papal theology or devotional practices. The late Professor Nash, of the Episcopal Theological School, Cambridge, was one of its first editors.

HERE is a quotation from the Pittsburgh *Sun* of March 1st, which adorns our venerable Presiding Bishop with a new degree in the hierarchy. *Quousque tandem abutere patientia nostra*. P. E.?

"Right Rev. Daniel S. Tuttle, Bishop of Missouri and Presiding Bishop of the Presbyterian Episcopal Church, will speak at the noon-day services in Trinity church, Sixth avenue, the entire week beginning Monday. During the Lenten season last year the Bishop preached to congregations that crowded 'Old Trinity' to the doors and during the last two days, there was not even standing room."

HERE is a Providence headline too good to keep:

METHODIST RECTOR OF ROMAN CHURCH
TO LECTURE HERE

REV. WALTER LOWRIE TO SPEAK TO-NIGHT BEFORE
ARCHAEOLOGICAL SOCIETY AT MANNING
HALL ON "CONSTANTINE THE GREAT" AND
EMPIRE'S CHRISTIANIZING

F. G. MASON, a disciple of "Pastor" Russell, alleges, in the Springfield *Republican*, that the "miracle wheat," sold by the cheerful "Pastor's" Watch Tower Bible and Tract Society at \$1.00 a pound, did actually yield from ten to twenty times the amount produced from other wheat, besides the stock being hardier and the flour better! This is important if true. But, unhappily for the W. T. B. and T. S.'s head, the jury in Brooklyn found otherwise!

PRESBYTER IGNOTUS.

DO I LOOK into the future? Is there much of uncertainty and mystery hanging over it? Trust Him—all is marked out for me. Dangers will be averted, bewildering mazes will reveal themselves to be interlaced and interleaved with mercy. He leads sometimes darkly, sometimes sorrowfully, most frequently by crossed and circuitous paths we ourselves would not have chosen; but always wisely, always tenderly.—J. R. Macduff.

POPE PIUS MUCH CONCERNED OVER HIS PRESENT ILLNESS

The Pope's Last Address Affirms the Rights of the Church

DEATH OF MADAME POINCARÉ, MOTHER OF THE FRENCH PRESIDENT

New Arrangement of Roman Catholic Psalter Calls Forth Questions

OTHER RELIGIOUS ITEMS FROM THE CONTINENT

PARIS, April 15, 1913.

ROME full of pilgrims and the Pope prostrate on his sick bed—a hard case! The Pope himself is most deeply grieved at his inability to receive and give his benediction to his compatriots the pilgrims from his beloved Venice. When assured, a few days ago, that he would soon be better, that the pilgrims from Venice would receive benediction, "Yes," he replied, sadly, "at the hands of another Pope." It was owing to premature exertions after his attack of influenza in March, aggravated by grief at the loss of his sister, that Pope Pius had so serious a relapse. Encouraged, it is said by Cardinal Merry del Val, he insisted upon receiving the pilgrims congregated in Rome to celebrate the fêtes in memory of Emperor Constantine the Great and the cessation of religious persecution. On April 4th the Pope held a great audience. To the left of the papal throne were the Italian pilgrims; to the right pilgrims from many important French towns. The Pope, by means of a written speech read for him, addressed the vast assembly, affirming the indisputable rights of the Church, "Rights which are her due," he said, "because she presides over a human association. Yet there are people who would refuse to the Church the rights and liberty universally conceded to humanity at large. . . . While to every single human being the right of possession is universally accorded, such rights universally acknowledged, Catholics are to be deprived of these rights in respect to Church property. . . . Freedom of religious worship is recognized and allowed to all the different sects and confessions at the present day; yet there are men who would, under divers pretexts, deny this freedom to Catholics." Speaking of the liberty of the press, the Pope regretted that it was often accorded in the case of evil doctrines and refused in the case of good ones. "But the authorities, the governments who go against the Church will suffer from the result of all this declared the Pope, "for the Church preaches order and obedience . . . the government that persecutes the Church, limits and suppresses her teaching, prepares its own enemies." The words spoken at the great assemblies of that second week in April were perhaps the last public words of the present Pope. Relapses follow each apparent improvement. The situation looks very critical; steps have been taken in view of the necessity for the election of a successor to the papal see. Meanwhile Pope Pius, who has so sincere a love for France, has no doubt learned with satisfaction that the papal banner is henceforth to be officially regarded here in Paris and elsewhere as that of a sovereign and may therefore be freely hoisted. It will be very much to the fore on Sunday, May 4th, the date fixed as a national fête-day in honor of Jeanne d'Arc.

The mother of the President of the French Republic, who has just died at the age of seventy-four, was a model French

Death of Madame Poincaré

mother of the good, old-fashioned type and a most sincerely religious woman. From the day of their birth to the day they went forth to fight their own battles in life, Madame Poincaré watched over her sons, watched, worked, and prayed for them. She herself looked after them in regard to all their physical needs; she personally superintended their school exercises, their lesson-learning. For years she rose regularly at 5 o'clock each morning to attend to her boys, see that their work was done, well done, start them off to school or college. A pious Christian and a zealous practising Catholic her moral influence was what a mother's influence always ought to be, and if her sons are to-day so highly respected, the President so beloved, it is no doubt greatly due to their mother who has just been called to her rest. It is due to her also, undoubtedly, that in spite of his defection as a practising Catholic, the mentality of M. Poincaré is by no means anti-religious, that his attitude in regard to the Church and all things connected therewith is distinctly sympathetic and tolerant. One knows his mother suffered deeply at her son's defection; one feels sure the son suffered deeply also at

the thought of so grievously paining his beloved mother. And who knows? The child of those tears, of those prayers, the son of this modern Monica, may he not yet be led back to the path from which he has wandered?

The new arrangement of the Roman Catholic Psalter, according to which the psalms are all read through regularly in the course of a week, has led to renewed considerations and directions in regard to what are commonly called the damnatory clauses. The Bishops bid the faithful remember (1) that the psalms read in their entirety are not always an act of personal worship but rather a historical recital reflecting the mentality of God's people under the ancient dispensation; (2) that the punishment invoked upon the unjust and evil-doers generally refers distinctly to their earthly life. Old Testament teachings in regard to the immortality of the soul, to life after death, to the grand ground of hope of Christianity, is at best vague . . . men may well desire that the designs of the wicked and their machinations against the righteous be frustrated. Such desire referring to this world does not end, must not imply or include a wish that the evil-doer and the righteous man's enemy should not be led to repentance and eventually find mercy.

The Boy Scout movement so warmly taken up in many directions here in France as in other parts of the European continent has not received the hearty approval of the Roman priesthood. The institution is considered as blameworthy because it is organized upon secular lines. The "Eclaireurs Francais" follows closely the rules and system of Baden Powell and the English general's definition of honor, wherein no reference is made to Christianity or rather to Catholicism, is hostilely criticized. The Scout Army is regarded as far too promiscuous, including as it does so many Protestants and others of anti-Catholic religious profession. The oath required is considered too indefinite from a religious standpoint. Priests affirm the existence of Catholic Unions and institutions well adapted to keep boys and men together in the path of truth, honor and helpfulness, without recourse to extraneous associations. For some time past the attitude of a section of the Roman Church towards sport and physical education in the extensive development taken in this direction of late years in France, has been disapproving. Physical exercise is sometimes practised to excess in France as in England now-a-days, but the disapproval of the priest will prove as powerless to restrain young men in their pursuit of sport as the fears and admonition of their parents, parents of the old-fashioned school when French boys had not yet learned to play foot-ball and to box. Better were it for the priests to join hands with the organizers of the Boy Scouts, as do our Anglican priests here in Paris. The organizers and encouragers of the Eclaireurs Francais are doing a great work among the thousands of young lads deprived of religious education in their schools, exposed to the immoral influences of the street or perhaps of a bad home, ready to become the imitators of the Bonnets and the Garniers of the day. The young lads who think it fine to talk of the right to "live their life" are shown how that right may be exercised on an intelligent and righteous plan.

Earnest, vigorous work is being done here in Paris by the new embassy chaplain, the Rev. A. Stanley Blunt, the son of the late Bishop of Hull. The recently built Church House has just been inaugurated. It consists of a roomy chaplain's dwelling and a splendid parish hall. There meetings of all sorts connected with Church work are now held. People passing by and noticing the imposing driveway with its inscription "Salle Touffroy" (from the name of the street where it is situated) may imagine this to be some big French concert-hall. It is simply a centre of good Anglican activity in this important Paris chaplaincy. All this has not been accomplished without immense outlay; there is still a heavy debt to be met. At St. George's, parish meetings of all sorts have been carried on for years past under adverse conditions for want of a large room. It is now proposed to build such a room as a crypt beneath the church. This is an idea which appeals strongly to us as Catholics, for it is following the example of the builders of the earliest Christian churches. A certain amount of money has already been promised. One would wish sufficient might be raised to make this crypt of St. George's, Paris, as fine a building, as satisfying and sanctifying in its architecture, as the crypts preserved to us from ancient days. I. S. WOLFF.

BISHOP OF OXFORD WRITES OF HIS RELATIONS WITH THE CALDEY COMMUNITY

Correspondence Between Lord Halifax and the Abbot is Published

HOUSE OF PRIESTS REGULAR IS NEEDED IN WEST LONDON

Memorial Service for J. Pierpont Morgan Held in Westminster Abbey

THE BISHOP OF LONDON EXPLAINS ABSENCE FROM FATHER STANTON'S FUNERAL

The Living Church News Bureau }
London, April 15, 1913 }

THE Bishop of Oxford, in the current number of his *Diocesan Magazine*, writes as follows in regard to his attitude towards the Abbot and other members of the Caldey Community who have seceded from the Catholic Church in this country:

"There are some people in the diocese who are anxious about the part which I played in dealing with the Caldey Community. I had hoped that the whole correspondence between the Abbot and me would have been *published*. It has been printed and circulated, I know not how widely, but not published. I cannot publish the whole of it in the *Magazine*, and I know not that I have authority to do so. But I am publishing herewith my own letters in full, with some connecting account of the whole correspondence. I should like to say—inasmuch as it has been thought I was too peremptory in insisting on the use by the clergy of the Community of the services of the Prayer Book—that I feel quite sure that where an authority which is more than diocesan—an authority which is provincial or that of a national Church—has ordered the use of one Communion service, no single Bishop has the right to sanction any other rite; or to allow the clergy to omit the recitation of the Divine Offices which are enjoined upon them all. He can supplement these services, but not substitute anything for them."

Some correspondence between Lord Halifax and the late Abbot of Caldey has been published in the *Church Times*. Lord Halifax, writing under date of February 28th, told the Abbot that his secession was "a profound sorrow and bitter disappointment to those who have taken the deepest interest in your work, and have done the most to help it." They could only pray God to overrule what seemed to them "so great a mistake on your part," for the good of His Church, as they trusted He would do in regard to whatever mistakes they may have made on their side. He asked him not to forget the past, and ever remember that "the unity for which our Lord prayed was not primarily a unity of external government but that inner and ineffable union, the work of the Holy Ghost, of which the union betwixt Himself and the Father was the type and example." In his letter on Lady Day (March 25th), Lord Halifax wrote thus:

"I had so hoped that you might have been the one to restore the Benedictine Rule, and to rebuild the old waste places of monastic observance within the limits of that *Ecclesia Anglicana* with which God has been so graciously dealing all these years; but that apparently is not to be your work, and one has no heart to think of the hopes for the future which have been shattered, or to dwell more than can be helped on the disappointment that is making many hearts so sad."

Lord Halifax, continuing, said he had not intended to write again; but from letters he had received, and from much that had reached his ears in other ways, he felt that for everybody's sake, and for "yours quite as much as for that of others," there was still something he ought to say. It was this:

"You would, I know, desire to be perfectly straightforward and above-board in regard to all questions as to property, gifts made in the past to Caldey, and the repayments of such sums, if there are any such, which ought to be refunded to donors who had no reason to suppose that those funds would be diverted from the use of a Benedictine House in "communion" with the See of Canterbury. My request to you, therefore, is that you should agree to the appointment of a small committee consisting of, say, such a person as Sir Walter Phillimore on one side, and, if he would do it, of the Duke of Norfolk on the other, to be presided over by such a man as Lord Balfour of Burleigh, who is a member of the Established Church of Scotland, and that this committee should be permitted to examine, in confidence, all documents and accounts connected with the case, and to decide what is fair and just between the two parties—the decision, when arrived at, to be made public.

"I am sure that it is only in such a way that the present question-

ings and anxieties can be set permanently at rest, and trouble, which we should all deprecate, be avoided in the future.

"Will you think very seriously of this?"

"I feel sure that were I in your place it is what I should most desire."

In a postscript, Lord Halifax said that as soon as he got Father Aelred Carlyle's answer he would send it, together with his own letter, to the *Church Times*, and he would write to the Duke of Norfolk, to Lord Balfour, and Sir Walter Phillimore. And he added, "Will you also write to the Duke?"

Father Aelred Carlyle, in reply, said that Lord Halifax's definite proposal, which he was glad to receive, would have his most careful consideration. He should endeavor to make the statement in the next number of *Pax* as complete as possible, "so that it may be considered satisfactory by all concerned; and in this case it would probably be unnecessary to act upon your suggestion. Should it still be considered advisable, however, to ask a small committee to act, I would willingly write to you again upon the subject with a view of arranging a meeting at some convenient time, possibly towards the middle of June might be suitable, as I shall not be back from Rome till the first week in that month." He agreed that the present questions and anxieties should be set permanently at rest. He added that they had lost a great deal financially by their secession, and that they were obliged to seek the assistance of Romanists to help them.

The *Church Times* calls attention to the need for another House of priests regular in West London, as voiced by the vicar of All Saints', Margaret street (the Rev. H. J. B. Mackay), who points out that the demands upon the fathers of the Society

Need for Priests Regular

of St. John the Evangelist at St. Edward's House, Westminster, have practically reached the limit of their capacity for meeting them. He suggests that the Community of the Resurrection, Mirfield, establish a house in town, provided it could see its way to do so. The call, he thinks, ought to come from the "inarticulate laymen" who feel the need keenly, and yet somehow always wait for the clergy to take the initiative in religious matters. From the point of view of the clergy it would obviously be, as the Rev. Mr. Mackay says, an invaluable help to priests secular to have the inspiration of a London church served by regulars. And, he adds, "in six months the fathers would have their hands full of the work which is now sent to us parish priests from all parts of the provinces and which is continually withdrawing us from the task of ministering to our own congregations."

A memorial service for Mr. J. Pierpont Morgan was held yesterday in Westminster Abbey. The King was represented by Captain Sir Walter Campbell, Groom-in-Waiting to His Majesty, and Queen Alexandra by the Hon. John Ward.

Memorial Service for J. Pierpont Morgan

The Prime Minister and Mrs. Asquith were present. There were also present a large number of relatives and friends. The Archbishop of Canterbury was represented by the Rev. J. H. J. Ellison, vicar of Windsor. The officiating clergy were the Dean of Westminster (the Rt. Rev. Dr. Ryle), the Rt. Rev. Dr. Boyd-Carpenter (Canon), Canon Pearce, and the Rev. L. H. Nixon (Minor Canon and Librarian). While the congregation was assembling, Sir Frederick Bridge (organist) played Schubert's "Marche Solennelle." The service began with Psalm 90 (*Domine, refugium*), sung to Purcell's music. Bishop Boyd-Carpenter then read the Lesson, and afterwards the choristers sang Sullivan's anthem from *The Light of the World*, "Yea, though I walk through the valley." After the hymn "Lead, Kindly Light" had been sung, prayers were said by Minor Canon Nixon, and after the hymn "For all the saints," the Blessing was given by the Dean. The congregation rose and remained standing while the "Dead March" in *Saul* was played at the conclusion of the service.

It is officially announced that the reason why the Bishop of London or one of his Suffragans was not present at the funeral of the Rev. Arthur Henry Stanton was that one and all were away on a very necessary short holiday after the heavy strain of Lenten engagements. But this does not explain why the Bishop of the diocese was not officially represented by some one below the rank of Suffragan.

Bishop of London Explains Absence

J. G. HALL.

NEW YORK CHURCHMEN MOURN DEATH OF FATHER STANTON

High Tribute Paid to Him by Presbyterian Paper

BRANCH OF CHURCH MISSION OF HELP ORGANIZED IN TRINITY PARISH

Church "Social Week" in the Bronx

FURTHER RELIGIOUS ITEMS OF INTEREST FROM THE METROPOLIS

Branch Office of The Living Church |
416 Lafayette St. |
New York, April 29, 1913 |

MANY Churchmen in and about New York received the news of Father Stanton's death with genuine sorrow. In many circles the virtues of the veteran priest were recalled by men and women familiar with his great work in London. People who know of the bitter persecution and harsh words of twenty-five and more years ago thankfully receive him as an example of steadfastness in the Faith and zeal in doing good for all sorts and conditions of men. The high estimate of Stanton's character and ministry is not confined to Church papers and Church people.

"The death of Father Stanton, the Anglican ritualistic Churchman, deprives the poor of London of one of their staunchest friends and most effective champions," says the New York *Presbyterian Examiner*. "A man of marked individuality and unswerving courage, he unhesitatingly adopted the course that appeared to him the only possible honest thing to do, and this though the way he chose closed to him the avenues of Church preferment. A man of genial wit and ready tongue, his memorable answer to Dr. Temple, then Bishop of London, deserves to be retold. He was asked if he still declined to suppress the publication of his book on Church Doctrine, and, on his unhesitating affirmation of his intention, the Bishop regretted that in the circumstances he would be obliged to refuse Mr. Stanton a license to preach. To which the indomitable Churchman smilingly agreed, remarking, 'Liberty is better than license, my lord!' His death leaves a gap that cannot be refilled. He belonged to a time when clear thinking and hard hitting were characteristic of the leading men of the day, and he never scrupled to defend his position in the English Church, or feared the consequences of his attitude. Some years back he was offered the dignity of prebendary at St. Paul's Cathedral. But Father Stanton, who, as he himself said, had never looked for Church preferment in his earlier days, in the evening of his life refused it. With the ritualistic practices we have no sympathy, or feeling in common. But the man's unswerving integrity and unflinching courage earned for him during his lifetime our unfeigned admiration, and we are not ashamed to pay this poor tribute to the memory of a faithful soul."

The seventh of the parochial branches of the Church Mission of Help was organized at Trinity rectory, on April 17th, starting with about twenty-five members. The meeting was addressed by Dr. Manning, who spoke of the work of the society as inter-parochial.

The Church Mission of Help

He emphasized the need of prayer, for volunteer workers and for more adequate financial support. He showed forcibly that the underlying principle of the work is in the name and power of religion, stating that we should bring to bear the power of our Lord Jesus Christ, and to help individuals with that power. Mrs. John M. Glenn, a member of the Board of Directors, and Miss Adams, the secretary, followed, outlining the purposes and methods of such parochial organizations. Practical suggestions were made as to the work such a group might undertake. The group organized itself with Mrs. J. K. West as president, Mrs. John H. Cole as secretary, and Mrs. Walker, treasurer. One group, Trinity chapel, of which the Rev. John Mockridge is vicar, as part of its work, has recently provided the salary of a worker to visit the institutions for delinquent girls. Other branches are helping substantially, not only through financial aid, but through their influence. The society has recently received an anonymous provision for the salary of a woman who shall undertake work in the women's night court. This marks a distinct step in advance. Other workers are needed, and it is hoped that the friends of this rapidly growing work will see that adequate provision is made for its support.

St. Alban's, St. Ann's, St. James', St. Edmund's, St. Margaret's, St. Martha's, the Advocate, and Holy Nativity parishes and Emmanuel mission, Bronx, New York, concluded their Church Social Weeks on April 27th

"Social Week" in the Bronx

with interest and attendance beyond expectations. Others hold their weeks in May, with group meetings on May 7th, 14th, and 21st, and a final rally at the Bronx Church House on May 28th. Figures of total attendance are to be made up when all have been held, but it is already certain that such attendance will far surpass the usual plan of mass meetings. Parish support, missions, Sunday schools, social service, Bible classes, and work for boys have been presented. The Men's Forum of St. Andrew's Church, Yonkers, sending delegates to the Bronx meetings, named a commit-

REMEMBER that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed day by day. The thing for us to long for is the goodness, not the glory.—F. W. Faber.

tee at its meeting on April 25th to consider recommending a Church Social Week next year in Yonkers. Answering inquiries it should be stated that the week and its success in the Bronx are the result of hard work on the part of committees of men in each parish and mission. The idea was promoted by the Bronx Church Union but left with each local committee, and it was suggested by the Seabury Society. The latter furnished some speakers to the local committees. The whole week is an example of Church mission efficiency—the largest number of persons reached, those persons reached most effectively, all Church causes promoted, and at merely nominal cost.

The Social Service Commission of the diocese of New York was instructed by the archdeaconry of Westchester, at its recent meeting,

Against Decrease in Resources

to rouse public sentiment against the reduction of certain appropriations by the state legislature. These decreased resources would very seriously impair the efficiency of the Bedford Reformatory, the Litchunth Village, and the State Farm for Vagrants. Bishop Greer has appointed Archdeacon Pott and the Rev. Charles K. Gilbert as a committee to wait upon Governor Sulzer in the interests of these public charities.

Commencement week at the General Theological Seminary begins Monday, May 26th. The programme is as follows: 7 A. M., Celebration of Holy Communion; 4-6 P. M., Reception by the Dean and Faculty; 8 P. M., Evensong and Baccalaureate Sermon. Tuesday May 27th. Alumni Day: 7 A. M., Celebration of Holy Communion; 10:30 A. M., Business Meeting of Associate Alumni in Sherred Hall; 12 M., Reading of Alumni Essay in the Chapel, essayist, the Rev. Elwood Worcester, D.D.; Report of Necrologist; 1 P. M., Alumni Luncheon in the Gymnasium (admission by card); 2 P. M., Annual Meeting of the Board of Trustees. Wednesday, May 28th: 7 A. M., Celebration of Holy Communion; 11 A. M., Commencement Exercises; 1 P. M., Senior Luncheon in Hoffman Hall. The Bishops, trustees, faculty, alumni, and other clergy will meet in the library at 10:30 A. M. on commencement day.

The final programme of the Cathedral Conference of Church Workers, which will be held at the Cathedral of St. John the Divine from June 30th to July 5th, is now ready for distribution. The committee of arrangements has done its work well. It has provided a most attractive schedule of addresses and conferences, covering in a most practical way all of the more important phases of Church activity. The conference is held under the auspices of the Second Missionary Department but, in addition to the strictly missionary topics, religious education and social service are given a liberal share of space. This fact should add greatly both to the numerical and inspirational success of the undertaking. Indeed, from returns already received, there is promise of a very large and representative attendance from various parts of New York and New Jersey. Unusually attractive accommodations have been provided for those who come from without the city. The men will be housed in the dormitories of Columbia and the women at Teachers' College. All the members of the conference will take their meals together at Columbia Commons. This should prove a strong feature in promoting the spirit of fellowship. The cost of board and lodging for the entire conference is but \$10. The only other expense is the registration fee of \$2.00. The conference opens on Monday, June 30th, at 2 P. M., with an address on the spirit and purpose of the conference by the Rev. F. H. Sill, O.H.C. The period from 3 to 4:15 on Monday, and from 10 to 11:15 A. M. on other days, is given to various training classes. These classes are limited to a membership of twenty. Six different sections are offered, all of them under able leaders; two on missions, three on religious education, and one on Girls' Friendly work. From 4:20 to 5:30 on Monday there will be a social service conference, with Bishop Lloyd and the Rev. W. E. Gardner as the speakers. Each day at 7 P. M. there will be an open-air sunset service at the Cathedral Close, and every morning at 7:15 a celebration of the Holy Communion in one of the Cathedral chapels. There will also be daily intercessions at 12:45. Beginning Tuesday, July 1st, Bishop Kinsman of Delaware will give at the first period of each day a lecture on some topic of Church history. The last morning period each day is devoted to social service subjects. Dr. Hastings H. Hart, head of the Child Helping Department of the Russell Sage Foundation, will be in charge of two conferences: one on "Child Helping," one on "The Defective Child." Two afternoon conferences are provided: one on Tuesday under the auspices of the Church Mission of Help, Bishop Burch presiding, on the problems of sex; and the other on Wednesday, under the auspices of the American Church Institute for Negroes, with Dr. W. E. B. Du Bois and the Rev. Samuel H. Bishop as the speakers. Specially interesting and instructive will be the two excursions which are provided, one on Thursday to Ellis Island, when the methods of receiving the immigrants will be explained by Dr. Lugscheider, the port chaplain, and one on Friday to the Bedford Reformatory for Women, at Bedford Hills. The evenings will be devoted to illustrated lectures and mass meetings, open to the general public. On Wednesday evening Dr. John P. Peters and Chief Magistrate McAdoo will be the speakers, on the topic "The Church and the City." The speakers for the missionary rally on Thursday evening will be announced later. Application

(Continued on page 12.)

INSPIRING CHURCH GATHERINGS IN PHILADELPHIA

Meetings of the G. F. S. and of City Sunday School Teachers

ST. BARTHOLOMEW'S MISSION WILL BE MADE A PARISH

Meeting of the Church Historical Society

The Living Church News Bureau }
Philadelphia, April 29, 1913 }

TWO enthusiastic and inspiring Church gatherings were held in Philadelphia on the evening of April 24th, the Eve of St. Mark's Day. The larger and more notable one was the annual service of the Girls' Friendly Society, when the Church of the Holy Trinity was filled, galleries and all, with members and associates of the society and their friends. Long before the hour of service, the groups of girls began gathering in the parish house, until, as some one said, it "buzzed like a hive of bees." At eight o'clock the procession of delegates marched through Walnut street, to the east door of the church, and entered four abreast, many of the branches carrying banners. The Rev. G. Woolsey Hodge, D.D., said the prayers, and the sermon was preached by the rector of the parish, the Rev. Floyd W. Tomkins, D.D. He dwelt upon two fundamental virtues, sincerity and purity, in a most helpful way. A large number of the parochial clergy were present, vested, in the chancel.

The other meeting was in the parish house of St. Mary's Church, where a large number of the Sunday school teachers of the city met, under the auspices of the West Philadelphia Sunday School Institute, to greet the Rev. William E. Gardner, secretary of the General Board of Religious Education. Mr. Gardner spoke briefly of the "Aim, Methods, and Equipment of Church Schools," emphasizing the point that they are *Church* schools, and that their success depends upon understanding and using what the Church so richly provides of material and method for religious education. "The Church has been at this work of education for a good many centuries," he said, "and what the Church has learned we ought to know and use." Following the address he conducted a question-box, and answered, with ready and suggestive insight, a large number of questions which were proposed for discussion. The reports of the institute showed progress in the various parts of its work. The Rev. C. W. Shreiner was chosen secretary in place of the Rev. H. M. Stuckert, who has removed from the diocese.

One of the encouraging forward steps to be reported to the diocesan convention by the convocation of North Philadelphia, will be the erection of St. Bartholomew's mission, at Twenty-fifth street and Lehigh avenue, into a parish. The growth of St. Bartholomew's, especially in recent years, and since the erection of its commodious parish house, has been rapid and thorough, and it takes its place in the ranks of parishes with no uncertainty, but with bright promise of becoming a strong centre of Church Life. The vestry was elected and organized last week, and at once chose the priest in charge, the Rev. Daniel G. McKinnon, to be the first rector, with an increase of \$300 in stipend. The equipment with which the parish starts includes not only a forty thousand dollar parish house, but rectory and chapel, and a fund has been begun for the building of an adequate church. New houses are being built in that section of the city by hundreds, and they are filled with a flowing tide of population as fast as they are built.

The Church Historical Society met in Christ Church Neighborhood House on Tuesday evening, April 22nd, to hear an address by the Rev. Joseph Hooper of the diocese of Connecticut on "The Office of Presiding Bishop in the American Church, with Notices of its Incumbents."

O MY DEAR FRIENDS, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—*Phillips Brooks.*

MEETING OF THE CHICAGO ROUND TABLE

Addresses Given by Workers in Japanese Field

OLDEST S.S. INSTITUTE OF THE DIOCESE
HOLDS RECORD MEETING

Laymen's Missionary Committee Issues Report

HAPPENINGS IN RELIGIOUS CIRCLES DURING
THE PAST WEEK

The Living Church News Bureau }
Chicago, April 29, 1913 }

A MISSIONARY address of unusual value was given by Professor J. K. Ochiai of Trinity School, Tokyo, Japan, before the Round Table of the Chicago clergy, on Monday morning, April 14th, at the Church Club rooms. The attendance was large, and the address was listened to with deep appreciation. After speaking of Japanese scenery, art, and literature, Professor Ochiai described the religious problems of Japan, showing that all of the four non-Christian systems which might be called religions, are losing ground and influence among the people.

