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The Living Church

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MILWAUKEE, WISCONSIN.—MARCH 21, 1914

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ALL THAT is good in art is the expression of one soul talking to
another, and is precious according to the greatness of the soul that
utters it—*Ruskin.*

HE WHO is false to present duty breaks a thread in the loom,
and will find the flaw when he may have forgotten the cause.—*H. W.
Beecher.*

The Living Church

VOL. I

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 21, 1914

NO. 21

Missionary Bulletin for March

NEW YORK, March 11, 1914.

The receipts on the Apportionment to March 1, 1914, are as follows:

Amount received 1914	\$286,829.00
Amount received 1913	316,375.48
Decrease	\$29,546.48
Contributing Parishes 1914	2,442
Contributing Parishes 1913	2,593
Decrease	151
Parishes completing Apportionment 1914	209
Parishes completing Apportionment 1913	222
Decrease	13

It is neither easy nor pleasant to be compelled to make a report dealing with an increased decrease, and a large one at that. The decrease reported last month was \$4,109.88. We then said, considering the size of the figures dealt in, the decrease was not a large one—neither was it; but the conditions this month are very different, for last month's decrease has grown to the very large sum of \$29,546.48, where it now stands. In this connection it is only fair to state that last year at this time there was a decrease of \$17,100, which by September 1st had entirely disappeared, and instead of a decrease at the end of the year we were able to report an increase of \$8,142.48. Should only the same receipts prevail between now and September 1st next as did last year, then we will not be able to report an increase at the end of the year, but on the contrary a decrease of over \$4,000. One hundred and fifty-one (151) fewer parishes so far have contributed than last year; and also thirteen (13) fewer parishes have so far completed their Apportionments. Undoubtedly here lies some of the trouble, but not all of it.

These figures cause us much concern. We are not alarmed—for no one can be that, remembering whose work this is. But we are deeply concerned lest, because of continued decreases, it may become necessary for a partial halting of advance work. The expenses are ever growing. More men and more women are needed, not only to take the places of those who, for one reason and another, return home, but also to occupy and use the many, many new buildings which the Church has so generously provided in recent years. Without occupants these buildings can be of no avail, and their donors never meant that to be the outcome.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

It is nearly nineteen hundred years since these words were spoken; and behold, a wondrous thing has come to pass. The world has *been encompassed*—the "other sheep" have been found—and the story of the cross of Jesus Christ, with its promise of immortality, has been told in every land and nearly every isle. Shall there be any halting now in perfecting the work? God forbid! We know that the servants of the Lord, whom the Church sends out in obedience to His command, are not only worthy of the cause they represent, but are also valiant in the Faith and fervent in Spirit. Let us, who cannot go, in humility and joy, and on our knees ask of Him who loves us, how best we can serve Him.

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

EDITORIALS AND COMMENTS

The Theological Seminary

IF the theological seminary of to-day serves no other purpose, it is still useful in one splendid particular: it is useful as the ultimate destination of a brickbat. The cat on the fence at midnight is its only real competitor here.

The latest brickbat comes from the Rev. Anson Phelps Stokes and was hurled during the session of the Religious Education Association last week at Yale University. In a review of the very interesting sessions of that body printed in this issue, Mr. Stokes' remarks are briefly related. They have also been rather liberally reported by the daily papers.

With much that Mr. Stokes is reported to have said we find ourselves in close agreement. Some of it, again, strikes us as superficial. To say that "only about forty of the 182 theological schools of our country are really worthy to be considered at all," raises the question whether, in Mr. Stokes' judgment, each religious body, large or small, should have only one seminary, or whether denominational lines should be ignored altogether in the seminaries. He seems to mean the latter; but that implies simply that the disunity in Christendom is a glaring evil. That evil should be treated as the primary problem, of which denominational seminaries are but a by-product. If it is important, for instance, to teach that Baptism exclusively by immersion is essential to all adults and dangerous to children, of whom are the kingdom of heaven, it would seem essential that the ministers of a body that exists to promote that tenet should be trained in an institution that promotes that belief. "Non-sectarianism" in a theological seminary must inevitably train students in such wise as to unfit them to give expression to the particular teaching of particular bodies. Perhaps Mr. Stokes would consider that finished product "broad." We, on the other hand, would certainly consider it "narrow," for it would be a development on one side of ministerial responsibility only, where it ought to be developed on all sides. But "broad" or "narrow," so long as Christendom is divided into many distinct communions, each having its own standards, we cannot conceive of any one of them being prepared to welcome a ministry not trained as experts in those standards. The sectarian theological seminary must not be made the goat upon which the sins of sectarianism are to be laid. Given a condition of multiplied sectarianism in Christendom, the multiplicity of sectarian seminaries would seem to follow as a matter of course. "Non-sectarianism" is, in fact, only one more variety of sectarianism.

Mr. Stokes' total of 182 theological seminaries is that shown in the tables in the report of the United States Commissioner of Education. The analysis of these shows 38 different religious bodies to be represented, in addition to the sect of non-sectarianism. Roman Catholics lead off with 32 seminaries. Evangelical Lutherans, Presbyterians, and Baptists each maintain 16, in addition to one of the former for Norwegians and several for kindred Lutheran bodies. Methodists and the Protestant Episcopal Church each have 13, and Congregationalists 9. The other religious bodies maintain smaller numbers.

Are these numbers exorbitant per body? It is not easy to give the answer. Certainly there seems little necessity to maintain two seminaries of similar ideals in substantially the same locality. But there is as great necessity for establishing partly localized theological seminaries as there is for partly localized colleges, and few, to-day, would abolish the state university in favor of a very few great institutions of national extent. Send Wisconsin and Illinois students for our own ministry to Massachusetts and New York for their theological education, and the inevitable result will be that the best of them will graduate into near-by Massachusetts and New York parishes. Only the "uncalled" will return to Wisconsin and Illinois; not because Wisconsin and Illinois are less desirable as places of residence or less fertile in opportunities for Church work, but because environment furnishes acquaintanceship, and acquaintanceship leads to "calls." The net result of closing up such of our seminaries as serve a reasonably large area is that dioceses

within that area would be deprived of a reasonable opportunity to secure trained clergy on equal terms with dioceses in other sections. Indeed there is at the present time a movement to establish a new seminary in the southwest, which is far removed from any of our present seminaries, owing to this cause. The day has passed, indeed, when poorly equipped, unendowed institutions of "learning" were worth maintaining; and they are as unworthy for theological training as for any other branch. We shall hope that none such will at any time be established in the Church, though most of our present "plants" have grown from such feeble beginnings; and most of them, happily, have outgrown them.

A more difficult question arises when we inquire whether it is legitimate to maintain separate seminaries to promote particular "schools" of Churchmanship. Here also we must recognize the fact that these "schools" exist, and that the differences among Churchmen are matters of deep conscientious conviction on the part of large numbers of our people. It is inevitable that those who desire a particular form of worship maintained should demand a training for their clergy that should prepare them thus to maintain it.

To what extent partisanship is inculcated in our seminaries it is difficult to say. No one of them, very likely, would admit a purpose of turning out partisans as graduates; yet the distinctive "type" produced at some of the seminaries is readily recognizable, and the limitations of the several "types" are quite as much so. So long as particular "types" are in demand, a supply will probably be produced. Yet it will greatly promote true balance in Churchmanship if our seminaries will really seek to fit their graduates to work acceptably in *any* part of the Church in which their lot may sometime be cast. Does this ideal prevail in our seminaries generally? Let us test it by asking another question. From which of our seminaries can a graduate immediately enter into service interchangeably at the Church of the Advent and at Trinity Church in Boston? Or at St. Mary the Virgin's and at Grace Church in New York? Or at St. Mark's and St. Stephen's in Philadelphia? Which of our seminaries even have the ideal of trying to fit their graduates thus to serve intelligently at *any* of our parishes, according as future circumstances may suggest? Yet on the face of it, is it not clear that unless a seminary has that broad, inclusive ideal, it is essentially narrower in its scope than the best interests of the Church require? That it is, in fact, a partisan institution? It seems to us clear that our seminaries can claim to be governed by ideals as broad as the Church itself only when and where they train their students in the maximum of worship, giving also the perspective that should enable each of them to practise the minimum when so required in particular parishes. We shall not embarrass our seminaries by calling the roll for the purpose of inquiring which of them fulfil these requirements, but we earnestly ask the authorities of each to examine the work of the institution committed to them and see whether it is, in fact, administered from the ideal of training workers for every part of the Church or only for a single sort of parish within it. We doubt whether any of them would deliberately affirm a purpose of promoting only partisanship or of sending out graduates who are deliberately intended to be unfitted to serve elsewhere than in particular groups of parishes. But broad purposes must be carried into effect if they are worth forming.

It may be that this impression is what Mr. Stokes meant to convey when he declared that "We must free ourselves from the seminary where men flee from the world and its problems, and in cloistered retirement are trained to perpetuate certain fixed formularies as the sum total of the religious life"; if so, we thoroughly agree with him. But to "compel theology to give place to religion" in a theological seminary can only mean to eliminate learning in the hope of thereby promoting "religion," and that is not a happy thought in connection with a Religious Education programme. It is to go back to the "religion" of

the dark ages when learning was deemed of no avail. Happily, the sound, twentieth century attitude toward learning and religion is one that generally succeeds in coördinating them, and ignorance is not commonly treated as an aid to "religion." Mr. Stokes' curious belief that to tear down something intellectual, which he terms theology, in the belief that he is thereby promoting something moral, which he terms religion, is an idea from which he will be bound to emerge when he sees that the broadest learning, the most profound study of God, and of the relations of humanity to Him, rightly promotes, rather than hinders, a life of true religion. It is a *little* learning, in theology, as in any other branch of human thought, that is a dangerous thing.

WE DO NOT PROFESS to be satisfied with the stage which our theological seminaries have reached. We have shown that, for the most part, their ideals are too narrow. They have other limitations. Their curricula are tied by over-precise canonical requirements. The expectation of the canons is that at graduation they will produce nothing but such paragons of variegated learning as the greatest universities of Christendom have never yet been able to turn out. Specialization of learning, which is the only efficient way in which to train candidates for orders, is made exceedingly difficult by the requirements for canonical examinations. The times require elective courses in our seminaries, as we find them in our colleges. We ought to have one course of training for experts in the classics, one in biblical interpretation and criticism, one in sociology, several in missions of various sorts, one, at least, in pastoral work. The student of the one ought not to be required also to be a student of the others. Proficiency in any one of these is worthy of the highest ideals of the priest. To attain this, our canons must be thoroughly revised, for we believe the seminaries would work out the details if their students were permitted thus to specialize. To-day we impress upon the student a remarkably keen distinction between the sources of the Old Testament, and he goes to the lectern, after ordination, and stumbles at pronunciation of each of the proper names. We teach him to parse a chapter from the Greek Testament, and a year later a penitent comes to him for spiritual assistance and he neither knows where nor how to hear him nor what to say. Perspective in clerical life is not very fully developed in most of our theological courses—thanks, largely, to the canons.

And it would be the best thing imaginable if our seminaries would exchange professors among themselves for short terms, and thus really try to promote a common feeling of balanced Churchmanship among students. We have chanced to mention this at various times to seminary officials, and each one has invariably replied with the greatest cordiality that his own seminary would be glad to *send* an instructor to one of the others; not one of them ever mentioned a like desire to *receive*. Yet there is not one of our seminaries that would not be more greatly benefitted by *receiving* a professor from any one of the others for, perhaps, a two-weeks' exchange, than it would by *sending* its own; and there is not one of our seminaries that could not learn something that it really needs from *every* one of the others.

Theological education is only a branch of the larger field of Religious education; but it is a branch of the highest importance, and we greatly need to perfect it as far as we can.

THE death of Bishop Scarborough will fill his diocese with sadness, and also sadden large numbers of friends beyond, but it is the sadness of parting with one who had obviously completed his life's work and was ready for the advancement to fuller life. Blessed with a vigorous constitution, he had been a very active man until three or four years ago, when his vitality began to fail. He was for many years among the active forces of the old Board of Missions, and was enthusiastic in all that pertained to its work. When, some four or five years ago, he felt it necessary to retire from the board, his friends knew that age was telling upon him. Yet he continued to administer the affairs of his diocese without episcopal assistance, and died literally in the harness.

Death of Bishop Scarborough

Bishop Scarborough had warm-hearted and warm-blooded characteristics that made him popular among men wherever he was known, and he had the art of economizing time so that he was able to accomplish a prodigious amount of work. He was an able administrator and a thoughtful adviser. It will

be difficult, indeed, to fill his place, in his diocese or in the House of Bishops.

God grant him rest, refreshment, and light, and send His blessing upon him for evermore.

ONLY two weeks ago we published Bishop Lawrence's short article on The King's Business, which began by urging upon church corporations the necessity of carrying adequate fire insurance. Just two weeks before that we had editorially directed attention to the same matter.

Important Church Burned

The necessity is now emphasized by the destruction of the magnificent edifice of St. Luke's Church, Brooklyn, by fire, the worst loss of the sort since the burning of St. Thomas' Church, New York, not many years ago. The illustrations of the ruins shown in this issue bear testimony to the completeness of the loss, except for the standing walls.

The Church sends its heartfelt sympathy to the stricken parish.

BY-PRODUCT of the earlier fire at St. Thomas' Church, New York, is, however, a matter for congratulation.

St. Thomas' was one of those parishes that, in its early days, sold its pews outright, giving title to the purchaser as being his property. It was according to

Limitation of Pew Ownership

the ethics of a day when social conditions were different from what they are now, and the magnitude of the abuse that has resulted could not be foreseen. Probably no parish has been guilty of such a practice within our own generation, and in many of the old-time churches every effort has been made to buy back what an earlier generation ought never to have sold.

A decision handed down last week in the appellate division of the New York supreme court establishes the principle that the destruction of a building terminates the ownership of any of the pews. They do not involve the title to the real estate. The property owned by the pew holder is gone when the church, having burned, was torn down. His ownership does not extend to anything in the new church. The pew owner who had derived a nice revenue by renting his pew is "out." It is cause sufficient for singing a Hallelujah.

It is rather an expensive way to rid our old-time churches of an incubus such as cannot be shaken off and is not easily induced to drop off. St. Thomas' Church is to be congratulated upon its freedom.

Possibly a law might be enacted forbidding the owner to make a lease of any pew owned by him or to accept money for its use. That, if it were upheld by the courts, might speedily solve the problem.

It does not appear that the grief of the plaintiff in this action arises from the fact that he can no longer worship in his vanished pew.

THE Journal of General Convention is at hand, at this early date after adjournment. Few realize how great a labor is involved in its compilation and publication, and great credit devolves upon the secretaries who have been able to compress that

The Journal of General Convention

work within a little more than four months. The Journal is the record of General Convention, and one hardly appreciates the details of its work until he sees the record in this official form. Whether much or little legislation is enacted, the labor of the sessions is the same.

It has been our custom, after receipt of the Journal, to record the yea-and-nay votes in both Houses on important and contested questions. This we shall hope to do in the near future.

IN our editorial entitled "Lapsed and Lapsing Communicants" printed in THE LIVING CHURCH of March 7th, we took as a basis for consideration the careful report of the rector of Christ Church, Trenton, N. J., saying that "he reported 636 communicants in 1908, and only 516 in 1913; yet his Confirmation classes have been good."

A Statistical Correction

The rector explains this apparent decrease as largely due to the fact that 78 communicants at St. John's chapel are now reported separately from the statistics of the parish church, whereas in 1908 the two were counted together.

We very gladly note this correction.

(For Answers to Correspondents, see page 729)

THROUGH OUR LORD

FOR THE FOURTH SUNDAY IN LENT

WHAT is the difference between the saint and the sinner? Is one sinless and the other sinful? Not unless the order of sainthood has disappeared from the earth. How shall we recognize the Christian man or woman? By the absence of fault? Not unless there are no Christian men and women.

No, the difference between saint and sinner is not one of guiltlessness; and we cannot define a Christian as a "good man," or a "good woman," and the unchristian as a "bad man," or a "bad woman." The Christian is one who believes that Jesus is the Christ, the Son of the Living God, and who gives loving allegiance to Him. The work of the Christian then becomes service according to gifts.

There is no standard of excellency whereby we may declare that "this man is a Christian and this man is not"; for the saints differ in gifts and accomplishment. Some are apostles, some preachers, some evangelists, some teachers; and some have no definite office; and the test of saintliness is faith, not works. If there be such a thing as a "good" man, who is not a follower of Jesus Christ, that man is not a Christian, no matter how "good" he may be.

However, there is none that has kept the Law. By our works we are all, without exception, condemned; but by our faith we may all be saved. There is no hope for any of us if we are to be saved by keeping the commandments; for we have already failed, and our consciences are heavily burdened with sin, even now. Maturity more and more convinces us that there was only One who was sinless; and experience deepens our sense of shortcoming. Not to do right is a sin as great, if not greater, than doing wrong; and if by no other test than this, we have all fallen short of the mark.

Insufficiency is the portion of all mankind. Our Sufficiency is Jesus; and in Him we may "rejoice, though barren"; since our Blessed Saviour has not asked us to lay aside all sin before presenting ourselves before Him. He came to call sinners, such as we, to repentance. If men waited until they were "fit" for ordination we should have no Bishops, priests, or deacons in the Church. The real fitness consists in willingness to serve; and whatever efficiency has come through these offices has come through the power of our Lord to multiply the offerings.

Neither Philip nor Andrew could feed the five thousand, nor all the twelve; but they *did*, nevertheless! Not *they*, of course, but Christ working in them. Even so, the beginning of that miracle was the offering into Jesus' hand of *such as they had*. What God demands of us is that we shall give ourselves to Him, such as we are—lay at His feet our weakness and our strength, and permit Him to bless it all unto power.

When we realize this, all things become changed, and we become new creatures; and all things become possible because we cease to do anything of ourselves. Work we must do, certainly; but the outcome of it surpasses all our power when received from Christ, and done at His direction.

All good things are done under "inspiration." Even the secular good is done under God, empowered from without. And however humble our position, we all know what it is to do some things that, somehow, *we* did not do. Artist, poet, musician, preacher, soldier, mother, father, lover; and laborer of any sort—all are lifted into capacity, not their own, sometimes; and probably all of us have wondered at least once in our lives: "How did I do that?" How blessed are the moments of achievement! But the joy of them is the joy, whether we are conscious of the truth or not, of at-one-ment—the real participation in our "likeness" to Him who is "Creator."

We are none of us beyond grace. At the worst we are "being lost," not "lost"; and at the best Christ "is cleansing" us from all sin, not "has cleansed." We are all sinners; but, thanks be to God, we are all called to repentance!

And what is repentance? It is the turning about in our selfish and foolish courses and facing our Lord. Bearing what? Ourselves, "just as we are; without one plea," submitting all unto Him, that He may bless our all and render back for us to distribute for the fulfilling of His merciful will.

R. DE O.

TO BE SILENT, to suffer, to pray, when we can not act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in His presence, is worth more than a long prayer.—*Fenelon*.