Shintoism is losing because its priests are not teachers. In spite of their thousands of shrines, they have no missionary spirit. The priests are for the most part only shrine-keepers. Buddhism is also losing its hold, for two main reasons: because, again the priests are not teachers, and because of the multitude of diverse sects, which are mutually exclusive. Buddhism in Japan has a vast literature, but is not to be considered as being like Buddhism in India. In spite of the fact that in Japan the Buddhists are in some ways imitating the methods of the Christian missionaries, they are losing ground. They have "Sunday schools" and street-preachers and other Christian methods. Yet at a recent great festival, a five hundredth anniversary, there were 500,000 persons who flocked to Tokyo for the festival, and the offerings were \$1,000,000. There are two ways of explaining Nirvana, among Japanese Buddhists: (a) the complete annihilation of personality, and (b) a more "easy-going" doctrine. Confucianism in Japan is more of a literature than of a religion. There are comparatively few images of Confucius in Japan. Such images are worshiped in China, but not in Japan. The fourth system which might be called a religion in Japan is Bushido. This is a kind of a stoic discipline, appealing principally to the Samurai class. It was this kind of teaching that moved General Nogi to his recent suicide. The influence of Bushido is also waning. Turning to Christianity, Professor Ochiai said that, though it is 300 years since the celebrated efforts of Roman Catholic Christianity began in Japan, it has been only within a few recent decades that solid progress has been made. Pictures are still extant of the grand reception given by the Pope to the embassy from one of the feudal lords of Japan, 300 years ago. There was found in the heart of a Japanese shrine not long ago an image of the Blessed Virgin, and in another shrine, a copy of the Bible in Chinese. A recent book on the Nestorian movement in China seems to substantiate the statement that centuries ago some Japanese went to China and there gained some vague conception of Christianity from the Nestorians in China. Professor Ochiai's lecture was followed by a brief address from the Rev. Allan W. Cooke of our mission in Tokyo, who is also in Chicago carrying on some studies while on furlough. He said that there were two supreme problems now agitating the Church in Japan, one was the question as to whether Japanese Christians should participate in the rites which take place at Shinto shrines, in spite of the fact that the Japanese government has declared that Shinto shrines are not religious. The other question centres around the strong desire of the Japanese Christians to form their own national Church. The forthcoming revision of the Prayer Book, in the coming spring, will bring up this latter question in practical form. The deterrent influence of certain types of Protestantism, with its various and diverse sects, such as the Seventh Day Adventists and others, was also mentioned as contributing perplexity to the situation. Japan is not large enough to assimilate readily the teaching by one set of missionaries, that the Lord's Day is Sunday, and that equally earnest teaching by a neighboring group that the Lord's Day is Saturday! The effect of these two able addresses on Japan was marked, and they afforded much valuable information to a considerable number of the Chicago clergy.

One of the largest and best meetings ever held by the West Side and West Suburban Sunday School Institute (the oldest of our three Sunday school institutes) took place at St. Barnabas church and guild hall, on April 22nd. The devotional address at the service of Evening Prayer in the afternoon was given by the Rev. F. C. Sherman. There were about 150 persons in attendance, afternoon and evening. After supper, the principal address of the evening was by Mr. Albert Beeman, the general secretary of the Cook County Sunday School Association, his theme being "Modern Methods in Sunday School Work." Five questions were then debated from the floor, viz: (a) the relation between the teacher and the Church services; (b) the week-day duties of the teachers towards the mem-

bers of their classes; (c) the best method of arousing and maintaining class spirit; (d) the most effective way to increase and to maintain Sunday school attendance; and (e) "The Best Thing Our Class has Done this Year." This discussion was well conducted, and many practical points were brought out. It was followed by the opening of the "Question Box" by the Rev. R. H. F. Gairdner, the president of the institute for the current year. A brief business meeting was held to elect the Rev. Frank E. Wilson, rector of St. Andrew's Church, on the executive committee, to fill the vacancy caused by the removal of the Rev. F. C. Sherman to his new work in Akron, Ohio.

The Laymen's Missionary Committee of the diocese has just issued a five-page letter and report, stating the exact situation in the diocese concerning contributions from every congregation to both diocesan and general missions, bringing up the data to fifteen days before the close of the fiscal year of the diocese. Twenty-four parishes and missions have paid their full quota apportioned for diocesan missions, before the expiration of the fiscal year. Twenty-one others have paid two-thirds of their apportionment, and will probably pay in full before the close of the year. There has been received from all sources nearly \$22,000 for diocesan missions, and over \$12,000 for general missions. Only seven and one-half months of the General Board's fiscal year had passed when this report was compiled. The apportionment for diocesan missions is \$27,500, and that accepted for general missions is also \$27,500. This carefully compiled report is signed by Messrs. D. B. Lyman, chairman; John A. Bunnell, vice-chairman; W. N. Sturges, secretary; Joel Baker, assistant secretary; and Ernest Rickitt, financial secretary.

The second rehearsal of the newly-formed deanery choir of the Chicago deanery was held on Monday afternoon, April 14th, at Grace parish house, Wabash avenue, with an increased attendance. Merbecke's Communion service was well rehearsed, and all are looking forward with much anticipation to this beautiful Plainsong service on May 20th, which will be the date of the next meeting of the Northeastern Deanery. The meeting will be held at Holy Trinity church, Stock yards, Union avenue and Forty-seventh street, the Rev. Walter S. Pond, priest in charge. This will be the first meeting of the deanery held at Holy Trinity church, Chicago, for many years.

Great efforts are being made to rally a large attendance of our Church people at "The World in Chicago" on Thursday, May 8th, at the Coliseum, and at "The Pageant of Light and Darkness" on Saturday, May 3rd, and on Monday, May 5th, at the Auditorium. Committees have been appointed in every congregation of the city and suburbs, for placing of tickets, and the clergy are taking a deep interest, generally, in the whole great undertaking, writing about it in their parish papers, and urging their people to advertise the exhibit and the pageant among their acquaintance. The full programme of May 8th is given below.

St. Mark's Church, Evanston, though it has been without a rector for several months, has kept up its parish life remarkably. At a recent meeting of the Evanston Inter-denominational Association, the statement was announced that St. Mark's Church stood fourth in rank among all the Evanston congregations belonging to the association, for the amount of its missionary work during the year.

St. Luke's parish paper, Evanston (the Rev. George Craig Stewart, rector), publishes the following beautiful tribute to the late senior warden of its neighbor parish (St. Mark's), Mr. H. S. Slaymaker: "On Sunday afternoon, April 6th, Mr. Slaymaker was summoned to his Master from the Church Militant to the Church within the veil. As was his custom since his removal to Chicago, he had risen at four-thirty in the morning and made his way to Evanston to be present at the early Eucharist. At eleven o'clock he was present again for the celebration of the Holy Mysteries, and while paying a call in the afternoon, quietly fell on sleep. 'Right dear in the sight of the Lord is the death of His saints.'"

The Rev. Dr. Herman Page, rector of St. Paul's, Kenwood, Chicago, made one of the addresses at the City Club's luncheon on Monday, April 14th, in connection with the elaborate exhibit of housing conditions which the club has arranged for the current weeks.

The occasion was "Ministers' Day" at this exhibit, and several of the Church's clergy were present, as were also numbers of ministers of the leading denominations.

The life of a city clergyman in these days is no idle one, as is witnessed by the following account taken from the report of one Chicago rector, for the year just closing: Calls made and received, 1,769; letters written, 2,447; services participated in, 863; sermons, addresses, lectures, and instructions given, 401; meetings attended, 262, of which 85 were non-parochial; outgoing telephone calls, 2,149.

Some two hundred acolytes, with their rectors, were in the impressive procession which marched into St. Bartholomew's church

Service Held for Acolytes

on the evening of Thursday, the Eve of St. Mark's Day, April 24th, for the third annual service of acolytes in the diocese of Chicago. The service was Solemn Evensong, with incense, offering, and sermon. The sermon was a noble charge to the boys and young men to deepen in reverence and in personal prayerfulness, centering all of these holy duties around the mystery of our Lord's Real Presence at the altar. There was a solemn procession, after the sermon, and the service closed with a solemn *Te Deum*. Fully twenty-seven parishes and missions were represented, and some thirty clergy were in the procession. The whole of this large company were entertained at supper at 6:30 P. M., by the parish and its rector, the Rev. H. W. Schniewind. There was a large congregation present at 8 P. M. in addition to the two hundred clergy and acolytes.

Bishop Anderson sat up for a little while on April 23rd, for the first time since he was taken to St. Luke's Hospital, six weeks ago. On April 19th he underwent a minor operation which was found absolutely necessary, and which, though not involving any danger, was extremely painful. He is denied to visitors, for the most part, and it will be probably another week before he can leave the hospital. It will be a long time before his strength will permit him to undertake his work again, though it is fully expected that his recovery of strength will be perfect when the period of convalescence shall have come to its termination. Prayers are being offered for him daily, all over the diocese, and by many Christians also outside the communion of the Church.

The Bishop's Condition

The programme for "Episcopal Day" at "The World in Chicago," at the Coliseum, Thursday, May 8th, has been published by the committee appointed by Bishop Anderson. From 10:30 A. M. to noon, there will be a missionary mass meeting in Grace church, next to the

"Episcopal Day" at Coliseum

Coliseum, the Rev. Dr. W. O. Waters presiding, the address of welcome to be given by Bishop Toll, and an address on "The United Offering" to be made by Miss J. C. Emery, followed by an address on "Missions in the Philippines" by Miss Sibley of Detroit. The Rev. J. E. Curzon, secretary of the Fifth Department, and the Rev. Arthur R. Gray, educational secretary of the Board of Missions, will make addresses during the luncheon hour at the Coliseum banquet hall, luncheon being served from 12:30 P. M. to 1:30 P. M. Miss Emery will conduct a prayer meeting for stewards at 2 P. M. From 3 to 4 P. M. there will be missionary addresses at the exhibits in Exposition Hall, as follows: Japan, by Professor Ochiai; China, by the Rev. Robert E. Wood; Hawaii, by Mr. D. B. Lyman; Alaska, by the Rev. Thomas Jenkins; The Philippines, by Miss Sibley; Mountain Work, by Mrs. Wetmore. At 4 P. M. the Rev. Dr. John Henry Hopkins will conduct a half-hour of prayer for missions. From 4:30 P. M. to 5:30 P. M. there will be the Children's Hour, with a missionary play in the lecture hall. There will also be a men's mass meeting in the lecture hall from 4 P. M. to 5:45 P. M., the Rev. Dr. Herman Page presiding. The addresses at this meeting will be by the Rev. Robert E. Wood of China, and Mr. F. C. Morehouse, editor of THE LIVING CHURCH. There will be a social service supper, from 5:45 P. M. to 7:45 P. M. for women and men, Mr. C. W. Folds presiding. The addresses to be given by Dean Sumner and the Rev. James E. Freeman of Minneapolis.

In line with the wide-spread interest in foreign missions thus being aroused in Chicago, the Men's Club of St. Martin's parish,

Miscellaneous Items

Austin (the Rev. R. H. F. Gairdner, rector), invited the Rev. Dr. John Henry Hopkins to address them on "The Awakening of the Orient." at their monthly meeting, on Thursday, April 24th. This is the largest men's club in the diocese, enrolling some 400 members.

The thank-offering of the Confirmation class of 1913 at the Church of the Redeemer, Chicago, provided for the church a pulpit clock, two handsome sets of Prayer-Books and Hymnals for the clergy-stalls, and several large Prayer-Books for use in the baptistry only.

NEW YORK CHURCHMEN MOURN DEATH OF FATHER STANTON

(Continued from page 10.)

tions for entertainment and enrolment should be sent to the Rev. Chas. K. Gilbert, secretary, 416 Lafayette street, New York City.

The Rev. Dr. Stires, chaplain, will make the presentation speech in the Seventh Regiment Armory when two silk flags are received

Honor Legion Receives Flags

by the Honor Legion of the police department on Friday, May 9th. Vincent Astor, who is an honorary member of the Legion, has given the flags. One is the Stars and Stripes and the other the colors of the organization—blue on one side, with the words "*Fidclius Mortus*," and white on the other, with the inscription "Police Department" and the New York City coat-of-arms.

HOWEVER mean or inconsiderate the act there is something in the well-doing of it, which has fellowship with the noblest of manly virtue; for there is no action so slight but that it may be done to a great purpose; nor is any purpose so great but slight actions may help it, and may be so done as to help much.—*Ruskin*.

THE ARIZONA CONVOCATION

THE twenty-first convocation of the missionary district of Arizona met at St. Andrew's church, Nogales, April 15th, 16th, and 17th. The convocation was one of the most interesting and successful ever held in this missionary district. A good deal of discussion was evoked by some of the resolutions presented to convocation, those arousing most interest and discussion being in support of several bills now before the state legislature of Arizona, which deal with the question of the prohibition of the marriage of the unfit, and with that of a change in the divorce laws of the state. While approving of the bills dealing with the prohibition of the marriage of the unfit, convocation was not willing to sanction that dealing with the question of divorce.

Another resolution which called forth some discussion was as follows: "That it is the sense of this convocation that the time has not yet arrived when it is in the interest of the Church to change its name, and that this convocation memorialize the General Convention to this end." This resolution carried.

At the opening service of the convocation the preacher was the Rev. Stephen Power of St. Paul's Church, Yuma. On the evening of the first day a stereopticon lecture on, "The Church and the Red Man," was delivered by the Rev. W. J. Dixon of Grace Church, Tucson. The Bishop's charge dealt in the main with the condition of the various parishes and missions of the district. It showed as did also the report of the committee on the state of the Church that healthy progress is being made throughout the district, that there are splendid opportunities opening up to the Church in Arizona and that both Bishop and clergy are taking advantage of them. Though the number of clergy in the district is the same as last year, yet the work has steadily deepened and broadened. The membership of the churches has increased approximately from 14,000 to 18,000, and the contributions from \$17,000 to \$28,000.

The following appointments were made by the Bishop: Council of Advice: President, the Rev. J. Rockwood Jenkins, Prescott; Secretary, Mr. Nathan A. Morford, Phoenix; the Rev. W. J. Dixon, Tucson; Dr. C. A. Van der Veer, Phoenix; Hon. E. W. Lewis, Phoenix; Examining Chaplains: the Rev. E. W. Simonson, the Rev. W. J. Dixon, the Rev. J. Rockwood Jenkins, the Rev. W. J. Scarlett. The following officers were elected: Chancellor, the Hon. John J. Hawkins; Secretary, the Rev. Bertrand R. Cocks; Registrar, the Rev. Frederick T. Bennett; Treasurer, Nathan A. Morford; Clerical Deputy to General Convention, the Rev. J. Rockwood Jenkins; Alternate, the Rev. B. R. Cocks; Lay Delegate, Percy S. Rider; Alternate, the Hon. J. J. Hawkins.

The Woman's Auxiliary met simultaneously with the convocation. On the second day a joint meeting of convocation and the Woman's Auxiliary was held at which the report of the secretary, Mrs. W. J. Dixon, was read. The Woman's Auxiliary elected the following officers: President, Miss Lucy Jenkins; Vice-President, Mrs. Kezia W. Williams; Secretary, Mrs. W. J. Dixon; Educational Secretary, Miss Edith Evans.

IMPROVED CHILD LABOR LAWS INTRODUCED IN FIVE STATES

Massachusetts will again lead the country in one part of its child labor laws, according to the National Child Labor committee, if the bill to reduce the hours of work for all under 16 years, becomes law. Massachusetts now has a ten-hour day for workers under 16, which it is proposed to reduce at one step to a five-hour day, with the requirement that all child workers under 16 shall attend a part-time day school. Other states, meanwhile, are wondering if they can establish the eight-hour day, and definite campaigns for this end are on in Arkansas, California, New Hampshire, Pennsylvania, Texas, West Virginia, and elsewhere.

The committee points out that the bills which have already been introduced in Pennsylvania, Delaware, and Texas all include regulation of street trades provided in the Uniform Child Labor Law. This allows no newsboy under 12 years and no other street traders under 14. It also forbids all girls to engage in these occupations before they are 16 years old.

New York, under the recommendation of the State Factory Investigating Commission, is considering bills not only to prohibit child labor in canneries and tenements, but to reorganize the factory inspection department as an industrial commission with a greatly increased staff of inspectors. Delaware, Indiana, Missouri, North Carolina and others are also talking of measures to make more efficient their departments of inspection.

In many states, minimum wage boards, pensions for widowed mothers, prohibition of night work and methods of determining age of children seeking employment are under discussion. New Hampshire and some of the southern states will probably raise the age limit for working children from 12 to 14 years, and it is hoped that a child labor law for territories will be presented to Congress.

A compulsory school attendance law has been introduced in the North Carolina legislature and bills are talked of in South Carolina, Tennessee, and Texas.

Why a Layman Sought and Found the Church

By W. I. TOMPKINS, Massillon, Ohio

THIS is a layman's attempt to formulate the reasons which have led him to forsake a denomination in which he was reared, for the Episcopal Church. They may not appeal to a clergyman nor even to another layman. They are my reasons, however.

In the Episcopal Church (as it is commonly called) I find some things which I have failed to find elsewhere. They are, namely: Authority, Clarity, Sanity, Stability, and Comfort. It may be well to take these up in order, so that my position may be made clear.

Authority is variously defined, (1) as "the right to command"; (2) "the power derived from intellectual or moral superiority"; (3) "that which is appealed to in support of opinion," and so on. But it unquestionably is derived from the same root as the word *Author*, which really means "he who creates."

Bearing this in mind, the authority of the Episcopal Church should interest men. One speaks with authority, also, when he is possessed of fuller information than another—when he is master of his subject. In this manner does the Episcopal Church speak. Any one of the definitions will apply, but the implied meaning interests me more. The Church, created by Jesus Christ, is continuous since Him. It, as His agency on earth, compiled what we call the Holy Bible. And therefore the Church antedates the Bible, which in fact did not assume its present (canonical) form for several hundred years after the crucifixion of our Lord. The earliest book of the New Testament was written at least one generation, and the latest three generations, thereafter.

My reading has convinced me, beyond doubt, that the Church of England was one of the first national Churches to be established; that there has been a complete and authentic succession from the earliest days; that it has been holding fast to the principles and teachings of the early Church; and that in the sixteenth century it underwent reformation and not revolution: it was cleansed, if you please, not destroyed and rebuilt from other materials.

Therefore the Church of England and her daughter, the Protestant Episcopal Church of North America, should know more and do know more of the Master's will regarding His Church on earth, than any society formed only three hundred or four hundred years ago, it matters not how well meaning the latter may be. And it has kept closer to the path our Lord indicated than the Church of Rome has. This we all know and believe—all who are called Protestant including our own Church.

It follows, then, that these two Churches—mother and daughter—speak with real authority, and should be accorded corresponding respect and obedience. They are largely responsible, under God, for what we are pleased to call our Anglo-Saxon civilization.

Clarity is the quality of being clear. That which is clear as opposed to that which is clouded, or obscured, is always valued. Poets do not sing of muddy streams. Sacred writers, those of secular literature—all, in fact—celebrate the limpid stream, whether it be of water or of thought, or what else.

"Clear as Crystal" is the saying, and this is a distinguishing characteristic of the Episcopal Church. No one can doubt what she teaches nor what she requires. Few human expressions rival and none exceed the terse simplicity of the Apostles' Creed. Nothing is more direct or more complete.

The Church's service is precise. It is clear. Her articles of belief are positive and clear. There is no fog of metaphysics to obscure the vision of one who seeks to know the foundations upon which the great structure of the Church is reared. Nor is there anything redundant in the superstructure. A child may know why he is a child of the Church, without precocity of intellect. Therefore I place *Clarity* on my list as one great reason.

Sanity speaks for itself. It is the quality of being sane, or reasonable, as opposed to what is unreasonable or insane. Strong emotionalism, as applied in some movements called religious, is not far from insanity. The dividing line between the extreme hysteria characteristic of some phases of religious exaltation, and that due to a disordered mind, is sometimes hard to trace. It is hardly a line but rather a shading one into the

other. Witness the number of instances where acute insanity has resulted from this excessive emotionalism and hysteria.

The Episcopal Church does not concern herself with this sort of thing. She is sane. Her evangelism is not of a period but constant. The teachings of the Church are that everything shall be done "decently and in order" and with due reverence to the Creator and His majesty.

It is not expected by her that her members shall be fully developed saints and she does not force them to be hypocrites. She lays down no minute and more or less absurd regulations for the personal conduct of her members. They are expected to renounce the devil and all his works and to strive earnestly for the attainment of the likeness of our Lord. They are asked to fight manfully but are not expected to transform weak human flesh into angelic perfection in a moment.

Now some of the denominations do lay down these rules, and it has had the effect of causing more or less hypocrisy among their members. For instance one of the leading denominations sets its face officially against card playing, dancing, theatre going, and other "worldly" amusements. Attempts have recently been made at the general conference of this body to have its discipline changed in these particulars, but these attempts have failed. Yet many of its members habitually do one or all of these things.

The Episcopal Church does not do this. She leaves these things to the consciences of her individual members. This, it seems to me, is an eminently sane thing to do. And she recognizes the fact that men and women can enjoy these amusements and still be good men and women and earnest Christians.

Stability, or the quality of being stable—steadfast—is a very desirable quality. From earliest times it has been recognized as a great attribute. Prophets and priests and our Lord Himself have alluded to it in terms of praise. And they have deplored fickleness and instability. The parable of the man whose house was founded on the rock is an instance. Our Lord's charge to Peter, "Thou art Peter, and on this rock I will build My Church," is another. Rocks are stable things.

Now where can one find a Church like the Episcopal Church, which, through the centuries, has changed so little that many of her collects, prayers, anthems, date back sixteen hundred or seventeen hundred years? This Church is the direct successor of the Jewish Church of the Old Testament. She was founded by our Lord, and by Him committed to the apostles themselves, and from that time on has persevered "steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in the prayers." She has, through all these centuries, preached Christ and Him crucified. She has not turned aside but remaineth steadfast in the faith as given to the fathers.

True, at times her high dignitaries have faltered and have fallen, being but human and therefore weak men. The Church, however, being a divine institution, stands to-day for what she stood in the first century after Christ. And at the times that her leaders were straying from the path, the great body of priests and laymen kept to it, refusing to follow their errant shepherds. Therefore I claim that *Stability* is a quality which the Episcopal Church possesses, par excellence.

Comfort is what we all seek in one way or another, even though we may be unconscious of the fact. It is not necessarily an attribute of laziness, either physical, mental, or spiritual, to seek comfort. The hardest workingmen appreciate physical comfort the most. Those who think profoundly are keenly alive to mental comfort.

The highest kind of comfort is, of course, spiritual comfort, and no one appreciates it so much as the man who strives mightily in his fight with the world, the flesh, and the devil. This comfort I find in the Episcopal Church. I did not find it elsewhere. The assurance that my sins are forgiven me, if I but repent, confess, and believe (being baptized), is very comforting to me. The doctrine of predestination always terrified me, and God is not to be approached in terror.

Then the stately music of her age-old services, the devout message of her prayers and collects, the knowledge that however weak and human I am personally, the broad bosom of the

Church (like that of a tender mother for a wayward son) is ever open for me, tends to soothe my troubled soul and attune it to the higher harmonies which cannot always be heard amid the discord of life's tumult.

"In my Father's house are many mansions." In them the Church teaches us we shall have a place, not by our merit, but by the loving sacrifice of our Master and His continued intercession for us at the throne of God—the Master who founded the Church and from whom she has come down to our day.

These are some of my reasons, but they are poorly expressed. I only know that "the joy and peace which passeth all understanding" seem much nearer and more real to me now than they ever have before. "In Thee do I put my trust. Let me never be confounded!"

THE PROFESSION AND THE MAN

BY THE REV. JOHN H. YATES

THERE is nothing which a man of character dislikes quite so much as being set down as one of a class. "He looks just like a minister," or "Isn't he a typical politician?" How we abominate such expressions as these when they are applied to ourselves! The reason is obvious. A man's profession, or trade, is merely what he happens to be doing in the world. Often it is not even the thing that he would prefer to be doing. And even in those exceptional cases where his work is the work of his choice, and seems almost to be a part of himself; even here the man is far more than his profession.

It is a common-places that the world judges by appearances. A man is ranked according to his profession, and his profession is ranked, as a rule, according to the amount of money or influence which come with it. Not long ago it would have been said, "He is only a plumber," meaning that he only made a dollar or so a day. Now it is said with more respect, "He is a plumber," meaning that he earns four, or four and a half, a day. Such is the method of rating men's worth in a monied aristocracy. The older method which obtained in the blood aristocracy we are quite familiar with. It was given a severe blow by Burns, when he said:

"Ye see yon birkie ca'd a lord
Wa' struts an' stares, an' a' that.
Tho' thousands worship at his word,
He's but a coof, for a' that,
For a' that, an' a' that,
His ribband, star, an' a' that,
The man o' independent mind
He looks an' laughs at a' that."

Why? Because "A man's a man, for a' that." This poem might be rewritten for these days somewhat after this manner:

"Ye see yon birkie ca'd a lord,
A money king, an' a' that.
Wi' a' his billion in the bank,
He's still a coof for a' that."

Again take the common measure of a man's success. His success is measured by his prominence in his profession or trade, as though he had been created a lawyer, a carpenter, a grocer. We are told that God created Man. A man's a man—that is the important thing. Taken in his entirety he belongs to no less a class than that. What an iniquity, for example, it is to call all men-servants James. To lose sight of a man's individuality, and to seek to swamp it in a class, is an insult to human nature.

On the other hand we compliment a man when we measure him by his personality. Although Lincoln was a president, although he held the highest office in the land, we speak of him, not as a president, but as Lincoln. There have been many presidents, but only one Lincoln. Let us call men by their names. These stand for their character, the only rank which a man has; for the measure of a man, and a man's success, is the measure of his approach to the stature of Christ.

To a Christian all this is obvious. To a man of the world it is foolishness. To that queer, sad mixture, the "Christian man of the world," it is all a muddle. This is not difficult to explain. The Christian and the man of the world view life from standpoints diametrically opposed. The "Christian man of the world" looks at life now from one standpoint, now from another; depending upon whether he is in church or on 'change, whether it is Sunday or Monday. The man of the world says, "Man was created, or happened, in order to enjoy life. In order to enjoy life he must have social standing, influence, wealth." The Christian says, "Man was created to grow into the image of God. Whether he was so created in the first place, but

having lost the image must seek to regain it, or whether he was created so to become, does not matter." The purpose of his life now is to grow into the image of God. Whether he happens to be a clergyman, a lawyer, a mechanic, a carpenter, does not make the slightest difference towards this great end. Deep down in his own heart no man ever thinks of himself as any one of these things. Deep down in his own heart he knows that he is a man, and that the only true judgment judges him according to the measure of his humanity. Is it right for him to cheat in business because "business is business"? Business is only business in the abstract. As soon as men engage in it, business becomes an affair between man and man, and therefore subject to the moral law. Is it right for a politician to hoodwink the people because he is a politician? Is it right for a man to be irreligious because he is not a "minister"? Is it right for a man to stay, or be kept away, from church because he is a fireman on the railroad and must fire all day Sunday, and every Sunday in the year? The answer in every case is the same: "The life is more than meat." The man is more than his occupation.

"Seek ye first the Kingdom of God and His righteousness." This we are told is an impossible ideal. I make bold to think that it is not. I do not think that a man need starve to death because he insists upon leading the life which God wants him to lead, the condition of some of our disabled clergymen, notwithstanding (for this is not the rule, but an abomination and disgrace to Christian people). But even if starvation were consequent upon seeking first the Kingdom of God, it would still be preferable to the abandonment of the search for righteousness. "Give me liberty or give me death," said Patrick Henry of a far less noble cause. Yes, give me liberty to grow unto the likeness of Christ, or, by all means, give me death.

It is natural that the man of the world should judge his fellows by their worldly success. It is unnatural, but not strange, that many Christians should do so. We teach this method of rating men's worth to our children. "What are you going to be, Johnnie?" we say. "Oh, I am going to be President of the United States." "Johnnie is a manly little fellow," we say. Is this manliness? Is it not worldliness, influencing even the minds of little children? Is it impossible, in a Christian home, to imagine Johnnie saying, "I do not know, sir, what I am going to be, but mother says that I must be a good man, when I grow up, and I hope I may." Such an answer would be neither precocious nor "goody-goody," but music to the ears. That which is the hardest thing in the world to become—a good man, a thing, the attainment of which calls for sacrifice, for courage, for heroism—ought not to be despised by ambition as babishness fit only for fools and saints! "Get thee behind me, Satan: for thou mindest not the things that be of God, but the things that be of men."

Away then with these false distinctions that come between us, that separate the master from his servant, the mistress from her maid, the profession from the trade, and skilled laborer from the unskilled, the rich from the poor, the employer from the employed, the laboring-man from the capitalist, the priest from the people, the people from the church, and man from God.

"Then let us pray that come it may,
(As come it will, for a' that),
That sense and worth, o'er a' the earth,
Shall bear the gree, an' a' that.
For a' that, an' a' that,
It's coming yet for a' that,
That man to man the world o'er,
Shall brithers be for a' that."

The Humanity of Christ, given in the great Sacrament of His Body and Blood is the bond that unites man to man, and man to God. The profession is but the stamp of the coin, which varies in different countries or places. "The man's the gowd." Yes, in the case of the Man Jesus, we can even leave out the 'w,' and say, the Man is God for a' that!

To SPECIALIZE the sacred and leave all else to the secular, to connect holiness with one class of doing and leave every other class outside, to distinguish some things as sacred with the plain intimation that other things are unsacred, has done immeasurable harm, and sundered from the most needy portions of life that which they require. The place for a holy spirit is not in a metaphysical scheme, but in human life. There ought to be some way of speaking of it so that the wayfaring man will desire to get it rather than avoid it. An energetic spirit, a kind spirit, a cheerful spirit, a courageous spirit, all the kinds of good purpose included under the phrase "a right spirit," all these make up a holy spirit. To put them into life aware of their high relationship is to make the spirit of a new time holy.—*Christian Register.*

Economic Aspects of Protestantism

By the REV. IRWIN TUCKER, Minister of The Socialist Pulpit, St. Mark's-in-the-Bouwerie, New York City

WHATEVER may be claimed for the Protestant Reformation in England in the way of its having brought "sweetness and light" into the individual conscience, its economic effects were black and disastrous. Since man is a unit, no religious movement ever has taken place, or ever can, without its economic effect; or—quite as likely—an economic cause. Judged by this standard, the Reformation was the incoming of the abomination of desolation.

When Henry made his first move against the domination of the Pope, it was with the fierce and eager connivance of his lords. For the lords were then as now land-hungry; and the Church owned much of the fairest land of England. Spoliation of the Church meant enrichment of the lords; and this in its turn meant the destruction of the poor. Let us trace the line of cause and effect.

FEUDAL TENURE

Serfdom practically disappeared in the latter part of the fourteenth century, shortly after the Peasant's Revolt of 1381, when the martyr John Ball paid the penalty of his championship of the poor. During the fifteenth century the mass of the population consisted of yeomen farmers. For feudal production was characterized by division of the soil among the greatest possible number of sub-feudatories, since the strength of a feudal lord was measured by the armed retainers he could throw into the field.

Royal supremacy, forcing the dissolution of the feudal armies, hurled the old armed retainers into the labor-market. The feudal nobility, moreover, was largely destroyed by the feudal wars. The new nobility lacked the bond of patriarchal sympathy with its land-holders; and when the rise of the Flemish manufacturers created a great demand for wool, they began the inclosure of arable land for sheep-walks, which drove the poor off the land into the labor-market in even greater numbers.

Prefixed to Holinshed's Chronicle is a "Description of England" written by one Harrison, which tells how the peasantry were being ruined. "If the old records of euerie manor be sought, it will soon appear that in some manors seventeene, eighteene, or twentie houses be shrunk to three or four. England was neuer less furnished with people than at present. Of cities and townes either utterly decayed or more than a quarter or a half diminished, of townes pulled downe for sheep-walkes, I could say somewhat." In Sir Thomas More's "Utopia" he says that "In England your shepe that were wont to be meke and tame and so smal eaters, now, as I heare say, be become so great devourers and so wylde that they eat up and swallow downe the very men themselves."

This demand for land supplied the motive power for Henry's lords. The king, terrified by what appeared to be a judgment from heaven against his mating with his brother's wife, asked a dissolution of the marriage. The Pope, then in the pay of the nephew of this wife, refused. Here was the opportunity; if the hold of the Pope were broken, nothing would lie between the greed of the lords and the lands of the Church except the complaisant favor of the king.

EXPROPRIATION OF THE POOR

The Church was despoiled. Its large estates were in large measure given away to the favorites of the crown, or sold at purely nominal prices to speculators; like the lands of the French Church in our own day. The legally guaranteed property of the poorer folk in the tithe was confiscated; for the tithe had been divided between the Church and the poor. Rents were raised according to Bishop Latimer, 400 per cent. for those who were allowed to remain on their old holdings.

No wonder that Elizabeth cried "*Pauper ubique jacet*" as she journeyed through her kingdom. It was in her time that the Poor Law was introduced; that law which called forth the furious denunciation of Charles Kingsley, as being an "ingenious means of keeping the poor man a slave without starving him into a revolution."

The "spirit of Protestantism" receives an illustration in a protest from the South of England against even this measure of relief. A parish there proposed that a parish lock-up be built for all who were out of work, who should be kept there until sold to a labor contractor; "If any of the poor perish

under the contractor's care, the sin will lie at his door; the parish will have done its duty by them," said this Christian document.

This expropriation of the poor, as was said, threw them into the open market for labor. But there was not enough labor for them. Hence they were compelled to become beggars, robbers, and vagabonds, under stress of circumstances. Under Henry VIII., in 1530, ferocious legislation was enacted against vagabonds, who were to be tied to a cart and whipped until the blood ran; for a second offense they were to be mutilated, for a third offense executed. Edward VI. enacted, in 1547, a law which punished lack of work with perpetual slavery, branding, or death. Elizabeth reenacted such barbarous laws as these with even sharper stings.

THE GAGGING OF THE CHURCH

Even under the Tudors there were some men among the clergy. The Stuarts found also courage in the cloth. But under William, all power was transferred to Parliament, the members of which were elected by the landholders and capitalists. The officers of the Church were the nominees of the Prime Minister, who was the head of the dominant party. The Church was bound, gagged, tied hand and foot. As representatives of the moneyed classes, the Bishops and clergy allowed to pass in silence the unbelievable horrors of the Industrial Revolution, when England was plunged into a reign of such incredible cruelty upon the hapless poor as cannot be matched even under the days of Roman slavery, since there, at least, the body of a slave had some value for his master; while to the slave drivers of the north of England the slave's body was worthless, only his labor being esteemed.

The present prostituted condition of the Church of England, in which nominations to a living are held to be auctionable property; when the right to preferment is a matter for purchase; when a Bishop must beggar himself by paying huge fees to civil officers, is the direct result of the Protestant Reformation. If it is considered a glorious heritage that a priest is the "vicar" of a layman who bought his rectorship at public auction, then let us boast about our Protestant descent. The condition of education, in which endowments given for the sons of the poor are so completely alienated that it is all but impossible for a poor man's son to get into the priesthood of the Church of England, is hardly a thing for pride.

Back of the Oxford Movement lay the endeavor to shake free the Church from its condition of purchased stupor. Popular education for the priesthood to-day is being encouraged only by the Kelham school, the Mirfield Community, and orders such as they. Bishop Gore quotes Bishop Latimer, one of the Oxford martyrs, as registering an emphatic protest against these conditions, which began in his day. "Charity is waxen cold," cries Latimer. "None helps the scholar nor yet the poor. In those days, what did they when they helped the scholar? They maintained them who were very Papists, and professed the Pope's doctrine; and now that the knowledge of God's word is brought to light and many earnestly labor and study to set it forth, now hardly any man helps to maintain them. If ye bring it to pass that the yeomanry be not able to put their sons to school (as indeed universities do wonderously decay already), and that they be not able to marry their daughters to the avoiding of whoredom, I say ye pluck salvation from the people and utterly destroy this realm. For by yeomen's sons the faith of Christ is and hath been maintained chiefly. . . . The Commons be utterly undone, whose cry ascendeth up to the ears of the Lord of Sabaoth."

One more point. The origin of the name "Protestant" is interesting in this same connection, for it has economic determinism back of it also. In the Diet of Speyer, in 1526, a compromise was arrived at between Lutheran and Romanist which the Lutherans interpreted to mean the right to make changes in public worship and to draw on the old revenues. In the Diet of Speyer, in 1529, the Emperor decreed by his absolute and imperial authority that none of the revenues of the ancient Church could be used to support Lutheran institutions. The Lutheran minority signed a protest; hence the name "Protestant." Of course it may be claimed that the origin of a name has little to do with its present meaning;

this is doubtless true. Still to maintain that "Protestant" means "protesting for"—"witnessing for"—the truth, is a far twist from the original meaning of the word.

THE NOTE OF CATHOLICITY

But one who confounds Catholicism with High-Churchism is as far from the truth. Catholicity has to do with charity, not with chasubles or candles. Its message is social solidarity; no man who is religious for the sake of saving his own soul, has a soul worth saving. There is a school which would destroy the whole meaning of the Catholic revival by tying it up to certain garments, attitudes, gestures, and intonations. Catholicism is a manly faith, not a childish mummery. Unless this Church means to champion the rights of the "poor against him that spoileth him" it has no shadow of a title to the Catholic name. If we are to continue a "class Church," as the extraordinary Dean of Denver thinks, or if our appeal is to lie to the educated classes, as many "fashionable rectors" seem to hold, we are but lying when we call ourselves Catholics. Assumption of the name means that we throw ourselves bodily, heart and soul, into the war between Christ and capitalism, declaring that God and Mammon cannot stay in the same Church. Aesthetic individualism has nothing in common with the spirit of Catholicity. Lights, and colors, and music, and statuesque groupings, and the keeping of certain feasts and fasts with due regularity, are but means and symbols to the great end of promoting a social consciousness. When they are the natural outgrowth of the spirit of human solidarity, they are as the natural bloom of health upon a fair woman's cheek. When they are the expressions of a hunger for the show without the solid truth beneath, they are as the paint and enamel upon the face of a harlot.

IN THE GARDEN OF GOD

BY CAROLINE FRANCES LITTLE

IN the past few years there has been a radical change of sentiment regarding that part of creation which is called the lower one. There are Bide A Wee Homes for cats and dogs; and there are societies to protect horses and other animals from the cruelties which formerly were taken as a matter of course. Furthermore some laws, as yet inadequate, have been enacted for the protection of our song birds from their greatest enemy—Man.

All these, now necessary precautions, would have been useless, says Canon Newbolt, if we had realized to whom all living creatures belong, and had looked upon ourselves merely as tenants, using for a time property which was not our own. "We should not need," so he writes, "repressive legislation to enforce kindness from us to the animals. We should feel that they were the pet creatures of God, left in our charge, for our use, and to minister to our wants."

Almighty God says, "All the beasts of the forests are Mine, and so are the cattle upon a thousand hills." The *Benedicite* calls upon all creation to praise the Lord, and to magnify Him forever. The creatures, animate and inanimate, thus occupy an important part in the unceasing strains of worship that forever rise heavenward. Our Lord says that not a sparrow falls to the ground unnoticed. These things being so, the sin of wantonly destroying birds or other creatures, without necessity for food or clothing, must be apparent to all fair-minded people.

Looking upon them as under the special protection of their Creator, who would needlessly cause them pain? Who would abandon, to forage for himself, a cat who had been petted and humanized for months? Not only is his physical suffering great, but being one of our most affectionate animals, he suffers in his higher nature; crying piteously at the closed shutters and the barred doors, pining for the love of his capricious mistress.

St. Francis of Assisi, the beloved *Poverella*, looked upon the birds and fishes as his brothers and sisters, and so addressed them; for the hand of God had made them all. In the words of Canon Carter, "This consciousness of the creaturely bond of union between him and them, breathed in him the love and the kindness to the creatures which we use for our pleasure or our necessity. This, too, is the ground of delight in the beauty of flower and field and flowing river, the same hand being stamped on the very least forms of creation."

Besides the interest in the fauna and avifauna of our country, many are becoming more attached to the wild, uncultivated beauties of God's own garden; to the fields and woods, where

the ferns, mosses, and wild flowers grow in luxuriant abandonment, untrained by the hand of man. They would teach us that we have no right carelessly to despoil their beauty. The temptation to rend the velvety moss from the rock to which it clings is now resisted by those who dare not recklessly mar the handiwork of the Master Gardener. It is said that when Archbishop Benson was walking at one time in the country with a friend, he expostulated with him because he persistently knocked off with his cane the beautiful brambles which grew abundantly over a hedge. Recalling the words in the *Benedicite*, "O all ye Green Things upon the earth, bless ye the Lord," he exclaimed, "Don't do that! It is breaking the third commandment."

Two or three years ago, a nature lover saw in the mountains three little saplings, apparently growing out of a rock. She learned to love them, and looked forward to seeing them another summer. They were not forgotten during the winter months, and early in the season she repaired to the place, hastening eagerly to the woods to greet her little, silent friends. There they lay, all three, chopped down by some churlish wood-cutter, who did not want them for firewood or aught else; but whose untrained eyes saw nothing beautiful in their brave struggle to maintain life upon the summit of a rock; patiently sending down their little rootlets to the ground in order to draw up from mother earth moisture and nourishment for their sustenance. Sick at heart she turned away, indignant at the display of such wanton vandalism.

In the words of an English divine, "We ought to move with gentleness always, amidst the handiwork of God; with reverence, with uncovered head, as we walk beneath the overarching beauty, life, order, and vigor of creation. The lilies, the ravens, are all preaching to us. Yes, with a feeling of awe, as we think of the destiny of the creation."

What the future of the animal creation is to be, we know not; but St. Paul teaches us that they have a share in the redemption; and we also read that God loveth all the things that are, for "He hath made all things beautiful." Yes, as has been said, "Nature is the robe of the Almighty," the outward expression of divine art, the copy of the things in heaven. As our Lord took upon Him our flesh, thus raising and dignifying humanity, may it not be, we ask it reverently, that the Third Person of the Blessed Trinity appeared in the form of a Dove to unite to Himself the animal creation, which, by brooding over the waters, He had brought forth in the days of the beginning?

The holier the individual, the dearer to him must become all that his Father has created. "I would not," says Rowland Hill, "give much for the religion of the man whose dog and cat are not the better for it." The bright, intelligent, affectionate *ego* which looks out at us from the clear eyes of God's creatures, must have a destiny to fulfil in ages beyond our own upon earth, and perhaps in boundless regions beyond our ken. In the words of a deep, true thinker, "So treat them here, that you will have no occasion to be ashamed to meet them, somewhere, in the hereafter."

REMEMBRANCE

Shall I remember, Lord?

In Thy fair heaven, thronged with angel hosts,
Shall my past sins rise up, like fearsome ghosts,
To dim the brightness of my Saviour's face?
Grant me, O holy Jesus, of Thy grace,
That, when my soul shall pass the portals bright,
I may forget the earth in my delight!
Let me forget, O Lord!

Shall I forget, O Lord?

Shall I forget the splendor of past days,
The sunlight, filtering down the woodland ways,
Where once, hand clasped in hand, I walked with one
Whose Christ-like life on earth long since is done?
Oh, blessed memories, ever dear to me!
Hear me, my Saviour, when I cry to Thee,
Let me remember, Lord!

KATE TILGE WARD.

THIS WORLD is what we choose to make it. There are enough meannesses in everyone—ourselves included—to make for us a contemptible world, if we select the meannesses and let our minds dwell upon them. This twists and perverts our thinking. And, on the other hand, there is enough beauty in the world and enough sanity in life, so that, if we choose deliberately to put our minds on that beauty and sanity, we shall react directly toward wholesomeness.—H. Gulick.

SOCIAL SERVICE

♦ Clinton Rogers Woodruff, Editor ♦

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

INSURED PERSONS IN THE WORKHOUSE

THE subject of insured persons and old-age pensioners who had become patients at the workhouse hospital was raised at a meeting of the Liverpool Workhouse Committee recently. According to the report in the *London Municipal Journal*, Mr. Thomas White observed that Mr. Lloyd George had stated that 94 per cent. of the pensionable inmates of workhouses in March, 1906, had been rescued from pauperism by the operation of the Insurance Act. That, however, was not the experience of the parish of Liverpool, he declared, which had much more than 6 per cent. of the pensionable people in the workhouse. In his opinion, Mr. Lloyd George was trying to bolster up on the supposed benefits of the Insurance Act, and the committee should note that on the preceding day nine men and two women, all insured, were received into the workhouse hospital for the medical benefits with which they ought to have been provided outside.

MUNICIPAL NEEDS OF NEW YORK CITIES

Here is the programme which the Municipal Government Association of New York state has set for itself:

First: Real home rule by giving the city governments the powers to deal with local affairs without constantly running to the legislature.

Second: Municipal elections on municipal issues by a non-partisan municipal elections act.

Third: Simple and efficient forms of city government by general statutes.

Fourth: Sound financial methods, uniform municipal accounting, and constitutional protection of the right of local self government.

SOCIALIST PROMISES IN KANSAS

Here is what the Socialists promise to establish if given office in Kansas City, Kansas:

A municipal market house, instead of one owned by a private corporation.

A municipal slaughter house and cold storage plant to reduce the price of meat and break the "meat trust."

Free text books to all grade and high schools.

Free use of all public buildings for public gatherings.

Abolition of the contract system in city construction work.

A three-platoon system for firemen.

The public ownership of all public utilities, including gas and street railways.

It is hard to distinguish this from any other progressive municipal platform.

MUNICIPAL IDEALS AT COLUMBUS

The Municipal Charter League of Columbus, by resolution adopted at the first meeting, stands for four things. They are:

1. A more centralized form of municipal government.
2. Non-partisan municipal elections.
3. The short ballot.
4. The selection at large of all elective officials.

NOT LONG SINCE I wrote James Bronson Reynolds, an assistant district attorney of New York, and for many years an active social worker, asking what in his opinion had been the most important social event of the year 1912. His suggestive answer follows:

"I regard the creation of the National Progressive Party as the most significant socio-political event of the year 1912, because of its platform and purposes. It is the first national political party of substantial size in this country to make social and industrial problems its main issue. That such a party, with such a platform, in its first campaign becomes the second party in size in the nation is also deeply significant of the extent of public interest in social problems and of the dissatisfaction of large numbers of voters with the old

parties because, instead of making these problems their main issue, they "view them with alarm," or as of minor importance.

"Another effect of the rise of the Progressive Party appears in the feverish zeal of the Democratic Party to declare itself "Progressive," and to give all its acts and its leaders a Progressive stamp. It remains to be seen whether its record will sustain its present professions. But in any event, as the result of the new political alignment, I believe we shall have as one of the two great national parties a genuine Progressive Party, making its main issue the constructive solution of pressing social problems and having as its chief opponent a conservative party seeking to delay or avoid their solution.

"I have believed for many years that the twentieth century was destined to be the century of social reform, but I had not counted on so speedy an adoption of the programme of social reform by a great national party."

THE SOCIAL and sanitary problems of the Panama Canal Zone are expected to disappear, according to Dr. Edward T. Devine, with the completion of the canal, as, except for the army and a few necessary canal employees, the Zone is to be depopulated. This is said to be the easiest means of defense against both armies and aeroplanes. Whether this is so or not, Dr. Devine declares: "It is no doubt the easiest means of preventing yellow fever, malaria, congestion, illiteracy, and immorality. If there is no life on the Zone, then the problems of life will be utterly simple."

THE LIBRARIANS at a recent meeting adopted a strong resolution protesting against the exclusion of books from the parcel post, calling attention to the detriment this is to the educational extension in rural communities which such librarians and state library commissions are trying to establish. As one of them said: "It seems preposterous that a dozen eggs or a bale of cloth can be sent by parcel post, when a library commission cannot send a package of books to a village study club."

THE ITALIAN Ministry of Agriculture, Industry and Commerce announces in the official *Gazetta* of Rome that it will expend 39,300 lire (\$7,585) in premiums to be awarded for encouraging the construction of modern improved farmhouses and other farm buildings in the provinces of Aquila, Chieti, and Teramo. There will be, in addition to silver medals, 9 premiums of 2,000 lire (\$386) each and 21 premiums of 1,000 lire (\$193) each.

SOME of the religious bodies of Cleveland are taking quite an active interest in the proposed charter for that city. A representative committee has been appointed to consider the matter, one of its members declaring: "To do the best work, Church members must adopt a broader platform admitting the necessity for such things as dance halls, but they must get the charter commission to provide proper regulations."

ECONOMIC PRESSURE, lust of profit, false educational ideals, the spread of luxury, and spiritual apathy, have, in the opinion of the Morals Efficiency Commission of Pittsburgh, brought our generation face to face with a grave moral crisis. The growth of the social evil, divorce, and race suicide are among its symptoms. It is at the back of the startling increase in venereal disease, insanity, graft, and crime.

"EUGENICS" is the subject to which the April number of the *Gospel of the Kingdom* devotes itself. In addition to a series of interesting articles, there is an effective brief bibliography on the subject.

THE REV. J. LINDSAY PATTON, rector of Good Shepherd parish, Jacksonville, Fla., is chairman of the vice commission of that city.

THE NEW anti-fly crusade has for its slogan, "Starve the Fly." This seems to be a better one than "Swat the Fly."

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 DISRUPTION OF THE CHURCH CONGRESS

To the Editor of *The Living Church*:

AS I am a Protestant, I desire to enter a protest against certain inaccuracies in *THE LIVING CHURCH* of April 12th, in its account of sayings and doings at the recent Church Congress. In respect of its report as to my own address, I am little concerned. Anyone who is interested in what I really said, can find out from the journal of the Congress when it is published. Suffice it for me to say now, that I neither preached nullification nor uttered a threat.

But I am much concerned with your inaccurate account of the doings at the meeting of the General Committee of the Church Congress.

The facts are these:

One of the objects of the meeting was to elect members of the outgoing class of the executive committee. When we reached that order of business, Mr. Morehouse moved a resolution, the adoption of which prior to the election would have given color to a claim that the election of the members of the executive committee had a partisan hue, which is the very thing the Church Congress aims to avoid. He backed up his motion by a personal attack on the Rev. Drs. Babcock and Cummins, because of an utterance in the *Chronicle*, which utterance had offended him. For some reason, which he did not make clear, he seemed to be under the impression that it was proper on the floor of the General Committee of the Church Congress to attack two members of the committee on account of an utterance in a Church paper with which they happened to be connected. His attack was just as much out of order as would have been one by me, if I had attacked him on the same floor for some utterance in *THE LIVING CHURCH* which had displeased me.

I claimed that Mr. Morehouse's personal attack on those gentlemen was out of order and that there should be no declaration of policy until after the election. The meeting so decided by a vote of 6 to 4, and after the election was over I suggested to Mr. Morehouse that he renew his resolution. He declined. For *THE LIVING CHURCH* now to say that the General Committee refused to consider the measure, is to give an entirely erroneous idea of what happened. Mr. Morehouse refused to offer it at a time when it would have been in order to consider it, and when it would have been passed. His aim was a partisan one, and he was defeated in carrying it out.

When we entered on the election, I renominated the members of the outgoing class, with the exception of one, who did not desire to be re-elected. The suggestion was made and concurred in that it would be better to elect the members singly. I then nominated Dr. Babcock to succeed himself. Mr. Morehouse then repeated his attack on Dr. Babcock, and moved to substitute the name of Dr. Manning. I raised the point of order that it was not competent for Mr. Morehouse to deprive me of my right of nomination, and all that could be done was to nominate Dr. Manning in opposition, and then for us to take a vote. My point of order was sustained and the ruling was obviously correct. Mr. Morehouse declined to nominate Dr. Manning, and there being no candidate against Dr. Babcock, he was elected.

I then nominated Dr. Cummins; Mr. Morehouse repeated his tactics, and I repeated mine as an answer thereto, and Dr. Cummins was elected. Others were elected. There still remained one vacancy. Thereupon I nominated Mr. Morehouse for that vacancy, but he declined the nomination.

The plain fact was that Mr. Morehouse was attempting to play a game, which in politics is known as "trying to put your adversary in a hole," but he did not play the game according to the rules. He has put himself into a hole, because while a member of a body he has attacked that body outside the floor and in a newspaper. This may be good ethics among Catholics, but it is not so considered among Protestants. One of my many reasons for remaining a Protestant and refusing to become a Catholic is, that according to my reading of history Catholics never play any game according to rules, unless they can make the rules to suit themselves.

One word in conclusion. The agitation by the Catholics in our Church over the change of name is aligning our members into two parties, the Catholic party and the Protestant party.

Thus the Catholics are verifying the lesson of sixteen centuries that the word Catholic is *not* a unifying and is a divisive word.
Q. E. D. Very truly yours,

New York, April 14th. JOHN BROOKES LEAVITT.

MR. MOREHOUSE'S REPLY

As to Mr. Leavitt's speech I have no comment to make except that it was reported by a very competent reporter for *THE LIVING*

CHURCH, and that my recollection of it entirely accords with the report printed. I did not see the report until it was printed, being away from my office at the time. If Mr. Leavitt did not intend to threaten secession, he expressed himself most unhappily and with great injustice to his intentions.

If Mr. Morehouse "did not make clear" what he was trying to accomplish in the meeting of the General Committee, nor yet in the recent editorial, it can only be due to the unhappy inadequacy of the English language, coupled, of course, with a desire to introduce personalities as little as possible. His attitude rested upon the assumption that men standing avowedly for intolerance could not be placed at the head of an organization supposed to stand for tolerance, without disrupting the organization. The attempt to commit the organization to a policy of avowed tolerance and desire for harmony in the Church, before the election of officers, was, of course, with the expectation that if the declaration of policy was adopted, men in sympathy with it would be chosen to carry the policy into effect. It would have been a useless stultification to adopt such a policy after the officers had been elected on the direct issue. Moreover courtesy alone would, in most bodies, have been sufficient impelling cause for the postponement of elections long enough for a resolution to be considered, but the courtesy was not granted by the General Committee. As to the manner of elections, Mr. Leavitt will recall that the chairman, Dr. Babcock, had also ruled out of order a motion to elect by ballot, and the only form of motion which he would recognize was that the individual named be elected to the office stated. This was not a nomination but a resolution, offered after he had refused to order an election by ballot, and my motion to substitute one name for another was also ruled out of order. I ought, perhaps, to add that in avowing that they stand for a policy of intolerance in the Church, Dr. Babcock and Dr. Cummins are entirely within their rights. Many of the middle nineteenth-century Churchmen stood for the same position, and though not many avow that position now, a good many act in accordance with it. The Catholicity of the Church is large enough to embrace the narrowest Protestants, and her tolerance wide enough to include the most intolerant. I made no attack therefore upon those gentlemen for the views that they conscientiously hold, and I respect them for not pretending to be "broad" and "tolerant" when they stand for the opposite policy. But in accepting membership in the General Committee of the Church Congress many years ago, as I did, it was in the belief that the Congress honestly stood for the principle of tolerance. It cannot, obviously, continue to stand for that policy and elect men who stand for the reverse to its highest positions. Mr. Leavitt is right in stating that I declined, after all that had transpired, to serve on the executive committee. If I am in a "hole," I am content to remain there.

It will be remembered that Mr. Leavitt is a member both of the General Committee and of the Executive Committee of the Church Congress.

With this, the discussion of the unpleasant subject in the columns of *THE LIVING CHURCH* will, I hope, be at an end.

FREDERIC COOK MOREHOUSE.

IS DIVISION FEASIBLE IN CONNECTICUT?

To the Editor of *The Living Church*:

AT the convention on June 10th, Connecticut will be called upon to consider either the division of the diocese, or else the election of a Suffragan Bishop. The following brief statement may, therefore, be of interest at this time:

In 1909 Bishop Brewster requested a division of the diocese and the question was considerably discussed. At the convention in 1910, the committee previously appointed reported that while they were divided as to desirability of a division, they were agreed that it was not at present feasible. As against division we may present these three general arguments:

1. No absolute necessity.
2. Sentiment.
3. Finances.

I would venture to answer these three objections as follows:

1. Unnecessary.—The Bishop is the best judge, and he is convinced of the necessity for either a Suffragan or division. As a simple matter of fact, he is greatly overworked. There is neither justice nor wisdom in making of our Bishop a constantly itinerating confirming machine.

2. Sentiment.—Beginning with the late Bishop Williams, many who love Connecticut and her unity most dearly have been and are ready, for good reasons that exist, to have her divided. In a sense, the diocese lacks real unity now, just because she is too big, and

her Bishop necessarily too busy, too thinly spread out among the 227 parishes and missions. As for the influence and prestige of her Bishop, that would be magnified by making it possible for the Bishop to give more time to matters spiritual and intellectual than is now possible. People complain of the lack of great leaders among our Bishops; give more of them a chance! Again, though Connecticut would naturally like to remain intact, yet all of the large dioceses have had to submit to division. Of the original state-dioceses, 25 have been so divided. Of our present 68 dioceses, 37 have been formed through division, and of our 23 missionary districts, 10 came through division.

3. **Finances.**—Connecticut could be divided and still have either half far stronger financially than most other dioceses, and each half would rank high among all the dioceses. For example, assuming an equal division of Connecticut with her 217 clergy, 227 parishes and missions, 42,130 communicants, \$564,345 contributions (*Living Church Annual*), there would be only 11 dioceses having as many clergy; only 13 having as many communicants; only 15 having as large contributions; and only 18 having as many parishes and missions as either half of Connecticut alone. Excluding the diocese of New York by reason of its unique size, and taking an average of the 22 largest dioceses, the average is found to be, 115 clergy and 148 parishes and missions. Thus it will be seen that the two halves of Connecticut would each be nearly as large as the average of our largest dioceses. The dioceses having as many clergy would all be found within six states, Massachusetts, New York, New Jersey, Pennsylvania, Maryland, Illinois. If we were to take the five New England dioceses (excluding Massachusetts and Connecticut) we should find the average to be 56 clergy against Connecticut's 108; 67 parishes and missions against our 113; 9,711 communicants against our 21,065; \$167,742 contributions against \$282,172, or just about one-half in each particular. Shall those who are proud of Connecticut urge that, even divided, she could not easily meet all her obligations and hold her two heads high among her sisters?