BLUE MONDAY MUSINGS

LAST spring Macmillans published in London, a novel called *Father Ralph*, by Gerald O'Donovan. It is a picture of present-day Irish life among Roman Catholics of different social classes. The book was reviewed favourably in English and American papers of standing. To-day the book is not to be obtained of Macmillans, New York. What has happened? It is declared by some in a position to know that Roman Catholic societies, resenting the frankness of the narrative, have brought pressure to bear upon the American publishers, who have in consequence suppressed the book.

We may admire the jealousy of our Roman Catholic brethren for the reputation of their Church; but such methods are obviously futile. One does not correct an error by suppressing a charge, any more than one checks a heresy by burning a heretic. Weapons of that kind have been elsewhere abandoned; and it gives one a shock to see them brought out again—as when the Chinese army a few years ago deployed its corps of archers against modern artillery! Yet a famous novelist told me recently that his publishers received a threat from the R. C. Federation (or some of its agents), demanding the withdrawal from publication of another novel criticizing R. C. methods, under threat of an organized boycott of their school text-books! Instead of meeting that insolence defiantly, and using it for an advertisement, they weakly yielded.

I wait now to see whether George A. Birmingham's new Irish book, *Hycinth*, with its revelation of convent-methods of labor exploitation and price-cutting based on subsidies, will be attacked in the same fashion. Better make sure of it while it is still on the market.

SPEAKING of Roman teachings (sometimes watered down a little in England and America!), it is not unprofitable to read the explicit utterances of a Catechism published by the Vatican Press, and containing a letter of approval by Pius X. It is called "Compendium of Christian Doctrine, Prescribed by His Holiness Pope Pius X., 1906." On page 119 we read: "Can anyone outside the Catholic Apostolic Roman Church be saved?—A. No." On page 130: "Who are they who do not belong to the Communion of Saints?—A. The damned, and those who belong neither to the soul nor to the body of the Church—that is, those in mortal sin and those outside the true Church." Page 131: "Who are outside the true Church?—A. Infidels, Jews, Heretics, Apostates, Schismatics, and the Excommunicate." Ibid.: "Who are Heretics?—A. . . . the various sects of Protestants." Page 398: "Protestantism . . . is the sum of all Heresies. . . . The most monstrous congeries of errors, both private and individual, and enfolds all Heresies."

Surely, this teaching does not lack explicitness, and has the real Bonifacian ring. But, somehow, I doubt whether it is true that all Protestants will be damned!

FROM THE CORK *Examiner* I quote these thanksgivings, under a whiskey advertisement:

"THANKSGIVING

Thanksgiving for favour granted through the Little Flower of Jesus, and asking one to pass all exams, and other graces.—L. R.

Grateful thanksgiving to the Sacred Heart of Jesus, for great favour received through the intercession of Holy Nellie.—Mary.

Thanksgiving for recovery of health, through the Little Flower of Jesus, and the Divine Infant of Prague, on promise of publication. Also to St. Anthony for receiving lost goods.—E. de M.

Thanksgiving to Our Lord, St. Anthony, and St. Gerard for a temporal favour received.—A Poor Client."

Who is "Holy Nellie"? And I wonder if it is "playing the game" to expect success in examinations by favor, even of "the Little Flower." Ideas differ.

IN THE SAME ISSUE of the Irish paper quoted above I find this also:

"AFRAID OF THE FAIRIES

"Clonmel, Tuesday.

"At Fethard Petty Sessions, District Inspector White charged William Connell, Corbally, Drangan, and his wife with neglecting their four children.

"It was stated that the man's wife and family were living in a new labourer's cottage, which they had from the Cashel District Council, when without any reason the woman went back to live in

the old roofless hovel they formerly occupied. The rain was coming down on them, and the children were in a dreadful plight.

"Mrs. O'Connell (wife of the tenant)—As sure as God is over us we couldn't live in the cottage because it is between two hills, and it is full of 'vapours.' Other parties had to leave the house, too.

"Sergeant Dowd said the house was all right.

"Mrs. O'Connell said the house was built in a valley, and was infested by fairies, and nobody would live in it."

IN A. C. BENSON'S *Along the Road* (p. 170), I have happened upon this passage, on "Resolutions," which is fuller of significance than perhaps its writer realized:

"If a matter is serious enough, and if one is conscious enough of weakness to distrust one's own powers of self-reformation, the only thing to do is to take some wise and kindly person into confidence, and to pledge oneself to state, at some fixed future date, how things have been going."

Excellent! But need one expound its bearing in questions of sin? The habit of regular sacramental confession to the same priest is of inestimable value in just such struggles to reform. And surely, it is Satan himself who inflames the minds of men against the voluntary use of that blessed privilege which the Prayer Book so plainly affords to all Churchmen. I have just been reading that admirable book of the Ven. Dr. Wirgman, *Foreign Protestantism Within the Church of England*, published three years ago by the Catholic Literature Association in London, and deserving a wide circulation. There I find this utterance of a Protestant-minded English priest, Dr. McNeile, who died Dean of Ripon. Preaching in St. Paul's, Liverpool, December 8, 1850, he said:

"I would make it a capital offence to administer confession in this country. Transportation would not satisfy me, for that would merely transfer the evil from one part of the world to another. Capital punishment alone would satisfy me. Death alone would prevent the evil."

Our friends of the contrary part are not quite so frankly bloodthirsty to-day, though they still vituperate and rail more than is seemly; but their animus against that power which the Bishop confers when he ordains priests, saying "Whose sins thou dost forgive, they are forgiven," is apparently unchanged. Meanwhile, our Lord's Words, and the ordinal in the Book of Common Prayer, remain unchanged; and the great theologians of the Anglican Communion, pre-Reformation, Reformation, and post-Reformation, are of one mind as to their meaning.

A WASHINGTON LAWYER contributes this new definition:

"Asking a young man regarding the Church affiliations of an acquaintance, he replied, 'He is an egotist.'

"'An egotist?' I replied, 'that's a new brand of religion; what's his belief?'

"'Oh, he's one of these people who do not believe anything; they simply don't know.'

"'You mean an agnostic,' I said.

"'Yes, yes, that's it; an agnostic.'

"'But perhaps it wasn't a mistake after all.'"

CHICAGO TELEPHONE GIRLS have "improved" on the Tom Thumb wedding. A thousand of them were to enjoy a "mock divorce suit" at the Hotel La Salle, March 12th, following a "Mock wedding set to ragtime music," on March 5th. Have they no mothers, poor girls?

IT IS RATHER LATE to quote this from the *New York Sun*, in the report of General Convention: but better late than never:

"The cross of the Cathedral has not yet been consecrated, and in order that the conference might conform to Church formalities the platform for the speakers has been erected in the altar."

PRESBYTER IGNOTUS.

EXTERNAL, visible unity is not required for the essential unity of the Church. . . . The congregations of Jewish and Gentile Christians were no less one in Christ, though the outward fellowship between them was imperfect or wanting: their common life lay deeper than the controversies which tended to keep them apart. . . . The promise of Christ does not reach to the unity of the outward fold at any time. *Other sheep*, He said, *which are not of this fold: Them also must I lead, and they shall hear my voice; and there shall become one flock, one Shepherd.* One flock, in however many folds it be gathered, because it listens to the voice of the one Shepherd.—*Bishop Westcott.*

SESSIONS OF YORK CONVOCATION

Bishops Vote in Favor of Reservation

MEETING OF ENGLISH CHURCH UNION

Bishop Montgomery on Kikuyu

BISHOPS CONSECRATED FOR NEW SEES

The Living Church News Bureau }
London, March 3, 1914 }

THE principal business in the Upper House of York Convocation, which assembled week before last, was the adjourned discussion of the Bishop of Durham's resolutions in relation to the proposed revision of the Prayer Book. One of these resolutions requested the President to take such steps as might be necessary to compare and correlate the report of the House with the reports of the Upper House of Canterbury and the Lower Houses of Canterbury and York, with a view to prepare some answer to the King's Letters of business. A long and rather controversial debate ensued on the Bishop's resolution sanctioning reservation of the Blessed Sacrament for the sick and dying under certain regulations. The BISHOP OF MANCHESTER characteristically opposed reservation in any form. The ARCHBISHOP asked in effect if they were always to be so much in dread of a few extremists as to be unmindful and neglectful of that vastly larger and weightier number of loyal Churchmen who desired the preservation of many such customs of the whole Church as reservation. The resolution, with the addition of some words, was carried by four votes to three; and a rider was added.

In the Lower House, the Rev. J. S. L. BURNS (vicar of Middlesborough), moved a resolution declaring that marriages between Christians and non-Christians should never take place in churches. He said that in seaport towns, where there was a growing population of aliens, it was a constant thing to have applications for the marriage of Christians with Jews, Mahomedans, and Chinese. After a long discussion an amendment requesting the appointment of a committee to inquire into the use of the marriage service in the case of such marriages was adopted.

In the Canterbury House of Laymen, the VICE-CHAIRMAN (Chancellor Smith) presented a third interim report of the committee on the spoliation of the Church in Wales; and he moved a resolution emphatically urging all loyal Churchmen and other citizens who valued the principle of a national recognition of the Christian religion to continue the most earnest and uncompromising resistance to the Welsh Bill, and to maintain that resistance even if it should be placed on the Statute-book before the opinion of the country had been definitely taken upon it. This was carried unanimously. Mr. DOYLE SHORE, musical director of the diocese of Birmingham, was successful with resolutions, which were expressed in the following terms:

"(a) That the demand for more and better congregational singing would best be met, as a branch of practical Church music reform, by standardizing certain suitable music, ancient and modern, for use by the people, with or without the help of a choir, publishing it in a handy form, and organizing the singing of it diocese by diocese under the superintendence of the precentor of the Province.

"(b) That the organization of this work, with the bond of union which the provision of a common song for everyone in all our services would create, is deserving of the moral and material support of Churchmen."

Mr. DOYLE SHORE gave a practical demonstration of his proposals beforehand in the hall of the House of Laymen at the Church House. Musical examples were sung by the audience under his direction. Members of both Houses of Convocation were specially invited to attend, as well as those of the Lay House.

In the York House of Laymen, the ARCHBISHOP of the Province, in the course of an address, said in effect that the Welsh Bill neither represented any popular enthusiasm nor even the best sense of Protestant Dissent. No Churchman could contemplate the continued traffic in advowsons without a deep sense of shame. A resolution protesting against the Welsh Bill was adopted. And it was resolved, that the present system of parochial patronage urgently needed reform.

A general meeting of the English Church Union was held at the Church House, Westminster, on Thursday, February

Meeting of
the E. C. U.

19th. In view of the great importance of the subject for discussion, and especially so at the present time, namely: "Episcopacy and Catholic Order." the meeting was quite a

"record" one at the Church House, as well as in the annals of the E. C. U., both as regards attendance and enthusiasm. The Great Hall was so crowded in every available part that hundreds had to be turned from the doors. The chair was taken by Viscount Halifax, president of the union, who was supported on the platform by a large and distinguished company of clergy and laity, and Churchwomen were represented by the Countess of Shaftesbury, Adeline, Duchess of Bedford, and Lady Henry Somerset. Among those who sent letters expressing regret for inability to be present was the Rev. Leighton Pullan, of St. John's College, Oxford, who observed that the attempt of Dean Henson and others to insert a non-Catholic meaning into the Prayer Book Ordinal was contrary to both the spirit and history of that office. Modern theories with regard to the Christian ministry could only be supported, he said, "by cutting the New Testament into pieces and reconstructing a Church which never existed." Father Waggett, S.S.J.E., wrote: "For us of the rank and file the main duty is to witness by a simple fidelity of practice to the ideal of an essential and free and fully responsible Episcopate which it has been for many generations the peculiar task of English Catholics to maintain. And believing as we do in the necessity of the Episcopate, we must do our best each in his place to help carry the blessings of Apostolic Order as quickly and securely as we can to as many men as will sincerely accept them. We cannot be content to hide these treasures like a talent in a napkin from certain sections of men because they live in this or that area."

Lord Halifax, who was received with great applause, moved from the chair the following resolution:

"That this meeting of the English Church Union, founded in 1859 to defend and maintain unimpaired the doctrine and discipline of the Church of England, in obedience to the tradition and practice of the whole Catholic Church of Christ, reaffirms that no man can be accounted or taken to be a lawful Bishop, priest, or deacon, or be suffered to exercise any of the functions of a Bishop, priest, or deacon, as is set out in the preface to the Ordinal and Article XXXVI., except he hath had Episcopal consecration or ordination."

His Lordship said that the resolution was the result of the anxiety that had been caused by the contents of the "Open Letter" of the Bishop of Zanzibar, and the circumstances which had occasioned that letter. For those who had the interests of the Church at heart no anxiety could be so great as that caused by anything which affected those interests. They were to remember, however, that the anxiety was not for the Church, which was always in conflict and in danger, but for themselves, lest they should fall short of their duty, and what was absolutely inconsistent with that duty was the fear which might lead them to abandon positions they were bound to defend and to talk about surrender and flight because the circumstances were anxious and the dangers great. Far from seeing reason for discouragement in recent events, "I see only reason for increased exertion, and a surer confidence that as in the past, so in the present, anxiety and trouble are the appointed paths to the realization of all we hope for most." A change was coming over Christendom in regard to the need of reunion. The Kikuyu Conference was itself an indication of this desire of Christians to work together; as such they could not but be thankful for it, whatever exception they might be compelled to take as to the means suggested for bringing union about. His Lordship briefly outlined the Kikuyu proposals, and dealt with them in turn. It seemed to him that the provisions of the scheme of federation exhibited in the clearest way the difficulties of the scheme itself: "Are they not calculated to confuse and endanger the whole teaching of the Church?" (Applause.) For himself in regard to non-episcopal bodies and their relations to them, which was the point raised by the Kikuyu Conference and emphasized by the Bishop of Zanzibar and Bishop Tucker (late of Uganda) in his letter to the *Times*, Lord Halifax desired to say three things:

"First, that I deplore the use of ambiguous phraseology such as 'Churches' and 'branches of Churches'—(prolonged applause)—liable to be construed in senses far removed from those intended. Secondly, that I rejoice in the words of Dr. Liddon, that a true Baptism gives those bodies not only a right to the Christian name, but some share in the Communion of Saints . . . and that what we desire to impart to them is a share in those privileges which depend upon a ministry duly authorized by Christ our Lord. (Applause.) Thirdly, and this I desire to say in the most emphatic manner, that, after giving the matter the gravest consideration, the proposed scheme of federation proposed by the Kikuyu Conference appears to me to be one which it is impossible for members of the Church to accept. (Prolonged applause.) In saying this, I believe I express the unanimous opinion of this Union." (Renewed applause.)

The Bishop of Zanzibar had asked, "For what does the Church of England stand?" Certainly, and without doubt, replied Lord Halifax, "for the unbroken transmission of authority from the apostles themselves by the laying on of hands, and the assertion that

this authority as a matter of fact is dispensed by the episcopal form of Church government." (Applause.)

The Earl of Shaftesbury capital speech was frequently applauded. They had gathered there, he said, to reaffirm their belief as to what the *Ecclesia Anglicana* stood for. Surely it was time they rallied their forces to meet what was on the face of it "a revival of the attempt of the seventeenth century Puritans to capture the Church of England," with this difference, that the attempt of the modern Puritan was more insidious than that of his predecessor; "for while the seventeenth century Puritan knew that the Church of England was Catholic and tried to make her Protestant, his present day successor tried to make out that she was Protestant, and always had been so." The resolution was carried unanimously with loud cheers.

Mr. Herbert Jones then moved the following resolution of sympathy with the Bishop of Zanzibar, which was carried:

"That the members and associates of the English Church Union here assembled respectfully offer to the Lord Bishop of Zanzibar the expression of their sympathy with him in his anxiety concerning recent events in East Africa and their desire to afford him support in all necessary efforts to maintain Catholic Faith and Order."

The president, in putting the resolution, said there was no sort of doubt that there were circumstances connected with the condition of the Church in East Africa perhaps not sufficiently appreciated by the public at home, to make them profoundly thankful that the Bishop of Zanzibar had had the courage to bring this matter before the attention of the Church in this land.

At the recent monthly meeting of the S. P. G., the secretary (the Rt. Rev. Dr. Montgomery) spoke as follows in regard to the momentous issues raised by

The S. P. G. and "Kikuyu"

"Kikuyu":
"We have taken no official part in the controversy which has arisen in East Africa in respect of Church order and discipline. Of course we have not; those regions are outside our own sphere. But we are fully alive to the importance of the questions raised, and as the Church in its councils faces situations of extraordinary complexity in remote regions of the earth, we shall watch and pray, first, that our Catholic heritage is not impaired; and, secondly, that in the missions of the Church, charity, helpfulness, respect, sympathy may be extended towards all Christians in so far as it is compatible with faithfulness to order, to the traditions, discipline, and system of the Catholic Church. We have faith in our leaders and await the result of their counsels with assured confidence."

The Rev. Dr. Watts Ditchfield, vicar of St. James' the Less, Bethnal Green, and the Ven. H. B. Hodgson, Archdeacon of Lindisfarne, were consecrated to the Episcopate at St. Paul's on St. Matthias' Day, the former as Bishop of Chelmsford and the latter as Bishop of St. Edmundsbury and Ipswich, the new see for Essex and Suffolk. The sermon was preached by the Rev. J. S. McCormick, vicar of St. Michael's, Chester Square, who said that the historic Episcopate was one of the most dearly cherished of their ecclesiastical possessions. They thought of it as going back by steps of orderly succession and of regularized consecration to the dim beginnings of the Christian Church. They saw it carefully guarded and maintained through the religious convulsions of the Reformation, and if, on the one hand, modern scholarship had made them less positive in exclusiveness, they knew nevertheless that they stood broad-based upon the Bible's truth and the Church's habit. Clergy and laity alike found Episcopacy of all experiments in Church government the most proven, of all actual forms the best, and of all theories the most in accord with Christian practice and with the Divine Revelation of Holy Writ.

The Rev. Dr. Driver, Professor of Hebrew at Oxford and Canon of Christ Church, has departed this life at the age of

Death of Dr. Driver

68. In 1883 he succeeded Dr. Pusey, who had held and adorned the chair for more than half a century, and was about as unlike his great predecessor as anyone could be in attitude of mind both towards the Church and the Bible. He was an active member of the Old Testament Revision Committee, and was quite a voluminous and well-known author of works on the Old Testament. R. I. P.

J. G. HALL.

WHATEVER our childishness, whatever our wilfulness may have been, now is the time to get the better of them. Cost what it may, either outwardly or in the hidden pangs of the heart, the price is worth paying. . . . Is it not worth while keeping yourself in order, and beseeching God to help you, for the sake of everlasting life?—*Keeble*.

DEATH OF A NEW YORK RECTOR

Rev. John L. Scully Passes to His Rest

PRESENTATION TO RUSSIAN DEAN

Laymen at Meeting in Interest of Missions

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }
37 East 28th St.
New York, March 16, 1914 }

THE Rev. John Loftus Scully, rector of St. Mary's Church, in the old-time district of Manhattanville, New York City, died, after a long and painful illness, on Wednesday, March 11th. Mr. Scully was graduated from the University of Toronto in 1890. He was made both deacon and ordained priest in 1892, by Bishop Quintard. He was rector of Holy Trinity Church, Nashville, Tenn. (1892-95); rector of St. Paul's, Savannah, Georgia (1895); subsequently rector of Trinity, Columbus, Georgia; and assistant at Holy Trinity Church, Harlem, New York, until May 1, 1912, when he became rector of the Manhattanville parish. For a time he was also lecturer in the Department of Dogmatic Theology at the General Seminary. He was highly esteemed for his scholarly accomplishments, greatly beloved for his gentlemanly qualities, and much admired for his Christian fortitude.