As in this discussion I have been speaking of the equal division of Connecticut numerically and financially, it will be in order to conclude this article by giving these facts. If the diocese were to be divided according to the plan proposed by the Rev. Storrs O. Seymour, D.D., four years ago, the figures brought down to date would be as follows:

Eastern half, including Hartford, Middlesex, New London, and New Haven counties, except 7 towns from New Haven county, 23,624 communicants, \$203,134 current expenses.

Western division, including Fairfield, Litchfield, and the 7 towns in New Haven county lying in the Naugatuck valley triangle, would have 19,506 communicants and \$172,057 current expenses.

Bishop Brewster's plan of division, which would swing New Haven county, excepting 8 towns in its northwestern part, into the western diocese with Fairfield and Litchfield, would make the figures read:

Western division, 24,875 communicants, \$215,701, current expenses, against 18,255 communicants and \$159,490, current expenses for the Eastern half. Thus in either case the resultant figures are fairly equal.

Massachusetts raised the endowment fund for the new Bishop when Western Massachusetts was set apart in 1901, and has this very year again raised \$106,000 as a fund for the new Suffragan to Bishop Lawrence. Without question Connecticut could likewise raise an endowment fund to take care of her second Bishop. Would we not better divide the diocese and have two full Bishops at once, rather than further delay?

GEORGE L. PAINE.

New Haven, Conn.

THE CALIFORNIA MEMORIAL FOR THE REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

THE diocese of California has adopted a memorial to the General Convention proposing to throw the Prayer Book into the maelstrom of a general revision.

It is only twenty-one years since the period of the nine years' revision of 1883-1892; and the scholars who promoted that revision are no longer with us, Dr. Samuel Hart of Middletown, Conn., being their only survivor. And among the younger men, Dr. Gummey is the only scholar who has risen to distinction on the subject of Liturgies. To throw the Prayer Book into a general revision would seem to be, at this time, an act of singular inopportunosness.

Nor is it to be forgotten that wise clergymen of wide parochial experience lamented the disturbance in the minds of the laity caused by this long period of agitation with the forms in which were expressed the fundamental doctrines of the Church.

An examination of the proposals embodied in the Memorial emphasizes the importance of hesitation towards it. It seems to be a gathering together of every possible ground of discontent with the Prayer Book by every school of thought embraced within the comprehensiveness of the Church. As the tariff is now under consideration by the national Congress, it would be appropriate to apply to this method the word so commonly applied in tariff revisions—the word "log-rolling."

The Memorial proposes forty-two changes arranged under "four

main heads," with a proposed "Index to the Scripture Passages in the Prayer Book."

Under head four, "General Revision of Offices," there is proposed, without any suggestion of detail, "A revision of the Baptismal office," and in like manner "A revision of the Burial office," and of the "Form of Prayers for the visitation of Prisoners." As the Baptismal office is the foundation of the sacramental system of the Church, and was attacked by Bishop Cummins in the interest of the denial of sacramental grace as maintained by the Baptists and Congregationalists, and, practically, by the Methodists through their emphasis on "Conversion," it certainly is suggestive of caution toward the Memorial, that a "general revision" of that office is proposed without any definite emendation.

Under head three, "Rubric Changes," the proposed treatment of the *Te Deum* is particularly objectionable. In section (c) it is proposed to "Print the *Te Deum* so spaced as to mark its three strophes: i.e., vv. 1-13, inclusive; vv. 14-19, inclusive; vv. 20-29, inclusive, with a rubric authorizing the use of only the first strophe on days other than Christmas, Easter, Ascension, Whitsun, and Trinity Sunday." This proposed rubric appears to follow the English rubric governing the use of the Athanasian Creed. Under this rubric, the second strophe of the *Te Deum* setting forth the doctrine of the Incarnation would be "authorized" on five days only in the year. On all other days it might be omitted, by the rubric proposed in section (c): "Insert new rubric on page 10, at close of the *Benedicite*, to read 'or a short canticle, on days other than Christmas, Easter, Ascension, Whitsun, and Trinity Sunday.'" By this same rubric of section (c), the use of the *Te Deum*, either abbreviated or entire, might be limited to 5 out of 365 days of the year.

The promoters of the Memorial appear to misunderstand the emphasis on the Passion of our Lord expressed by the Epistles and Gospels for Holy Week when they propose: section (f) "the changing of the Gospels for Holy Week, in order that there may be an appropriate Gospel for Palm Sunday and Maundy Thursday" and, in section (e), the adoption of a special collect for every day in Holy Week" (under head four, Revision of Offices).

In like manner they appear to misapprehend the setting forth of the Christian Year in the Order for the Administration of the Lord's Supper, when they suggest, head four, section (g): "The addition to the Prayer Book of special anthems, or some other modification of the 'Venite,' to take the place of the 'Venite' on feast days where there are special prefaces." This proposed change appears to treat the invitatory Psalm, before the Psalms of the day, as if it were an "Introit," and borrow the use of the Introit from the Prayer Book of 1549 for an introduction to the Psalter.

Many of the other changes are trivial, but that term cannot be applied to the proposed "optional" use of the Ten Commandments and the "Removal of the 'Articles of Religion' from the Prayer Book."

Finally, much of the "New Matter" is already contained in the proposed "Book of Offices" of the House of Bishops.

Believe me, Sir, Faithfully yours,
San Pedro, Cal., April 22, 1913. P. H. HICKMAN.

EFFICIENT WORK IN THE DISTRICT OF ASHEVILLE

To the Editor of *The Living Church*:

I HAVE been spending the winter in the wonderful climate of the missionary district of Asheville—gaining strength spiritual and physical, I trust, and at the same time having ears and eyes open. I have been greatly impressed with the religious tone of the district, the zeal and fervor and simple earnestness of those engaged in the work here—Christ School, Father Harris' and Mrs. Wetmore's unique work at Arden; and Father Lobdell's stirring and beautiful work at the Rutherfordton Associate Mission. I have never preached to more attentive listeners nor looked into more eager faces. I have been in the presence of hunger and thirst for righteousness and have met with quick and ready response to every effort and to every appeal. Those who are giving to the support of these altogether admirable works are spending their money well, and the more they give the better and more thoroughly will the work be done.

Real simplicity and deep earnestness are the marks of the Church's work down here. CHARLES MERCER HALL.

Box 268, Asheville, N. C., April 13, 1913.

NEWTON AND VOLTAIRE

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of April 5, I read with much interest an article about Kosmas, a Greek monk, born in 1778, who predicted that the day would come when men would communicate with each other by a metal wire. (Fulfilled by telegraph and telephone.) Also that the Ionian Isles would be freed from Turkish oppression before Epirus. (Also fulfilled.)

These prophecies remind me of a prophecy Isaac Newton made more than a hundred years ago. In one of his books he says, "There are some prophecies in the Bible that can not be fulfilled except we can invent communications (intercourse) by which we can travel at least fifty miles an hour."

When Arvuet Voltaire, the great French infidel, saw this he laughed and made fun of it. "Now we can see," he said, "to what

a great and mighty spirit can come if he reads a book that is called 'The Bible.' Newton has lost his senses and now wants to make us believe that there will come a time when we can travel with such crazy rapidity. Oh! the poor man! The highly learned scientist has sunk down to a miserable prattler."

Now, when we see trains and autos speeding at the rate of sixty miles an hour (sometimes more) the reader can easily see who was the real prattler of the two, Voltaire or Newton.

It would be quite interesting if some of our Bible teachers could tell us to what passage in the Bible Newton refers.

C. T. WETTSTEIN.

SOUTHERN OHIO FLOOD STATEMENT

[BY TELEGRAPH.]

To the Editor of *The Living Church*:

PLEASE say that the Southern Ohio Flood Statement sent the Bishops and clergy is not an appeal to them personally, but officially.

Cincinnati, April 26, 1913.

BOYD VINCENT.

CLERICAL UNION AWARDS PRIZES

To the Editor of *The Living Church*:

THE Clerical Union has accepted two of the essays which were sent to us in competition for the prizes offered last year for the best tract on the question of the desirability of a change in the name or legal title of the "Protestant Episcopal Church." The original prize of \$100 has been awarded to the Rev. C. B. Wilmer, D.D., of Atlanta, Ga., and a second prize of \$50 to the Rev. Lucius Waterman, D.D., of Hanover, N. H. The committee, which examined all the essays and awarded the prizes, consisted of the Rt. Rev. Dr. Griswold, Bishop of Salina; the Rev. Dr. Manning, rector of Trinity Church, New York; the Rev. Dr. van Allen, rector of the Church of the Advent, Boston; the Rev. Dr. Jenks of the General Theological Seminary; and the Rev. Elliot White, rector of Grace Church, Newark, N. J.

Both of the accepted tracts will be published as soon as possible. New York, April 23, 1913.

C. P. A. BURNETT,

Secretary of the Clerical Union.

ENGLISH AND AMERICAN CHURCHES IN MUNICH

To the Editor of *The Living Church*:

THERE recently appeared in your paper a letter from the chaplain of the English Church in Munich appealing to members of the Church in the United States for money to pay the debt on his church. If there wasn't an American church in Munich there might be some excuse for this appeal. But there is an American church here, a fact which he failed to state and has failed to state in several previous communications of a like character to American papers, and it serves the needs of Americans who come to Munich. The English Church doesn't. Of course Americans can give money to whom and for what they please, but it seems to us on this side, that charity should begin with the home Church. At any rate we desire that they shall know that they have a church here. They meant to give to the English church because they believe it to be the only church here that serves English speaking people.

Yours truly, W. W. JENNINGS,

Rector of the American Church of the Ascension.

Wilhelmstrasse 4, Munich, Bavaria, April 15, 1913.

TO WHOM DOES THE PRAYER BOOK BELONG?

To the Editor of *The Living Church*:

WHO may use the Prayer Book? In one sense, anyone, i.e., as a storehouse of devotional reading. But the question as to who may use the book in public worship is answered by the book itself, and in the case of one service (i.e., Public Baptism) in *The Form and Manner of Making Deacons*.

Of course to read public services out of the Book of Common Prayer, while ignoring the rubrics plainly printed in the book is not to use but to travesty. This is true, e.g., of *The Order for the Administration of the Lord's Supper*, which, if said by anyone not a priest, is no true mass but a "mock mass." Except in the case of the Litany and Penitential Office the presence of a priest seems necessitated, or else it is provided that the service shall be said in the church or churchyard. Protestants might perhaps say the Litany and Penitential Offices and of course they might, indeed should, learn *A Catechism, That is to Say, An Instruction to be Learned by Every Person Before He be brought to be Confirmed by the Bishop*.

Faithfully yours,

Lyndonville, Vt., April 12, 1913.

JOHN COLE MCKIM.

INSTRUCTION OF DELEGATES TO THE GENERAL CONVENTION

To the Editor of *The Living Church*:

HEARTILY indorse the sentiments of the Rev. Mr. Brooks in regard to the instruction of delegates. Perhaps some men feel they have a moral right to vote in accordance with their per-

sonal opinion. Quite so. But they represent the constituency which sends them and pays their expenses as *its* representatives. They do not primarily represent *themselves*.

It is a difficult matter for every parish to declare itself for or against such an important question as the change of the name of the Church. But a diocese can easily do this.

Let the diocesan convention express itself on any important matter in general terms—say for, or against, a change of name. Then proceed to the election of delegates. Surely any man clerical or lay who permits his name to be voted upon when he personally is opposed to the desire of the convention, and intends to vote, as its "so called representative" in General Convention *otherwise*, is clearly destroying the principle of representative government.

Very truly yours,

R. W. TRENBATH.

Trenton, N. J.

BRIEF LETTERS ON THE CHANGE OF NAME

To the Editor of *The Living Church*:

IN a recent issue you had a letter headed, "Choose ye this day whom ye will serve," in which the author contends "that it is almost superfluous to say anything more on the subject (the change of the Church name for our communion), but it would seem that the whole controversy could be brought down to a very simple question, that is, are we Protestants or Catholics?"

To beg the question this way and to limit or use these two great terms as though they were of necessity the opposite of each other is not only wrong from an etymological point of view but is committing the same error with the word Protestant that our Roman brethren commit with the word Catholic. I do not for a moment contend or believe that the author and I are apart in what we really hold, for in the sense with which he probably limits the words in his thoughts I am with him. But it is against using this restricted sense as a universal term I constantly protest. I am a Catholic priest and I hold all to be Catholics who have been baptized "In the name of the Father and the Son and the Holy Ghost." It is in this sense I read the Burial Office of the Church over many who are not members of our communion; many who are not communicants, but yet each must be considered as a deceased "brother," because he has been baptized. Theologically I cannot consider one my spiritual brother who is not a Catholic by birth.

It is in protest against this restriction of the word Catholic that I am a Protestant in my attitude towards the Church of Rome. I contend that the papacy in limiting Catholicity to those only who are in communion with the Roman Bishop is anti-Catholic—anti-Christ. I should indeed cease to be Catholic *inded*, should I hold otherwise. In the sense then that Protestant is the opposite of Papal rather than Catholic, I am as always a protestant *Catholic priest*.

GEORGE D. ASHLEY.

Camden, N. Y.

To the Editor of *The Living Church*:

IHAVE seen it stated a number of times by opponents of the proposed correction of name that the word Protestant is rarely now used in describing us. That is a mistake. I live within a hundred miles of Philadelphia, Wilmington, and Baltimore, and the newspapers of these cities never fail to print the initials "P. E." or, more generally, to spell out "Protestant Episcopal," when referring to the Church. On the other hand, the Roman Church is invariably referred to as "Catholic," and their clergy as "Catholic" priests. Of course, the editors of these journals would meet any protest on our part by declaring that such is our legal name—a fact we cannot deny. Why they do not equally discriminate in respect of the Roman Church, whose legal name, if I am rightly informed, does not even embrace the word "Catholic," does not appear. So unvarying is this the rule that it is difficult to believe the newspapers of these cities are not controlled by papal influence and run by enemies of the American Catholic Church.

Let us have done with temporizing and the exploitation of pet names of our own. Let us unite in full force for "American Catholic" and do it at the coming Convention. Enough has been said; let us do, and be done with it. We can if we will; *let us will*.

Yours truly,

Milford, Delaware, April 17, 1913.

E. H. J. ANDREWS.

[CONDENSED.]

To the Editor of *The Living Church*:

MAY a voice from the Middle West crave utterance through your columns in reference to the change of name? Many of us have not fully determined whether this is the psychological moment in which to commit themselves to the adoption of "The American Catholic Church," although we fully realize the aptness and desirability of such a designation. But we are most desirous of eliminating the word "Protestant" from our formularies, and from the title page of our Prayer Book.

Our strongest parishes here, the parishes which are kindest to their clergy, which have the largest attendance at the early Eucharist, and from which there is hardly any appreciable leakage towards "Christian Science," or any "ism," are our Catholic parishes. We can, perhaps, understand why it is that some of the clergy of our

prosperous eastern parishes should write and speak so vehemently against the change of name, but we are convinced that if they would only broaden their vision they would realize the expediency of such a change if the great West is to be won to the Church. There are thousands upon thousands out here who have lost their respect for Protestantism, and so long as we are identified with the Protestant sects—many of which are losing their grip upon the verities of the faith once for all delivered to the saints—our appeal to them will be unheeded. . . .

The Rt. Rev. Henry Philpotts, D.D., once Bishop of Exeter, said in his Pastoral Letter, in the year 1851: "It is not with anything like a wish to carp at words, that I avow my ignorance of what is meant by the phrase, 'The Protestant Faith.' 'Protestant' and 'Faith' are terms which do not seem to me to accord together; the object of 'Protestant' is human error. How, therefore, can one be an attribute of the other?" And Edmund Burke said, in the year 1792: "A man is certainly the most perfect Protestant who protests against the whole Christian religion." May we recommend to those who are enamored of our unfortunate title, Dr. Wigram's valuable little book, *Foreign Protestantism Within the Church of England?* It is the story of an alien theology, and its present outcome, as the title page of the book tells us.

Very sincerely yours,
PERCY T. FENN.

To the Editor of *The Living Church*:

IRATHER think the name "Anglican American" would be a little out of order on account of the Churchmen not of Anglican descent. In my opinion the only correct name that could be given would be either "American Catholic" or "Holy Catholic," and it seems to me that the latter would more nearly express what the Church really is.

Very respectfully,
Chicago, Ill. LEONARD CULVER.

To the Editor of *The Living Church*:

IN the light of much controversy regarding the name Catholic, here is a very surprising paragraph from Bishop Pearson:

"There is a necessity of believing the Catholic Church, because except a man be of that, he can be of none. For being the Church which is truly Catholic containeth within it all which are truly Churches, whosoever is not of the Catholic Church, cannot be of the true Church. That Church alone which first began at Jerusalem on earth, will bring us to the Jerusalem in heaven; and that alone began there which always embraceth the faith once delivered to the saints. Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new churchdom, and whatsoever is so new is none. So necessary is it to believe the holy Catholic Church" (Bp. Pearson, *On the Creed*, Article IX).

And now I wonder if Dr. Cummins would ask the good Bishop to "step outside"?
Sincerely,
Brooklyn, N. Y., April 14, 1913. J. V. COOPER.

To the Editor of *The Living Church*:

ISUBMIT the following as the best form for our Title Page in the Prayer Book, and advise making no other change at the present time:

THE BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES
OF THE CHURCH
ACCORDING TO THE USE OF
THE PROTESTANT EPISCOPAL CHURCH
WHICH IS
THE AMERICAN CATHOLIC CHURCH
IN THE UNITED STATES
TOGETHER WITH
THE PSALTER OR PSALMS OF DAVID

This ought to satisfy all parties and keep us in love and peace together.
ENOCH M. THOMPSON.
Washington, D. C., April 22, 1913.

To the Editor of *The Living Church*:

FORTY years ago, at a meeting of the Congregational clergy in Boston, the chairman corrected a speaker who called the R. C. Church, the "Catholic Church," saying it was the Roman Catholic Church. Now a generation has passed, and the Church has allowed the R. C. Church to claim the name Catholic exclusively to itself, and at this time it seems as if a number of our clergy wish to perpetuate this delusion. The New York clergy who have sent their letter to the Presiding Bishop give one objection to the Catholic name, that it would stand in the way of the present friendly attitude of the Protestant bodies towards the Church. May I not say that as long as we call the Church Protestant, will they not say this Church is only one of a thousand, with no more claim to their attention than others? And how about the many thousands of nominal Roman Catholics are only nominally related to that Church, who are repelled from our communion by the name Protes-

tant? The Church will not be known in her true light, or do her evangelizing work for unity, until she takes her rightful name that protests against errors on either side, yet is inclusive, embracing all who are one in Christ Jesus,

Forty-five years ago, Bishop Eastburn of Massachusetts would not visit the Church of the Advent in Boston, because it had a cross over its altar. The time for such prejudice has passed, and a broader-mindedness is ours.

Should we delay the present forward movement by denying our common birthright, our Catholic name, before the world?
Milledale, Conn. GEORGE BUCK.

To the Editor of *The Living Church*:

ONE who thinks that there are more important things than changing the Church's name cannot help noting occasionally the "slips" of etymology, if not of logic, made by the ardent advocates of the change. In your issue of April 29th, the Rev. C. M. Hall writes, "Protestant is the synonym for 'I deny,' and 'I disbelieve' or 'misbelieve.'" Just previously, relating his experience in visiting a dying man, he says, "I made an earnest protest that some one should baptize him."

Now it is very hard to be led to think that the Rev. Mr. Hall would ever "make an earnest" (expression of) "clerical disbelief, or misbelief" that any person should be baptized. So it would seem that by assailing this word Protestant, which really means so much, as being only negative, and meaning a denial of truth, the advocates of a change are wasting time and powder.

After all, the keynote of a great convention's work is so much bigger than any issue of polity or name. The Rev. Mr. Freeman seems to me to have gone to the mark in his letter of that same issue: "To pause at such a crisis to discuss our nomenclature or to rearrange our divisional standards is worse than folly. The business at hand is too weighty, the issues are too vast."

Christ Church Rectory,
Plymouth, Mass., April 26, 1913. ALLEN JACOBS.

PICTURES FOR TUSKEGEE

To the Editor of *The Living Church*:

IT occurs to me that some of your readers might have either new or old pictures, framed or unframed, which they might donate to this institution.

We can make good pictures serve as a medium of educating our students, and I very much hope that some of your readers will help us in this matter.

If the pictures are unframed, they can be framed in our own shop. Pictures can be sent by express or mailed to the following address.

Yours very truly,
Tuskegee Institute, Alabama. BOOKER T. WASHINGTON.

WHAT we all need is a deeper conviction concerning the moral meaning of life as a whole. What we miss in the crowd is the sense of the presence of God in the movements of nature and men. We are so close to the orchestra that the instruments jangle, and each one stands out in discord, alone. The swing and the rhythm that sweep through them all is for those who are farther away. We need the ear and the perspective of distance, that all minor notes may be lost in the great melody. As we dodge in and out, escape an auto here, a car there, shouting our message, hurrying on to the next task in the line, who could make other than anarchy out of it? But the days slip away. The years follow fast. Some morning when leisure is here we pause and look back; and then it dawns on us that we have been turning the mills of our God. We understand then that there was a moral and spiritual process in it all. We see the discipline lurking in all experience. What we need is to see and to feel that discipline now. Our lives will depend upon whether we catch glimpses along the way of that moral and spiritual process which includes every one. Take that leisure to-day. Pause for a time and study the plan of life. Sit down with the facts. Unravel them. See how faith, hope, and love are shot through them all. See how all the world bends us and shapes us. Measure the influence of even the toil and tears and the losses which harden the fiber and sweeten the temper of those who are wise. Thus in our quiet hours we shall come to understand the ministry of every fact and experience along the way, and on the morrow we shall return to our task with higher hopes and greater consecration.—*Universalist Leader*.

IF THERE were ten thousand thousand millions of worlds, and as many heavens, full of men and angels. Christ would not be pinched to supply all our wants, and to fill us all. Christ is a well of life; but who knoweth how deep it is to the bottom? Put the beauty of ten thousand thousand worlds of paradises, like the Garden of Eden, in one; put all trees, all flowers, all smells, all colors, all tastes, all joys, all loveliness, all sweetness in one. O what a fair and excellent thing would that be! And yet it would be less to that fair and dearest well-beloved Christ, than one drop of rain to the whole seas, rivers, lakes, and fountains of ten thousand earths.—*Rutherford*.

LITERARY

MUNICIPAL GOVERNMENT

The Government of American Cities. By William Bennett Munro. New York: The Macmillan Company. Price \$2.00.

American City Government. By Charles Austin Beard. New York: The Century Company. Price \$2.00.

Dr. Munro's volume is a companion one to his *Government of European Cities*. In a "summary way," to use his own expression, he describes the machinery of municipal government in an American city, explaining the present-day powers and duties of the city as a municipal corporation and the different organizations of city government. The relations they bear to one another are made clear not only for the student, but for the general reader. In fact, Dr. Munro is strongest in his marshalling of the facts and in his perspective. Dealing with government rather than with administration, "with the framework rather than with the functioning mechanism of the municipal organization," the book is in no sense polemic or didactic. Nevertheless, it abounds in sage comments reflecting the results of the author's observations and study. For instance, he declares that "the work of drafting a city charter ought to be preceded by a thorough and careful study, not only of provisions in the charters of other cities, but of actual conditions in the particular municipality with which they have to deal. There is no set of charter provisions that will fit readily the needs of all cities, or even of cities that superficially appear to be alike in their requirements. All this ought to be common place, but in practice it is almost everywhere disregarded. Charters are drafted to elaborate this or that set of principles, and frequently by men who have had no experience in municipal affairs whatever. More often than not, the framers fail to equip themselves for effective work by study of the city's actual problems."

As to whether city life is debilitating, while this is somewhat aside from his main purposes, he has this to say: "When one attempts to adduce accurate statistical evidence of this rural prowess in point of physical development, however, one does not find the expected proofs so readily forthcoming. Statistical data to prove or disprove the claim are not to be had in America, for there is in this country no arrangement for recording the physical measurement of typical sections of the population. Prisoners in jails, athletes in training, applicants for places on city police forces, newly enlisted men in the Army and Navy, are all measured, and the results are put on paper; but these classes, even taken together, form so small a part of the national population that generalization from their measurements would be unfair and inconclusive."

"We must go to those countries of Continental Europe, such as France, Germany, and Italy, where universal military service is compulsory, and where, in consequence, practically the whole adult male population is subjected, section by section, to physical examinations of exactly the same scope and nature. Now, the evidence that comes from all these countries—and it is based upon the measurements of many millions of men drawn from all sections during the last quarter century—gives no conclusive support to the notion that city life is physically debilitating. On the contrary, the percentage of those who are rejected each year for failure to meet the minimum requirements in height, weight, chest measurements, and so forth, is in many cases higher among recruits from the rural areas than among those drafted from the population of the large cities."

Prof. Beard's book is a "survey of the newer tendencies" in American city life as reflected in the government of American cities, and it is also written from a newer point of view. Dr. Munro is professor of municipal government at Harvard, Dr. Beard is professor of politics at Columbia. The one writes from the city standpoint, the other from the broader standpoint of general politics.

Dr. Beard's book is not so profound, but it is more interesting; it is not so learned, but it is more vital in that he has tried to capture and describe the modern municipal spirit which is transforming American municipal life. He recognizes not only the unity of the problem, but its social character, declaring with pertinence that "the social policy of the city cannot be forcibly torn from the larger social policy of the nation, which conditions the very problems with which the municipality must deal."

Dr. Beard also writes with a full appreciation of the significance of and a friendly disposition toward the socialist movement, which is not always the case with recent writers. He maintains in opening that, strictly speaking, there can be no such thing as municipal science, "because the most fundamental concerns of cities, the underlying economic foundations, are primarily matters of state and national, not local, control."

And in closing he points out that "a great deal can be done by the city to make the living and working conditions within its borders better, but when the city has done its utmost, many fundamental evils will remain untouched at the real source. That is why non-partisanship, aiming at mere business efficiency in administration,

and good city government movements are to be considered as temporary, not permanent, advances in American politics."

In a way the book is supplementary to Dr. Beard's *American Government and Politics*. These two volumes are not addressed to professed experts in city affairs, but to students and citizens who wish a general survey, and this he succeeds in doing, discussing home rule, city democracy, municipal government and administration, all broad and more or less general subjects. He then takes up such specific problems as city finance, police, public-service companies, municipal ownership, streets, health, tenement-house reform, education, recreation, and city planning. Appendices deal still further with franchise matters and congestion of population. A brief bibliography closes the volume.

These two volumes, the work of two of my close personal associates, constitute a most satisfactory contribution by two of our great universities to the literature dealing with our cities, and I have unusual pleasure in heartily commending them.

CLINTON ROGERS WOODRUFF.

SERMONS AND ADDRESSES

The Master of Repartee. And Other Preachments, Long and Short. By Cyrus Townsend Brady, LL.D., author of *The Recollections of a Missionary in the Great West, Gethsemane and After, The Love Test, The Chalice of Courage, American Fights and Fighters*, etc. New York: Hodder & Stoughton, George H. Doran Company.

The volume takes its title from the first sermon, which is rather an essay on Wit and Humor. There is an interesting discussion of the two; their likenesses and differences, examples from various sources; and "Repartee is the highest form of wit, when associated with humor." The author then proceeds to show by quotations from our Saviour's teaching that He had wit and humor, and was the Master of repartee. It is an interesting study. One of the very best sermons is that on "Taking and Giving," in which the author treats in a very able manner the Saviour's words: "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." Many of the short sermons are excellent: such as "Golden Silence"; "Fragments"; "Let's be Decent"; "On Fathers." The sermons are of a high literary order, and will add to Dr. Brady's reputation as an author.

A Message of Christ to an Age of Unrest. And Other Blackpool Mission Addresses. By the Rt. Rev. E. A. Knox, D.D., Lord Bishop of Manchester. London and New York: Longmans, Green & Co., 1913.

These five sermons by the Bishop of Manchester are typical of the work being done by Bishops and clergy of the Church of England. We are familiar with the work of the Bishop of London, preaching missions in different parts of that great city each Lent; in the Midlands the Bishop of Manchester is working on the same lines. These sermons, for the most part were preached to men in open air meetings; and deal with religious, social, and industrial conditions prevailing in England. The Bishop is aggressive and helpful. He does not mince matters, nor does he hesitate to speak boldly against injustice and wrong in high places, and he does speak positively and strongly for the truth of Jesus Christ.