The funeral was held in St. Mary's Church on Saturday afternoon, March 14th. Interment was made temporarily in Trinity cemetery.

Hearing that Dean Hotovitsky was leaving for Russia to settle there permanently, a few friends of his associated themselves in the offering of a testimonial to him, as a farewell gift. At the close of the farewell service, held in the Russian Cathedral on March 11th, the Rt. Rev. Bishop Courtney, on behalf of the donors, presented the Dean with the Service Book always used by priests in their ministrations in the Russian Church. The book was handsomely bound in red morocco with silver corners and ornamentations. Bound up in the front of it was the following illuminated address:

Tribute to Russian Dean

"We, the undersigned American Bishops, Clergy, and Laity, present this

SERVICE BOOK

as a token of our esteem and appreciation for his constant friendliness and his interest in the American Church during his eighteen years of residence in New York, to

**THE VERY REVEREND ARCHPRIEST
ALEXANDER ALEXANDROVITCH HOTOVITSKY."**

The names signed include those of Bishop Courtney, the Bishops of Harrisburg, Washington, Pennsylvania, and the Coadjutor of New Hampshire, together with ten priests and seven laymen and women. Associated with Bishop Courtney in the presentation were the Rev. Dr. Lowndes of New York, and Dr. Frank Webb of Bridgeport, Conn. At the same time, a letter of appreciation from the Bishop of Harrisburg was presented to Dean Hotovitsky. The Dean expressed his great appreciation for the Service Book and hoped that his thanks would be conveyed to all the donors, expressing the hope that the relations between the Orthodox Church and the Episcopal Church of America would always continue to be most harmonious.

About five hundred men attended a meeting in Synod Hall on Monday evening, March 9th, which was held under the auspices of the Diocesan Missionary committee.

Missionary Meeting for Men

Bishop Greer presided and made an address. Archdeacon Stuck of Alaska made an interesting address on missionary work. This was followed by an open conference on the subject, "The Laymen's Committee, What It Can and Will Do." Many of the parishes of the diocese were represented and their members pledged support to the Bishop in his endeavor to raise the apportionment laid on the diocese of New York for the support of missions.

The Rev. Dr. Henry Anstice prepared and read an interesting historical paper at the thirtieth anniversary luncheon of the New York Clericus, recently held at the Union Square Hotel. The only surviving member of the original meeting of the Clericus is the

An Historical Paper

Rev. Stephen H. Granberry, rector of St. Barnabas' Church, Newark, N. J.

A Quiet Day for the Woman's Auxiliary will be held at the Church of the Epiphany on Wednesday, March 25th, conducted by the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary.

Quiet Day for W. A.

The services will begin at 10 A. M. and close by 4 P. M.

Mr. Franklin H. Spencer, for some years field secretary for the

the Brotherhood of St. Andrew in the Metropolitan District, closed his work in New York this week and proceeded to Chicago, where he will have a like position for the Brotherhood in the Middle West. His address is The Church Club Rooms, 1705 Heyworth Building, Chicago, Ill.

Mr. Spencer, in addition to his Brotherhood work, has given much time and attention to the Italian mission of St. Ambrose on the upper east side of New York.

PHILADELPHIA NOTES

AN idea which is taking hold of some of our parishes is the Alumni Association. The members are those confirmed in the parish. They are organized for the benefit of the parish and its own members. The Rev. David M. Steele, rector of the Church of St. Luke

Parish Alumni Associations

and the Epiphany, invites the entire association each year to his Confirmation instruction. About two hundred attend. There are also meetings of the association held at regular intervals for creating good fellowship, and at stated times a corporate Communion is made. The Rev. Edward James McHenry, rector of the Church of the Holy Comforter, has a similar association. Each year on Trinity Sunday this association makes its corporate Communion. About 100 to 150 members receive. The interest which these associations have been able to develop and keep up in the parishes has been remarkable. Members who have removed even to a distance return to the meetings and Communions and renew old associations and interest in their original parish.

The Church has been interested for some years in a movement in West Philadelphia to remove the Pennsylvania Hospital for the

Removal of an Obstacle to Growth

Insane, familiarly known as Kirkbrides. It covers about 130 acres of ground in the midst of that part of the city, about ten minutes' ride from the City Hall. Its position has seriously affected the neighborhood and Church. Property has depreciated and a low class of people has come in. The parishes affected have been the Mediator and the Church of the Holy Comforter. It is reported now that plans have been perfected by which the city will take over the entire property, selling some of it for building lots and making a park of the balance. This will remove a barrier to the development of the two parishes affected. There is a wonderful opportunity for the Church in this neighborhood.

Bishop Thomas recently held a parlor conference, in the home of Colonel Robert A. Beath, on his work. The daughter of Colonel Beath, Miss Alice, a missionary worker among the Indians, was also present and described her work. There was a large and enthusiastic audience present.

Missionary Conference

Elaborate preparations have been made for the dedication of the new Inasmuch Mission building Tuesday evening, March 24th.

Inasmuch Mission

Bishop Rhinelander will officiate at the opening services and the speakers will include the Rev. David M. Steele, Superintendent George Long, A. V. Morton, and the Rev. J. J. Joyce Moore. The services will continue throughout the week. The Inasmuch Mission is in the midst of what was formerly known as "Hell's Half-Acre," and among its inhabitants were some of the lowest criminals in the country. Since the advent of Mr. Long and his associates a complete change has taken place.

The Lenten meeting of the Pennsylvania branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity on Thursday, March 26th, at 2:30 P. M. The Bishop Suffragan will preside and addresses will be made by the Rt. Rev. C. E. Woodcock, D.D., the Rt. Rev. N. S. Thomas, D.D., the Rev. E. L. Sanford, and the Rev. H. S. McDuffey.

Lenten Meeting of the W. A.

ANSWERS TO CORRESPONDENTS

PERSISTENT READER.—Certain Bishops have taken the ground that the limitation of the right to receive Holy Communion to those who are confirmed or "ready and desirous" extends only to Churchmen and not to sectarians. Hence, according to that construction, the Bishop permits a priest to encourage non-Churchmen to receive occasionally at our altars. We cannot examine this position in this department further than to say that it is neither the prevailing nor the natural nor the historic interpretation of the rubric.

ENQUIRER.—Psychological explanations of the doctrine of the Trinity are to be received with great caution. At best that which you have stated could only be useful as affording some analogy between the mind of man and the mind of God, but certainly not as an adequate statement of the doctrine.

X. Y. Z.—If newly elected members of a vestry should all decline their election, it seems probable that the old vestry would be held to hold over.

INDEPENDENCE.—We have no information concerning an English "Federation of Confraternities." It is not listed in Mowbray's *Annual*.

OPTIMISM IS the faith that leads to achievement; nothing can be done without hope.—Keller.

PREPARING FOR GENERAL MISSION IN CHICAGO

Preliminary Address is Given to the Clergy

PASSION MUSIC IN MANY OF THE CHURCHES

Addresses Given Before Men's Clubs

OTHER CHURCH NEWS OF CITY AND SUBURBS

The Living Church News Bureau }
Chicago, March 16, 1914 }

THE most important meeting of this week, in diocesan matters, so far as its possibilities are concerned, was that of Monday afternoon, March 9th, held in the Church Club rooms, when a number of the clergy, including Bishop Toll, assembled to take counsel concerning the forthcoming parochial missions which are to take place in a large number of parishes and some missions, in all parts of the city and suburbs, and also, it is hoped, in other portions of the diocese as well, for the eight days commencing Sunday, All Saints' Day, 1914. This meeting on Monday last was addressed by Fr. Field. While active preparatory measures will probably be deferred in most instances until the early summer, or possibly until after September 1st, yet there are already numbers of persons in the diocese who are making the whole great plan an object of frequent prayer, and before long there will probably be a large number of the clergy who will use at their weekly celebrations of the Holy Eucharist a special prayer on behalf of the whole enterprise. These efforts will be followed up as soon as is thought best, by active advertising throughout the parishes concerned, and by week-night services of special intercession, in addition to the prayers at the celebrations of the Holy Eucharist. There is great need of a wide-spread spiritual awakening in many quarters, and large numbers of our people, both clerical and lay, are looking forward to those important eight days in November next, with the utmost anticipation.

Passion Music services are being held as heretofore in many churches, mostly in connection with Sunday afternoon or evening services. St. Peter's choir has usually devoted Wednesday evenings in Lent to the singing of Passion Cantatas, but is giving the series this Lent on Sunday evenings. There seems to be difficulty in finding good and reverent Passion Cantatas which are new. The lists announced thus far in our diocese continue for the most part to include the works already made familiar in previous years, such as Maunder's "Olivet to Calvary," Buck's "The Story of The Cross," Gaul's "Passion Music," Gounod's "Gallia," and Stainer's "The Crucifixion," the beautiful music of which is always so effective and helpful. One curious custom which obtains outside Chicago to some extent, and to a limited extent inside our diocese, is that of singing Stainer's "Raising of the Daughter of Jairus," as a Lenten Cantata. This has been done by at least some one of our choirs almost every Lent, and this year is no exception. In some parishes the experiment is being made this Lent of devoting Sunday evening to a combination of Passion music and congregational hymn-singing, with a brief address, the whole service otherwise following the general outline of Evening Prayer.

On Wednesday evening, April 1st, the combined choirs of St. Simon's and St. Edmund's will sing Stainer's "The Crucifixion" at St. Edmund's Church (the Rev. H. B. Gwyn, rector), the chorus thus consisting of about 70 voices. Mr. P. W. W. Fairman will conduct, and Mr. Stanley Mann will be the organist. Mr. J. B. Miller, who has frequently sung with the Chicago "Apollo Club," will be the tenor soloist, and the baritones will be Messrs. M. B. King and Albert Drier. The Rev. Leslie F. Potter, who succeeded the Rev. H. B. Gwyn at St. Simon's, will assist him in the service.

Some important messages have lately been given at men's club meetings in various parishes. Mr. Robert J. Kerr of Oak Park gave a valuable lecture before the Men's Club of Grace Church, Oak Park, lately, on "Mexico and the Revolution." Having lived in Mexico for a number of years, he was fully qualified to tell a stirring and illuminating tale about these hapless people, 85 per cent. of whom can neither read nor write. Incidentally Mr. Kerr stated his conviction that a grave mistake was made some months ago on behalf of our nation in failing to recognize the one man in Mexico who at that time was able to keep a semblance of order and to rule the turbulent population.

An important address was given to the Men's Club at St. Peter's parish house, Chicago, on the evening of Monday, March 9th, by Mr. Charles B. Ball, C.E., the Chief Sanitary Inspector of the Department of Health, the subject being "Chicago's Medieval Prisons." The slides used at this lecture have but recently been prepared, and most of them were used for the first time that evening. There is a determined effort on foot to rid our city of its execrably wretched police-station prisons, most of which have long been utterly unfit

for any kind of use. The delay and apathy concerning this absolutely necessary civic reform are probably due, in great measure, to lack of information. There were 150 men at the previous meeting of St. Peter's Men's Club. Dr. George B. Young, Chicago's Health Commissioner, is a vestryman of St. Peter's.

Rigid pruning of communicant lists has been in progress in more than one Chicago parish this year, occasioned by the opening of new administrations after interims of more or less length. The results may have some effect upon the diocesan statistics rounded up at the next diocesan convention, but will in each instance afford the new rectors concerned a sure basis for future reports. Grace Church, Oak Park, has thus announced that its number of confirmed persons is now 822. At the Church of the Epiphany, the local chapter of the Daughters of the King has just completed a canvass which involved some 400 calls, with the result that the rector announces the list of communicants as being now 600. In line with the recent editorial in THE LIVING CHURCH concerning "The Lapsed" (which remarkable article we greatly hope may soon be published in the form of a tract), one may frankly ask the laity to tell what has become of all the "not found" persons who were formerly enrolled on these communicant lists. This is one of the most serious questions connected with the life of the Church, so far as its appearance in the official statistics of America's religious condition is concerned.

Trinity parish has had a busy week since our last letter, grappling with its crisis. At this writing the probabilities seem to point to a continuance of the present work at the present site, for at least the next year or possibly the next three years. The minimum sum asked for by the rector, the Rev. J. M. McGann, for the endowment fund, is \$150,000. The rector has appealed this week in the daily newspapers on behalf of the wardens and vestry, to the Chicago public, asking for contributions for this endowment fund, and the papers have given generous prominence to the appeal.

The members of the Church of the Annunciation, Auburn Park (the Rev. Arnold Lutton, priest in charge), have written personal letters to a good many of the clergy and laity of the diocese asking for some help in the task of re-building their mission church, which was totally destroyed by fire early in February, as noted in these letters. Subscriptions have begun to come in already in response to these letters. It is a long time since our diocese has had the opportunity to help one of its own struggling missions to re-build a building destroyed by fire.

It is well known that St. Thomas' Church, Chicago, is the largest congregation of colored people to be found in the entire American Church. Father Massiah, who has been their priest in charge for a number of years, has built up an extraordinary work among his own people. Probably the largest week-night Lenten congregations in the diocese are those which are this Lent assembling at St. Thomas'. The Rev. B. I. Bell is the visiting preacher on all Wednesday evenings in Lent, and the large church is crowded at these services. The service is the Choral Litany, followed by the sermon. An interesting series of Thursday afternoon addresses to the combined guilds of women at St. Thomas' is also part of the Lenten schedule, the addresses being by invited women. Mrs. John Henry Hopkins addressed this group on March 12th, her theme being "Ideals of Church and Civic Life for Women."

The Society of Sacred Study, organized among our clergy, held its quarterly meetings and conferences on Monday, March 9th, meeting, for the most part, in the Church Club rooms. The New Testament group has begun to study Professor Burkitt's lectures on *The Gospel History and its Transmission*. The Rev. E. H. Merriman has succeeded the Rev. Professor T. B. Foster as chairman of this New Testament group. Other groups are studying the Old Testament, Liturgics, and Social Service. The Rev. Dr. S. A. B. Mercer of the Western Theological Seminary is the leading officer of the combined groups. This new movement is proving very helpful to the considerable numbers of clergy enlisted in its several departments.

A very large congregation assembled in the Majestic Theatre for the noon-day service on Monday, March 9th, the first of the six services conducted by Father Field, S.S.J.E. The attendance on the following days was good, especially on Wednesday. The Rev. Samuel Tyler, rector of the Church of the Advent, Cincinnati, will be the noon-day preacher for the five days commencing March 16th, and the Rev. F. G. Budlong, rector at Winnetka, will take the service on Saturday of that week. The Brotherhood of St. Andrew is keeping an accurate count of the daily attendance.

The Rev. Dr. W. O. Waters, rector of Grace Church, Chicago, has again arranged a series of noon-day Lenten services at the Hibbard Memorial Chapel of Grace Church, the addresses being given by clergy of the diocese in turn. There are many people who are at work in the neighborhood of Grace Church, and these mid-day

Church Parish
StatisticsTrinity
and its CrisisTo Rebuild
Burned ChurchWork Among
Colored PeopleSociety of
Sacred StudyServices at
Majestic TheatreServices for
Working People

services afford them an opportunity during Lent which many are glad to utilize.

Much sympathy is extended to the Rev. Charles H. Young, who was summoned by telegram to Omaha, immediately at the close of the parochial mission recently held in his parish of Christ Church, to be with Mrs. Young, who underwent an operation early in the present week. Mrs. Young has been visiting relatives in Omaha. She is convalescing satisfactorily, we are glad to learn, at this writing.

The parish paper of St. Paul's, Kenwood, contains a statement of the financial report of "The World in Chicago," the great missionary exhibit and pageant of last May. The Rev. Dr. Page, rector of St. Paul's, was chairman of the committee which raised the \$100,000 guaranty by selling shares of stock. The total income of the exhibit and pageant was \$141,776.74; the total expenses reached \$175,259.05. The stockholders paid in \$75,952.50 (out of the \$100,000 which they had subscribed), and received back the sum of \$42,470.19, thus sustaining a net loss of \$33,482.31. We have seen somewhere that there were about 300 of these stockholders, though this item was not included in the data published in the above edition of St. Paul's paper. It will be a long time before the impetus given to missionary interest in Chicago by this enterprise can be fully estimated. That it was well worth while is more than clear, even thus early.

"The World in Chicago"

DEATH OF BISHOP SCARBOROUGH

THE death of the Rt. Rev. John Scarborough, D.D., Bishop of New Jersey, occurred on the morning of Saturday, March 14th, at 10:45 A. M. His final illness was of less than a week's duration, unless it may be said to have begun two weeks ago by a cold that was contracted as a result of the great blizzard. He came home ill on Monday from a visitation at Vineland, where he had held four services, and he was found to have pneumonia. Taking to his bed, his life was despaired of next day. He rallied surprisingly on Wednesday morning, and hope was given of recovery. His condition again became more serious on Thursday, and he continued to decline until the end came as stated. His five daughters were at his bedside, one of them, the widow of Bishop Edward J. Knight, having been with him continually through his illness. The cause is stated to be pleuro-pneumonia, complicated with heart trouble.

Bishop Scarborough's illness and death were unexpected, although his increasing feebleness had made it clear that the end could not be deferred very long. He was senior in years of all the American Bishops, having been born April 25, 1831, in County Down, Ireland, and thus being nearly 83 years of age. He was fourth in order of seniority by consecration, the Presiding Bishop and the Bishops of New Hampshire and Dallas, who were his seniors in consecration, being his juniors in years.

Bishop Scarborough was brought to this country in childhood, and was graduated at Trinity College, Hartford, 1854, and at the General Theological Seminary, 1857. His degrees of B.A., M.A., D.D., and LL.D., were all given by the former of these institutions. He was ordained deacon immediately after graduation, June 28, 1857, and priest August 14, 1858, both by Bishop Horatio Potter of New York. He began his ministry as assistant at St. Paul's Church, Troy, N. Y., and was afterward rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., and then, from 1867 to 1875, rector of Trinity Church, Pittsburgh. It was while occupying the latter post that he was elected Bishop of New Jersey, after the diocese had been divided, and Bishop Odenheimer had elected to become Bishop of Newark, then called Northern New Jersey. He was consecrated in St. Mary's Church, Burlington, on February 2, 1875, Bishop Horatio Potter presiding.

Bishop Scarborough had easily won a position among the leading prelates of the Church, and, until recent years, was one of the most active in the Board of Missions and in other phases of Church work.



BISHOP SCARBOROUGH

OFFICIAL INQUIRY INTO INDUSTRIAL RELATIONS

HOW may relations existing between employer and employe in the nation's industries be made more harmonious without sacrificing the rights or thwarting the legitimate ambitions of either?

The United States Commission on Industrial Relations is in the field to find an answer. And any person who has a constructive suggestion will be given an opportunity to offer it at the public hearings now being planned.