In the Time of Harvest. Eleven Sermons by Various Contributors. Edited by the Rev. H. R. Gamble, M.A. Milwaukee: The Young Churchman Co. Price 80 cents; postpaid 87 cents.

This is a collection of sermons by some of the best preachers among the clergy of the Church of England. They are practical, bright, and sound in their Churchmanship. As a rule much more is made of Harvest Thanksgiving in England than with us, partly because our Thanksgiving Day comes so late in the year. In the attempt to inaugurate a better observance of the Feast of Harvest, our clergy will find in this book many very useful helps and much valuable information. The proper time for such a festival is perhaps in September when vacations are just over. For those who are unprepared for a restoration of the feast at this time we commend these sermons as suggestive.

The Septuagesima Season. By the late George Body, D.D. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price 40 cents net; postpaid 43 cents.

In this little volume we have some of the last addresses of the late Canon Missioner of Durham. Dr. Body felt deeply and strongly that Lent failed in its purpose largely because Church people make so little use of the Septuagesima season as a preparation for Lent. In these addresses Canon Body undertook to bring to English Church people the value and helpfulness of Septuagesima-tide. The addresses are of a high order; and so arranged that they can easily be used as meditations on the days preceding Lent.

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

LETTERS inquiring specifically about the Junior Day described in the last Woman's Work page, have been received and approval expressed by Junior leaders who have suffered the stress of a busy Auxiliary Day to the exclusion of their own interests. There is no need to give a programme, as this will almost suggest itself, the only hint being that the day be filled with many short numbers instead of a few very long ones.

Another matter, however, is less easily disposed of, and that is the rather pathetic plea for more recognition on the part of the clergy. "I cannot succeed in organizing the Juniors as a diocesan society, because the rectors offer no encouragement," writes a leader. "Some of them will have no more organizations; others prefer the Girl's Friendly or a parish guild. Others claim that the Woman's Auxiliary is sufficient in a parish, and that the missionary idea is too old for their girls." This plaint has a familiar ring in some ways. Not so very many years have passed since discouraged organizers of the Woman's Auxiliary were voicing the same complaints because they were receiving the same rebuffs. The Woman's Auxiliary had a thorny path in many a diocese, and is really just now beginning to occupy its merited position and respect as a Church adjunct. Some of these excuses are doubtless wise: over-organization is a mistake, and many a rector inherits organizations which perhaps he wishes were of some other kind, and yet hesitates to change.

Memory recalls an energetic organizer who found in his new parish a very active branch of the King's Daughters. It was thought to be a very correct form of Church society until he informed them that the Daughters of the King was the Church society and the other was of secular origin. The society consented to change its name, and, wishing to notify its friends, gave a reception, to which rhymed invitations were sent out, beginning—

"WE ARE NOT THE KING'S DAUGHTERS,
BUT THE DAUGHTERS OF THE KING,"

causing much merriment on the part of the local newspapers and involving them in a muddle of explanation which really never was cleared up. The Girls' Friendly Society possesses many of the features of the Juniors, and that it offers a somewhat larger field is a fact commending itself to some. In a small parish where there is already an active Girls' Friendly Society, the rector might be excused for declining to form a branch of the Juniors; the great advantage, however, of the Juniors is that it includes very young girls, and boys, too, for that matter. This is surely a tremendous argument in favor of the Juniors, for children outgrowing the Babies' Branch may come directly into the Junior society. Beginnings will have to be made, as they were in the Woman's Auxiliary, by inducing other societies to become Juniors one week in the month or by having them adopt some feature of Junior work. It is the old problem—the same which has sent many an earnest man and woman to an untimely grave—the getting good people to do what is still better than they are already doing, and the only answer is, "Keep a-trying."

A CORRESPONDENT a few weeks since, writing of neglected women, said: "I feel if ever anything of the kind would be started in the United States, it would be through the Church-women." In seeming answer to this, comes a letter from Baltimore, full of vital interest, which is quoted entire:

"I notice in your article of March 22nd, in THE LIVING CHURCH, you speak of the necessity of a society for the care of mothers at child-birth, and you say there is no such society of the kind in the United States. (This statement was implied only.) I thought you might be interested to know that we have such a society in Baltimore, Md., since 1886, under the name of 'The Mother's Relief Society.' Its work and influence have steadily progressed and it is now on a substantial basis taking care of from 60 to 100 cases annually, at a cost of from \$1,500 to \$1,800.

"We began work by a small number of ladies meeting each week

at a private house, to make articles needed by the mother and child, and 'Lending Bags' containing these articles were sent to each case, which case was attended by a care-taker for ten days, who saw that the household was well cared for during the mother's illness. The medical services were performed by a registered German woman doctor, recommended by Dr. Howard A. Kelly, who has always been our staunchest friend and our most liberal contributor both of time and money.

"Our work continued in this way until the opening of the Johns Hopkins Medical School for women. We were then able to get well-trained women doctors who came from other colleges for the obstetrical practice which they could get at the Johns Hopkins Hospital, and who were willing to take our cases at the same salary paid an interne, about \$500 annually. For a time we worked in conjunction with the evening dispensary, under the supervision of two of our most efficient woman doctors, Dr. Mary Sherwood and Dr. Lilian Welch. Our work is non-sectarian and confined to respectable married women, living in their own homes; we consider that the help we give the mother in teaching her the care of her infant, the saving of its eyesight, and the care of the household to be the most lasting part of our work.

"For the coming year, we are to be permanently established in Lawrence House, one of our successful social settlements, where the work will be centralized. Our woman physician will live there and hold her clinic there. Our valuable investigating agent, who has been with us fifteen years and who looks into the merits of each case before it is accepted, will also be there. The milk dispensary is also settled there and will provide us with pure milk for the babies. By means of our care-taker, we feel that the future health of the mother has been secured, by the freedom from care she has been allowed at this critical time.

"Dr. Hurdon, our medical director, has the privilege of taking complicated cases to our special room at the Church Home and Infirmary, where every care is given them. The patients all pay a small fee of from two dollars to five dollars, according to their means. We continue to supply them with the Lending Bags, containing sheets and pillow cases, gowns for the mother and all necessary articles for the infant are given. As a rule, there is much gratitude expressed and we are enabled to keep in touch with the family, as all cases are visited by some of the managers of the work. The officers are: President, Mrs. William S. Marston, 1901 North Charles street, Baltimore; Secretary, Miss Rosa Steele, the Arundel, Baltimore, Md., either of whom will be delighted at any time to give further information regarding our society."

Never has a letter been published in this Department with greater satisfaction and gratitude than this one. Of Lending Bags and other comforts provided casually for expectant mothers, we have heard in several cities, but anything so far-reaching and thorough should inspire very close imitation wherever possible. We are grateful to Mrs. John E. Carey of Baltimore, for this careful explanatory letter which, we believe, will carry with it an illimitable influence.

HERE IS A suggested programme for a United Offering Auxiliary meeting:

1. "What is the United Offering?" (Short, explicit talk.)
2. "What Mary Saw."
3. "The Little Blue Box."
4. "The Mighty Cent."
5. Letters from United Offering missionaries.
6. "The Spiritual Side of the United Offering." (Short talk.)

Numbers 2, 3, 4, and 6 may be had at the Church Missions House, and Number 5 may be found in almost any copy of the *Spirit of Missions*. This meeting should be very general, and might be invitational. The programme has proved interesting in a recent meeting.

THE FUTURE is always dark to us. The shadows brood over it. A veil hides it from our sight. What is under the shadows, what is behind the veil, what is advancing out of the impervious mist, none of us can know. We have no anxious questions to ask. This is enough for all that is coming: "The Lord's mercies are new every morning." Live a comforted, happy, and thankful life! Take up each day as it comes, certain of this, that whatever it lays upon you to do or bear, it will bring new mercies for new deeds.—A. L. Stone.

Church Kalendar



May 1—Thursday. Ascension Day.
 4—Sunday after Ascension.
 " 11—Whitsunday.
 " 12—Monday in Whitsun-Week.
 " 13—Tuesday in Whitsun-Week.
 " 14—Wednesday. Ember Day.
 " 16—Friday. Ember Day.
 " 17—Saturday. Ember Day.
 " 18—Trinity Sunday.
 " 25—First Sunday after Trinity.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

JAPAN

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

CHINA

HANKOW:
 The Rev. Robert E. Wood of Ichang.
SHANGHAI:
 C. S. F. Lincoln, M.D., of Shanghai.

CUBA

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

THE PHILIPPINES

Miss E. T. Hicks of Manila.

Personal Mention

THE REV. W. T. ALLAN, rector of St. Luke's Church, Jacksonville, Ala., has been appointed Chaplain General of the Sons of Confederate Veterans and is on the programme to open with invocation the convention to be held at the Confederate reunion at Chattanooga, Tenn., May 26th to 30th. He will also present an historical paper on the second day of the convention.

THE REV. E. J. BATTY, director of Fairmount College, Monteagle, Tenn., and priest in charge of Christ Church, Tracy City, Tenn., has accepted a call to the rectorship of the Church of the Redeemer, Cairo, Ill., where he will be in residence on and after the first of June.

THE REV. J. NEILSON BARBY, formerly a missionary in the diocese of Eastern Oregon, is now a curate of St. Thomas' parish, Washington, D. C.

THE REV. N. D. BIGELOW, rector of St. Andrew's Church, Elyria, Ohio, having accepted his election to the rectorship of Trinity Church, Anderson, Ind. (diocese of Indianapolis), will remove to that parish the first of May.

THE REV. WYATT BROWN has resigned the rectorship of All Saints' Church, Mobile, Ala., to accept a call to become rector of Trinity parish, Asheville, N. C., where he will begin his work on May 10th.

THE REV. ARTHUR L. BUMPUS is now rector of St. Michael's Church, Brooklyn, N. Y., where his address is 219 High street.

THE REV. EDWARD S. DOAN, formerly of Marlatta, Ga., commenced his duties as rector of St. George's Church, Louisville, Ky., on April 20th. His address in Louisville is 2709 Virginia avenue.

THE REV. ROBERT DOHERTY, D.D., has been ordered by his physician to give up his parochial work indefinitely, and the Bishop of South Dakota has, therefore, accepted his resignation as rector of the Church of the Redeemer, Flandreau, S. D.

THE REV. EDGAR F. GEE has resigned the rectorship of St. John's Church, Oakland, Cal., and will devote his entire time to the development of St. Peter's mission, Oakland, which is an offshoot of St. John's Church.

THE REV. J. J. GRAVATT, Jr., entered upon his duties as rector of the Church of the Ascension, Frankfort, Ky. (diocese of Lexington), on April 17th. Since the resignation of Bishop Penick as rector on January 1st, the services have been conducted by Bishop Burton, Archdeacon Wentworth, and the Rev. J. M. Maxon.

THE address of the Rev. C. EDGAR HAUPT, treasurer of the diocesan council of the diocese of Minnesota, is changed from 2647 Lake of the Isles boulevard, Minneapolis, to 2205 Scudder avenue, St. Paul, Minn.

THE address of the Rev. ROBERT F. LAU is St. Mark's Rectory, Mendham, N. J.

THE REV. HAROLD LASCELLES of England has taken charge of Grace Church, Chadron, Neb. (district of Kearney).

THE REV. CHARLES E. MALTAS, formerly assistant at St. John's Church, Keokuk, Iowa, is now rector of Trinity Church, Emmetsburgh, where he entered upon his duties on the Second Sunday after Easter.

THE REV. J. HOLMES MCGUINNESS, D.D., rector of St. Paul's Church, Chester, N. Y., who also has charge of the religious, social, and educational work on the estate of Mrs. Edward Henry Harriman, has been granted a leave of absence of six months, and sailed with his family on the *Kaiserin Auguste Victoria* on April 20th. His address will be care of Brown, Shipley & Co., 123 Pall Mall, S. W., London, Eng. The Rev. Professor Blodgett of the General Theological Seminary will take Dr. McGuinness' duties and live in the rectory at Chester, N. Y.

THE REV. ERNEST ALBERT OSBORN of Chico, Cal. (diocese of Sacramento), has accepted the rectorship of St. John's Church, Oakland, Cal., where he will enter upon his duties about June 1st.

THE REV. MARK G. PAULSON, priest in charge of Grace Church, Estherville, Iowa, has resigned to accept work in Seattle, Wash.

THE REV. J. R. PICKELLS, rector of Grace Church, Pittsburgh, has been chosen as assistant minister of Trinity Church, Pittsburgh, Pa.

THE address of the Rev. LESLIE F. POTTER is changed from Kirkwood, Mo., to St. Simon's Church, Corner Leland and Racine avenues, Chicago, Ill.

THE REV. W. R. POWELL, long a faithful and energetic priest of the diocese of Oregon, has retired from active service on account of age and ill health.

THE REV. WILLIAM O. ROOME, Jr., has been elected rector of Anacostia parish, Washington, D. C., to succeed the Rev. W. G. Davenport. He will enter upon his work on his ordination to the priesthood which will take place on Trinity Sunday.

THE REV. A. N. SAMWELL has been appointed vicar of St. Mary's Church, Medford, Wis. (diocese of Fond du Lac).

THE address of the Rev. FREDERICK R. SANFORD, in charge of St. James' Church, Monterey, Cal., is 909 Franklin street.

THE REV. JAMES SLIDELL has resigned the rectorship of St. John's Church, Milwaukee, Wis., and has accepted a call to become rector of St. Luke's Church, Whitewater, Wis. (diocese of Milwaukee).

THE REV. JAMES A. SMITH of the clergy staff of St. Agnes' Chapel, New York City, has been elected rector of St. Paul's Church, Westfield, N. J.

THE REV. DR. LEROY T. WEEKS has resigned as priest in charge of St. Stephen's Church, Newton, Iowa.

THE REV. STANLEY R. WEST, curate of St. Matthew's parish, Philadelphia, Pa., has accepted an election as rector of Christ Church, Pottstown, Pa.

THE address of the Rev. E. B. WOODRUFF is changed from 1009 Portland avenue to 965 Laurel avenue, St. Paul, Minn.

THE REV. T. R. YATES of Aspinwall, Pa., has been elected rector of St. John's Church, Pittsburgh, Pa., to succeed the late Rev. T. J. Danner. Mr. Yates has been temporarily in charge of the parish since Mr. Danner's death.

DIED

SISTER ELLA.—SISTER ELLA of the community of Saint Mary, daughter of Myron Baldwin Bennett, departed this life on Saturday morning, April 26th.

WARREN.—The Rev. EDWARD WARREN died at his late residence, Port Whitby, Ontario, Canada, April 20, 1913.

MEMORIALS

[REV. CHARLES THEODORE BLAND

In loving memory of the Rev. CHARLES THEODORE BLAND, who entered into life eternal on St. Mark's Day, 1907.
 "Forever with the Lord."

DANIEL M. THOMAS

The vestry of St. Luke's Church, Baltimore, Md., desire to put on record their deep sense of loss at the death, Wednesday, April 16th, of Mr. Daniel M. Thomas.

Since 1865 Mr. Thomas had been a vestryman of St. Luke's; from 1869 until his health began to fail in 1911, he was treasurer of the parish, and since 1871 acted as our delegate to the diocesan convention. His simplicity and purity of character, his marked ability and his great and practical charity made him a conspicuous and valuable son of the Church, a

champion of righteousness and a tower of strength. His counsel and judgment were sound and helpful, his devotion exemplary and his life an inspiration. His loss is keenly felt and deeply mourned.

The vestry desire to express to his relatives their profound sympathy in their bereavement, and in formal meeting assembled have passed the following resolution:

Resolved, That a copy of the above minute be spread upon the books of the registrar, be forwarded to the relatives of the late Mr. Thomas, and be published in the Church papers.

HERBERT PARRISH, Rector.

WILLIAM B. MYER, Registrar.

April 20, 1913.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED a clergyman to take charge of a parish during June, July, and August. Address with letters of recommendation, the RECTOR OF ST. PETER'S CHURCH, Niagara Falls, N. Y.

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

A CURATE wanted, single, in a large suburban parish, New York City. Stipend \$1,000. SUBURBAN RECTOR, care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS WANTED—CLERICAL

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

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

PRIEST desires locum tenency for four weeks in summer. Vicinity of Boston or New York preferred. Address "H. E.," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED PRIEST wishes to supply during the summer, preferably in lake cities or near coast. Address "REV. A. B.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

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

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

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER will make change if good offer is received. Highest references. Professional expert of wide experience with all voices. Successful founder and trained of boy and mixed choirs. Communicant. Address "O. C.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER at liberty after May 1st, experienced trainer of boys' voices. Eight and a half years with Cathedral choir in England. Best of references in America and abroad. State salary. Address "ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

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

WANTED about the middle of June, by a young woman, graduate and post-graduate from two hospitals, a position as attendant to a lady traveling for the summer in this country or abroad. Best of references given and required. Address "A. H.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of important Church in Middle West desires change. Recitalist, composer. Good organ essential. Address "VINCENT," care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, university graduate, with successful experience desires position as teacher. Address "C. M. P.," care LIVING CHURCH, Milwaukee, Wis.

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

PARISH AND CHURCH

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

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

ORGAN.—If you desire an organ for Church, school, or home, write to 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.

BER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 8-in. Cross, \$2.00. White wood figures, oak cross. T. CROWNEST, 568 10th street, Oakland, Cal.

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.

ORGAN.—If intending to dispose of a pipe organ, at moderate price, in near future, communicate with CHAPLAIN H. S. SMITH, Sackers Harbor, N. Y.

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 Louisbourg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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

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

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

INTERNATIONAL CHOIR EXCHANGE; EPISCOPAL CLERICAL REGISTRY

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

FREE LENDING LIBRARY

THE Sisters of the Holy Nativity have a free Library of Church books to be lent to the clergy and laity. For Catalogue apply to LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

CAMPS

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

HEALTH RESORTS

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

BOARDING HOUSE FOR GIRLS—NEW YORK

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

SUMMER BOARD

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

POST CARDS

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

PUBLICATIONS

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

SUMMER STUDY AND RECREATION

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

SCHOLARSHIP IN CHURCH SCHOOL

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

THE BOARD OF MISSIONS

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

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

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

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

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

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

APPEALS

Our little mission church at Somerset, Ky., was blown from its foundations and badly damaged by a recent wind storm. It will take \$150 to \$200 to repair it. Will you help us? ARCHDEACON WESTWORTH, Winchester, Ky.

NOTICES

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

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

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

\$50,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

\$120 from 1,000 churches or individuals will provide for present need. Will you be one? 67 dioceses and missionary districts depend

alone upon the General Clergy Relief Fund for pension and relief.

THE ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for "Current Relief"; "Permanent Fund"; "Automatic Pensions at 64"; or "Special Cases."

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

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

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

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

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

THE AMERICAN CHURCH UNION

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

JERUSALEM AND THE EAST MISSION FUND

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

CATHOLIC OR PAPAL:

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

THE FLOWER SERVICE

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

PRAYER BOOKS AND HYMNALS

CHURCH Pews Edition.
Size, 5 3/8 x 3 3/4 inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies Prayer Books or Hymnals. .05 postage added to each price.

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

CLEARANCE SALE

Dummelow's "One Volume Bible Commentary," heretofore sold at \$2.50 and carriage, amounting to \$2.82 net delivered, may be had for \$2.10, express charges prepaid, so long as our stock lasts. We have only 23 copies left. It will not be carried in stock hereafter. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"MYSTERIES FOR THE MEEK"

The above is the title of a small book of Sermons with the further subtitle of "A Series of Little Sermons at the Lord's Service," by a priest of the diocese of Worcester (England). "Addressed to the Little Ones and Others of the Childlike Mind."

These Sermons were preached to a congregation where the children of the Sunday school were present, and so "were addressed nominally to the children." And herein lies their great value. They are in simple language and can be readily understood by those of a "childlike mind." Let every member of any given congregation ask himself (or herself) if he perfectly understands the full service of the Holy Communion, and if he does not, this book will be of wonderful assistance in making the doctrinal sense very clear. There are twenty-nine sermons in the book of five minutes each. The book is commended to the clergy for its excellence, clearness, and brevity, and to the laity as being deeply interesting, and very illuminating. Why not put it in one's bag for summer vacation reading? It is paper bound, very light, and sells for 60 cents (45 by mail). It is published by Mowbray, and sold by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:

Lycett, 317 N. Charles St.

ROCHESTER:

Scranton, Wetmore & Co.

TROY, N. Y.:

A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:

R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.).
The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

INFORMATION AND PURCHASING BUREAU

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

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

BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.

College Sermons. By Langdon Cheves Stewardson, L.H.D., LL.D., Sometime Chaplain of Lehigh University and President of Hobart College. Price, \$1.50 net.

Sermon Notes of John Henry Cardinal Newman, 1849-1878. Edited by Fathers of the Birmingham Oratory. With Portrait. Price, \$1.75 net.

P. S. KING & SON. London.

Inter-racial Problems. By G. Spiller (America): World's Peace Foundation, 29 Beacon street, Boston).

SURVEY ASSOCIATES, INC. New York.

Russell Sage Foundation. *San Francisco Relief Survey.* The Organization and Methods of Relief Used after the Earthquake and Fire of April 18, 1906. Compiled from Studies by Charles J. O'Connor, Francis H. McLean, Helen Sweet Artleda, James Marvin Motley, Jessica Peixotto, Mary Roberts Coolidge. 510 Pages. Map. 80 Striking Illustrations. Price \$3.50 postpaid.

PAMPHLETS

EPISCOPAL THEOLOGICAL SCHOOL. Cambridge, Mass.

Henry Sylvester Nash. A Sermon Preached at a Memorial Service in St. John's Memorial Chapel, January 28, 1913, by the Rev. Edward Staples Brown, D.D.

CATALOGUE

Gunston Hall. Washington, D. C. 1913-1914.

THE CHURCH AT WORK

MEMORIALS AND OTHER GIFTS

ST. JAMES' MISSION, Kemmerer, Wyo., greatly appreciates the gift of two hundred books from Grace Church, New Bedford, Mass., and a number of books and magazines from other friends. The gift of an alms basin, too, has obviated the necessity of using the five-cent pie tin which did service before this gift was made. Through Miss Sleppy, representing the altar guild of St. Clement's Church, St. Paul, Minn., the mission also received a corporal, and a fair linen cloth, trimmed with some lace which had been worked by a patient in the city hospital in St. Paul.

A BEAUTIFUL new font, replacing the old one, has been placed in the Church of the Good Shepherd, Houlton, Me. (the Rev. George S. Robinson, rector). It is the gift of the Sunday school, and is in memory of the late Rev. Jabez C. Koon, for many years the rector of the parish. Mr. Koon had expressed his desire that a new font might be provided for the church, and bearing this fact lovingly in mind, the Sunday school raised the money for the gift.

AT THE BEGINNING of the service on Easter night at St. Stephen's mission, Latonia, Ky., the Rev. J. M. Magruder read appropriate prayers and unveiled a brass altar cross given in memory of Miss Lucy Glenn. In this mission during the past year some progress has been made in reducing the debt on the church building. The most hopeful condition is the

preparation which has been made for the opening of a Sunday school.

THE Church of the Advent, Cynthiana, Ky., has received from the Misses Clara and Mattie Dills of Kansas City, Mo., and their sister, Mrs. James Gilmore of Tulsa, Okla., a complete and handsome set of altar linens and a polished black walnut case for the same. The case bears a plate inscribed: "To the Glory of God and in Memory of William and Rosa Dills." The family were workers in this parish some twenty-five years ago.

THE EASTER OFFERING at St. Andrew's church, Buffalo, N. Y. (the Rev. Houghton Fosbroke, rector), was unusually large, and was augmented by a generous gift from a friend of the parish to the sum of nearly \$6,000, which suffices to pay off the entire mortgage indebtedness. A successful mission was given in this parish by the Cowley Fathers, at the beginning of Lent.

A MEMORIAL PULPIT has recently been placed in Grace church, Astoria, Oreg. (the Rev. G. H. Rosenmueller, rector). It is of carved oak supported by seven columns, and was presented by Mr. and Mrs. O. J. Peterson in memory of their daughter, Edna Jennette.

AT TRINITY CHURCH, Winterset, Iowa, recent gifts to the parish have been a brass altar cross, given by Mr. and Mrs. J. H. Dow; an organ by Mrs. F. L. Drennan; and a prayer book and hymnal for chancel use, given by the Woman's Guild.

A LARGE TABLET of bronze, memorial to the late William Bayard Cutting, for many years warden of Emmanuel Church, Great River, Long Island, N. Y., and other gifts in memoriam, have recently been dedicated.

THROUGH the generosity of Major Samuel Mahon, senior warden of Trinity parish, Ottumwa, Iowa, the last of the debt on the rectory, amounting to \$950, was paid at Easter time.

AT ST. GEORGE'S CHURCH, LeMars, Iowa (the Rev. Seth Wilcox, rector), two beautiful five-branch candelabra of brass and two eucharistic candlesticks, also of brass, were presented recently.

MRS. JOHN AMSDEN has equipped St. John's church, Versailles, Ky., with beautiful fixtures for the electric lights, and the ladies of the guild have presented a complete set of beautiful altar linens.

AMONG the gifts at Grace church, Boone, Iowa, recently given, were a massive pair of eucharistic candlesticks and a new red morocco bound altar service book.

GRACE CHURCH, Albia, Iowa, has been presented with a silver chalice and paten.

DEATH OF MRS. S. H. LITTELL

ON SATURDAY, April 19th, word was received at the Church Missions House, New York City, of the death of Mrs. S. Harrington Littell in Hankow. As Miss Charlotte M. Mason she went out as a missionary in 1901,

after a course at the Philadelphia Church Training and Deaconess School. In 1902 she became the wife of the Rev. S. Harrington Littell. She inaugurated the Training School for Bible Women, which is now an effective part of the Hankow Mission. Mrs. Littell leaves four children, the youngest an infant born shortly before her death.

THE HUNTINGTON CLUB OF CORNELL UNIVERSITY

IN SEPTEMBER, 1913, the Huntington Club of Cornell University will begin its third year. As formerly noted in these columns, this club was formed by a group of prominent Churchmen in the diocese of Central New York. They were struck by the fact that the great majority of Cornell students were obliged to live in private rooming-houses, with little opportunity for social intercourse. To provide more attractive surroundings for at least a small proportion of this number, the present club-house was rented and named the Huntington Club, in memory of the late Bishop Huntington of Central New York. About thirty students, the majority of them Churchmen, now live in the house. The local Board of Governors has control of the conduct of the club, but in all but questions of policy and business matters the students are self-governing. The question of religion is not made obtrusive; there is no compulsory church attendance nor inquisition of personal faith; but voluntary church attendance is encouraged, and occasional talks are given by men prominent in social and religious work. A few rooms will be reserved for Freshmen next year. If any prospective students will write to the director of the Huntington Club, Ithaca, N. Y., he will gladly help them to obtain rooms, in the club-house or elsewhere. As the club is primarily a social organization, mere application does not entitle to membership.

WESTERN THEOLOGICAL SEMINARY NOTES

THE RT. REV. WILLIAM E. TOLL, Suffragan Bishop of Chicago, will be the speaker at the commencement exercises of the class of 1913 of the Western Theological Seminary, Chicago. This will be the twenty-fifth class that the seminary has graduated, the first class having been graduated in 1886, having among its members the present Dean of the seminary, the Rev. William C. DeWitt, and the Rev. Francis J. Hall, who has held the chair of Dogmatic Theology ever since his graduation. Commencement Day this year will occur on Thursday, May 23rd, the program being as follows: Holy Eucharist, 7 A. M.; alumni meeting, 11 A. M.; dinner, 12:30 P. M.; conferring of diplomas and degrees, address by Bishop Toll, 3 P. M.; tea, 5 P. M.; seminary reception, 8:30 P. M.

THE ANNUAL DINNER of the faculty and student body of the seminary will be held on Wednesday, May 15th. The Rev. Burton S. Easton will act as toastmaster, and short addresses will be given by the members of the faculty and by one representative from each class.

THE WHITE CROSS SINGLE STANDARD LEAGUE

THE REV. W. T. ALLAN, chairman of the White Cross Single Standard League of America, reports thirty-five chapters and twenty-five hundred members in the colleges and universities of the country. There are over forty chapters in all. The League in this country is only a year old, and active field work was only begun eight months ago. The League is non-denominational, and stands for one standard of morals for men and women.

CONSECRATION OF ST. STEPHEN'S CHURCH, EAST LIVERPOOL, OHIO

THE CONSECRATION, on Tuesday, April 15th, of St. Stephen's church, East Liverpool, Ohio (the Rev. Robert Kell, rector), brought joy and gladness to Churchmen beyond the borders of the parish. On the night of January 27, 1900, the Rev. Edwin Weary being the rector, the church building at East Liverpool, which had with much labor been paid for under Mr. Weary's rectorship, was destroyed by fire. Before the ruins had gotten cold, the rector had his plans for the present structure, a beautiful stone building of churchly designs and appointments, on which however, there was considerable debt when he accepted work in another diocese. At the

present rector, was born at Durham, England, and received his education at St. Peter's Church School, Regent Square, London, England; also at the University of South Kensington, London, and later, being an officer in the English Army, became professor at the School of Musketry, Hythe, Kent, England. Some time afterwards he came to the United States, and received his theological education at Alexandria, Virginia. While at this institution he was officially connected with the Church of the Ascension, Washington, D. C., under the Rev. Dr. Elliott. After ordination he took up his work as deacon at St. John's Church, Cuyahoga Falls, Ohio, at which place he was duly ordained priest, and did a splendid work during his fifteen years'



ST. STEPHEN'S CHURCH, EAST LIVERPOOL, OHIO

close of the Sabbatical year of his ministry in the parish, the present rector was able to present the building to Bishop Leonard for consecration. The Bishop was assisted by the rector, the Rev. Robert Kell, who read the Sentence of Consecration; the Rev. A. L. Frazer of Youngstown, who read the Gospel; the Rev. William M. Sidener of Steubenville, who read the Epistle; the Rev. I. Frederick Jones of East Liverpool, who acted as the Bishop's chaplain and carried his staff; and the Rev. A. J. J. Gruetter of Cambridge, Southern Ohio. Morning Prayer was read by the rector; the Rev. Henry B. Marks of Pittsburgh read the First Lesson; and the Rev. Henry Gibbs of Ambridge, Pa., read the Second Lesson. The Bishop, assisted by the rector, celebrated the Holy Communion, which, on account of the great number present was administered only to the clergy, wardens, and vestry. A class of thirty-three received the rite of Confirmation, making a total of a hundred and eighteen presented by Father Kell within the year. On account of illness Dean DuMoulin of Trinity Cathedral, Cleveland, was absent and the sermon was preached by the Bishop, whose subject was "The Duty of the Present."

The first church of the parish was built some years ago in the East End of the city, and later removed to the centre. There have been three buildings on the present site. The plans for the present building were made by Mr. Wilbur M. Hall, a son of one of our priests of Cleveland, now retired. The contractor was Mr. George Phillips, one of the late vestry.

In the twenty-four years of the parish's existence there have been seven resident rectors, the Rev. Edmund Burke, the Rev. Harold Morse, the Rev. Jesse C. Taylor, the Rev. Charles O'Meara, and then the Rev. Edwin Weary, followed by the Rev. G. H. Clare, who was removed by death. The Rev. Robert Kell,

ministry in this parish. St. Stephen's parish, East Liverpool, is Father Kell's second charge, and during his seven years here the parish has made great strides under his unflinching and untiring care, and it has become, as Bishop Leonard says, "second to none in the city."

On the evening of the consecration, the Rev. A. L. Frazer, Dean of the Cleveland convocation, delivered a very helpful sermon, inspiring the people to continue their great work which has been so well begun. On Wednesday evening the Rev. L. W. S. Stryker, rector of St. Matthew's Church, Wheeling, W. Va., preached a very scholarly sermon, touching upon the consecration and the future work of St. Stephen's parish. The Rt. Rev. Cortlandt Whitehead, D.D., LL. D., Bishop of Pittsburgh, delivered a very instructive sermon at the evening service on Thursday, at which time every possible seating place in the church was occupied. The music for all the above services was beautifully rendered by St. Stephen's vested choir of about forty voices, under the direction of the efficient organist, Miss E. Maude Carr.

DEATH OF SISTER ELLA

SISTER ELLA, well known to the older alumnae of Kemper Hall and, more recently, to those in touch with the work of the Sisters of St. Mary in the southern province, passed to her rest last Saturday, April 26th, at the convent at Kenosha, Wis. In private life she had been Ella Bennett, a daughter of the late Myron B. Bennett of Chicago. She had been a member of the Sisters of St. Mary for almost forty years. For many years she was a teacher at Kemper Hall, and during the summer time she had been connected with the work of the order at the children's home on Washington boulevard, Chicago. She was the provincial superior for the South for sev-

eral years, but failing health led to her retirement and the close of her consecrated and useful life had been quietly awaited for a considerable period of time prior to the end. The burial was on Monday with interment in the sisters' cemetery in Kenosha.

DAMAGE AT MARIETTA, OHIO, FROM THE FLOOD

DAMAGE to St. Luke's church, Marietta, Ohio, by the flood is estimated at \$3,000. The water stood sixteen inches on the second floor of the parish house and rectory, causing a slight loss to the rector's household goods and almost a total loss to his library. The crest of the flood reached the church balcony and above the console of the organ, claiming therefore the church pews, books, and furnishings. Only nine of the families identified with the parish escaped a personal property loss. The Rev. J. M. Hunter, as president of the Associated Charities, was able to advise



ST. LUKE'S CHURCH AND RECTORY, MARIETTA, OHIO

and assist the General Relief Committee, and the system used in the San Francisco earthquake with such good effect by Dr. Devine (the instructor of Mr. Hunter in the New York School of Philanthropy) was put into use in Marietta.

PRESENTATIONS OF SUNDAY SCHOOL OFFERINGS

ON SATURDAY, April 19th, in Christ church, Trenton, N. J., a convention of Sunday school teachers and scholars was held under the auspices of the missionary and Sunday school commissions of the diocese, and a special service was held for presenting the Lenten missionary offerings of the Sunday schools of the diocese. The Bishop was present to celebrate the Holy Communion, to present the offerings, and to close the order of the day with the Blessing. An interesting feature of the day for the children was a sight-seeing tour of the city of Trenton, conducted by the Rev. S. Norris Craven. There was an exhibit of Sunday school and missionary literature and material in the diocesan house near Christ church. The arrangements of the day were in charge of Archdeacon Shepherd, president of the Missionary Commission, ably assisted by the Rev. Robert A. Trenbath, rector of Christ Church, and the Rev. Thomas A. Conover, corresponding secretary of the Sunday School Commission. Addresses were made in the morning by the Bishop of Delaware and the Rev. William E. Gardner, secretary of the General Board of Religious Education. The address at the afternoon service was by the Rev. Robert E. Wood of Ichang, China. At this service the children's offering was presented, amounting to over \$4,000. It is expected that the offering eventually will exceed \$5,000. The treasurer of the fund, appointed by the Bishop, is Mr. William S. F. Pierce of Camden.

THE DIOCESAN SERVICE for the presentation of the Sunday school Lenten offering for missions was held Saturday afternoon, April 19th, at 2:30 o'clock, in Grace church, Providence, R. I. There were large delegations from all the schools in Providence, Pawtucket, the Blackstone and Pawtucket Valley churches, and the south county. About 800 children were present. Many of the delegations brought their school's banner, which added much to the interest and impressiveness of the gathering. Besides the Bishop of the diocese, and the Rev. Dr. Crowder, rector of the church, there were in the chancel the Rev. Dr. Lee Malthy Dean, curate of the church, and the Rev. Messrs. Wm. Pressey, and Frederick E. Seymour of the Sunday School Committee on Christian Education, and the Rev. William L. Clark, rector of the Church of the Ascension, Boston, who made the address. The service used was the one set forth by the Board of Missions in New York and was conducted by the Rev. Messrs.

Seymour and Dean, assisted by a choir of thirty vested girls. The roll was called by the Rev. Mr. Pressey while delegates from each Sunday school presented the offering from their school to the Bishop. The offerings from the schools attending the Newport service last week were also presented. The total amount of the offering was \$2,989.55. There were seven schools not reporting so that undoubtedly the amount will be brought up to something over \$3,000.

LEGACIES AND BEQUESTS

FOUR THOUSAND DOLLARS has been paid into the funds of St. John's Cathedral, Denver, Colo., from the estate of the late Miss Ann Hunt. This money is to be applied to the purchase of two memorial windows, making nine new ones in all, of which six have already been placed in position. Miss Hunt was the first woman attorney to practice in the state of Colorado, and a year ago she was found dead in her room, having passed away some days before on her knees in prayer. She was remarkable for the simple piety and frugal life in which she lived, a protest against the ostentation and extravagance of the age.

SECURITIES amounting to \$25,000, representing a legacy left by Mrs. Pauline Holter to St. Peter's Hospital, Helena, Mont., have been handed over to the trustees of that institution. It is left as an endowment, therefore the principal may not be used. The parishes and missions of the diocese contributed in their offerings on Thanksgiving Day nearly \$600 toward the expenses of the hospital. There is still a heavy debt resting on the hospital which the Bishop would be pleased to have paid.

A LEGACY of \$3,000 from the estate of Mrs. Mary Simpson has recently become

available to Calvary Church, Sandusky, Ohio (the Rev. Henry L. McClellan, rector). By the terms of the will the parish also has a one-third interest in the residuary estate.

REQUIEM EUCHARIST FOR THE LATE KING GEORGE OF GREECE

A REQUIEM EUCHARIST for the repose of the soul of His Late Gracious Majesty, George I., King of the Hellenes, was sung by the Rev. Arthur B. Rudd, rector of Grace Church, Elmira, N.Y., on Wednesday, April 2nd, being the date of the late king's burial. A panegyric was pronounced by the rector. The service was well attended by the Greeks in the city.

BISHOP CODMAN RETURNS FROM FOREIGN TRIP

THE RT. REV. DR. CODMAN, Bishop of Maine, is expected to return to the diocese from his winter vacation on the Nile about the last of the month, and will at once begin his spring visitations.

REPLY OF THE METROPOLITAN OF MONTENEGRO

THE FOLLOWING REPLY has been received by the Bishop Coadjutor of New Hampshire to the letter of sympathy sent to each of the Balkan Churches by direction of the New England Missionary Council:

"Consistory of Cetinje.

No. 1767. CETINJE, Dec. 7, 1912.

"His Lordship, Sir Edward Melville Parker, Bishop of New Hampshire.

"YOUR LORDSHIP:

"A great rejoicing was evoked in me and in my God-protected flock by your brotherly-loving message of October 23rd. Our Lord's year 1912, which your Lordship pleased to address to my name from yourself and from your council of Bishops, clergy, and representatives of the Holy Episcopal Church of the United States of America.

"Your message is deeply imbued with feelings of Christian love towards our brave troops and our sacred cause in struggling against the five-century-old enemy of Christianity and civilization on the Balkan Peninsula. Your and your holy council's great sympathy, which, in our present fate-bearing days, you were pleased to bestow upon us, gives us moral strength to complete with greater energy the holy action of the Crusade. This love of yours towards us flows out from the divine teaching of Christ the Saviour, who has said: 'This is My commandment, that ye have love towards yourselves as I have love towards you' (St. John 15: 12).

"You, your Lordship, and your enlightened council, uniting your holy prayers with those of ours, force upon us a well-grounded confidence that the Heavenly Creator will fulfill these our united prayers that the fighting be crowned with success for our just cause, resulting in the final victory of Christianity over Islam, and the attainment of the universal peace desired by all civilized peoples.

"You and your holy council, enlightened by the evangelic teaching, have not been kept by the expanse of the great Atlantic ocean from uniting your holy prayers with ours, which is a proof that our Churches have one and the same Invisible Head in heaven, the Great Head-Shepherd, our Lord Jesus Christ, and that we all are members of Christ's Church, as it is said in the holy Scriptures: 'One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all' (Ephes. 4: 5-6).

"Deeply thanking your Lordship and your holy council for your love and sympathy towards us and our holy cause, we warmly entrust ourselves to you, that in the future you retain towards us the same inclination

which you have been pleased to show us hitherto.

"I beg that you, your Lordship, will please accept this expression of my deep esteem, and will convey the same to the holy council.

"This is an especial honor for me, that I may call myself your Lordship's Brother in Christ,
(Signed)

METROPOLITAN OF MONTENEGRO:
"MITROPHAN."

This letter is a literal translation into English by the Very Rev. Archpriest Benedict J. Turkevich, of the North American Ecclesiastical Consistory of the Russian Church.

LADY CHAPEL CONSECRATED AT DORCHESTER, MASS.

THE LADY CHAPEL of All Saints' Church, Dorchester, Boston, Mass. (the Rev. Simon Blinn Blunt, rector), was consecrated on Tuesday, April 1st, in the octave of the Annunciation of the Blessed Virgin Mary, by Bishop Lawrence, in the presence of a large number of the clergy of Massachusetts and other dioceses, and a congregation which taxed the entire capacity of the church. The Instrument of Donation was read and presented by the senior warden, Mr. George A. Scott, and the Sentence of Consecration by the rector. Morning Prayer was said by the Rev. William C. Rodgers, D.D., president of St. Stephen's College, Annandale, the Rev. Leonard Kipp Storrs, D.D., reading the lessons. The Bishop was the celebrant, assisted by the Ven. Archdeacon Babcock (now Suffragan Bishop-elect), and the Rev. R. M. D. Adams (a former curate of the parish). The sermon, which was an historical document of great value, was preached by the Rev. George Stephen Bennett, D.D., rector of Grace Church, Jersey City, formerly rector of All Saints'.

This beautiful chapel, which has been erected by the members and friends of the parish in memory of the Rev. Charles Tilston Whittimore, the Rev. Charles Mockridge, departed rectors of All Saints', and of Mrs. Mary Lothrop Peabody, Benefactress, is indeed a worthy memorial and a handsome addition to this already notable group of parish buildings. The accompanying illustrations but inadequately describe the rare beauty of this wonderful chapel. The outside walls are seamed-faced granite with

chapel is devoted to a baptistry having a magnificent octagonal font of Tennessee marble directly inside of the entrance door. When completely equipped, the ornamental case and pipes of the organ will be over this door, the carved pillars which will support them forming a small vestibule. The altar and reredos are a marvel of beauty. The altar itself is decorated by divisions of carved panels and niches containing figures of the guardian angels. The reredos is in the form of a triptych, the central panel containing a carved statue of the Virgin and Child, with the figures of St. Joseph watering the lilies and St. John the roses, in the large panels on either side. The niches surrounding these panels are filled with statues representing

public that the Government may be recognized by the Powers; that peace may reign within our country; that strong and virtuous men may be elected to office; and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all churches in your province that April twenty-seventh has been set aside as a day of prayer for the nation. Let all take part.

"The Reverend Dr. Pott of Shanghai, in the absence of Bishop Graves, cables that this message evidences the earnest desire of the Chinese Government for the sympathy of all Christian nations.

"If it seems appropriate to you, will you



THE LADY CHAPEL, ALL SAINTS' CHURCH, DORCHESTER, MASS.

adoring and praying angels. This work is designed after the manner of the little carved altar-pieces which which originated in the black forest region of Germany, examples of which still exist, notably one in Lubeck, Germany, and those preserved in the Meuse de Cluny in Paris. The communion rail is of carved oak with a band of decorative tracery directly under the top member of the rail.

ask your people to join in intercession for China? Should you do this on April 27th, you may find the accompanying prayer of use.

"Faithfully yours,

"DANIEL S. TUTTLE.

"Presiding Bishop.

"ARTHUR S. LLOYD.

"President of the Board of Missions.

"O God, the helper of all who call upon Thee, without Whom nothing is strong, nothing is holy; Look with compassion upon the people of China. In Thy mercy let them know the Truth, that the Truth may make them free. Lead them in the paths of righteousness; Guide them in the choice of a chief magistrate; Direct and prosper the work of the National Assembly; And grant that all things may be so ordered and settled by their endeavors upon the best and surest foundations that peace and happiness, truth and justice, religion and piety may be established in their land for all generations. These things and whatsoever else Thou shalt see to be necessary and convenient for them we humbly beg through the name and mediation of Jesus Christ, the Lord and Saviour of all mankind. Amen."

CONVOCATION OF ASHEVILLE POSTPONED

THE CONGREGATION of St. James' Church, Lenoir, N. C., not being able to entertain the convocation this year, by order of the Bishop the time of the meeting of the annual convocation has been postponed. The date and place will be announced later, at least thirty days in advance of meeting.

CHINESE REPUBLIC REQUESTS THE PRAYERS OF AMERICAN CHRISTIANS

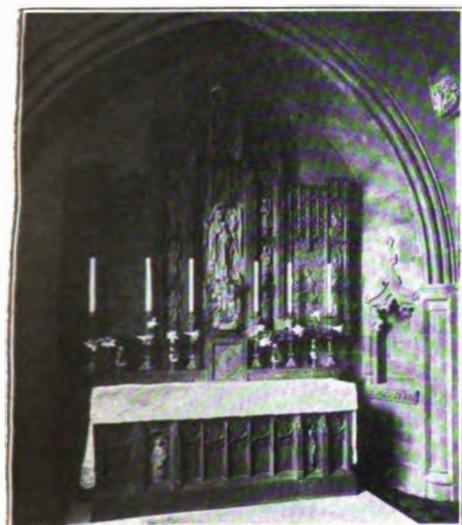
THE FOLLOWING LETTER, signed by the Presiding Bishop and Bishop Lloyd, president of the Board of Missions, was very generally read in our churches last Sunday; and, presumably, the accompanying prayer was offered from the altars of very many of them:

"New York, April 22, 1913.

"REVEREND AND DEAR SIR:

"From the State department at Washington, we have received a copy of the following message, sent by the Chinese Government to the provincial authorities and leaders of Christian Churches in China:

"Prayer is requested for the National Assembly now in session; for the new government; for the President who is to be elected; for the constitution of the Be-



THE ALTAR AND TRIPTYCH, Lady Chapel, All Saints', Dorchester, Mass.

limestone trimmings, and the style is English perpendicular Gothic, both to correspond with the main church. The interior finish is Lake Superior Red Portage stone and quartered oak, to match the church, into the north aisle of which it joins by separate decorative arches and arcade. The west third of the

THE LATE MRS. WILKES

AN ITEM relating to the death of Mrs. Jane R. Wilkes (not Mrs. J. Renrick Wilkes) in THE LIVING CHURCH of April 19th was in error both in giving her name and also in describing her work. She founded and was actively connected with both St. Peter's Hospital, for white people, and Good Samaritan Hospital, for colored people, in her city of Charlotte, N. C. The latter was established several years after the former.

CANADIAN BISHOPS PUT FORTH LETTER

THE BISHOPS in the ecclesiastical Province of Canada have put forth the following letter, signed by all the Bishops within the Province:

"The Bishops of eastern Canada, having given attention to a circular entitled 'An Appeal on Behalf of Church Unity,' and signed (among others) by certain clergymen within their jurisdiction, deem it their duty to make the following announcement:

"1. While earnestly desirous of promoting the visible unity of the Church they deeply regret the publication of the circular in question, believing that such unauthorized action will inevitably hinder rather than promote the cause of real and lasting unity.

"2. While recognizing the right of every Churchman to hold and maintain his own views on things non-essential, they regard the specific proposals of the circular as calculated to subvert the Church's historic order, to imperil her internal harmony, and to retard the progress of her legitimate work.

"3. They admonish the brethren, clergy and laity alike, not to act precipitately, and to beware, lest in their anxiety to come closer to their brethren in non-Episcopal communions, they weaken the bonds by which the Church of England in Canada is united to the Anglican communion throughout the world.

"(Signed) Charles, Ottawa (Arch-bishop); A. H., Quebec; George, Algoma; W. L., Ontario; Clare, Nova Scotia; David, Huron; John, Fredericton; W. D. Reeve, Assistant Bishop; William, Niagara."

CONFIRMATIONS IN THE CANAL ZONE

BISHOP KNIGHT recently spent ten days in the Panama Canal Zone, in the course of which he confirmed 410 persons.

ASIATIC SOLICITORS IN TROUBLE AGAIN

THOUGH, as has frequently been reported in the columns of THE LIVING CHURCH, the collecting of funds for Assyrian churches and orphanages may well be enumerated among the more lucrative vocations in this country, there are times when its course fails to run smoothly. The South Carolina papers are relating an incident wherein two alleged ministers of the Assyrian Church departed together and only one returned. The dead body of the other, apparently the victim of murder, was afterward discovered. The survivor was placed under arrest, though loudly maintaining his innocence, and seriously incriminating evidence is said to have been found against him. "When arrested," says the *Charleston News and Courier*, "\$385 was found on his person, together with five pocket knives, seven pocket-books, and a lady's hand bag." Local Assyrians are said to believe the man to be an imposter.

Whether the incident will have any bearing upon the profitable trade in which these parties have been engaged, remains to be seen. There are several, if not many, bands of these Assyrian solicitors constantly at work in all sections of this country; and there is not the slightest reason to believe that any of the receipts are, in fact, used for religious or charitable work. As has so frequently been said before, the Church of England maintains a mission of help to these people, and there is an American Church committee of cooperation of which Bishop Greer is chairman. If, therefore, any Americans are so aroused by the stories told by these travelers as to desire to assist the downtrodden people and their native Church by money contributions, the opportunity is at hand to do so, in such wise as to make certain that their gifts will be properly administered. If, however, they prefer to intrust funds to dark-hued solicitors,

whose credentials are written in Syriac, though generally bolstered by letters from our own good-natured Bishops and clergy—and most of them do prefer that—they are, no doubt, acting within the inalienable rights of American citizens, as well as ministering to the comfort of the aforesaid solicitors.

CHINESE AND ARMENIAN SERVICES IN BOSTON

A NOVEL SERVICE held in Boston last Sunday was that for Chinese students in All Soul's chapel of the Church of the Advent, the government request for prayers for the Chinese Republic being the immediate occasion. Forty Chinese students from Harvard, Boston Tech., Clark, Columbia, and Wellesley were present. The service was solemn vespers, with the lessons read by Mr. Myi and an address by Mr. Chang, president of the Chinese Students' Christian Association of North America. Supper and a reception followed. The chapel was decorated with Chinese and American flags and the altar frontal was embroidered with Chinese characters.

There was also celebrated at the Advent the Armenian Easter, with 1,800 in attendance, Archbishop Scrapion officiating. Many babies were baptized and confirmed, according to Armenian custom.

KENTUCKY CHURCH BLOWN FROM FOUNDATIONS

CHRIST CHURCH, Somerset, Ky., was blown from its foundations during the recent storm which swept through the town. A portion of the roof was carried away by the wind and the interior of the building was somewhat damaged. Archdeacon Wentworth has let the contract for its repair. Many small houses in the town were destroyed and several people were injured.

DEATH OF REV. DR. J. J. LLOYD

THE REV. DR. JOHN JANNEY LLOYD, Archdeacon of Southwest Virginia, with residence at Big Stone Gap, Va., while attending the meeting of the convocation at Salem, Va., on Monday, April 21st, was stricken with paralysis just as he was retiring for the night. The members of the convocation were beginning to arrive, and next morning all stood aghast at the great calamity which had befallen them. Their chief missionary, a true soldier and servant, was stricken but a few doors from the church where sessions of the convocation were being held. He remained under the influence of the shock and died early Sunday morning. The burial took place at Lynchburg, Va., on Monday, April 28th.

Dr. Lloyd had the very truest spirit of the missionary. He resigned his church in Lynchburg to accept the Archdeaconry, which meant a missionary in the mountains and coal fields. In 1907 he went to his new field, teeming people, great mining operations, great possibilities through the mountain hollows to reach an unreached people. Standing alone, with a territory 175 miles long by 50 miles broad, with a chapel located in each end, about 100 miles apart, the people were not looking for an Archdeacon, and cared not for his coming, and at first paid little attention to his presence, but after six years of work and prayer he had an assistant and five faithful women occupying stations scattered through his large territory. Calls came frequently from communities that he should come or send someone to minister to them to teach them the ways of the Church. Instead of the two dilapidated chapels he left a comfortable rectory, three new chapels, several semi-church preaching places, and numberless opportunities to officiate in halls and rooms for interested people. His great heart overflowed and his love was requited. He poured out his energy unstintingly until worn out

in body and mind he succumbed to this stroke, which laid him low.

Dr. Lloyd was not only deeply esteemed and loved throughout Virginia, but was recognized as a man of ability at sessions of the General Convention, and wherever he has appeared before the Church at large. His brother, the Rt. Rev. Dr. Arthur Selden Lloyd, the President of the Board of Missions, and all the members of the family were around his bedside, excepting one son, who is a missionary in Japan.

ATTITUDE OF JAPANESE TOWARD AMERICANS

THE STATEMENT of Bishop Partridge at the Woman's Auxiliary Institute in St. Louis, Mo., on Friday, April 25th, concerning the Japanese people is specially interesting in view of the present disturbance in California. He said, "In spite of many popular opinions to the contrary, the great mass of the Japanese people look to this country as a child looks to its parent, with affection and gratitude for all that we have done for them in the past and with perfect confidence in our justice and integrity, and believe we will continue for them all the pledges we practically made to them when we first grasped their hands."

ELECTED COADJUTOR OF ONTARIO

A SPECIAL MEETING of the diocesan synod was held in Kingston, Ontario, Canada, April 22nd, to appoint a Coadjutor to Bishop Mills, lately stricken with illness, caused by the formation of a clot of blood on the brain. As the Bishop felt that he would be unable again to perform the duties of his office he asked that a Coadjutor be appointed, although he expected to administer Confirmation and preach at times. The Bishop intimated that he intended giving up his whole salary to the Coadjutor, so that there would be no expense to the diocese. He would however retain Bishop's-court, the residence in Kingston, the see house, as he did not wish to sever his connection with the diocese entirely. The Very Rev. Dr. Bidwell, Dean of Ontario, was chosen Coadjutor Bishop on the first ballot. Bishop Mills asked the synod to give his Coadjutor the title of Bishop of Kingston and Coadjutor of Ontario, and also to give him the right of succession. The Rt. Rev. William Lennox Mills, second Bishop of Ontario, was consecrated as Bishop-Coadjutor to Archbishop Lewis, November 1st, 1900, so that he has served the diocese for thirteen years. His appointment carried with it the right of succession.

CRYPT OF SAN FRANCISCO CATHEDRAL NEARS COMPLETION

WORK is rapidly progressing on the crypt of Grace Cathedral, San Francisco. It is hoped that this part of the building, which is the only part of the Cathedral to be completed for the present, will be ready for use at the ordination to be held on St. Barnabas' Day.

WORK AMONG CHINESE IN CALIFORNIA

THE Church's mission to the Chinese of San Francisco and Oakland, Cal., are engaged in an important and rapidly growing work. The San Francisco mission maintains a well-attended night-school, a day-school for women, a mid-week Bible class for young men, and a sewing-school and free dispensary on Saturdays. On Sundays there are three Bible classes and an evening service. The Holy Communion is celebrated in the chapel of the mission once a month by one of the Cathedral clergy, while on other Sundays the majority of the ten communicants are to be

found at the early Eucharist at the pro-Cathedral. Recently one of the young men of the mission refused a tempting position because it gave him no time for his Sunday communion. The Oakland mission maintains an afternoon school for Chinese children, where they can learn their own language after public school hours; a night-school for young men; and a Saturday sewing school. On Sunday afternoon there is Sunday school, with a largely attended Bible class for men; followed by evening service. In this mission there have been within the last two years eight baptisms and three confirmations. Five catechumens will be baptized in May and five candidates confirmed. The spiritual side of the work is conducted by a young Chinaman in deacon's orders, soon to be advanced to the priesthood, who is perhaps the most eloquent Chinese preacher in the Bay Cities, and a man of rare tact and winning personality. Rev. Mr. Ng is assisted in San Francisco by Deaconess Drant, the founder of the mission, and in Oakland by a candidate for holy orders who is devoting his life to the Chinese of America. Recently the diocesan Board of Missions has assumed financial responsibility for these two important works.

BISHOP WHITE OBSERVES EIGHTEENTH ANNIVERSARY

ON MAY 1st, Bishop White completed his eighteenth year of service as Bishop, and in commemoration of the event, invited all the diocesan clergy to unite with him in a solemn celebration of the Holy Eucharist in St. James' church, South Bend, Ind., of which church the Bishop is at present the rector. The service was rendered with the full Catholic ritual, the two oldest presbyters in the diocese, the Rev. Dr. J. H. McKenzie of Howe School, and the Rev. E. W. Averill of Ft. Wayne, being the assistant ministers. Following the service, the reverend clergy were guests of the Bishop at luncheon at the Oliver House.

NOTABLE OFFERINGS OF NORTH DAKOTA SUNDAY SCHOOLS

DURING the past half dozen years the Lenten offering for general missions from the North Dakota Sunday schools have been notable. In the *per capita* giving they have exceeded those of every other diocese and district. Last year the total was \$1,215.05, from between 600 and 700 scholars. The offering of 1913 will slightly exceed that of 1912, coming from about the same number of scholars. There are many cases of phenomenal accomplishment, and almost some of neglect. Worthy of especial mention are the Sunday school of All Saints', Valley City, where forty children gave \$231.55, and that of St. Peter's, Park River, where twenty-six children gave \$112.90. Best of all is the fact that this money is earned by all sorts of labor and self-denial. It is not handed over by rich parents, for the asking, for there are no such parents.