Among the cities that probably will be visited by the Commission are: New York, Philadelphia, Boston, Paterson, Scranton, Pittsburgh, Buffalo, Wheeling, Charlotte, Greenville, Atlanta, Birmingham, Nashville, Memphis, Louisville, New Orleans, Detroit, Indianapolis, Cleveland, Chicago, Houghton, Milwaukee, Madison, St. Louis, Kansas City, St. Paul, Denver, Trinidad, Dallas or Houston, Los Angeles, San Francisco, Seattle, Butte, and Lead.

Men or women who can tell of a successful effort to maintain harmonious and satisfactory relations through trade agreements or otherwise are invited by the Commission to communicate with it at Washington and to send in the names of witnesses who are competent to testify regarding such efforts.

Other fields of inquiry will be entered, however. These include the problems of unskilled labor, such as unemployment, irregularity, and revolutionary labor organizations; the relation of the courts to labor disputes; vocational education, and the activities of public agencies in enacting and enforcing laws for the regulation of industrial relations.

One important subject to be considered is scientific management and the problem of how to apply it on a basis that is fair both to employers and employes.

Public hearings are to be held beginning April 6th, and information as to witnesses and matters that should be considered in particular cities should be sent to the Commission promptly.

The first hearing will be held in Washington beginning April 6th, on Collective Bargaining, Conciliation and Arbitration. This will be followed by another hearing in Washington, beginning April 13th, on efficiency systems and Labor. Shortly after the Washington hearings, the Commission will hold a public hearing, probably in Chicago, on profit sharing and bonuses. Matters to be made the subjects of special hearings will also be inquired into at the more general hearings in other cities.

How MANY signs Jesus gave the people, yet, tempting Him, they sought other signs from heaven. He who was the Light of the World was before them, yet they clamored for light. God has never been without His witnesses. The proofs of His presence and power are abundant. Those who do not know, and recognize, Him, have neither eye nor heart to profit by the abundant proofs of God on every hand. The days of miracles and of signs are long since past. It is not ours to criticise and seek proofs; but in simple faith to accept the clear and full revelation of the Triune God, Father, Son, and Holy Ghost, as given to us in the inspired word. Christ, the Son of God on the cross, drawing the world to Himself, is the most constraining and convincing sign the world can possibly have. By this sign let us conquer our doubts, our sins, our worldly spirit, ourselves, and offer our lives a willing and a cheerful sacrifice to Him who gave Himself to death, even the death of the cross, in order that all who believe might look unto Him and be saved.—*Young Folks.*

THE real emergency is in the United States rather than in China—the emergency which calls us to seize for God the marvelous opportunities He is placing before us. We need to rise to the realization of the fact that our missions are not small and feeble, but powerful in their influence upon the national life of China. Chinese laymen are showing by their gifts how fully they realize what a force for upbuilding their national and moral life our work among them is. And we need, above all other needs, men for the work.—*The Bishop of Shanghai.*

HE THAT hath gained a friend hath given hostages to fortune.—*Shakespeare.*

NOONDAY OBSERVANCE OF GOOD FRIDAY

By THE REV. J. H. McILVAINE, D.D.

AT the last General Convention a resolution was passed unanimously by the House of Deputies: "Resolved, the House of Bishops concurring, That we commend to all Christian people the observance of ten minutes' thoughtful silence at three o'clock on Good Friday in recognition and commemoration of the sacrifice and death of the world's Saviour." The House of Bishops adopted the following substitute: "Resolved, the House of Deputies concurring, That we recognize with sympathy the inability of many Christian people to share in the age-long custom of setting apart Good Friday as a day of public and private devotion in commemoration of the sacrifice of our Lord. In view of this fact we call upon them at noon on that day to unite in at least a few minutes of special personal contemplation of Christ crucified." The House of Deputies concurred in the substitute.

Possibly a word of explanation in regard to the motive and meaning of this action of the General Convention may be acceptable to those of the clergy who were not present.

When a President of the United States dies, during his term of office, at the time of his funeral there is a general cessation of business for a few moments throughout the country; the country is silent out of respect for his memory. When the President of a great railway system dies there is a cessation of business in its shops and offices for a few minutes at the hour of his funeral; the system is silent out of respect for his memory. The veterans of the Grand Army observe a few minutes' silence at noon on Memorial Day in commemoration of the death of their comrades. It is the world's way of showing respect. There is no expression of recognition or commemoration of the sacrifice and death of the world's Saviour by the great Christian world. It observes Christmas in recognition of His birth; it very largely observes Easter in commemoration of His resurrection; the Church has its Eucharist and its Good Friday services; but for multitudes of people who call themselves Christians, who believe in Christ, who honor His memory and trust in His atoning death, there is no expression or commemoration of His death which at all corresponds with that of His birth and resurrection. It is hoped that this may appeal to them, that they may feel its reasonableness and appropriateness, and that it may draw them to that larger expression of faith and love which the Church affords; that if it is adopted and observed by our own Church it may appeal to other Christian Communion, as our observance of Christmas and Good Friday has done. It is indeed a little thing, utterly inadequate, but anything would be inadequate, and something is better than nothing. The Reverend Clergy are asked to commend it earnestly to their people, to their Clerical Unions, to the Ministerial Unions of other Christian bodies, to do what they may to "commend it to all Christian people." As no committee was appointed by the Convention to remind the Church of its action, I have ventured to take upon myself the liberty of doing so.

LENTEN RESPONSIBILITY

I WOULD REMIND both the clergy and all my people that Protestant Christendom is watching the Church as never before. Our sacramental system is on trial. Historical Christianity is being studied and understood by Christians of every name as has not been possible since the Reformation of the sixteenth century.

All eyes are centered upon us as the one historic Catholic Church which came out of that Reformation purified from within; losing not one point of Catholic doctrine or practice; cleansed from the superstitions and additions of the Middle Ages; holding fast to the Faith and Worship of the Apostles and the Fathers, and the definition of the faith as set forth in the General Councils of the undivided Church. Our responsibility is great. Faithfulness to even the letter of our broad and comprehensive teaching is necessary.

Fasting, prayer, worship, are the keynotes of a well kept Lent, both for the purpose of personal spiritual growth and for an example and influence upon others. You are expected in Lent to renew within yourselves the precious eternal things which have been wearing, and wasting often, in the friction of daily life. To this end live more simply; give up the amusements, the light reading, the feasting, the gossip, which crowd your evenings now. Give the time to sound reading, especially the New Testament, and while reading, stop to think. Read the Prayer Book at home. Use its prayers for yourself and others. Gather the family and read the prayers appointed for family worship. Attend the regular and special services of the Church and particularly the Holy Communion. Don't be ashamed to have your associates know that you fast and pray and worship as the dear old Mother Church commands.—*The Bishop of Erie.*

BURNING OF ST. LUKE'S CHURCH, BROOKLYN

AS briefly told in the telegraphic despatch printed in the last issue of THE LIVING CHURCH, the beautiful group of buildings on Clinton Avenue, Brooklyn, belonging to St. Luke's congregation was ravaged by fire on Monday night, March 9th. The walls of the parish church are standing and it is hoped that they may be used in rebuilding. The organ, which cost \$35,000—the telegram raised it to \$75,000—was completely ruined. The beautiful memorial windows on the South side and the rose window, known as the children's window, were destroyed. The altar, sanctuary, and chancel furniture, pews and baptismal font were laid waste. By extraordinary exertions of the firemen, some of whom were summoned from Manhattan with auxiliary apparatus, the Ellen Woolsey Memorial House, built in 1890 as a memorial to the first woman enrolled in the parish, was saved. The fire spread to the upper floors of the rectory, but it, too, was saved.

It is impossible to give the exact loss in figures, but approximately it is \$300,000. There was \$172,000 insurance on the church and parish house and \$15,000 on the rectory.

This is the third serious fire to afflict St. Luke's congregation since it was organized. The Rev. Dr. Henry C. Swentzel, rector of the parish, has received many messages of sympathy. The work of rebuilding will be started as soon as practicable.

Something of the history of the noteworthy parish is told by the Brooklyn *Eagle* in the following words:

"The parish of St. Luke has long been known within Brooklyn. Before the saintly Dr. Diller came to it in 1842, the still forgotten Dr. Johnson was identified with its foundation. While in the charge of Dr. Diller, removal of the church was made to Vanderbilt avenue, between Fulton street and Atlantic avenue, and from Vanderbilt into Clinton avenue the church plant expanded. It was not a large foundation, but it was a deep one, and there were men and women who loved it. The children and the grandchildren of these were baptized in it, and all became a very distinct and sturdy part of the life of the City of Brooklyn.

"Especially was this so during our Civil War. The flaunting of flags, the shrieking of fifes, the beating of drums, the opening of recruiting stations, and other war incidents to the life of other parishes were not characteristic of St. Luke in those teeming times. The prayers of the Church for the President and all others in authority, the sympathy of the Church for all from any cause called to suffering, or to sorrow, the petitions of the Church for those in peril on land or sea were never omitted, but the impulsive work of accenting differences, of emphasizing divisions and of intensifying the things in which men disagreed was not characteristic of this parish. It stood rather for peace than for war between men, and for good will and good words and good deeds rather than for any other kind.

"The strain was not inconsiderable. More than a few were unable to stand the tests. The revenue of the parish was decreased, but those in spiritual charge of its work kept on performing that work as it was given unto them to see the right, whether they saw it as they should or not.

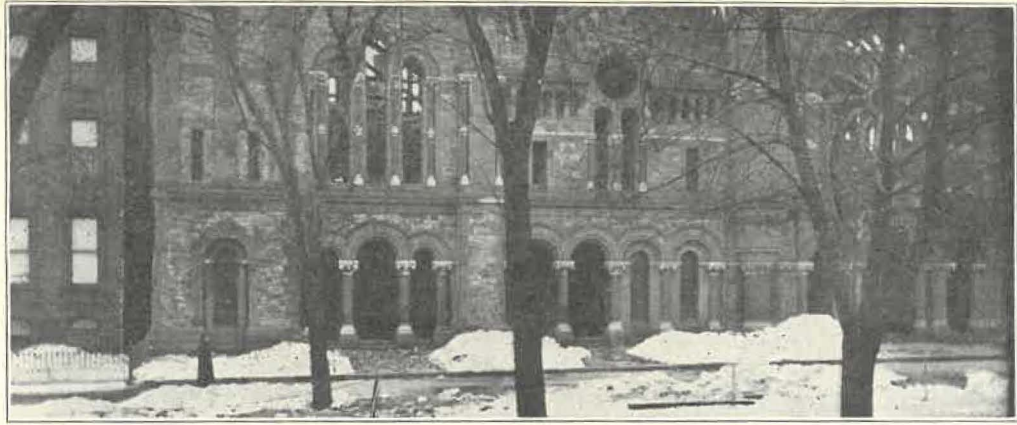
"The sturdiness of Dr. Diller and his aids had its reward or recognition. On his retirement as *rector emeritus* in 1879 he had the reverence and the love, not only of his fellow-Churchmen, but of his fellow-citizens at large. He was respected and revered by them. And when he died the dignity of his exit and the sublime gallantry and disinterestedness of it made the character and the memory of the man heroic in press and public opinion.

"A steamer, the *Seawanhaka*, in which he was a passenger, caught fire between New York and Glen Cove, June 29, 1880. Many were consumed. Those who had availed themselves of the too few life-preservers kept afloat and were saved. Dr. Diller was thus equipped, but gave his life-preserver to a venerable woman, and entered the waters to find therein his death. He saved another. Himself he would not save. The tears that fell from eyes unused to weep were suffused with love and reverence and sorrow. Contrition and atonement mingled with them also. The courage of the life of the man divided space with admiration and with love at his death. And the Gospel of Christ, preached in Dr. Diller's life and illustrated by Dr. Diller's death, came to weird and worthy recognition when he ascended to his home.

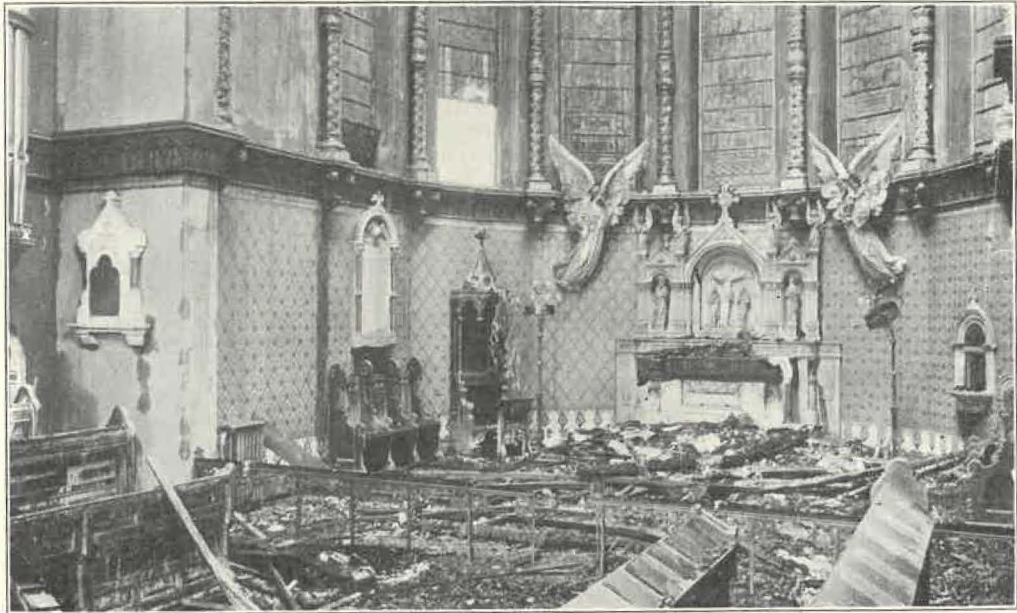
"The benediction of this life has rested on this parish always, and should always rest on it. Dr. Diller was succeeded by Dr. van de Water, who thence went to Harlem in 1880, and after him came Dr. E. A. Bradley in 1888, followed by Dr. Swentzel, who came here from Scranton in 1893, and has been here ever since."

GRIEF knits two hearts in closer bonds than happiness ever can; and common sufferings are far stronger links than common joys.—*Lamartine.*

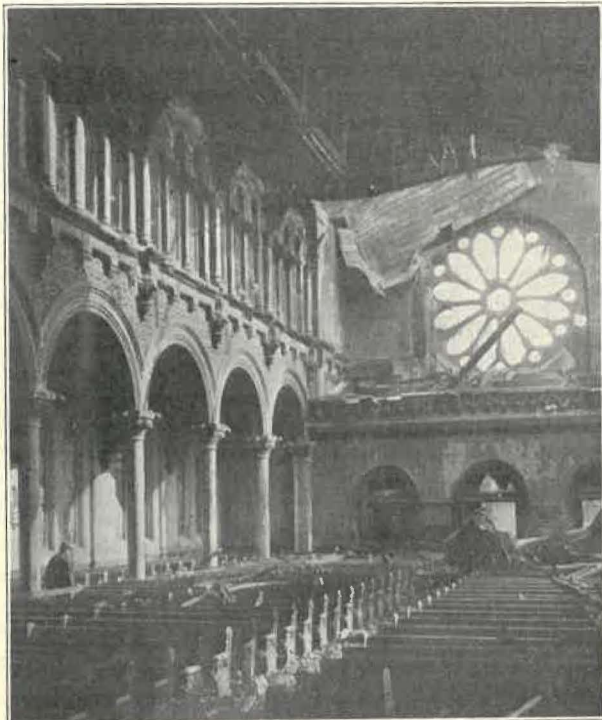
FRIENDSHIP is the highest degree of perfection in society.—*Montaigne.*



EXTERIOR VIEW. FRONT WALL OF CHURCH AND SUNDAY SCHOOL BUILDING



SANCTUARY AND ALTAR. TAKEN FROM THE PULPIT



VIEW TOWARD THE REAR. ROSE WINDOW, BROKEN, IN THE DISTANCE. ONLY ONE WINDOW ON NORTH SIDE IS DAMAGED



FROM THE GALLERY LOOKING TOWARD THE CHANCEL



WHERE THE DAMAGE WAS GREATEST. SUNDAY SCHOOL BUILDING IN BACKGROUND

VIEWS OF THE RUINS. ST. LUKE'S CHURCH, BROOKLYN

The Religious Education Association at Yale

A PROMINENT educator of our Communion used to instruct his students in the art of sermon writing with the story of the child who hid his ball under the table, and then searched all corners of the room for it, in order to enhance his own delight at its re-discovery. A similar programme of innocent but deliberate self-deception was successfully carried out by the Religious Education Association, in its eleventh general convention held at Yale University, March 4th to 8th. The theme of the gathering was "Education and the Social Life," with special reference to the important question: "Does the higher education as now provided for young men and young women make them efficient members of American society? If not, why not?" The convention brought together the solution of the problem men and women of national reputation, hailing all the way from Maine to Oregon, from Toronto to Georgia, from India and Japan. Undoubtedly these scholars, individually and collectively, endorse the fundamental pedagogical postulate that education is but the drawing out of inherent promises of personality, and guiding and confirming those promises until they definitely shape themselves, through expressional activity, into the fixed convictions called character. Nor would any of these scholars deny that religion is just as much an inherent promise of personality as is altruism, or aestheticism, or the judicial faculty, and must have its natural development along with the unfolding powers, until it is realized as the dominant force actuating all traits and talents. Yet this truth was carefully repressed throughout two days of the convention, except where individual speakers broke over the bounds of the topics assigned to them. The evident intention of the programme committee was to make an exhaustive and dispassionate analytical study of existing conditions, expose the flaws and defects of modern higher education and the college life, and then, as a climax, hurl into the midst of the expectant throng the panacea of religion. So consistently was this scientific programme carried out that no prayers for divine guidance were heard at the opening of each morning's session, and services of worship were held in abeyance till the last day of the convention. Local preachers had been requested to treat the subject of "Religious Education in the Home" from their pulpits on March 1st; and a special conference for Sunday school workers held on the day before the convention gave a hint as to what would be the ultimatum of the assembly at its adjournment. Indeed, these Sunday school conferences, which met in a local church throughout the convention, and were somewhat facetiously referred to as the side-show of the main circus, were the pith of the whole gathering, and were intensely earnest and stimulating and marked by devotional moments which were in pleasing contrast to the intellectual coldness of the larger gatherings.

The Rev. O. C. Helming, D.D., chairman of the Congregational Commission on Religious Education, had sounded the key-note at the first gathering of Sunday school workers by declaring that the Church must now emphasize the value of the inner life because social conditions were tending more and more to stress the value of the outer life. Sabatier's postulate that man is incurably religious must be interpreted in such manner as to give to religious education its proper task of developing the latent religious instinct. The Sunday school must realize that its task is to transform conduct, not to form it.

But to return to the convention proper. Having definitely excluded religious implications, the sessions brought forth a series of most careful studies upon every conceivable phase of college life, viewed in its relation to post-graduate life in the community and in the nation. Space does not permit even casual reference to the findings of the writers, which will be a valuable contribution to the literature of sociology when published; suffice it to say that the investigations comprehended the social strata from which colleges are now drawing their students, the value of fraternity and dormitory life, the influence of athletics, the moral status of the average college student, the extent of self-government among student bodies, the effect of higher education upon the health of women and upon marriage and the birth-rate, the relation of curricula to the demands which society would later make upon the individual, the condition of theological schools, the efficiency of modern college administration, the salaries of professors, and the influence of our colleges upon Oriental peoples.

As the papers proceeded, one could distinguish the line of cleavage between what is and what ought to be, in the united judgment of the essayists. On the one hand, the modern American college regards itself as one short phase in the intellectual life of the developing citizen, and it usually administers that phase according to the outgrown theory that education is the impartation of a body of facts and formulas.

The ideal, on the other hand, would be to regard the student body as a social world in and by itself, a kind of miniature of that larger world into which the student body would presently graduate. To realize such an ideal of the purpose of higher education would mean a revolution in existing curricula and modes of administration.

Students should be self-governing, working out their own moral problems without faculty domination; the formal lecture and the prescribed text book must give way to freedom in original research. Antiquated and anti-social methods, which characterize some phases of American college administration, were critically and fearlessly examined, and the hearer began to catch gleams of the meaning of all this searching study, as he saw an attempt to free youth from hampering fetters, which in after life would restrain him from those relations with God and his fellow-men which are contained in the Summary of the Law.

At the popular mass meeting the evening of the first day, one was given a momentary flash of what was to come as a solution of these problems of education and society. President Hadley, of Yale, spoke of higher education as the necessary accompaniment to a form of government which gave the utmost freedom of thought and action to its people, so that they would acquire the art of forming sound moral judgments for themselves. President Thwing, of Western Reserve University, brought forth religion and stood it beside education, naming them as the two pillars on which civilization rests; but he kept true to the convention programme and did not unite the two. Professor Soares, of the University of Chicago, followed with a stirring presentation of the need of this generation for an experience of God; but he, too, kept faith with the programme and did not indicate the place of that experience. Dean Brown, of the Yale Divinity School, brought the meeting to a close with a whimsical admission of the truth of a charge sometimes heard, that the R. E. A. was neither religious nor educational; but he clinched the net advance of the programme towards the final *denouement* by a brilliant exposition of the truth that education is simply the developing and maturing of personality, and that there can be no true progress in social life which is not both moral and religious.

On the second day of the convention, Chancellor E. E. Brown, of New York University, brought his hearers up to the verge of the climax by declaring that religion is the background of all needs, that back of all human brotherhood must lie divine parenthood, and that we must seek to discover whether all the modern manifestations of altruism were really fulfilling their true purpose of leading man back to God. But at this interesting point the programme drew the hearer quickly away into scientific examination of curricula. The ball was still secure in its hiding place. At the afternoon session, Professor L. H. Wild, of Lake Erie College, handled with admirable courage the difficulty confronting any college which should attempt to give a religious motive to its curriculum, viz., the denominational differences among the students. And the Rev. A. P. Stokes, D.D., secretary of Yale University, quickly followed this opening wedge into the heart of the problem by an attack upon the one-sidedness of modern theological training. Declaring that only about forty of the 182 theological schools of our country were really worthy to be considered at all, he advocated the need of a complete survey of the status of theological training, similar to the work of the Carnegie Foundation investigations. If this could be done, and the small schools, with their narrow and biased training could be eradicated, we should then have paved the way for the establishment of a few great university schools of religion, situated at strategic centres, and in close touch with the best of our universities. We must free ourselves from the seminary where men flee from the world and its problems, and in cloistered retirement are trained to perpetuate certain fixed formularies as the sum total of the religious life; and we must go forward to the larger idea of a

school where truth should be sought and applied fearlessly to life. So, too, we must compel theology to give place to religion; for a religious man must of necessity have a theology, but a theologian is not necessarily religious, and the world has suffered much from irreligious theologians. These radical suggestions by Secretary Stokes were warmly applauded.

The third day of the convention found everyone restlessly anxious for the final disclosure. Consequently, when the programme calmly went on with its critical analysis of professors' salaries, considerable numbers of auditors slipped away to the Sunday school conference, where the topic of children's worship was under discussion. Here on a common platform Professor St. John, of the Hartford School of Religious Pedagogy; Professor Weigle, of Carleton College; Professor Richardson, of the Boston University School of Theology; Professor Gookin, of the Episcopal Theological School, and Rev. W. I. Lawrence, D.D., secretary of the American Unitarian Association Board of Religious Education, heartily endorsed the enriching of the Sunday school curriculum with the dignity of liturgical worship.

Meanwhile, the main conference had approached its climax in the stirring missionary address of the Rev. S. L. Gulick, D.D., lecturer at the Imperial University of Kyoto. After an earnest plea for justice to the Oriental, Dr. Gulick presented a plan even more radical than that of Secretary Stokes, and which evoked no less cordial applause. If put into effect it would be a glorious fusion of education and patriotism in religion, at the same time solving the vexing problem of immigration. The plan involved an open door to all nations, with immigration of each nationality restricted only by the capacity of assimilation within the nation at any given period; these aliens to be registered, and then assigned to a period of instruction in the language, customs, history, and moral standards of our country; such instruction to be given in special schools, or by the churches and Y. M. C. A. After passing examinations, the aliens would assemble in churches on a national holiday, and take the oath of allegiance amid solemn expression of religious faith.

From this point the convention moved to the solution of its problem with pleasing rapidity. District Attorney C. S. Whitman, of New York; D. J. Fleming of Lahore, India; Governor Baldwin of Connecticut; John R. Mott of New York; the Rev. S. A. Eliot, D.D.; Rabbi S. S. Wise; President Faunce, of Brown University, and ex-President W. H. Taft, united in summing up the evidence of the real and the ideal relationship of higher education and the social life, basing the motive of the one and the morality of the other in the nurture of the religious life.

The answer hidden by the programme committee was brought to light, the convention had accomplished its purpose creditably, and everybody was pleased.

FAITHFUL TO THE END

BY ZOAR

DID it ever happen to you, dear reader, to reach what seemed the end of a special work in which you had been engaged for many years? Many are the friends you have made in that field, and pleasant memories surge up before your saddened vision, as you come to the turning which, you believe, must cut you off from the past. Deep are the regrets, perhaps not unmingled with bitterness, the bitterness of feeling you are no longer needed, which fill your heart. No one has said anything, yet you know that a subtle change has taken place, things are not what they used to be. And so you prepare to leave the field, to make room for one with less experience but with more vitality. Sharp is the struggle within, for you love your work—that special work for the Master—yet, you prepare to withdraw, when—O wonder of God's infinite, patient love! the message comes, clear and distinct: "Not yet, my child, do not give up the work which was appointed for thee to do."

The message is one of cheer, for it has brought news of the fruit of some work in the past which was indeed but a small thing in its day, yet in His loving mercy God has blessed it, and it is even now carrying its humble and sincere message to His children.

Perish then the thought of giving up. To work, with uplifted heart and voice, with renewed hope and love, with deeper and truer humility. To work with the earnest and heartfelt prayer: Teach me to do Thy will, O my God, and help Thou me to be faithful unto death.

THE ANNUNCIATION

The lilies touched her bended, golden head
As, bright with sunset glow of Nazareth,
She knelt beside the flowers to breathe their bloom,
And dream sweet thoughts of far-off, wondrous days
When joy and purest love should live on earth,
Found in Messiah, in the Prince of Peace.
"When come these days?" mused Mary in her heart;
"Would I might see Him who shall be my King!"
And then she started, for a new light shone
Upon the lilies clasped within her hand;
She turned with haste, and at the sight she paled,
For beauty, bright beyond a mortal's ken,
Stood near her, and the Angel spoke;
And Mary, while she listened, scarce could bear
The all-enfolding joy that surged within
And bore her to the very gates of life,
And whispered her that He indeed should come
Of her, in human form, a little Child,
In whom all nations should be blessed for aye.
And then the Angel left her, and she knelt,
And broken words of trembling praise she spoke
To Him who thus had blessed her with His gift.
No pain just then she saw, nor bitter Cross,
Only the Child, the Child to be her King!

TRACY DICKINSON MYGATT.

THE VIRGIN BIRTH

BY THE REV. ARTHUR B. CONGER

IT seems as if the Virgin Birth formed to-day the centre of attack on the part of those who do not know and for that reason have not learned to love our Lord. And so widely are their utterances circulated, and so insinuatingly sometimes, and at others so presumptuously voiced, that unless the faithful are to be led astray by their imaginings they have great need, like St. Mary, "to keep these things and ponder them in their hearts." Do not think for a moment that I would represent the attack upon the citadel of our faith as really strong. Heretics never were at any time, except, as Shakespeare put it, "in the strength of their will." But how many Christians are strong? How many, to our shame be it said, can give an answer to one who asks them of the hope that is in them? And so, as our experience daily shows, they are easily beguiled by a clever tongue or a clever pen, no matter how weak it may be.

There is one other thing that perhaps ought to be said. A few years ago a book review recommended two volumes as summing up philosophic thought and learning against the Virgin Birth.* The author of one was Lobstein and Soltan that of the other. Did you ever have any experience in trying to impart a Christian idea to one of Jewish extraction? And is it then to hereditary prejudice and racial hate that we are to look for the explanation of the persistency and clamour with which the doctrine of the Incarnation is, largely, opposed?

Now let us not look to His foes, but to His portrait as it is sketched for us in the four gospels. What is the most conspicuous feature in it, that which is most outstanding, and strikes the eye of all, and rivets, yes fascinates, the mind? Is it not His holiness? Apparently He spends half His time in worship and devotion. Yet there is no trace of consciousness of sin in His approaches to Him who is of purer eyes than to behold iniquity. We have many of His prayers, notably that long one when He knew that He was soon to die, but no suggestion of confession of sin do we find. He challenges His inveterate enemies who had been practising upon Him a system of espionage, for the very purpose of discovering that in Him which would justify imprisonment, but not the slightest deviation from the perfect Law of love to God and man could they allege. His judge, after careful examination of all the evidence, said, "I find in Him no fault at all."

But sometimes those who live daily with one are aware of foibles and errors that escape detection by others. What, then, was the testimony of those intimate companions whom He never left day or night for three years and a half, except when "He went apart to pray"? "Tempted in all points like as we are"—yes, He was not one of those phlegmatic persons who are good because they cannot feel as other men do—"yet, without sin." The microscope of hostile criticism has been upon Him now these nineteen centuries, with the result that friend or foe to

* I read them both and saw neither learning or philosophy in either. The one simply summed up the commonplace of Arianism such as one might have seen anywhere during the last sixteen hundred years, and the other was founded upon a simply disgusting view of Holy Matrimony.

His Divinity alike vie with one another in praise of the matchless beauty of that faultless, nay perfectly holy, Character.

Now here is something absolutely unique in the race of man. We do indeed, some of us, speak of this or that person as perfect, but of course we know that we do not weigh our language. Ask the person himself; he will tell you, and he will be emphatic in proportion to the real elevation of his character, that sin is ever present with him, that it dogs his footsteps, that it mars his best actions, so much so, that it is frequently impossible for him to say of a particular action whether it is good or bad. This is admittedly the condition of the entire human race, from the days when we can trace any utterance on the subject. What is the reason? I will give it to you in the words of Scripture. "Adam begat a son in his own likeness after his image." The nature which he corrupted by sin he passed on to his posterity by the ordinary law of generation. He had no other, you observe, to transmit. It is not that all people intend to be bad; there are millions who would like to be good if they could; but whether you ask Greek tragedian, Roman satirist, modern infidel poet, or St. Paul, the testimony is all the same. We are swept on by the tide of human corruption, against which there is no strength in ourselves competent to stand, much less to wage successful warfare. You see the reason; it is the very centre, self itself, that is corrupted.

Now let me ask you, if you had been God, and had made man to be the child of your love and the intimate of your counsels, do you think when the prophet puts into the mouth of God this language He is guilty of exaggeration? "I looked and there was none to help, and I wondered that there was none to uphold; therefore Mine Own Arm brought salvation unto Me."

There is a great deal more to it than this. It was not merely necessary that God should break the entail of sin in our nature if He were to do anything really effectual to our restoration. That would be an essentially negative work. But in addition to this, humanity must have a new start in the direction of Holiness. This, it is evident, requires the introduction of a supernatural principle on its own account, and this is what St. Paul intends to tell us, has been done in those well known passages where he at once compares and contrasts the work of Adam with that of Christ, as by one man's disobedience *the* many were made sinners, so by the obedience of one shall *the* many be made righteous. As in Adam all die, so in Christ shall all be made alive. As by man came death, by man came also the resurrection of the dead. And he explains the marvellous results which Christ is to achieve not only for us but *in* us by the fact of His supernatural origin: The first man is of the earth, earthy; the second man is the Lord from Heaven. The apostle meant to say what the Lord expressed in that title which He most often employed to describe Himself, "the Son of Man."

We feel that He is nothing less. He belongs to every country, age, sex, and individual. As in the days of His flesh He was brought into contact with all classes and conditions, the proud Roman, the philosophic Greek, hostile Jew, sincere inquirer, people suffering from every kind of sorrow or phase of sin; and He had a truth, consolation, or aid for all; so we feel He is to-day. Who goes to Him without knowledge of His perfect understanding? Who trusts in Him without assurance of both His sympathy and succor? Why is this, except that He has taken our nature in its entirety, and is at the same time exalted above its limitations? We speak of men of high character for example, and we mean by that, that some trait or combination of traits is conspicuous, as Moses was the meekest man, Abraham distinguished for faith. But in Christ no one characteristic stands out in prominence, but all shine forth in resplendent beauty. Why is it, but that He has taken human nature in its totality, but His Personality is all divine?

Now if the Doctrine of the Incarnation alone explains the facts, this is a scientific reason for believing that the Incarnation took place, and if so, what more probable than the Gospel story?

God sends His angel to a young girl, the flower of a race prepared by God for centuries for the purpose, at that most beautiful age when sweetness, gentleness, self-sacrifice, adornments of woman have developed, and the world has had opportunity neither to soil not to spoil their lustre and beauty, with little knowledge of the most fundamental facts of life and that little of the vaguest kind—we have such girls to-day, believe

† The Greek has the article.

me—to inform her that she has been chosen for that great honor which we know every Jewish mother hoped might be hers. She is thinking not of herself—such girls never do—but only how she can serve God. In her innocence she asks how this stupendous event is to be accomplished. And then the angel replies that He who, brooding upon the face of the waters, brought this beautiful world out of chaos, and breathing into the first man caused him to become a living soul, would also effectuate the Incarnation of the second Adam, the Lord from Heaven. Meekly and with full heart her reply is given: I am here only to serve God; let Him use me as He will. And we can, I think, appreciate the fortitude, the faith and love involved in that resolve.

But a heartless and sinful world would, under such circumstances, have persecuted this sweet maiden. God had arranged that she should be espoused to an elderly man, who, under the guise of a husband, would be to her a father, and so protect her both from suffering and contumely. But because she, with the modesty which is both an exquisite diadem and a necessary element in such a character, could not make the explanation, God sends His angel to St. Joseph to assure Him that St. Mary is forevermore blessed above women.

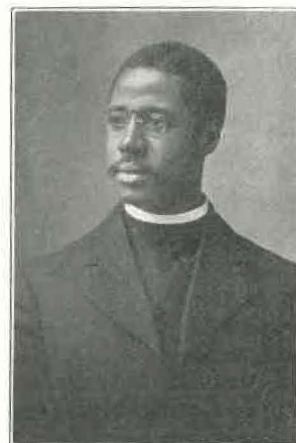
Now I ask you, is there anything improbable or even difficult to believe in it all? The case being that God's child, the whole human race, was ruined and hastening on to absolute perdition, and yet God loved that child and was determined on his restitution to his original state and loveliness; does it not seem as if God would go about the work of restoration in just this way? Or at least that this is a way which especially commends itself to our minds and consciences, and particularly to our hearts, which are hardest after all to win?

May we not love that way and try to love God for having opened it for us to walk in?

WORK IN CINCINNATI AMONG COLORED PEOPLE

BY THE REV. CHARLES G. READE

A TIDE of immigration which is not generally known, confined chiefly to the colored race, flows from the southern states to the North, through certain gateways. One of these gateways is Cincinnati, which is to the southern negro what New York is to the Hungarian or Italian. In Cincinnati, however, there is no Ellis Island and no government control of the situation. Just as in New York many immigrants stay in that city, so in Cincinnati the colored population grows steadily.



REV. E. H. OXLEY

In a central position to influence these immigrants, if they may so be called, is St. Andrew's Church. Commenced many years ago on the third floor of a building on a narrow street, it now occupies a small church building bought some years ago from a Methodist Protestant congregation, at the corner of Eighth and Mound streets, with three car lines passing the door and four others about a square away. Here is a fine lot, 100x120 feet, of which the present church building only covers a small portion.

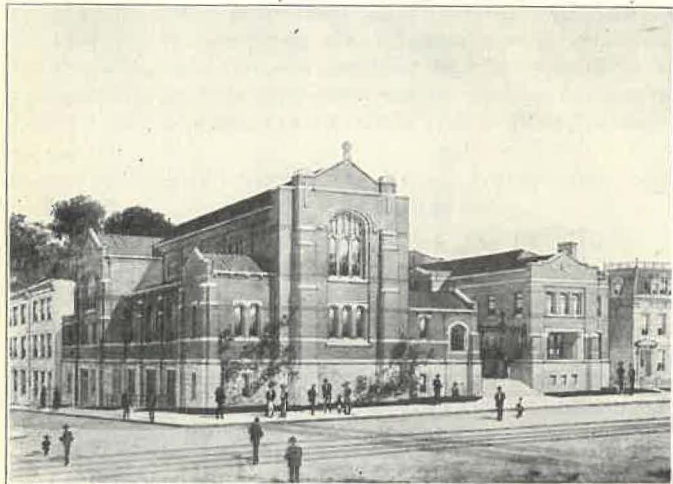
When the Rev. Edmund Harrison Oxley came to Cincinnati from missionary work among his race in the dioceses of Washington and Harrisburg, on October 1, 1912, a revival of the work commenced, and nearly one hundred persons have been added to the active communicant list since that date. The building soon became inadequate, not only for the regular services but also for the Forum, a gathering on Sunday afternoons of the leading colored men of the city for the discussion of social questions.

The growth of the mission, the ideal location in the very centre of three-fifths of the city's colored population, and the need of substantial advance to prevent a retrograde movement, induced Bishop Vincent to choose a special committee of the Cincinnati convocation, consisting of the Rev. Frederick L. Flinchbaugh, the Rev. Samuel Tyler, the Rev. Canon Charles G. Reade, and the missionary, to consider the project. Plans were drawn by Hannaford & Son, a firm of Churchmen as well

as architects, which combined practically useful as well as ecclesiastically correct principles, the whole scheme for church, parish house, and rectory calling for an expenditure of \$67,000.

A gift of \$5,000 from Mrs. Charles P. Taft specifically for the parish house has recently been increased by a like sum given by Mrs. Thomas J. Emery, while \$2,000 in hand and the immediate possibility of \$3,000 from the congregation makes a total of \$15,000 soon to be available, and ground will be broken for the parish house this spring.

Very shortly, in the immediate neighborhood, a Y. M. C. A. for colored men will be erected, costing between \$75,000 and \$100,000; but as has been pointed out, this elevates and uplifts



PROPOSED BUILDINGS FOR ST. ANDREW'S CHURCH, PARISH HOUSE, AND RECTORY, CINCINNATI

only the men, while the work at St. Andrew's will help men, women, and children and will greatly influence for good the growing colored population.