CHURCH FUNDS KEPT IN TIN CAN IN A CELLAR

ARCHDEACON HOLT reports progress at Winters, Cal. (diocese of Sacramento), a town of about 1,300, where a neat little \$1,500 Mission Church has been built and will be opened for public worship by the Bishop early in May. The Church held occasional services here in a hall twenty years ago, and a woman's guild did good work and gathered about \$500 for a place of worship. Because of deaths and removals the work ceased and the funds, almost forgotten, remained with the treasurer, who in recent years became frail and feeble minded. The Bishop, making formal demand for the guild

funds, the Archdeacon discovered them in an old tin can in the basement of the residence of the faithful treasurer. For several years over \$500 in gold coins, the hard earned money of godly women, lay in the dust and mildew of the cellar which was open to the scores of boys and girls who played around on the street. Mr. Holt is also planning to build places of worship at Vacaville, Roseville, and Davis, where lots have been secured and where with more or less regularity services have been held by the missionaries of the diocese.

CHURCH HALL NOT TO BE USED FOR MONEY-MAKING SCHEMES

THAT it is not to be used for bazaars, suppers, or money making schemes whatsoever is one of the features of the new Minturn Hall, an adjunct of Holy Trinity parish, Spokane, Wash., just completed at a cost of about \$4,000. The Rev. A. F. Randall is rector of the parish. A small building known as Minturn Hall has for some years stood on the property of the parish, but the structure has only now been enlarged and completely equipped. The building is designated for use as a social gathering point for the people of the parish, and also for the section of the city in which the parish is located. The institution thus becomes semi-public in nature, although it is under the entire control of the rector and vestry of Holy Trinity. It is the only public building of this kind in that quarter of the city, and its establishment has received the endorsement of the city commissioners of Spokane. Mr. Randall is prominent in civic activities, being a member of the Spokane Charities commission, and of the Rotary Club.

ALABAMA

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

Mobile Rector Closes Four Years of Successful Work

THE REV. WYATT BROWN, rector of All Saints' Church, Mobile, has resigned his charge, the resignation to take effect May 10th. After a rest of two weeks in Atlanta Mr. Brown will proceed to Asheville, N. C., where he will assume immediate charge of Trinity parish. During the four years of Mr. Brown's rectorate in Mobile, All Saints' has increased from 26 to 384 communicants; a central location costing \$10,000 has been practically paid for, and the Sunday school has grown to be one of the largest in the diocese, having 250 registered scholars.

BETHLEHEM

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

Calvary Church, Tamaqua, Reopened for Services —Offerings for General Missions

CALVARY CHURCH, Tamaqua (the Rev. Wallace Martin, rector), was reopened for the regular services last Sunday, April 27th, after weeks spent in tasteful renovation, during which time the regular services were held in a temporary chapel fitted up in the parish room. There were minor improvements made, but the principal work was the painting and frescoing of the interior, including the chancel, nave, vestibule, organ alcove and sacristy. The terra cotta of the walls was replaced by a light buff. The decoration is very simple, consisting chiefly of inconspicuous frescoed borders of ecclesiastical design, with a modest amount of gold leaf employed on the ceiling of the nave and chancel. Over the centre arch above the choir is a representation of a chalice. On the Gospel side of the arch is the monogram IHS, and on the Epistle side, Chi Rho. While the effort was made to replace the former elaborate decoration with a rich simplicity, the work was executed in a most attractive manner.

DURING the first seven months of the fiscal year the diocese has sent to the treasurer of the Board of Missions \$4,835.52, which is an increase of \$350.45 over the corresponding months of the previous year, but falls a little short of being one-third of the apportionment of \$16,049. Thirteen parishes and missions have completed their apportionments.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Building Operations Throughout the Diocese

AS THE CANONS of the diocese of Colorado provide that the Bishop and Chapter shall hold all Church property, the Church of the Ascension, Denver, a memorial to the late Bishop Spaulding, passed into the hands of that corporation on May 1st, when the committee of the parish proceeded to elect the priest in charge, the Rev. Henry S. Foster, as their first rector, themselves becoming at the same time the first vestry. This is one step only in a progressive platform covering the next four months of diocesan life calling for the erection of seven new churches, four in new localities, namely, Chico, Sterling, Windsor, and Walden, and three to replace old structures, namely, the Church of the Ascension at Pueblo; of Holy Trinity, Trinidad; and of St. Luke's, Fort Collins. The parish of St. Thomas, Park Hill, Denver, has also freed itself from its entire indebtedness and will no doubt shortly ask to be appointed a parish.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Mission at Oak Cliff Will Become Parish—Church at Meridian to be Consecrated

CHRIST CHURCH, Oak Cliff, Dallas, has been a mission for about twenty years, but last fall the Rev. Joshua Brown Whaling, rector of St. James', Texarkana, Texas, received an invitation to visit it, following which he accepted the call to take charge of the work, assuming his residence December 1, 1912. The communicants at that time were about 97. On January 15, 1913, a full vestry with a treasurer and a secretary was elected, and on January 25th, through a charter bearing the signature of 33 male communicants, the Bishop of Dallas advanced the mission to the standing of a parish. On the following Sunday, with the church building filled to its capacity, the Bishop formally instituted the Rev. Mr. Whaling as rector. The building seating 150 last year now finds itself heavily taxed and at this writing the fund for a large and beautiful church is up in the hundreds and fast under way.

THE CONGREGATION at Meridian, Texas, have made such progress that they have acquired a very valuable lot large enough for a church, school, and rectory. A beautiful frame church is now in the course of erection, whose dimensions are twenty-two by forty feet. It is built of Florida pine and is furnished in light oak. It is to be opened on May 4th, free of debt, and will be consecrated on this day by the Bishop of Dallas, the sermon being preached by Dean Moore. The choir of the Church of the Holy Comforter, Cleburne, will render the music. At the next meeting of the diocesan council application will be made for admission as an organized mission.

HARRISBURG

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

Parish House Under Construction at Gettysburg

A PARISH HOUSE in connection with the Church of the Prince of Peace, Gettysburg, Pa., is nearing completion. It is about 30 by 35 feet in size, constructed of brick with metal roof. Though it is still incom-

plete it will be used at once for various purposes. The original donation for this much needed building was made by the widow of the first minister in charge of the work there. The building is so located that it can easily be extended to the building line of the church, thus nearly doubling its capacity. As it is it will supply room for Sunday school and choir purposes, both of which have been heretofore sorely needed.

IOWA

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

Clergy of Diocese Preach Special Sermons—Date of the Convention is Changed

THE CLERGY of the diocese are called upon frequently for special sermons by various organizations. The Rev. George R. Chambers, rector of St. Andrew's Church, Chariton, is to preach the graduating sermon for the high school, and also the sermon on Memorial Sunday for the G. A. R. and the Woman's Relief Corps. The Rev. Dr. F. E. Drake, rector of St. Mark's Church, Fort Madison, will be the speaker of the day on the occasion of the observance of Memorial Day, May 30th, in that city, at the request of Fort Donelson Post, G. A. R.

THE DATE of the meeting of the diocesan convention, by resolution of the Standing Committee, has been changed from Monday, May 19th, to Sunday, May 26th. It will meet at Christ church, Burlington. The Rev. F. M. Crouch of New York, field secretary of the Joint Commission on Social Service, will be present at the convention, and on the invitation of Bishop Morrison will make an address.

THE REV. DR. LEROY T. WEEKS, a distinguished literary man and a poet of no mean ability, who came into the ministry of the Church from the Methodist body, and was ordained deacon and priest in this diocese, and who has been priest in charge of St. Stephen's Church, Newton, has tendered his resignation to the Bishop, to take effect June 1st. Early in June he will be united in marriage to Miss Ada Kuhn of Evanston, Ill., and will hereafter live in that city, where he will undertake some literary work.

THE DIOCESE of Iowa possesses a cottage at a summer resort on Lake Minnewashta, in this state, known as the Silas Gardiner Cottage, which is used during the summer for the recreation of the clergy and their families. As usual, this cottage will be at the disposal of the clergy during this coming summer. The cottage is furnished and its use is given without cost to the clergy.

IN RESPONSE to an appeal by the Bishop, for an offering for the relief of the widows of Iowa clergy, because of urgent needs, the communion alms the first Sunday in April were devoted throughout the diocese to this purpose, a sufficient sum being realized to meet the needs for the purpose indicated by the Bishop. Towards this amount Trinity Cathedral parish contributed \$172.

ONE of the oldest wardens in the diocese, Solomon Coldron of Trinity Church, Iowa City, owing to advanced years, has resigned, and the vestry by unanimous vote passed a resolution of appreciation of his long and faithful service.

THE PARISH of Grace Church, Clermont, which suffered the loss of its rectory through a disastrous fire some months ago, is to build a new rectory immediately.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Progress Shown at Trinity Church, Covington

TRINITY CHURCH, Covington, Ky. (the Rev. J. M. Magruder, rector), continues the

improvement which was begun a little more than a year ago. At Easter, 1912, for the first time in many years all financial obligations were met and a large accumulated indebtedness wiped out. Easter, 1913, finds the parish with a balance of nearly \$1,000 in the treasury. The greater part of this balance has been designated by the vestry for necessary improvements and repairs on the fabric. Trinity is adjusting herself to the greatly changed conditions in the parish and city and there is every reason to feel that she is entering upon a period of renewed strength and usefulness.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Annual Report of Diocesan Woman's Auxiliary—Mission Will Become Incorporated Parish

THE ANNUAL REPORT of the diocesan branch of the Woman's Auxiliary is an interesting pamphlet. Three Archdeaconries are represented. "Brooklyn" has 200 delegates, "Nassau and Queens" is represented by 80 delegates, and "Suffolk" by 50. The total receipts for the year, from all sources, were \$5,149.93. Of this amount \$388.70 was given to diocesan missions; \$815.30 to domestic missions; \$1,713.38 to missions for the colored people; Indian missions, \$744.80; foreign missions, \$693.53; miscellaneous, \$513.86. This organization has completed forty years of work in the cause of Church extension at home and abroad.

THE CONGREGATION of St. Matthew's Church, in Willard avenue, the Brooklyn Manor section of Woodhaven, has formally voted to become an incorporated parish. The Rev. James Stuart Neil, priest in charge of this mission since February 1, 1912, will become rector.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Meeting of the Churchman's Club—Work of Baltimore Public Welfare Society

THE ANNUAL MEETING of the Churchman's Club of the diocese of Maryland was held at the Hotel Belvedere, Baltimore, Md., on the evening of Tuesday, April 22nd. Officers for the coming year were elected as follows: President, Mr. R. Brent Keyser; First Vice-President, Dr. Henry Barton Jacobs; Second Vice-President, Mr. Richard C. Norris; Secretary Mr. Edward Guest Gibson; Treasurer, Mr. John Glenn, Jr.; Members of the Council, Messrs. W. W. Chipchase, Claude Worthington, Marion K. Barch, and William F. Cochran. A banquet followed the business meeting, at which were seated about 250 members of the club and their guests. Mr. R. Brent Keyser presided and acted as toastmaster. The guests of honor were Mr. Francis A. Lewis of Philadelphia, who spoke on the proposed "Change of Name" of the Church; the Rev. Herbert Parrish, rector of St. Luke's Church, whose subject was "Church Unity"; Mr. J. Walter Lord of the Baltimore bar, who read an interesting paper on "Workmen's Compensation," in advance of the passing of an Employer's Liability Bill by the Legislature; and Bishop Murray, who announced that he was at work upon plans for an Advent mission to be held in Baltimore beginning on the Monday following the First Sunday in Advent and continuing throughout that week, with a series of services to be addressed by such prominent preachers as Bishop Boyd-Carpenter of England, the Rev. James E. Freeman of Minneapolis, and others to be announced later, and he asked the club to assume charge of the arrangements.

THE PUBLIC WELFARE SOCIETY, which was recently organized among the people of the Chapel of St. Mary the Virgin, Baltimore (the Rev. G. A. Griffiths, vicar), for the purpose of conducting an active campaign against the numerous saloons in the neigh-

borhood of the church, has thus far met with a very considerable success. Several largely attended meetings have been held, and one day last month several hundred people appeared before the Liquor License Commissioners to lodge formal protest, the chief spokesman on this occasion being Mr. Griffiths, who opened and closed the hearing. Largely through his indefatigable energy, eleven of the most pernicious saloons have already been closed, and there are several others which will be closed, so that the total may reach twenty. A "hotel," long a source of evil and corruption, is to be so limited that it will be far less dangerous. By their work, talked of by the people for a year, St. Mary's has put itself in the very forefront among the colored people of Baltimore.

IN APPRECIATION of his work and generous gifts in connection with the beautifying of Christ church, Baltimore, a dinner was given on Monday evening, April 21st, in the Sunday school room, to Mr. John Glenn, Jr. The Rev. Edwin B. Niver, D.D., the rector, presided, and among the guests besides Mr. Glenn, were Bishop Murray, the Rev. Hugh Birkhead, D.D., and the members of the vestry of Emmanuel Church, a number of the prominent city clergy, and the Rev. Dr. C. George Currie, rector of the church from 1891 to 1897. The principal address of the evening was delivered by Professor A. D. F. Hamlin of the department of architecture of Columbia University, New York, whose subject was "The Relation of Church Architecture to Church Worship." Congratulatory addresses were also made by Bishop Murray, the Rev. Dr. Currie, Archdeacon Wroth, Mr. Glenn, and others.

AT THE INVITATION of the rector, Adherence, Doric and J. F. B. Latrobe lodges, A. F. and A. M., attended a special service in St. Mark's church, Baltimore, on the evening of the Fourth Sunday after Easter, April 20th. There was a large attendance of members of the fraternity and their friends. An appropriate sermon was preached by the rector, the Rev. Oscar W. Zeigler.

THE ANNUAL SERVICE of the Bishop's Guild of the diocese was held at St. Paul's church, Baltimore, on the afternoon of the Fourth Sunday after Easter, with a special sermon by the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels.

MASSACHUSETTS

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

Annual Meeting of Archdeaconry of Boston—Death of J. J. Greenough—Notes

THE ARCHDEACONRY of Boston at its annual meeting held at the diocesan house, Boston, made special recognition of the long labors of the Rev. Frederick B. Allen, the superintendent of the Episcopal City Mission, and those present recorded their appreciation of his twenty-five years of faithful and efficient service as head of that mission, which has done a large work during the quarter of a century that Mr. Allen has been at the head. The resolution that was passed was afterwards engrossed and framed and presented to Mr. Allen. Addresses were made at the meeting by Superintendent Allen, who gave a broad view of conditions in the missionary districts of Boston. Superintendent Stanton H. King of the Sailors' Haven, who spoke of the need of a new building in Charlestown. Assistant Superintendent Albert Mansfield of the Haven, Henry W. Pinkham of St. Mary's House for Sailors in East Boston. Mrs. Groves, and others. All the old officers were reelected, and Henry B. Humphrey of Hyde Park was added to the executive committee.

THE DIOCESE learns with deep regret of the death of Mr. James Jay Greenough at his

home in Cambridge, following an illness of two months. Mr. Greenough was one of the founders of one of the leading private schools of Boston, the Noble and Greenough School, which always has enjoyed a large patronage from the well-to-do people. He was the son of the late Professor James B. Greenough, author of text books and professor of Latin at Harvard for a number of years. He was long interested in the cause of religious education and was an officer in the Sunday School Union of the Diocesan Board of Education. He was a communicant of Christ Church, Cambridge.

THE REV. W. B. KING, whose pen name of Basil King has brought him into considerable prominence in the literary world, has consented to conduct the services at All Saints' church, Belmont, beginning next fall. This decision followed his ministrations at this church for the past few weeks since the Rev. George D. Harris left to accept a call in another city. Mr. King's literary work has so monopolized his time these past few years that he had given up active work in the ministry.

ON THURSDAY EVENING, April 3rd, a reception was held in the parish house of Christ Church, Andover, to the Rev. Dr. Frederic Palmer, to commemorate the twenty-fifth anniversary of his rectorship of the parish. During the evening the senior warden of the parish, Mr. C. J. R. Humphreys, on behalf of the congregation, presented to Dr. Palmer a sum of \$250 in gold enclosed in a silver purse, the latter to be given to Mrs. Palmer. Letters of felicitation were read from Bishop Lawrence and the Rev. Philo Sprague.

GROUND has been broken on the land of Grace Church, Newton, for the new rectory, which is to cost \$20,000. The style of the building will be Gothic to correspond with the church and parish house. It will be of granite to harmonize with the other buildings.

MISS THEODORA WARD of Japan addressed the members of Trinity branch of the Woman's Auxiliary at Trinity church, Boston, a few days ago. Three years ago Miss Ward was a member of one of the Bible classes of Trinity Church.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

The Bishop Preaches Special Series of Sermons at South Bend

THE REV. "BILLY" SUNDAY has begun a six-weeks' revival in South Bend, Ind. All denominations participating must close their places of worship during the revival. Bishop White will preach a special course of sermons at St. James' church on Sundays during the revival, the subject being the "Beatitudes." In the opening sermon the Bishop pointedly contrasted the calm and dignified method of Christ with the noisy theatrical language of the revivalist.

MINNESOTA

S. C. EDSELL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.

Bishop Gives Dinner to Church Extension Society—Meeting of the Church Club—Meeting of Standing Committee

THE COUNCIL of the Church Club made it possible for the Bishop to give a dinner at the Church of the Messiah, St. Paul, to the executive committee of the Church Extension Society on Thursday, April 24th. Forty men sat down to dinner and devoted the evening to the consideration of the work of the Church in the city of St. Paul. The Bishop presided and acted as toastmaster. He reviewed the progress of the past few years, and, among other things, stated that a single

parish paid more on the apportionment for general missions last year than the whole diocese had contributed when his episcopate began. Representatives from the various parishes and missions were called on to report on what had been done and the prospects in their various fields. The Rev. W. S. Howard of Christ Church closed with an address on the subject "United We Should Stand—The Stronger Should Aid the Weaker."

A WELL attended meeting of the Church Club was held in St. Paul on Thursday evening, April 17th. The guests of honor were the Rt. Rev. George Biller, D.D., of South Dakota, and the Rev. Harry Officer, O.H.C. Mr. A. A. McKechnie, president of the club, acted as toast-master. The Bishop of the diocese read a paper covering the special matters to come before the approaching diocesan council and also the General Convention. The Rev. Father Officer spoke on the place of religious orders in the Church, and Bishop Biller on the missionary work of the Church in South Dakota.

A MEETING of the Standing Committee of the diocese was held in St. Paul on Friday, April 25th. The Rev. I. P. Johnson, D.D., presided. A committee consisting of Messrs. V. M. Watkins and W. G. Whitehead was appointed to investigate the value of the property of St. Sigfrid's Church, St. Paul, and report.

MISSOURI

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

St. Louis Rector Observes Anniversary—Annual Report of Church Mission House—Motorcycles Will Aid Clergy in Their Work

THE REV. JOHN W. HIGSON, rector of the Church of the Good Shepherd, St. Louis, reached the twenty-fifth anniversary of his ordination to the priesthood on April 15th. He invited the clergies to celebrate the event with him, and for that purpose advanced the date one day to coincide with the regular Monday meeting of that body. Bishop Tuttle celebrated the Holy Eucharist in the church, with the rector assisting, at 10:30, part of the parishioners being present with the clergy. Afterwards the ladies served an excellent luncheon, and the Bishop and others spoke in honor of the occasion. The Bishop recounted a long association with Mr. Higson, beginning away back in his Utah days. The Bishop baptized Mr. Higson in 1871, confirmed him in 1876. Then in Missouri he ordered him deacon in 1887 and priest in the following year. Mr. Higson's whole adult life as well as his whole ministry has been spent in association with Bishop Tuttle, and he recalled later that very naturally the Bishop had also officiated at his marriage.

THE ANNUAL REPORT of the Home for Convalescent women, St. Louis, is at hand. This is named the Church Mission House, but the first designation indicates better its purpose. It is an outgrowth of the hospital mission work. It cares for convalescent women of good character, who come mainly from the city hospitals. Owing to the crowded condition of these institutions many are obliged to leave before they are strong enough to work. When they have no home their condition is most helpless. The present capacity of the home is twenty-six, but owing to lack of means it has been able to provide for no more than twenty at a time. The usual time allowed is a month or six weeks. The work is supported by voluntary contributions. During the year past there have been cared for 140 adults, 27 infants, and 16 children. The cost has been \$2,091.

IT IS ANNOUNCED by the Rev. H. Percy Silver, secretary of the Seventh Department, and also of the Board of Strategy of that Department, that Churchwomen of St. Louis

have contributed \$500 with which he has purchased and shipped two motorcycles to missionaries in Texas. It is expected that the machines will enable the men to cover their extended fields with less loss of time than by the present horse-and-buggy method. If the experiment succeeds, it is planned to equip all the district missionaries with motorcycles.

MONTANA

L. R. BREWER, D.D., Bishop

Holy Week Services at St. Peter's, Helena—Bishop Begins Long Trip—Notes of Interest

AT ST. PETER'S CHURCH, Helena, Mont. (the Rev. Francis R. Bateman, rector), noon-day services were held in the church on the first four days of Holy Week. The women of the parish provided a simple lunch each day, making possible the attendance of a large number of business men. The rector delivered a series of addresses on the subject, "The Appeal of Religion to Men." The parish guild of women have placed in the church a magnificent brass lectern in memory of the late Mrs. A. M. Holter. A beautiful embroidered white veil and burse were also given in memory of the late Percy Holter; and Mrs. Norman B. Holter has presented the parish with a pair of five light candelabra for use in the chapel.

BISHOP BREWER started from Helena, on April 12th, on a visitation to the parishes and missions lying along the Great Northern railroad from the eastern to the western line of the state of Montana. The Bishop will have to be away from home seven weeks to accomplish this work, from April 12th to May 30th, and will travel over 1,500 miles, by rail, automobile, trolley, stage, and steamboat. The Bishop will also walk more miles than the ordinary rector of a parish would during the same interval of time. He will have preached at least thirty-seven times on the trip. The Bishop was seventy-four years old his last birthday.

MRS. S. D. HOOKER, who has been president of the diocesan branch of the Woman's Auxiliary for the past ten years, has resigned on account of ill health. Bishop Brewer in accepting her resignation spoke of her years of faithful service and of his regret at the necessity of her giving up the presidency. The Bishop has appointed Mrs. F. J. Mynard of Great Falls, who has been the secretary, as president, and Mrs. H. S. Gatley of Missoula, as secretary.

THE Church of the Incarnation, Great Falls (the Rev. F. J. Mynard, rector), held a series of missionary study meetings during Lent, under the leadership of the parish branches of the Brotherhood of St. Andrew and Woman's Auxiliary. Six meetings were held and twelve papers were read, six of them by ladies and six by men of the parish. The meetings were well attended and the interest was sustained to the end.

ST. JAMES' CHURCH, Lewistown (the Rev. George Hirst, rector), has expended \$1,050 on improvements to the rectory and also reduced the debt \$750 during the past year. The city is growing and the parish is growing faster than the city. The new rector is winning his way into the hearts of all the people, and a member of the vestry has presented him with an automobile so that he may accomplish his work with more rapidity.

NEWARK

EDWIN S. LINES, D.D., Bishop

Annual Diocesan S. S. Convention—Meeting of the Morristown and Newark Archdeacons—Notes

THE ANNUAL diocesan Sunday school convention was held last week in Trinity church, Newark, N. J. The convention was a large gathering

in the afternoon and evening. Miss Susan Mendenhall made an address on the "Art of Story-telling." The Rev. Henry M. Ladd spoke on "The Layman's Obligation as Regards Education." The Rev. William E. Gardner, secretary of the General Board of Religious Education, made an address at the evening session. The report for the year was presented by the Rev. Henry H. Hadley. Payment has been made of the diocesan apportionment for the General Board. Elected officers are: Archdeacon Frederick B. Carter, chairman; the Rev. Robert J. Thomson, secretary; Mr. Arthur E. Barlow, treasurer; delegates to the Sunday school convention, the Rev. Messrs. E. J. Cleveland, G. M. Foxwell, and G. D. Hadley, Miss E. W. Currie, and Mr. W. van T. Sutphen.

THE ARCHDEACONERY of Morristown and the archdeaconry of Newark at their spring meeting in St. John's church, Dover, N. J., were hospitably entertained by the Rev. Robert J. Thomson and his congregation. Interesting speeches on parish life and the vestry system were made by the Rev. Messrs. A. W. H. Thompson, Fleming James, Barret P. Tyler, and William P. Taylor. At the evening session, the Rev. John R. Atkinson spoke on "The Social Problem of Amusement"; Professor Boynton of the General Seminary spoke on "Religious Education"; the Rev. James V. Chalmers of New York City spoke on "The Liquor Question."

THE CLERGY of the diocese tendered Archdeacon Jenvey a testimonial dinner in Trinity House, Newark, N. J., on Monday evening, April 21st. The Rev. Albert L. Longley was toastmaster. Speeches were made by the Rev. D. Stuart Hamilton, representing the Standing Committee, and other organizations in the diocese; the Rev. William P. Brush, representing Christ Hospital, Jersey City, and other charities; and the Rev. Dr. George S. Bennitt, representing the Board of Missions and Church Extension, and other missionary agencies. Bishop Lines made an address, alluding to Dr. Jenvey's activities in various departments of diocesan work for nearly thirty years. The Archdeacon made a feeling response.

THE FIFTIETH ANNIVERSARY sermon was preached in Christ church, Hackensack, N. J., by Archdeacon Jenvey, in place of the Rev. Dr. William Welles Holley, unable to be present on account of illness. Dr. Holley was rector of this parish for more than forty years. The late Rev. Dr. William G. Farrington was first rector. The Rev. A. Peter Tulp is the present rector, and carries on St. Peter's Mission, Rochelle Park, started by his predecessor.

NORTH CAROLINA

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

Financial Canvasses for Educational Institutions—
New Church Buildings Opened—Chapels
Consecrated Near Salisbury

THE DIOCESE is interested in a financial canvass for two educational causes. The Bishop is asking for \$140,000 to pay off the indebtedness on St. Mary's School, Raleigh, and to begin an endowment fund for this institution which is the largest Church boarding school for girls in the United States. A committee appointed by the last diocesan convention is raising North Carolina's part of the endowment of the University of the South, Sewanee, Tenn., under the Nelson plan.

DURING the past six months two new church buildings have been opened in Charlotte, N. C., under the direction of the Rev. Francis M. Osborne. First of these was St. Martin's church (the Wilkes Memorial) opened in November last, and during March the Church of the Holy Comforter (the Bishop Atkinson Memorial). The latter has been under construction for several years

and is a handsome stone structure of lasting and permanent character.

THE CONSECRATION of several chapels in and near Salisbury attests to the permanent character of the work of the late Rev. Francis J. Murdock, as well as the present activity of the rector of St. Luke's parish, and Archdeacon Hardin, who resides at Salisbury.

OREGON

CHARLES SCADDING, D.D., Bishop

Name of Church at McMinnville is Changed—
Improvements at Albany—The Diocesan Con-
vention

THE NAME of the church at McMinnville has been changed from St. James' to St. Barnabas.' The vicar (the Rev. A. W. Griffin), has made a change in the church property. The church building has been moved around so as to make room for a home for the vicar. The new plant is to be blessed on St. Barnabas' Day.

THE twenty-fifth annual convention of the diocese has been called to meet in Trinity church, Portland, on Wednesday, May 21st. The annual meeting of the Woman's Auxiliary will meet on Tuesday, May 20th, in St. David's church, Portland.

DURING THE Lenten season and in the absence of the Archdeacon who is in charge during the vacancy, the parishoners of St. Peter's Church, Albany, graded the grounds about the church and set out trees and shrubbery as a surprise to the Archdeacon.

PITTSBURGH

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

Meeting of the Western Archdeaconry—Servers'
Guilds Meet in Pittsburgh—Notes

A MEETING of the Western archdeaconry of the diocese took place on Monday afternoon and evening, April 21st, at St. Peter's parish house. There was a good attendance on the part of the clergy, and the laity were particularly well represented. The business session occupied the time from 4:30 to 6 o'clock, when supper was served. In the evening, after brief devotional exercises, the meeting was turned over to the charge of the central diocesan missionary committee, Mr. M. C. Adams, president of that committee, presiding. An elaborate report was presented by the treasurer of diocesan missions, showing receipts and expenditures, parochial apportionments and the amounts still due on them. Two discussions were held, the first on "The Present Opportunity," opened with an address by the Rev. J. R. Wightman, rector of All Saints' Church. The other was on methods of financing the work, and was introduced by a paper by the Rev. R. N. Meade, of the Church of the Redeemer. The importance and present need of the diocesan work among the colored population of the Greater Pittsburgh was forcibly presented by the priest in charge of St. Augustine's Church, and the Rev. Dr. Wood; a committee was appointed to prepare a memorial in its behalf to be presented to the convention in May.

A MEETING of servers' guilds was held on Thursday evening, April 24th, at the St. Mary Memorial church, Pittsburgh. The Rev. Messrs. Alexander, Lamb, Clapp, and Cady were present, the guilds of St. Mary's and the Church of the Good Shepherd, Pittsburgh, and of St. Mary's, Braddock, and Trinity, Rochester, being represented. The servers were attired in their proper vestments, and occupied the choir stalls. The address was made by Bishop Whitehead. At the close of the service a social meeting was held in the parish rooms.