The Rev. Edmund Harrison Oxley is a native of Trinidad, B. W. I. Graduated from the Queen's Royal College affiliated with Cambridge University, England, 1901; Howard University, Washington, D. C., A.B., 1906 (Alpha Phi, Coll., and Hebrew Prizes); B.D., 1908; Harvard, S.T.B.; Billings Prize in Pulpit Delivery (Harvard) 1909; King Theological Hall; ordained deacon 1906, priest 1907, by the late Bishop Satterlee of Washington.

If a Jewish gentleman of Chicago sees in a colored Y. M. C. A. in Cincinnati a field for the wise investment of \$25,000, his contribution to a total expenditure of \$100,000, it is obvious that it would not be out of place for some of the Church's wealth to be diverted to the proposed St. Andrew's church, parish house, and rectory, for the colored people of Cincinnati.

ALMOST every one has heard something of how the Church of the Transfiguration in New York got its popular name of "The Little Church around the Corner"; but how many know the true story? There are various versions, and turning over a copy of *The Kalendar*, published by the rector of that parish, I was interested to see the authentic account of the incident as it happened more than forty years ago. "On November 24, 1913," writes the rector, Dr. George Clarke Houghton, "occurred the sudden death of E. M. Holland, a son of George Holland, who died in December, 1870, and was buried from the Church of the Transfiguration. It was this burial that was, indirectly, the cause of the popular name given to this parish church. Joseph Jefferson was one of the most intimate friends of the elder Holland, and visited the pastor of a very small church on the corner of Madison avenue and Twenty-eighth street, to ask for the burial of his friend from that church, which the family attended. The pastor declined to conduct the burial service because he had been preaching against the "Stage," and thought the funeral, from that church, of George Holland who was a prominent actor, might seem to stultify the pastor's teaching. To Jefferson's question: "What then can we do?" the pastor replied: "There is a little church around the corner where I believe it can be done." To this, Jefferson answered: "God bless that little church around the corner," and came to the rectory, saw the rector, completed the arrangements for the service, and the burial was from this Church of the Transfiguration. The incident was told by Jefferson, and naturally it was quoted far and near. My opinion has always been that the pastor, though wrong in principle, did not intend to be bigoted or uncharitable. By his timidity he lost his balance at a critical moment, and when he realized this it was too late to right himself. It may not be generally known, but the rector was not told by Jefferson of his previous application; the rector read about it afterwards in the daily papers."—*Holy Cross Magazine*.

NATURE'S EVIDENCE FOR JESUS

BY HAYWOOD TUPPER

NOT without psychological interest do we note how often God's appeal is to man's bias of life and vocation, approaching him by wonted avenues of his accustomed walk, the familiar lines of developed intelligence.

Moses, near Mount Horeb, dutifully seeking verdure for the flocks which he tended, beholds a bush on fire that was unconsumed by the flames. This visible glory remained a wonderful beacon in his mind while life lasted, for after many long years, crowded as they were with stupendous events for this sorely-trying shepherd of Israel, just before his death, he writes of "the good will of Him that dwelt in the bush."

St. Matthew, recording some of the happenings at our Lord's Nativity, informs his readers of the search for the King of the Jews by the Wise Men of the East. We know that the immemorial sky was the favorite text-book of the Orient, that its golden hieroglyphics of stars were ardently studied. These Wise Men beheld this astral messenger, heeded its message, followed its guidance. "And lo! the star which they saw in the East, went before them, till it came and stood over where the young Child was."

The visible glory in the bush of flame, the visible glory of the resplendent star! Ideographs both, saying, "God is Here." Nature's first recorded witness for Jesus is the star of the East, guiding where our Infant Redeemer lies cradled in the arms of His virgin mother.

A practical mind has suggested that the gold offered by the pilgrim worshippers supplied the expense of the holy family's flight into Egypt.

When at the hands of His great forerunner, Christ accepted the rite of baptism, the sacred historian tells us: "Lo! the heavens were opened unto Him." Nature's second witness for her Lord.

Of the scene of Christ's Transfiguration a reverent writer gently insists: "Allow me to lead you by the hand to Mount Tabor, for nearer Heaven you cannot come while you remain on earth." A later traveler argues that the Transfiguration more probably occurred on Mount Hermon. Be it as it may; the spiritual significance remains unaffected by the topography of the event. St. Matthew says: "While he (St. Peter) thus spake, behold a bright cloud overshadowed them . . ." St. Mark records: "And there was a cloud that overshadowed them . . ." St. Luke comments: "They (the disciples) feared as they entered into the cloud." A bright cloud! A third time nature witnesses for her Lord.

Of the physical phenomena attendant upon the tragedy of Calvary, St. Matthew testifies: "And the earth did quake, and the rocks rent . . ." St. Luke writes: "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened . . ." Nature's sympathetic testimony to the great sacrifice. The star of the East beams for His coming; the westerling sun glooms for His death.

Upon Mount Olivet, before His ascension, the risen Christ gives His apostles assurance of divine support, telling them they should be His witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. "While they beheld, He was taken up; and a cloud received Him out of their sight." A cloud! Nature's final evidence as He departs.

MAN DEMANDS, even as a learner of what holiness is, and truth is, to sit at the feet of One, more than man. The world cannot be moved from within the world. It may appear for an instant as if too great sanctity would repel rather than encourage. The contrary is the fact. The sight of a noble character does for awhile inflame with the desire to imitate. Then some flaw is discovered, some little meanness, some petty selfishness, and forthwith confidence is shaken. "If he may have his vice, why may I not have mine? It is idle to aim at too much perfection. It is, after all, unattainable." And so the disappointed spirit, frustrated in its first conception of the model which it had proposed to itself, settles back into coldness and indulgence. It was thus all along the years until Christ came. The world, it may be, knew it not, but what it wanted was the sight of One who should do no sin, neither should guile be found in His mouth. From teacher after teacher, and prophet after prophet, man turned wearily away, and the unspoken cry of the human soul was still, "I cannot follow these, I cannot give myself to these. After all, they are men of like passions with myself. 'Set me upon the rock that is higher than I.'"—*Rev. Thomas Booth Lee*.

"So use present pleasures that thou spoilest not future ones."

SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

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

WORK OF THE CHURCH MISSION OF HELP

THE Church Mission of Help is busily engaged in establishing parish groups for the two fold purpose of education and financial support. Through their means there is being built up a body of Churchwomen prepared to throw their influence against the cause of immorality and to alleviate its results. By emphasis on the need for preventive work, such groups will well serve to stimulate and strengthen existing parochial activities, provide volunteers for the Society, and aid materially in financing the work. The groups do not undertake rescue work. It is a principle of the Society that rescue work should be done only by those who have been especially trained for it. Such groups exist in the following New York parishes: Calvary, Incarnation, St. Ignatius', Trinity Chapel, and Trinity Church. Each group has its own organization, whose officers form an inter-parochial circle for the discussion of methods.

The Mission does well to suggest the frequent use of the following prayer:

O Lord Jesus Christ, Redeemer of our race; Grant unto us, men and women, so rightly to understand our relations to one another and to Thee, that we may abide in perfect purity of heart and life; and may also instruct and strengthen Thy little ones to resist the temptation that is in the world, that they may attain at last to Thy glorious kingdom of light and love; who with the Father and the Holy Ghost, livest and reignest, one God, world without end. Amen.

EXAGGERATION OF WHITE SLAVERY

"The national hysteria concerning white slavery has been grossly exaggerated," is the deliberately expressed opinion of George Long in an address at St. Andrew's Church, Philadelphia. He asserted that the existence of an organization of white slavers was a myth, and ridiculed the press reports of women being attacked in motion picture theatres by men who sought to render them unconscious with hypodermic needles. Mr. Long said there was not one woman in Philadelphia who was being held in bondage against her will adding:

"The women who fall usually have considerable to do with the process. If a woman flirts with a man in a theatre, on the street, or in church, she deliberately opens the way for her downfall. Flirting is the dangerous drug, and whether a woman be married or single, she should realize that there is no such thing as an innocent flirtation with a stranger."

Mr. Long said he spoke as an expert, who had twenty years experience in the underworld. He is now an active Churchman and superintendent of the Inasmuch Mission, of which Bishop Rhinelander is the active president. Mr. Long also said:

"You may take my word that there is no such thing as an organization of white slavers. The men who make a living by dragging women down are the most contemptible cowards on God's earth. They never take a chance unless the odds are 99 to 100 in their favor. They are the last men in the world to attempt to drug a woman in a moving picture theatre. It would take a man of courage to do a trick like that."

A CALL TO PRAYER

The Federal Council of the Churches of Christ in America has issued to the Churches a call to prayer that the united power of the Christian churches may be divinely guided in the work of carrying the Christian Gospel to heathen lands; the practice of Christian brotherhood to those who come to our shores from other countries, with an earnest effort to bring them to Christ; the effective distribution and development of religious forces in home mission fields; the deepening of Christian sentiment against the liquor traffic, individual and social impurity, and all the other great evils of human society; the restoration and the conservation of a true Christian Sunday such as shall preserve both the physical and the spiritual life of the people; a larger earnestness in the religious education of

our youth; the spiritual interpretation of marriage, the family, and the home; the realization of a just and humane social order through the development of a Christian democracy; a spirit of brotherhood which will bring everlasting peace among all the nations of the world; and as the sole means to all these ends, the cultivation of that spiritual life and passion which come through a knowledge of the heart and mind of Christ, and the acknowledgment of His divine nature and sovereign power.

NATIONAL MUNICIPAL LEAGUE TO COÖPERATE WITH THE NATIONAL BUREAU OF EDUCATION

The United States Commissioner of Education has offered a substantial type of coöperation to the Committee on Civic Education of the National Municipal League. Considering the work of the committee precisely in line with what he would have the bureau do if funds were available, he has appointed the secretary of the committee a collaborator in the bureau at Washington, and will give him an office in the bureau, print questionnaires and bulletins, and distribute them. All such printed matter will be issued by "the Bureau of Education in coöperation with the National Municipal League." The executive committee of the league has formally accepted the offer of the Commissioner, and authorized the secretary of the committee on Civic Education, Arthur W. Dunn, to establish his headquarters in Washington.

JUDICIAL CONSTRUCTIONS

The New York court of appeals formally rejected the view of the police power enunciated by the supreme court of the United States when it declared unconstitutional the first workmen's compensation law of that state. In the decision by which it upheld the constitutionality of a similar law, the highest court of the state of Washington expressly refused to follow the New York tribunal. In the face of these facts, Father Ryan (R. C.), writing in the *Survey*, says: "Ultra-zealous defenders of the constitution talk as though its provisions were all as clear as the proposition of mathematics, and stigmatize as enemies of the constitution reformers who would have obstructive judicial constructions revised or neutralized by orderly processes. These reactionaries will not admit that what has been judicially read into the constitution may be judicially or constitutionally read out again."

"THE ADMINISTRATION OF LABOR LAWS" is the title of the most recent publication of the *American Labor Legislation Review*. It deals with the various phases of the subject, discussing not only the diversity of labor law enforcement and the duties and organization of state labor departments, but with scientific expenditures in labor legislation. There is also a directory of state bodies administering labor laws, including bureaus of labor statistics and factory inspection, workmen's compensation and minimum wage commissions. The offices of the *Review* are in the Metropolitan Tower, New York.

"I HAVE RECENTLY read an expression which struck me as being a very forcible putting of the case as regards the operation of our public utilities. That was that those public utilities from which no revenue is derived are admitted to be capable of management by the people. No objection is made to the people managing the parks, streets, and sewers. But when it is a case of a street car company, or a gas or light utility, the people at once become incapable."—FRANK P. WALSH.

HERE IS a new conception of modern philanthropy from the editor of the *Louisville Courier Journal*:

"I believe I'll give that poor stray cat a piece of meat."

"What, and pauperize the cat? Always help the poor to help themselves. Scatter some crumbs on the sidewalk. They may attract a bird for the cat to grab."

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 CHURCH AS SEEN BY THE "WORLD ALMANAC"

To the Editor of *The Living Church*:

THE new 1914 *World Almanac* is "splendid" in its write-ups of affairs of the Church. On page 33 "Old English Holidays" giving a list of the Church days ordinarily found in any calendar, we learn: "These holidays with their names had their origin in mediaeval England when the state religion was that of Rome and they are still observed generally, or in some parts of England." On page 536, "General Convention of the P. E. church," a wonderful skirmish of the different "wings" tells how the ritualists were beaten. However, the article on page 541, "Roman Church," was furnished with official imprimatur. The Bishops of the Church are recognized with those of the Methodists and Africans under the title "Bishops of Protestants." We find under the head "Episcopalians of all descriptions," Reformed and Protestants. One little item about the Guild of the Love of God (the only one of our confraternities listed), is all-consoling, but one wonders who the Anglo-Catholics are.

This is similar to the joke: "It was a fine operation but the patient died."
F. B. WHITNEY.

THE CHURCH AND THE FEDERAL COUNCIL

To the Editor of *The Living Church*:

WHILE it has never seemed wise that I should interpose in any discussion which was carried on within the confines of any one of the various communions, I ought not to pass, without correction, a statement in your editorial of February 21st, relative to the Federal Council. I write entirely in the spirit of that unrestrained brotherhood which is the spirit of the Federal Council, and I do not wish to enter into anything that might become controversy, because since my relationship with the thirty communions of the Federal Council, I find that I have become entirely unfitted for controversy.

The statement to which I refer is: "There has not been the first suggestion from the proponents of the Federal Council that they desire to make it possible for a body holding the latter of these views to make itself fully at home in that organization."

Assuming that the facts in the case are of some value, I will state them.

(1) The Protestant Episcopal General Convention gives permission to the Commissions on Christian Unity and Social Service, to send delegates to the Federal Council. Its delegates are received by the Federal Council with precisely the same standing as the delegates from the other twenty-nine communions; no distinction and no suggestion of any distinction has ever been made. They are enrolled just as the other delegates are enrolled, and are entitled to precisely the same privileges.

(2) The same action is taken in selecting from the various communions the vice-presidents of the Council and the representatives on its Executive Committee. Episcopalians are members of the Executive Committee in the same proportion as the other communions.

(3) In appointing the members of the various commissions, Protestant Episcopal representatives are appointed on each and every commission in full proportion to the number of members in its communion, on exactly the same basis as the other twenty-nine communions.

(4) The Field Secretary of the Episcopal Joint Commission on Social Service has been appointed with the other social service secretaries as an Associate Secretary of the Federal Council Commission on the Church and Social Service and as a member of its Secretarial Council, and on certain matters he has been put in a position of representative leadership.

(5) In appointing special committees and in appointing representatives of the Federal Council, Protestant Episcopal Churchmen are appointed just as frequently as those of any other body.

(6) Finally, contributions for the financial support of the Federal Council are received with the same gratitude as those from any other source.

I have never heard the suggestion of any objection to this attitude toward the Protestant Episcopal representatives authorized through the Protestant Episcopal Commissions on Christian Unity and Social Service.

These are not the cold facts, but the warm and brotherly facts so far as the other twenty-nine communions have had the opportunity to express their sense of thirty-fold brotherhood.

The spirit of this letter is the spirit that moves without restraint the whole Federal Council. The fact is that the superb

Christian spirit pervading the whole body of the Protestant Episcopal communion is so irresistible, and the same spirit in the other communions is so overwhelming, that this attitude on the part of the Federal Council is natural and simple. There has never been any message from the Council or its constituent bodies to the Protestant Episcopal Church other than this: "Come and let us work together upon our common task."

Sincerely yours,

CHARLES S. MACFARLAND,

New York, March 9th. Secretary of the Federal Council.

READING THE HYMNS

To the Editor of *The Living Church*:

A PRACTICE which I have put into vogue in my Lenten services here and at Pulaski; and which I have found to be remarkably successful, might be of interest as well as helpful, to other clergymen. Finding myself without a regular Lenten choir for the week-day services, and the repertoire of my congregation being exceedingly slim in the matter of hymn tunes, I have abolished music from the Lenten services altogether, and have my congregation read the hymns with me. Unless this has been tried, you cannot imagine how much more impressive it makes a devotional service, nor how much more of the *thought* of the hymn is conveyed to the reader. My people are very enthusiastic about it.

There is much beautiful poetry in our Church Hymnal which is never realized because the tunes to those hymns are never sung. We have been surprised at our discoveries of perfect gems of religious and sacred verse within the covers of our Hymn Book, the thought in which can best be gotten through *reading*. (Cf: Hymns 455, 607, 630, 632, 633, 653, 661, 677, etc.)

I do not claim the origin of this idea, of course, though I have never heard of it. But it has worked so well in my small charges, that I would like to enable similar parishes and missions to succeed in their praises where music at Lenten services is either a negligible or uncertain quantity—or quality.

W. A. JONNARD.

Mt. Pleasant, Tenn., March 13, 1914.

THE FIRST AMERICAN CATHEDRAL

To the Editor of *The Living Church*:

IN your issue of January 24th in the account of the installation of a Dean at Easton, Maryland, this statement is made: "Trinity Cathedral bears with becoming dignity the honor of being the first Cathedral in the United States."

In the *Living Church Annual* of 1913, page 190, under the caption Diocese of Easton, it says, "Organized 1868." "First Bishop, the Rt. Rev. Henry Champlin Lay, translated to Easton April 1, 1869." Surely Easton could not have had a Cathedral before she had a Bishop!

On Christmas Day, 1868, the first service was held by Bishop Neely in St. Luke's Cathedral, Portland, Maine.

On Christmas Day, 1908, at the fortieth anniversary of St. Luke's Cathedral, Bishop Codman spoke as follows:

"Within the walls, but there were no windows, and along the side aisles evergreen trees kept out the cold. Clergy and choir wore their overcoats under their white cottas. But nothing could cool their zeal of the Bishop and his faithful followers on that day. Bishop Neely had been consecrated but three years. Yet within that short time he had conceived the Cathedral idea for the American Church; he had persuaded the conservative members of the Maine parish to undertake its support; he had raised \$80,000 for the building and *given to America her first Cathedral.*"

So I think Maine and not Easton has the honor of having the first Cathedral in the American Catholic Church.

OLIVER D. SMITH,

Emmanuel Rectory, Ashland, Me.

TO TRAIN WOMEN WORKERS

To the Editor of *The Living Church*:

I HAVE learned that neither of our Deaconess Training Schools in New York or Philadelphia has been filled to more than one-half of its capacity. I propose that the Woman's Auxiliary of each diocese east of the Mississippi finds suitable persons for training, and pays her expenses if necessary, in one of these schools. The Church surely needs more trained workers and the opportunity should be extended to the full capacity of these schools.

Very truly yours,

Lake City, Minn.

(Mrs.) S. A. BATES.

LITERARY

HISTORY

The Western Rebellion of 1549: An account of the Insurrection in Devonshire and Cornwall against Religious Innovations in the Reign of Edward VI. By Frances Rose Troup, F. R. Hist. S. London: Smith, Elder & Co. 1913. Boston: W. B. Clarke & Co. Price \$5.00.

This volume of 520 octavo pages is the fruit of untiring research and careful selection. Prepared by a scholar, its appeal is to scholars and students rather than to the popular reader. The brief period with which it deals is of significance in both general and ecclesiastical history, obviously manifesting, as it does, the continuity of the English Church through events too often regarded as making a complete break between the earlier and later periods.

The writer presents a detailed account of the well-known "Western Rising"—chief among many in the less learned parts of the country during that period of religious change. The sketch is derived from material not hitherto sifted or collected into a continuous narrative. This included many obscure and little-known manuscripts and records, both co-temporary with the events and within the generation following; also estimates of the period as held during the seventeenth century religious settlements not yet far removed from the occurrences and their results.

Upwards of one hundred and twenty writings mainly of these dates have been laid under contribution for distinct quotations. The archaic diction and spelling of many of these add to interest (as well as effort) on the reader's part. Solid fact faces the reader in the main, with little hint of bias of opinion, and only occasional pictorial presentation of scenes which lend themselves to graphic description. Many of the gruesome facts stated are of themselves quite sufficient challenge to the imagination. A map of the two counties, and also a road-map of the near environment of Exeter, are a desideratum to intelligent reading of the narrative. Their absence from the book as addition to the half dozen suggestive and valuable illustrations which it contains, is to be regretted. Especially to be noted of the illustrations is the frontispiece, which is reproduced from an original "Badge of the Five Wounds," carried as the banner of Religious Insurgents in both the North and the South. The one hundred pages devoted to Appendices are a valuable part of the treatment.

As these years of the Protectorate, however great their own enormities under cover of religion, witnessed the results of wrongs and outrage which had accompanied the Reform movement in the previous reign, the writer devotes several early chapters to explanation of risings in the reign of Henry VIII., and to persons and events which more immediately prepared the way for Rebellion in the Southwest, especially that of 1549. Then follow in order, after biographies of some thirteen "ringleaders" (mostly gentlemen, inclusive of two priests), the accounts as derived from authoritative local documents, of resistance, fights, battles, the Siege of Exeter, etc., in rapid succession within six months. The attitude and action of the government in London are set forth, and finally the dire and horrible reprisals taken (under guise of justice) in the penalties inflicted for such "high-treason."

The cause of the Risings and "Commutations" appears throughout the record and in the general treatment of the subject. While social and economic injustice was considerably responsible in the North and Midlands, the records show that the religious changes were the chief concern here in the Southwest. Deprivation of ancient rites and customs, and the substitution of vernacular liturgical forms (the First Prayer Book of Edward VI.), English not being understood by West-Country peasantry, in place of the familiar sounds and rhythm of the Latin service, were keenly resented; but there is no indication of desire to recur to supreme papal power, as was repeatedly charged against the rebels.

The "Articles" of the insurgents, as variously numbered from eight to sixteen, which declare their demands, are reactionary, and closely akin to Henry VIII.'s famous "Whip of Six Cords." How far the early doctrinal documents of Henry's reign had been grasped in these counties is open to question. But the demands were in the main in the interests of reform, distinctly impossible to concede.

Indeed, as a whole, in this "Rebellion" and its suppression, it appears to have been manner and method, rather than matter, which were so violently and altogether wrong on both sides; but more brutally culpable, as well as complex and sinister in motive, on the part of the authorities. The disclosure of treachery and cruelty in the name of religion involved in these records is appalling. The number of those who died for their convictions, on the field or by wholesale execution, in Devon and Cornwall alone, by reasonable estimate, was fully five thousand.

Finally, as implied at the outset, for the satisfactory grasp of a local contribution such as this carefully detailed and exhaustive narrative of the Western Rebellion, the reader must needs himself

be able to relate it to the general history of the period and its larger issues.

The book should be of distinct value on the shelves of the historical and theological library.

C. B. COLEMAN.

CHURCH ARCHITECTURE

An Introduction to English Church Architecture from the Eleventh to the Sixteenth Century. By Francis Bond, M.A., F.G.S. With 1,400 illustrations. 2 vols., large 4to. Oxford University Press. Price \$14.00.

This is a sumptuous set of books in which, as the writer states, the text matter is, in a sense, subordinate to the illustrations. Mr. Bond has heretofore made the public his debtor through his several volumes on phases of English church architecture, and this present set is a culmination of what has gone before. It is an historic study of architecture as applied to the Church. He begins immediately after the Norman Conquest with the churches built for monks and canons, after which comes the larger needs of the greater mediæval churches, and general expansion into the more elaborate styles of Middle Age architecture. He shows the transition from the small apse to the large choir and sanctuary as caused by the necessity for accommodating the monks as choristers—the earlier form of our own vested choirs. He studies the rise and special architecture of the parish church in England, which has a history of its own, though, as he says, "their history, for the most part, lies hidden in the stones and mortar cemented into their structure." Mr. Bond is an excellent authority in the reading of that history. There is then careful study of such details as vaulting, buttresses, walls, arches, piers, etc., with the various forms of capitals; and then the problem of lighting as it was solved in mediæval days, with chapters on doorways and porches, the triforium, the clerestory, on the practical arrangement for protection from rain, and on towers and spires. Altogether we have a complete study of the conditions of church building as they were understood in mediæval centuries. There was of course not the problem of heating and lighting, otherwise than from the windows, which confronts the modern architect, nor had the problem of acoustics been studied out; one wonders whether any progress has been made in its solution even now.

The set is a magnificent specimen of book making, and a notable contribution to the literature of Church architecture.

MISCELLANEOUS

A Proper Newe Booke of Cokerye. Edited by Catherine Frances Frere. With Notes, Introduction and Glossary; together with Some Account of Domestic Life, Cookery and Feasts in Tudor Days, and of the first owners of the Book, Matthew Parker, Archbishop of Canterbury, and Margaret Parker his Wife. Cambridge: W. Heffer & Sons, Ltd. 7s. 6d. net.

According to some modern writers, the history of the world has been largely regulated by the food supply. That may or may not be so. At any rate it is interesting to know something of what people ate and drank in other days than ours. Here is a cook-book once used in the household of a great prelate of the Elizabethan age, when bananas, potatoes, shredded wheat, Lipton's teas, and many other things were as yet below the horizon of the dining room. We turn from the Archbishop Parker of the solemn advertisements and contested episcopal orders to imagine the kindly man sitting at meat, with Margaret his wife opposite, and between them a "dyshe of larkes" or "roosted purpos" (porpoise). This will be followed, perhaps, by "a tarte of marigoldes, prymroses, or couslips"—not a Shakespearian fantasy, but a real tart, which you may make yourself if you will follow the directions here set down on page 39. "Long coffins" you will probably decline, but they are really nothing more dreadful than "pies without lids," as Miss Frere explains. "To make eggs in moonshine" you may think is some recipe brought from the Nag's Head, the invention of an over-zealous Jesuit. But it can be done—if you have rosewater, sugar, "a lyttle synamon," and "viii or ix egges newe layde." The Archbishop's wife was not wanting, Strype tells us, in will or industry for the "ordering and managery" of her husband's "most splendid and noble buildings and feastings." We are sure a part of her success in the feastings must have been due to her possession of a proper new book of cookery. Miss Frere proves herself a competent guide through the somewhat evasive subtleties of seventeenth century culinary art, and in her introduction she gives an interesting sketch of some larger matters connected with Archbishop Parker and Church life in his day. Finally, the publisher's part—printing, binding, and illustrating—has been excellently done.

W. P. L.

SUNDAY SCHOOL WORK

* Rev. Charles Smith Lewis, Editor *

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

THE cry of to-day is efficiency, and efficiency comes from two things: getting the best there is in a man out of him, and fitting the different parts of work or business together so that there is the least amount of waste. Business efficiency leads us on to efficiency in other things. Bishop Lawrence, in a recent article on Business Methods in the Church, urges the importance of efficiency in the business side of parochial life. We would urge upon our readers a still larger view of parochial efficiency.

At the Detroit meeting of the G. B. R. E., a new note was struck in the message that the Board is sending to the Church. Heretofore the emphasis has been primarily upon the Sunday school. Now it is upon the larger educational life of the Church. And in that larger vision is the idea that the parish life is one, and that its best expression must be the result of education and of correlation of the different activities of the parish, so that each bears upon the others and all together make up the well rounded whole.

The primary idea would seem to imply that the teaching of a parish must hang together. As we have said more than once, this is quite clear so far as the relation between Sunday school and pulpit is concerned. To preach the Gospel "as this Church hath received the same" in the pulpit, and to teach modern undenominational Protestantism in the Sunday school, is the height of absurdity. The G. B. R. E. has done a splendid thing when it reminds us as it does in its curriculum that one of the primary aims of the school is to train Churchmen.

But we must go further than this much correlation. There is regular teaching in connection with various societies. The Missionary Societies, whether Junior or Woman's Auxiliary, or Men's Auxiliary (happy the parish that has this department!) have as part of their aim to learn about missions, *i.e.*, the Church growing and expanding. Here there is need of bringing the teaching into harmony with that of the pulpit and the school. So too, with what may be taught in connection with any other society, the G. F. S., or the Daughters of the King, or the B. S. A., or whatever it may be; it must harmonize with the teaching of the parish. There must be a concordant sound through all of it, if it is to be effectual.

BUT SOMETHING FURTHER is needed. The teaching, the educative aspect of the parish life, ought to go forward along some plan. Why should the Sunday school teaching follow a schedule, be after a curriculum; in other words be orderly and fitted and suited to the needs of the children, if the same conditions do not show themselves in the rest of the teaching? Is it any less necessary to teach adults or older guild members in an orderly, systematic way than it is to teach children?

To be sure, the Church herself proceeds in this way. She has a very definite scheme, which she sets before her children year after year: who Christ is, what He did, what man should do; or, the revelation of God's love for man and of God's will for man as shown in the life and in the teaching of his Son; this is the Church's broadly defined plan in her Prayer Book. We do not have the restriction of Lutherans—if we are rightly advised—that requires that the morning sermon shall be preached from the Gospel for the day. With us there is liberty of preaching which some others do not have; and there is warning in the Gospels and other formally appointed scriptures for the day of the need of regularity and of orderliness of preaching. The first pre-requisite then to successful development of a parish is a real coördination in the teaching. The materials for the education of the people of the parish of whatever age ought to be put together after a sharply defined plan. It may be too much to ask any priest to plan out for a year what he means to preach on each Sunday and a scheme of catechizing, and how he will instruct the various societies. But it is not too much, if real efficiency is to follow, for him to have certain decided stresses for the coming year. Is the congregation lax in its attendance at Holy Communion? Does it fail to recog-

nize its duty in the support of the extension work of the Church? Has some definite false teaching lodged within its portals? Is there a real laxity in life that is the outcome of laxity in believing, as is generally the case? Each of these situations suggests a point upon which the teaching of the parish needs emphasis and along which a wise watchman will sound the alarm.

This first, a carefully coördinated plan of teaching which shall cover the sermons and the catechizing, the Sunday school work, and, so far as may be, the societies and the missionary teaching. It is a painstaking, balanced, definite scheme that we are urging. It means work for the priest and for the teachers. It means strength for the days to come.

THE G. B. R. E. STRESSES the educational side of the parochial plan, but it also reminds us in another place that the problem we must face is not instruction but training. Therefore, if the parochial efficiency is to be a real thing, if there is truly to be no waste, this matter of organization, of coördination, needs to go much further than the mere matter of sermons and instructions. It needs to enter into the very heart of the parish life.

Most parishes are organized along five or six lines. There is the scheme of services. This is one part of the parish life. It is not an arbitrary method derived from the fathers and as such unchangeable. It is an arrangement for most efficiently ministering to the people of a parish and to those who may be attracted to it. It should be studied. Is it the best arrangement possible? Could the parish minister more effectively to the people outside the Church by this schedule, or by another? Which is the most truly Catholic scheme and how can it best be carried out? If we are led to adopt or even adapt any of the plans, we must ask ourselves what is its part in the general scheme for the parish. So we might go on with the choir work, with the Sunday school, with guilds and missionary societies, and with the last organization, the Social Service Committee; and attempt to point out that they each and all need to be brought together into a schedule, well balanced and well wrought, if they are to be effective and to make the parish life effective; if we are to stop waste and get the most good out of the several members of the congregation. Parochial efficiency will depend to no small degree upon the thoroughness with which we plan and coördinate the parish life, the parish teaching, the parish work. Perhaps at the bottom the first essential is to determine quite clearly what the parish is and what it is to stand for. What is a parish after all? Is it a body of people united for common worship or for common work? Is it not rather a part of the Catholic Church to which is entrusted the fulfilment of God's plan for the world so far as that locality is concerned? If some such ideal as this is clearly before us, the importance of efficiency, of definiteness of purpose, at once takes its proper place. The dignity, the sacredness, the very divinity of the life, calls for every effort; and every scheme that can make it count more in the conversion of the world to Him and in the loving service of those for whom He died, and chiefest in the worship and adoration of Him who is Lord and God, will be welcomed and used to the utmost.

SPECIAL SERVICES for children are being held at St. Luke's Church, Evanston, Ill., during Lent on Tuesday afternoons at 5 o'clock. Each child as he enters the church receives a beautiful colored card illustrating a scene in the Passion of our Lord. The rector speaks for ten minutes on the subject of the card. The subjects for the six Tuesdays of Lent are as follows: The Last Supper, Gethsemane, The Betrayal, St. Peter's Denial, Ecce Homo, The Via Dolorosa. A seventh card, The Crucifixion, will be given at the children's service on Good Friday. Those who on Easter Even present these seven cards will receive a special reward in the form of a souvenir of the children's Lenten services of 1914. The plan is working admirably.

Church Kalendar



March 1—1st Sunday in Lent.
 " 8—2nd Sunday in Lent.
 " 15—3rd Sunday in Lent.
 " 22—4th Sunday (Mid-Lent) in Lent.
 " 25—Annunciation B. V. M.
 " 29—5th Sunday (Passion) in Lent.

CALENDAR OF COMING EVENTS

May 1—Consecration of the Rev. William Theodotus Capers to be Bishop Co-adjutor of the diocese of West Texas, at St. Mark's Church, San Antonio, Texas.

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.]

ALASKA

Miss Agnes Huntoon (in Fifth Province).
 Miss F. G. Langdon.
 Mr. G. B. Burgess (in Fourth Province).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
 Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
 Rev. P. N. Tsu.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Fifth Province).

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette street, New York

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette street, New York.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

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

WYOMING

Rt. Rev. N. S. Thomas, D.D. Address: Stratford House, 11 East 32nd street, New York City.

Personal Mention

THE Rev. ALBERT E. BOWLES, for the past four years priest in charge of the Church of the Epiphany, Newport, N. H., has been elected rector of St. Matthew's, Goffstown, N. H., and entered upon his new duties the Third Sunday in Lent.

THE Rev. WALTON HALL DOGGETT, rector of St. Peter's Church, Denver, is assisting at St. Peter's Church, Morristown, N. J., during an extended visit in the East. His address is 135 South street.

THE Rev. C. G. HAGBERG, formerly rector of St. Sigfried's Church, St. Paul, Minn., has entered upon his new field of work as priest in charge of St. John's Church, Galesburg, Ill. His residence is 585 Lincoln street.

THE Rev. WILLIAM H. LAIRD has been elected president of the Standing Committee of the diocese of Delaware, succeeding the Rev. Hamilton B. Phelps, who is about to remove to Connecticut. Address all official communications to the Rev. W. H. Laird, 2410 West Seventeenth street, Wilmington, Del.

THE Rev. JAMES M. MAGRUDER, president of the Standing Committee of the diocese of Lexington, has resigned the rectorship of Trinity Church, Covington, Ky., and moved with his family to "Hockley Hall," Annapolis, Md.

THE Rev. JOSEPH H. SPARING has permanently located in Columbia, Tenn., as superintendent of the Columbia Military Academy, and has signified his intention of resigning in June as president and rector of Noble Institute, Anniston, Ala.

THE Rev. JAMES G. WARD, rector of St. Andrew's Church, Cloquet, Minn., diocese of Duluth, should be addressed at 415 Avenue D.

THE statement in the last issue of THE LIVING CHURCH that the Ven. ANNESLEY T. YOUNG had been appointed Archdeacon of West Missouri was incorrect. He is Archdeacon of Kansas, and his address is 822 Topeka avenue, Topeka, Kan.

DIED

ALNEY.—After a long illness at his home in Williamsport, Pa., EDWARD P. ALNEY, formerly of Boston, Mass., in the sixty-second year of his age, on Monday, February 23rd.

Grant unto him, O Lord, eternal rest.

AMES.—At Providence, R. I., Sunday, March 8th, WILLIAM, son of the late Samuel and Mary Throop (Dore) AMES, in the seventy-second year of his age.

FERGUSON.—At Stamford, Conn., of pneumonia, on Wednesday evening, March 11, 1914, SARAH MOREWOOD FERGUSON, daughter of the late John and Helen Grace Ferguson, in the seventy-ninth year of her age.

PLUMMER.—In Philadelphia, Pa., on February 22, 1914, LAURA VIRGINIA (JENNIE) PLUMMER.

"Blessed are the dead, who die in the Lord."

SWARTHOUT.—Died at Mineral, Wash., on February 28, 1914, as the result of an accident, ORVILLE DAWSON SWARTHOUT, only son of Mr. and Mrs. R. B. Swarthout of Fairchild, Wis., aged 21 years. Burial from the home at Fairchild, on March 5th. He had served as chorister at Holy Trinity Church, Danville; St. Barnabas' Church, Chicago, and Emmanuel Church, Rockford, Ill.

THROCKMORTON.—March 1st, at the home of her niece, Mrs. Louis L. Gregory, 3535 Broadway, Chicago, Ill., ALIDA VAN RENSSELAER, youngest daughter of the late Joseph W. and Mary E. THROCKMORTON. Funeral services and interment March 5th, at St. James the Less, Philadelphia, Pa.

Lord, all pitying, Jesu blest,
 Grant her Thine eternal rest.

VAN DEUSEN.—At Goshen, N. Y., on February 16th, Mrs. CYNTHIA A. VAN DEUSEN, wife of Dr. E. H. Van Deusen, aged 79 years.

WHITCOMBE.—Mrs. MARIETTA VAN DRIESEN WHITCOMBE, mother of the Rev. A. B. Whitcombe, Myla W. Morrison, and Elias Keyes Whitcombe, died at the Katharine Shaw Bethea Hospital in Dixon, Ill., on March 6th. A Requiem Eucharist was offered by the Rev. Frederick H. Burrill, rector of St. John's Church, Clinton, Iowa, on Monday, March 9th, at St. Luke's Church, Dixon, and the interment was at Dundee. The Rev. J. C. Ingham read the committal.

MEMORIALS

JAMES WOOD

Entered into life on Sunday, March 22, 1908, at his home in Erie, Pa., JAMES WOOD, the beloved husband of Anna Aveyard Wood. Services at St. Paul's Church, Lock Haven, Pa.

"Grant him eternal rest, O Lord; and let light perpetual shine upon him."

RETREATS

LONG ISLAND.—At St. Paul's Church, Carroll and Clinton streets, Brooklyn, New York, a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Holy Name Convent, on Friday, April 3rd, beginning with Mass at 10 A. M. The Rev. Father Napier Whittingham of London, England, will be the Conductor. Applications should be made to the Rev. MOTHER SUPERIOR, Holy Name Convent, 419 Clinton street, Brooklyn, New York. Father Whittingham will also conduct a parochial mission at St. Paul's, beginning April 1st, and continuing until Easter. The church may be reached by either Court street trolley from either end of Brooklyn Bridge, or from "Borough Hall" subway station. This trolley stops at Carroll street, one block east from St. Paul's.