ST. JAMES' MEMORIAL CHURCH, Pitts-
burgh, Pa., has lately received two memorial

gifts, which were dedicated on the Second Sunday after Easter. A new altar service, bound in purple morocco, was given in memory of Mr. Jacob M. Sarver, by his widow and daughter. The other gift was a tablet of cupro-bronze, in memory of Mrs. Gertrude A. M. Thompson, wife of the Rev. Dr. Thompson, *rector emeritus*. An every-member canvass of this parish is being made in the interest of the duplex envelope, with indications of a splendid response.

THE BISHOP'S VISITATION to St. Thomas' Church, Canonsburg, on May 20th marked the third anniversary of the coming there of the Rev. C. A. Thomas. During the three years \$1,100 has been spent upon permanent improvements, and all outside offerings have been largely increased. Plans are on foot for further advancement.

A LARGELY attended meeting of the Clerical Union was held at St. Peter's parish house on Monday, April 21st, when many subjects that are to come up at the meeting of convention in May were generally discussed by the clergy present.

QUINCY

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

Graduation of Nurses Held at the Quincy Cath-
edral

THE GRADUATION of the nurses of Blessing Hospital (an institution largely endowed by Church people) of Quincy, Ill., was held in the Cathedral of St. John, on Thursday evening, April 17th. After choral evensong, Dean Lewis delivered the address and administered the "Florence Nightingale Pledge" to the class of graduates. A large congregation composed of Church people and members of the various denominational bodies, witnessed and participated in the impressive service. A picturesque feature of the service was the procession of all the nurses of the hospital (thirty-five in number) in their uniforms to the pews reserved for them in the nave.

RHODE ISLAND

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

Meeting of the Providence Convocation

THE PROVIDENCE CONVOCATION held its spring meeting at All Saints' church, Providence, on Wednesday, April 23rd. The Holy Eucharist was celebrated by the Bishop, assisted by the rector of the church, the Rev. Arthur M. Aucock, D.D. A large number of delegates were present and much interest was shown in the business of the convocation, especially the reports from the mission stations and aided parishes. All reported encouraging progress, and St. Mary's, East Providence, was able to relinquish a portion of its appropriation. There are few of the mission parishes in debt. It being the annual meeting, the election of officers was held, resulting in the reelection of all previously holding the offices.

SOUTH DAKOTA

GEORGE BILLET, JR., Miss. Dp.

The Bishop Confirms His First Class in His Own
Cathedral

ON MAUNDY THURSDAY evening the Bishop confirmed the first class in his own Cathedral. Forty-nine adults were presented, the largest class from the white field ever presented in South Dakota.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

An Appreciation of Dean Matthews

IT SEEMS only fitting and proper, at this time, that a word of appreciation should be spoken of Dean Matthews before he leaves for his new field of usefulness in Minnesota.

For seventeen years he has labored in this diocese and state, successfully and successively as rector of St. Luke's Church and Dean of St. Paul's Cathedral. What he has done is graven on the hearts and lives of those for whom it has been done. His friends are legion, his enemies (and who that is worthy of a place in the world, has not enemies), are unworthy of his mettle. The invaluable aid he has rendered the Church in this diocese can never be measured, either materially, educationally, or spiritually.

Essentially a teacher, he benefitted every life which touched his. Spiritually minded to a marked degree, his influence has spread in such a way that there has been a decided improvement in Churchmanship throughout the length and breadth of the diocese.

His material benefits are too numerous to mention, but the withdrawal of them will be keenly felt in many quarters of this city. His life is one of simplicity, absolute unselfishness, and ministration to the needs of others. It is easy to foresee the far-reaching benefit which will result from such a life coming in contact with the lives of young divinity students who, in their turn, will go out into the world, stronger and better men for having known him.

It is hoped that his new labors will be crowned with success abundantly.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Spring Meeting of the Convocation of Southwest Virginia

THE REGULAR spring meeting of the convocation of Southwest Virginia was held April 21st to 24th, in St. Paul's church, Salem, Va. (the Rev. John Scott Meredith, rector). Twenty-four out of the twenty-nine clergy in the convocation were present. The first session was Monday evening, consisting of Evening Prayer and sermon by the Rev. W. H. Osborne of Clifton Forge. On Tuesday there was an early celebration of the Holy Communion for the members of the convocation. After the evening service, and in his usual happy, cheerful spirit, Dr. Lloyd, Archdeacon of the diocese, on retiring was stricken with paralysis. This cast a gloom over the convocation, and over the community, for Dr. Lloyd has always been both the inspiration and life of the meetings. Each morning an hour of devotion and meditation was held, conducted by the Rev. Robert B. Nelson of Blacksburg, the general theme being pastoral work. The practical essay was read by the Rev. J. W. C. Johnson of Roanoke, on "The Significance of a Church School for Boys." The paper treated the subject in a general way, and so did the speakers who immediately followed, but all led to the practical matter of establishing a Church school for boys within the bounds of the diocese. For two years this convocation has been considering this matter, and there have already been some substantial gifts made to this object, and the school seems to be an assured fact, and a site near Lynchburg appears to be most advantageous and acceptable. A theoretical essay was read by the Rev. Hunter Davidson of Hot Springs, his subject being "Tennyson as a Religious Teacher." On Tuesday night a meeting was held especially in the interest of men. The Rev. C. A. Ashby of Amherst, Mr. T. M. Terry and Mr. John W. Carter made stirring addresses of especial interest to men. Mr. Ashby spoke on the subject, "The Clergyman's Need of Lay Assistance"; Mr. Terry of Lynchburg, on the subject, "The Church Layman's Responsibility." Mr. Carter followed with an address on "The Christian Layman's Opportunity." Wednesday afternoon a children's service was held, consisting of a short, bright service, and addresses by the

Rev. Thomas Simms, and the Rev. Llewellyn N. Caley, D.D. On Wednesday night the services were given over to Sunday school work. The congregation was addressed by the Rev. Floyd Rogers, his topic being, "The Spiritual Power of the Sunday School Teacher." Dr. Llewellyn N. Caley, D.D., of Philadelphia was then introduced and treated the subject, "The Sunday School Work." The closing services of the convocation, on Thursday night, were devoted to missions. The Rev. W. T. Roberts, Mountain missionary in the Blue Ridge, made the first address, stating the character and needs of the mountain people, and the wonderful progress which has been made in the last six years. The chief address was that by the Rev. John C. Ambler, missionary to Japan. He spoke of the progress of the Church, and told many instances which give a clear insight in the work of the Flowery Kingdom. After the usual reading of the minutes, and benediction by Bishop Tucker, the convocation adjourned to meet at St. Peter's-in-the-Mountain, September next.

SACRAMENTO

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

Clericus is Organized for the Clergy—The Rev. A. E. Osborn Forced by Ill-Health to Give up Work

IN RESPONSE to the invitation of the Bishop fifteen of the clergy within easy access of the see city assembled in the Cathedral House under the presidency of the Bishop and organized as a clericus. The Rev. Philip G. Snow of Auburn was elected secretary, and the remaining clergy of the diocese are invited to become members. Meetings will be held monthly except in July, August, and December.

THE REV. A. E. OSBORN of Chico has been compelled to resign his parish owing to continued ill health. He has just reopened the church which is now practically new. It and a guild room, chapel, and rectory, have a commanding location.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

The Easter Services Throughout the Diocese—Meeting of the Annual Synod—Notes

LENTEN, Good Friday, and Easter services throughout the parishes and missions of the diocese seem to have been unusually well attended this year, and reports from nearly all places is most gratifying. In Springfield, at Christ church, the Easter offering was \$2,316, and the attendance at all services was very large. The offering wiped out the entire indebtedness of the parish incurred by the purchase of adjoining property, and was the largest ever made. This parish will celebrate its twenty-fifth anniversary in May. The early celebrations in St. Paul's were largely attended and the mid-day service was jammed to the doors, for though the first service in the new church was held on Maundy Thursday morning, the Easter services were the first regular services. A large choir furnished the music and the altar was richly decorated with Easter lilies and flowers. The offering was something over \$1,200. At St. John's church three-fourths of the communicants received, and one adult and eight children were baptized. St. John's has the largest branch of the Girls' Friendly Society in the diocese. Two associates and six members have lately been received, which makes the membership thirty-three. St. Paul's, Alton, had large congregations, generous offerings, and a children's floral service in the afternoon at which the offering for missions from the Sunday school amounted to nearly \$35. St. George's, Belleville, introduced a choir of twenty young men and girls and had a large attendance. The Sunday

school offering at St. Bartholomew's, Granite City, was over \$20. The offering at Trinity, Jacksonville, was about \$500 and there were 100 communicants.

THE ANNUAL SYNOD, under the new Article of the Constitution finally adopted last December, will meet for the first time in May (Wednesday and Thursday, May 21st and 22nd) in Springfield. The sessions of the synod will be held in the hall of the new parish house of St. Paul's Church. It is expected that the consecration of the new church will take place on Wednesday morning. The annual meeting of the diocesan branch of the Woman's Auxiliary will be held on Thursday in the same place.

SO FAR as can be learned no very great havoc has been done in this diocese by the floods. The city of Cairo was saved from overflow, and with the exception of Mound City, there are no other places likely to have been hurt by the floods. The greatest hurt comes, or will come, from the many removals of our Church people from Cairo.

WORK on the new rectory for St. Paul's, Springfield, and the new building for the Orphanage of the Holy Child, which is being erected opposite the new St. Paul's church, is well under way.

TENNESSEE

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

Convocation of Colored Workers at Mason—Knoxville Rector Preaches Special Sermons

THE seventh annual convocation of colored workers of the diocese recently met in St. Paul's church, Mason. Bishop Gailor preached, and at the close of the sermon, the Archdeacon (the Rev. E. T. Demby) took the chair, and opened the convocation for business. The Rev. A. G. Coombs of Nashville was reelected secretary, and Mr. Sidney Davis of Mason, treasurer. The addition of two priests since last convocation, makes one catechist, one deacon, and five priests at work within the convocation.

AT KNOXVILLE, on the Fourth Sunday after Easter, Bishop Gailor visited the local churches and preached to crowded congregations. The rector of St. John's, Knoxville, is preaching a series of sermons on the Sunday nights of April and May on "A Man's Religion," the respective topics being "Religion and Jesus Christ," "Religion and the Church," "Religion and the Bible," "Religion and the Sacraments," "Religion and Theology," "Religion and the Social Order," and "Religion and Individuality."

WASHINGTON

ALFRED HARDING, D.D., Bishop

April Meeting of the Clericus—The Men's Club of Epiphany Church Meets—Notes

THE APRIL MEETING of the Washington Clericus was held at the residence of the Rev. Canon W. L. DeVries, Ph.D., on the 15th. About forty clergymen were present, including several guests from Washington and from Alexandria. After lunch a very lucid and helpful presentation of the philosophy of Bergson was delivered by the Rev. J. J. Dimon, rector of St. Andrew's Church. Mr. Dimon entitled his subject "The New Emphasis on the Value and Scope of Experience as Developed in Henry Bergson's Philosophy." It developed quite a debate on the limits of the development of truth and evolving thought to the finality of the revelation in Jesus Christ. Dr. G. Williamson Smith, Mr. Dunlap, Canon Nelms, Dr. Childs, Dr. Sterrett, and Dean Crawford were the chief debaters.

THE MEN'S CLUB of Epiphany Church met Thursday, April 17th, in the parish house, with more than thirty in attendance, among

whom were the rector of the church, Dr. Randolph H. McKim; the Rev. T. Hubert-Jones. Col. Truesdell, Col. Hoff, and Dr. Finley. The subject of discussion was "How to Make Washington a Clean City." An interesting fact has just been made known by the Rev. T. Hubert-Jones in connection with the splendid new parish hall of Epiphany Church. No less than 39,000 people have been in the building since October last. The hall is, in fact, a busy hive of industry. In the gymnasium alone, between two and three hundred people are present every day.

THE Social Service Conference of the diocese is planning to start definite work in one of the worst alleys in the city. In connection with the work of the conference a lending library will soon be started in Epiphany parish hall, where books on social service can be procured at a nominal charge. Plans are under way to make one of the open-air services in the Cathedral Close a rally day for all interested in social service welfare, with a special preacher for the occasion. Due notice will be given when details are complete.

THE REGULAR MEETING of the Sunday School Institute of the diocese was held in Epiphany parish hall on Tuesday, April 15th. The subjects for discussion were: "Should the City Sunday Schools be Closed in Summer?" by Mr. Albion K. Parris of St. John's Sunday school, Georgetown parish, and the Rev. Thomas Hubert-Jones of Epiphany parish; "A Review of the Temple Series of Bible Hand-books," by Miss Mary A. Wilbur of the National Cathedral School for Girls.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Men of Worcester Parishes Hold Annual Dinner

THE ANNUAL Churchman's dinner of the men of the parishes of Worcester was held on Tuesday evening, April 22nd. The subjects and speakers were as follows: "The Development of a Diocese," the Rt. Rev. Thomas F. Davies; "The Layman in the Church," Frederick C. Morehouse, editor of THE LIVING CHURCH; the Rev. Dr. William T. Manning, rector of Trinity Church, New York City, "Christian Unity and the Proposed World Conference on Faith and Order." The addresses were all of a high order and the large number of Churchmen present were enthusiastic in their applause and appreciation. Mr. S. Hamilton Coe acted as toastmaster and the arrangements were in the hands of a committee of three gentlemen from each of the five churches of Worcester. There were two hundred and twenty men present, including the rectors and clergy of All Saints', St. Matthew's, St. John's, St. Mark's, and St. Luke's churches. The following clergy were present from outside the city: the Rev. C. E. O. Nichols of North Grafton, the Rev. S. W. Linsley of Webster, the Rev. Mr. Hawks of South Barre, the Rev. David Sprague of Clinton, the Rev. Charles S. Champlin of Southbridge, and the Rev. R. M. D. Adams of North Brookfield. The dinner was the largest attended and most successful of those held so far in Worcester by the combined churches.

WESTERN NEW YORK

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

Annual Meeting of Buffalo Archdeaconry—Member of Buffalo Choir for Twenty-five Years—Notes

THE ANNUAL MEETING of the Buffalo archdeaconry, held on April 23rd, at St. Paul's church, Buffalo, was opened with a celebration of the Holy Communion, the celebrant being the Bishop of the diocese, who was assisted by the Archdeacon, the Ven. G. W. S. Ayres, and the Rev. Charles D. Broughton, curate of St. Paul's. The report of the Missionary Board was read by the secretary, the Rev. Nathan W. Stanton, and showed that

the Archdeacon and missionaries of the archdeaconry have held from February, 1912, to February, 1913, 1,093 services, with an attendance of 32,388 and offerings amounting to \$1,704.25. The treasurer of the archdeaconry, Mr. W. H. D. Barr, read his report, which showed a balance of \$1,247.11 after disbursements for the year's work amounting to \$4,883.82. The archdeacon made his report, which showed many encouraging features in his year's work. The Rev. Nathan W. Stanton was re-elected secretary, and Mr. W. H. D. Barr, treasurer. The Rev. Charles H. Smith, D.D., the Rev. C. A. Jessup, D.D., and the Rev. G. S. Burrows were elected clerical members of the Missionary Board, while Gen. Henry C. Hodges, Mr. H. N. Yates, and Mr. E. H. Boynton were the lay members elected for the coming year.

AT A recent choir-supper of Trinity Church, Buffalo (the Rev. Cameron J. Davis, rector), was marked the fulfilment of a quarter of a century of faithful service in the choir and the severing of his connection with it by Mr. Laurence L. Williams who began as one of the smallest lads on Easter, 1888. The occasion was celebrated by felicitous remarks from the choir-master, Mr. Seth Clark, and by the presentation on the part of the choir and choir committee of handsome gifts as an appreciation of their fellow-worker's long term of active service. Mr. Williams is leaving the choir owing to his removal to a distant part of the city.

THE twenty-first annual meeting of the diocesan organization of the Girls' Friendly Society will be held on Wednesday, May 7th, in Christ church, Corning. The Holy Communion will be celebrated at 9:30 A. M., following which the diocesan council meeting will be held. The Associates' conference will be held on Wednesday afternoon, an address being given by Miss Charles, organizing secretary of the Girls' Friendly Society in Canada. A service for members and associates will be held on Tuesday evening in Christ church, after which an address will be given by Miss Charles in the Sunday school room.

ON WEDNESDAY EVENING, April 16th, in the parish guild hall, the congregation of St. Thomas' Church, Buffalo, tendered a reception and welcome to their new rector and his wife, the Rev. and Mrs. John Oaksford. The Rev. Mr. Oaksford comes from Trinity Church, Newark, N. J., and entered upon his duties at St. Thomas' on the Third Sunday after Easter.

WYOMING

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

Holds Unusual Service at Hartville Junction—New Church Completed at Basin

THE REV. A. DEF. SNIVELY, who has charge of several missions in the Wheatland district of Wyoming, recently held an unusual service at Hartville Junction, a very small hamlet on the C. & S. R. R. The car inspector lives at this point in a cabin formed of two box cars. The elder of his two sons recently married a young Churchwoman, who was the means of arousing interest among those who before her arrival had been quite indifferent. By appointment, Mr. Snively went to celebrate Holy Communion. A congregation of five persons was assembled in the parlor, the sewing machine at one end serving as an altar. The newly married son, and his younger brother, both of whom had been enquiring about Baptism from Mr. Snively, were baptized, the sewing machine being used as a font, and Holy Communion followed.

A NEW CHURCH has recently been completed at Basin, and the money to extinguish the remaining debt having been subscribed, it is expected that the consecration will shortly take place.

CANADA

Recent Happenings in the Canadian Church

Diocese of Athabasca

ALL SAINTS' CHURCH, Athabasca Landing, has become self-supporting and the first rector has been appointed. The Rev. A. S. White was invited to accept the position at a salary of \$1,000, and he has accepted it. This is the first rectory in the diocese. At a meeting of the congregation of All Saints' on April 9th, it was decided that they would henceforward support their own clergyman.

Diocese of Columbia

AT THE VESTRY meeting of Christ Church, Victoria, the Dean announced that the decision of the vestry in selecting Bishop's Close as the site of the new Cathedral had been approved by the trustees. Mr. Keith had been appointed architect of the new building. It was decided that the money to be expended on the building should not exceed \$400,000. Mr. Keith was empowered to go to England to obtain advice on some of the details of the building.

THE QUESTION of the new church for the parish of St. Barnabas, was taken up at the vestry meeting, April 14th, and the architects were appointed. This parish is in Victoria. A new organ has been placed in the church. It was decided to increase the stipend of the rector.

Diocese of Huron

AT THE ANNUAL meeting of the Woman's Auxiliary of the diocese, which opened April 15th, Mrs. Sage, wife of the Rev. G. B. Sage of St. George's, London, was elected diocesan president.—SUNDAY SCHOOL work in the diocese shows considerable advance. There are now sixty-four Font Roll departments with a membership of 1,500, and there are twenty-two Teacher Training classes.—AT THE farewell reception to the Rev. G. F. B. Doherty, curate at St. Paul's Cathedral, London, who leaves to take a position in Toronto, some beautiful gifts were presented to him and to his wife on behalf of the congregation of St. Paul's.—A NEW PARISH HALL is to be built for the Church of the Ascension, Windsor.

ONE of the subjects most commented upon, to be brought before the diocesan synod, which opens on June 17th, in Cronyn Hall, London, Ont., is the petition of the women of the diocese for the privilege of voting at vestry meetings.—ST. ANDREW'S CHURCH, Tilbury, is still undergoing repairs after the damage done by the storm on Good Friday,

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but it is thought it will soon be ready for service again.—THE BEST report in the history of that church was given at the adjourned vestry meeting of St. James' church, Paris. The church will shortly be entirely free from debt.

Diocese of Niagara

IT HAS BEEN decided that the chancel of Christ Church, Cathedral, Hamilton, shall be extended this year.—AT THE adjourned vestry meeting of St. Thomas', Hamilton, it was pointed out how great was the need for Church extension in Hamilton, and the hope expressed that plans might be made to carry the matter through, as the other denominations are doing.—AT THE ANNUAL SERVICE to be held in the Church of the Ascension, Hamilton, the Ven. Archdeacon Cody of St. Paul's, Toronto, is to be the preacher. The service is arranged for May 1st.—A PARISH HALL is to be built for St. John's, Ancaster, which will be commenced soon. An increase of stipend was given to the rector.—AN INCREASE of \$500 was made to the stipend of Archdeacon Forseret, rector of All Saints', Hamilton.—IT is not thought that the proposal to build a new church for St. Peter's, Hamilton, will be possible at present.

Diocese of Ontario

AT THE MEETING of the Laymen's Missionary Movement in St. Luke's, Kingston, April 16th, the devotional service was conducted by the Rev. T. W. Savary.—VERY good reports were read at the adjourned vestry meeting of St. Paul's, Kingston, and an increase of salary was voted to the rector.

IT WAS DECIDED at the adjourned vestry meeting of St. James' Church, Kingston, that in future all the pews shall be free in that church.—BISHOP MILLS continues seriously ill.

Diocese of Ottawa

VERY GOOD REPORTS of the year's work comes from both churches in Cornwall, the Church of the Good Shepherd, and Trinity, given at the April meetings.—BISHOP FARTHING of Montreal was in Ottawa April 17th, accompanied by Dean Evans. Parts of the diocese of Montreal are close to Ottawa, although the city itself is of course in the diocese of the same name.—AT THE vestry meeting of St. John's Church, Ottawa, the stipends of the clergy, the Rev. Canon Pollard, V. F. Gorman, and E. H. Capp, were each increased by an additional amount of \$200.

ARCHBISHOP HAMILTON officiated, assisted by the Rev. Lennox Smith, and the Rev. W. Loucks, at the marriage of Miss Flora Kittson, daughter of the Rev. Canon Kittson of Christ Church Cathedral, Ottawa.

Diocese of Rupert's Land

PLANS are under consideration for a new church in St. Ann's parish, Kildonan, and it is thought building will be commenced this summer.

Diocese of Quebec

THE EFFORTS being made to raise a fund for Bishop's College, Lennoxville, are proving quite successful.—BISHOP DUNN has decided to place two priests on the Labrador coast instead of a deacon and a priest and three lay readers, as well as lady teachers. When the new mission boat, "The Faith," arrived at Mutton Bay, the headquarters of St. Clement's Mission, a service was held on board at which the whole town was present and the mission schooner was dedicated to the service of God. It is hoped that this boat, as the mission work is expanding, will be of great use in visiting those isolated settlements on the coast of Quebec Labrador.—THE CENTRAL BOARD of the Quebec Church Society met in Quebec on April 15th.—BISHOP DUNN has been in better health this winter

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and has been able to hold confirmations during the early spring.

THE APPEAL made for Bishop's College, Lennoxville, for \$100,000, is meeting with a generous response and already half the money asked for has been subscribed. As the college has given sixty years of service to the country it is felt by its friends that this modest sum is not much to ask for as a celebration of the diamond jubilee. The object for which the money is needed is the endowment of the chairs of History, Philosophy, Economics, and Modern Languages, and the endowment of a professorship of Natural Science.

Diocese of Rupert's Land

THE VERY REV. DEAN COMBES was one of the speakers at the annual valedictory of St. John's College, Winnipeg, on April 11th.—AT THE April meeting of St. Mark's vestry, Minnedosa, there was a discussion on the division of the diocese, which is to come up before next synod. The opinion of the meeting seemed to be that the time was not yet come for such a division.

Diocese of Toronto

THE SPECIAL PREACHER in St. James' Cathedral, Toronto, on April 20th, was the Rev. Canon H. G. Plummer. The service was for St. George's day which is on the 23rd. Three hundred members of the St. George's Society attended the service.—THE SPECIAL PREACHER at St. Simon's, Toronto, on Sunday, April 20th, was the Rev. Provost Macklein of Trinity College. The occasion was the twenty-fifth anniversary of the Church.—A MISSION was held the second week in April at Longford Mills by the diocesan missionary, the Rev. J. Bennett Anderson, assisted by the missionary in charge.—THE Rev. W. Craig, Ottawa, is to be the preacher at the opening service of the annual meeting of the diocesan Woman's Auxiliary, to be held in St. James' Cathedral, on April 29th.—"THE LODGE" lately inaugurated by the Girls' Friendly Society in Toronto, is proving very successful; there are at present fifteen boarders. Bishop Sweeny and his assistant, Bishop Reeves, both gave addresses at the formal opening.

THE ADDRESS at the devotional meeting of the diocesan board of the Woman's Auxiliary, April 3rd, was given by the Rev. W. J. Moore of St. James' Cathedral, Toronto.—THE Palestine Exhibition is to be held in Toronto from May 7th to the 25th.—BISHOP ANDERSON of Moosonee preached in St. Alban's Cathedral, Toronto, on April 13th. In speaking of the work in his diocese among the Indians and Esquimaux he mentioned a curious offertory which was recently made by some of them which required a wagon to take it away. It consisted of seal skins, deer skins, mats, hustry boots, and other things made by the natives.—A NUMBER of gifts were dedicated by Bishop Reeve at the Church of the Resurrection, Toronto, on April 6th, amongst them being a Communion set and Communion linen. It is interesting to learn that a great part of the work of construction of this new church was done by the men of the congregation.—A NEW CHURCH to replace the one now in use is to be built in the parish of St. John's, Weston.

The Magazines

MR. SIDNEY BROOKS is always interesting, and never more so than when he writes of America. To the March *Fortnightly* he contributed an article on "Washington and the White House," and of the latter says: "In the middle of the 'nineties, when I first knew it, the Executive Mansion was an architectural atrocity outside, and a museum of horrors within. The east wing had been levelled to the ground, and the west wing



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There is a chapter on English orders which gives all the arguments necessary to convince the skeptical, and shows that "English Church held the Catholic doctrine of the Ministry even in weakest periods."

The author says at the beginning, "We shall review with necessary brevity, its origin, its early history, its function, its perpetuation, its value, and validity." A very valuable synopsis is given, so that the argument on any given page may be found quickly.

It is a great book to have placed in the hands of sectarian ministers, so that the Church's position may be understood.

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consisted of greenhouses and forcing sheds of a more than professional ugliness. The sight of them made one suspect that the President was eking out his none too liberal salary by doing a little business in bulbs and seeds. Nor was the interior any more attractive. The entrance-hall looked like a ball-room in a second-rate restaurant. Receptions on any thing but the smallest scale turned into bear-fights. Hats and cloaks were checked in the same room with the receiving line, and the President and his wife stood in the midst of their guests, the majority of whom saw only the backs of their host and hostess. There were next to no reception rooms or lobbies or proper exits or entrances. The furniture, appointments, and decorations suggested a decaying boarding house. Young married

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couples used to come and inspect them so as to know what to avoid. State dinners, owing to a deficiency of pantries and serving rooms, were an agony of tepid courses, punctuated by still more tepid pauses. The President not only lived in the White House, but transacted all official business there. What should have been a series of bed rooms had to be turned over to secretaries and clerks and the President and his family were squeezed into a space that allowed of no accommodation for guests. At every moment of the day politicians, office-seekers, stray tourists, and callers overran the building, and privacy was as impossible as dignity. But all this has been changed now. President Roosevelt stirred Congress to action and the work of reconstructing the White House was placed in charge of the best firm of architects in the country. They made an admirable job of it. New wings were thrown out in absolute harmony with the central edifice; the official quarters are to-day entirely separate from the residential; all the rooms have been transformed in a style that shows real taste and simplicity; two thousand five hundred guests can be accommodated at a state reception without overcrowding; and both inside and out the White House is now all that a Georgian mansion and an official residence should be." Carmen Sylva, Queen of Rumania, in the same magazine tells what she would do—"If I were a Millionaire." "We were sitting round our dinner-table in our mountain castle of Sinaia and the conversation had turned upon the multi-millionaires of America. Somebody said: 'What would you do if you were a millionaire?' The Princess was the first to answer, being the youngest. She said: 'I should have as many flowers and as many horses as I want.' An artist painter, Lecomte du Nouy, said, 'I should make an arena in white marble, in which there should be games and sights for thousands and thousands, to make the people enjoy themselves.' The Prince said: 'I should give the last penny to sweep my country of all its diseases, and make it healthy.' An aide-de-camp said: 'I should build ever so many model villages for the peasants.' I was the last to answer, as the King said never a word, and I said: 'I should build a cathedral with a school beside it for every kind of art.' I don't know if the others, after so many years, would still have the same answer. I should. I should say to-day, as I said then: 'A cathedral, with chapels for every religion in it, and an arts school beside it.' You can build ever so many houses, and misery will enter their care will follow the inhabitants, anger and strife and illness and death cannot be kept away. There is only one peaceful house on earth and that is God's house. You leave your pain at the door and lift your soul up and free it from what makes it heavy. The house of God is the people's real house, because there the poorest can be alone, which he so seldom is in his cottage, and the richest is nobody—nobody to envy, as he is nothing more than the poorest."

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