NEW JERSEY.—A Quiet Day for women will be held at All Saints' Church, Orange, N. J., on Tuesday, March 24th. Conductor, the Rev. J. G.

H. Barry, D.D., rector of the Church of Saint Mary the Virgin, New York. Those wishing to attend are requested to apply to Rev. C. M. DUNHAM, 40 Valley street, Orange, N. J.

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. No advertisement inserted for less than 25 cents.

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.

WANTED

POSITIONS OFFERED—CLERICAL

DENVER CATHEDRAL: An Assistant needed; musical, unmarried; to have independent charge of Choir boys and the junior congregation. \$100 a month, with prospects. Address DEAN HART, Denver, Colo.

POSITIONS WANTED—CLERICAL

MARRIED priest, 33, university graduate, seeks \$1,200 and rectory. Highest references, Bishop and present vestry. Eighty confirmed in two years. Address: DOCTOR, care LIVING CHURCH, Milwaukee, Wis.

YOUNG married priest, no family. University graduate. Will be free to accept work after Easter. Address: H. H., care E. S. GORHAM, 37 East 28th street, New York.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS Co., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

A TRAINED NURSE living at home in Providence, R. I., would take invalid to board, about June 1st. Good locality. Faithful attention guaranteed. Terms moderate. Would like to exchange references. Address "NIGHTINGALE," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER—Thoroughly capable and experienced man, now engaged with a large parish, desires change. Exceptional testimony to past and present rectors and vestries. Address MUS.DOC.OXON., care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN desires position as instructor in small school for boys. Successful experience. English branches, shop work, gardening, and poultry culture. Address "L. H. C.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG man at College, studying for Holy Orders, desires summer work after June in any capacity. Outdoor or Church work preferred. Address REFINED, care LIVING CHURCH, Milwaukee, Wis.

WOMAN of capability and refinement wishes position as resident companion; is good reader; has pleasing personality. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER of defectives will take young child or misunderstood girl in her home. Best references. Address: HELPER, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PARISH desiring a Deaconess to work therein, may address, giving particulars, FIDELIS, care THE LIVING CHURCH, Milwaukee, Wis.

LADY, for small remuneration and instruction in branch household duties, will assist with work. Address "G.," care LIVING CHURCH, Milwaukee, Wis.

LADY wishes position as managing-housekeeper where help is kept. Address "MANAGER," care LIVING CHURCH, Milwaukee, Wis.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the WORKERS brought together. Bishops and Parishes please write to 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month and following months. Experienced candidates on the ground. Parishes please write 147 East Fifteenth street, New York.

PARISH AND CHURCH

AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. **AUSTIN ORGAN Co.**, 180 Woodland street, Hartford, Conn.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% 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.

LANE'S "History of the Anglican Church," 225 slides, mostly "Art series" colored, Newton, London. Cost over \$300. With lectures **C. O. D.** \$75. Address "APOSTOLIC SUCCESSION," care **LIVING CHURCH**, Milwaukee, Wis.

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.

PIPE ORGAN for sale, six stops, one manual, hand blown, good condition. Address: **ST. MARY'S CHURCH**, Scarborough, N. Y.

UNLEAVENED BREAD—INCENSE

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

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

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

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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.**

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. **MOWBRAYS**, Margaret street, London, W. (and at Oxford), England.

FOR RENT—MILWAUKEE

FOR RENT.—A modern, steam heated flat, five rooms, with bath. No. 299 18th street, Milwaukee, Wis.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

NEW HOME FOR GIRLS

ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the **SISTER IN CHARGE**. Telephone 31 Mendham.

TRAVEL

SEE EUROPE ON A BICYCLE. Fascinating, healthy, inexpensive. Party now organizing. Send for particulars. **EDGAR C. THOMPSON**, Organizer, Hagerstown, Md.

UNUSUAL TRAVEL. SEE PAGE 749

UNUSUAL opportunity, Ladies traveling abroad! Two vacancies in private limited party. First class at reasonable cost. Experienced Leader, Chaperon. St. Lawrence River trip. Sail June 25th from Quebec. Two weeks best of Great Britain. Five weeks Continent—Holland, Rhine, Southern Germany, Switzerland, Tyrol, Italy, Paris. Return Hamburg-American from Boulogne, August 21st. Doctor and Mrs. **MCDONALD**, Christ Church, Warren, Ohio.

THE BOARD OF MISSIONS

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

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

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 8 7-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflets Nos. 956 and 990. Send for them. Address

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

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

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

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**, 1625 Locust street, Philadelphia.

MONEY TO LOAN

to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address **REV. J. NEWTON PERKINS**, Secretary, 281 Fourth avenue, New York.

NEW BOOKS

BIBLE FOR SUNDAY SCHOOLS

We have just had a Bible bound up for us which we think is the best value for the money we have ever seen. It is a very durable leather effect (and will outwear leather), divinity circuit, polished red edge, Pearl type but very clear and readable. It is pocket size. It is flexible, well bound for real wear, and a very handsome book. Single copies 60 cents postpaid. In quantities of 5 or more copies 48 cents (carriage additional). It is the best book made for Sunday school use. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

SUNDAY SCHOOL CAROL SERVICES FOR EASTER

Sold at the rate of 1.00 per hundred, post-paid.

Begin early to practise the Easter Carols. We make several different services, which have been used by hundreds of Sunday Schools. They all have the same service, but different hymns and carols with music. They are known as Nos. 61, 63, 71, 81, 85, 87, and 89 of our Leaflet Series. Will send samples free on application. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

LENT CATALOGUE

The Young Churchman Co.'s catalogue for Lent is ready for distribution, and all of the clergy have been supplied. We will gladly send a copy free of charge, to any of the laity who will send a postal card request. It is the largest list of Devotional Books for Lent that we have ever issued.

SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

FACTS ABOUT TITHING, FREE

I will be pleased to send upon request any subscriber of **THE LIVING CHURCH** a copy of a 16 page pamphlet entitled "What We Owe and the Results of Teaching It." It contains a large number of testimonials from pastors and others regarding the results of teaching tithing.

This offer will remain open for 60 days. Please mention **THE LIVING CHURCH**. Address: **LAYMAN**, 143 N. Wabash Avenue, Chicago, Ill.

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.]

D. APPLETON & CO. New York City.

Bud and Bamboo. By John Stuart Thompson, author of "The Chinese," etc. Price 35 cents net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Evangelistic Grindstones. Hints for Preachers, Teachers and Lay Workers. By the Lord Bishop of Salisbury, Bishop Thornton, Prebendary Carlisle and other Church Army Workers. Edited by Captain W. R. Davey, C. A., Evangelistic Secretary. With Foreword by the Lord Bishop of London. Price 60 cents net; by mail 66 cents.

HOUGHTON, MIFFLIN CO. Boston.

Overland Red. A Romance of the Moonstone Canyon Trail. With Illustrations by Anton Fisher. Price \$1.35 net.

RICHARD G. BADGER. Boston.

Journeying with Jesus. As the days go by in that dormant land where rest the ashes of Patriarchs, Prophets and Kings of whom the world was not worthy. By Charles William Elsey. Illustrated with Photographs. Price \$1.50 net; by mail \$1.65.

The First Chapter of Genesis as the Rock Foundation for Science and Religion. By Albert L. Gridley, A.M., author of *Jesus Only; Suborganic Evolution; Organic Evolution*, etc., Price \$2.00 net; by mail \$2.12.

RUSSEL SAGE FOUNDATION. New York.

A Model Housing Law. By Lawrence Veiller, author of *Housing Reform, A Model Tenement House Law, etc.*

THE SECRETARIES OF GENERAL CONVENTION

Journal of the General Convention of the Protestant Episcopal Church in the United States of America. Held in the City of New York from October 8th to October 25th inclusive, in the Year of our Lord 1913. With Appendices. Printed for the Convention 1914.

LONGMANS, GREEN & CO. New York.

The Call of the Lord. By F. W. Drake, priest-in-charge of S. John's Church, Wilton Road, S. W. Price 80 cents net; by mail 86 cents.

SHERMAN, FRENCH & CO. Boston.

Worry. By Ralph Kent Buckland, author of *In the Land of the Filipino*, and *Philippine Journeys.* Price \$1.00 net.

Kirstin. A Play in Four Acts. By Alice Cole Kleene. Price \$1.00 net.

HINDS, NOBLE, & ELDREDGE. New York.

Somebody's Little Girl. By Martha Young. Illustrated by Ida Dougherty. Price 50 cents postpaid.

PAPER COVERED BOOKS**LONGMANS, GREEN, & CO.** New York.

Schemes of Religious Instruction for Infant Day-Schools. Edited by Rev. R. W. Balaine, M.A., Diocesan Inspector for the Archdeaconry of Manchester. With a Foreword by the Rt. Rev. the Lord Bishop of Man-

chester. Price 50 cents net; by mail 54 cents.

BULLETINS**CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING.** New York City.

A Study of Education in Vermont. Prepared by the Carnegie Foundation for the Advancement of Teaching at the Request of the Vermont Educational Commission. Bulletin Number Seven, Parts I. and II. 1914.

BOOKLETS**THE YOUNG CHURCHMAN CO.** Milwaukee.

The Blue Cashmere Gown. A Story of a Missionary Box. By Sarah S. Pratt. Price 25 cents net.

THE CHURCH AT WORK

DEATH OF REV. C. C. LEMAN

THE REV. CLARENCE C. LEMAN, late of Live Oak, Fla., died at Winslow, Ark., on March 2nd. He went to Chickasha, Okla., to take charge of the work there just before Christmas; but he had been ill with heart trouble for some time, and had over-estimated his strength, and was ill immediately on reaching his new field. He was taken to All Saints' hospital at McAlester, and after a slight recovery he went to visit friends at Winslow. Here he failed steadily, and died of acute bronchitis with heart complications.

Mr. Leman had filled positions in Georgia, Illinois, Arkansas, Mississippi, and Florida. He was a graduate of the University of the South, and of Bexley Hall at Gambier, Ohio, and was ordained deacon in 1882, and priest in 1884, by Bishop Beckwith. He was a man of marked force and ability as pastor and preacher. He leaves a wife and three daughters.

NATIONAL CONFERENCE OF CHURCH CLUBS

ONE OF THE DELIGHTFUL annual gatherings in the Church is the National Conference of Church Clubs, which has year by year grown in value and in influence. The twenty-second of these conferences will be held in Chicago, May 12th and 13th, and will be devoted throughout to the subject of Religious Education. The speakers, dividing the subject into sub-topics, are Dr. E. R. L. Gould (New York), William R. Butler (Mauch Chunk, Pa.), Herbert N. Laffin (Milwaukee), James H. Dillard (New Orleans), William H. Church (Pittsburgh), and A. D. Parker (Denver). These are men of distinction in the Church, who have given careful thought to their subject. There will also be a banquet on the first evening, tendered to the delegates and guests by the Church Club of Chicago, the hosts for the occasion, when the Bishops of Chicago and Tennessee will be the leading speakers. The local club has also made other arrangements for the pleasure of their guests, including rides through the boulevards and parks of the city.

CHURCH WRECKED IN A STORM

THE VIOLENT storm of March 1st and 2nd completely wrecked Emmanuel Church, Franklin county, Va. The rector, Rev. W. T. Roberts, writes: "The wind wrecked the church. It is hopeless. Some insurance. We will build at once, please, God."

This catastrophe has more than local or ordinary significance, for the church, built by the mountain people themselves, has stood for, and accomplished, wonders in general development among our sturdy but neglected citizens and fellow-Churchmen. There are

87 communicants, two hundred scholars in the Sunday school, and one hundred in the parish school. The church, the school house, and the teachers' home made up "the plant." This is known, and generally spoken of, as "St. Peter's-in-the-Mountains." St. Peter's is the name of the school, and Emmanuel is the name of the church. The success of the undertaking has amply justified the labor and money expended.

NEW CHAPEL IN PROVIDENCE, R. I.

A DECADE ago St. Paul's Church, Providence, R. I., was closed and its organization disbanded. Its property was sold, and with what remained of the proceeds after discharging obligations, a corner lot was pur-



ST. PAUL'S CHAPEL
Providence, R. I.

chased a mile from the old site. Near this lot in a private house a small congregation was assembled, in Advent 1911, by the Rev. George S. Pine, associate diocesan missionary. After a year there and another year in a bungalow, increasing interest in the services and in the Sunday school warranted the erection of a chapel on the lot. The cornerstone was laid on All Saints' Day.

On Saturday, March 7th, the completed chapel was opened by the Rt. Rev. J. De Wolf Perry, Jr., D.D., the Bishop of the diocese, with an appropriate service, and now St. Paul's will appear once more on the diocesan chart, and in the Church almanacs. The chapel, designed by Martin & Hall, has remarkable dignity for a small edifice. It is built of red tapestry brick. A warm stone color in two shades pervades the interior. The Gothic windows are of grey cathedral glass, and the woodwork is brown oak, grey filled. A feeling of rest and reverence is produced. There is nothing to distract one's attention from the altar, a memorial gift of the missionary in charge, which, with a cast of Donatello's "Angels of the Passion" as a frontal, is an impressive feature of the building. The chapel was crowded to the doors

at the opening service. Ultimately it is hoped that there will be a church by the side of this chapel.

REQUIREMENTS IN UTAH

AN ARTICLE from the pen of the Bishop of Utah published several weeks ago in THE LIVING CHURCH stated the pressing need for \$17,000 for various phases of work in that jurisdiction. Bishop Spalding states that he has thus far received \$6,315, which is a great assistance as far as it goes, but which does not solve the problem, and that the need for the remainder of the sum asked for is very grave indeed. He is still hoping for further assistance, so that he may not be obliged to contract the work which he has assumed.

HOSPITAL WORK IN TOKYO

THERE IS in Philadelphia a local committee of ladies who are interested in the work at St. Luke's Hospital in Tokyo. A statement has just been issued on behalf of the committee, of which Mrs. George Wharton Pepper is temporary chairman, to the effect that about \$50,000 has already been raised or promised, and it is most important that \$50,000 more should be given by Easter, in order that Dr. Teusler may meet the wishes of the Japanese Government. It will be remembered that that Government has offered to contribute \$100,000 when the whole \$250,000 from the United States is given, but the completion of the first \$100,000 by Easter will enable Dr. Teusler to secure the needed land for the new International Hospital.

Some further reference was given to the subject in THE LIVING CHURCH of last week.

DEATH OF GENERAL AMES

THE CHURCH in Rhode Island lost one of its most valuable men in the death, on March 8th, of the senior warden of St. Stephen's Church, Providence, Gen. William Ames, in the seventy-second year of his age.

William Ames, son of the late Judge Samuel and Mary Throop (Dorr) Ames, left Brown University at the age of 19, in his Sophomore year, to enter the army, and give himself to the cause of the Union. His father, Samuel Ames, was Chief Justice of the Supreme Court of Rhode Island, and his mother was a sister of Thomas Wilson Dorr, whom the People's party elected Governor of the state in 1842. William Ames served all through the war, first as lieutenant in the Second Rhode Island regiment, and, later, in the Third Rhode Island Heavy Artillery, participating in some of the most severe engagements of the war, and was Brevetted Brigadier General.

On his return to civil life he never sought

publicity, although exceedingly popular, his quiet, unassuming nature preferring to serve his fellow-citizens in quiet positions. For nearly twenty-five years he served on the state house commission as its chairman, and as has been said, "In no small measure the beautiful marble capitol is a monument to him." He served the Church faithfully and well as the senior warden of St. Stephen's Church for thirty years, and as a delegate to the diocesan convention from his parish for many years. The public press speaks of General Ames as "in many respects the first citizen of the state."

The funeral was held from St. Stephen's Church on March 10th, the Rev. George McC. Fiske, D.D., rector of the church, officiating, assisted by the Rev. E. R. Sweetland and the Rev. C. W. Peabody.

SYRIAN COLLECTORS IN SOUTH CAROLINA

RECENTLY SEVERAL of the ubiquitous Syrian collectors have made their appearance in South Carolina. This diocese has been fairly free of them for several years, since one of their number murdered his fellow traveler and collector, and had to spend a term of years in the state penitentiary for the crime. He was finally released on the condition of his leaving the state, never to return.

The pair now operating in the diocese seem to be about as unkempt as the average. Several of the clergy have already fallen to their insinuating and tender-plea for the poor orphans in Assyria. These have what purports to be a translation of their credentials by the Rev. W. H. Brown of some Anglican mission in Syria. But as witnessed to by THE LIVING CHURCH some years ago, and testified to by travelers, these are apt either to be forgeries, or are obtained in some underhand way.

HALF MILLION FOR CATHEDRAL

A NEW YORK report, not yet confirmed by our Washington correspondent, states that an anonymous gift of \$500,000 toward the construction of the great national Cathedral on Mount St. Albans, in the suburbs of Washington, was announced on March 12th. The structure when completed will rank among the famous temples of the world. The bequest was made through the New York chapter of the National Cathedral Association.

LIMITATION OF PEW RIGHTS

THE APPELLATE DIVISION of the New York Supreme Court has given a decision involving the limitation of pew rights in a church. The case is one brought by Rudolph A. Witthaus against St. Thomas' Church, involving the edifice at Fifth avenue and Fifty-third street, Manhattan, that was destroyed by fire some years ago.

Witthaus became the holder of two pews in the church through his mother, who had obtained title to them in 1874 and 1885, respectively. Witthaus did not use the pews personally, but rented them, one for \$374 a year and the other for \$302.50 a year. One pew was subject to a tax of \$99 a year, the other was tax free.

After the old edifice was burned down a temporary structure was erected. Witthaus claimed that he was entitled to pews in the temporary structure that would be in the same place and of the same dimensions, relatively, as in the older edifice. The church wardens did not agree with him, and he sued in the Supreme Court, where his complaint was dismissed. He appealed.

Justice Scott says:

"The right which a pewholder has to a pew in a church is very well settled. He possesses no title in the soil upon which the

church stands, nor to the church edifice. He possesses only a limited, usufructuary right of use involving the right to use it when the building is open for services, subject to the reasonable regulations of the church, and there is no right of access to it or right to use it for any other purpose or in any other manner. This right exists only so long as the church stands. If the church edifice has become so dilapidated that it must be removed, or is destroyed by fire, as in this case, the pewholder's rights are gone and he is entitled to no indemnity."

Witthaus set up the claim that there was a clause in the deeds by which the pews were conveyed by his ancestors, and that this clause entitled him, peculiarly, to a pew in the church. The clause reads: "As long as the church shall endure." Witthaus maintained that the clause meant the whole Protestant Episcopal Church, and not merely St. Thomas' Church edifice. Justice Scott says there is no good ground for such an interpretation of the clause.

DEATH OF REV. GEORGE F. BRIGHAM

THE DEATH of Rev. George F. Brigham, an aged priest of the diocese of Milwaukee, whose whole ministry of thirty-eight years had been spent in charge of the little mission at Sharon, Wis., occurred at that place on Monday, March 16th. Mr. Brigham suffered an attack of paralysis something more than a year ago, and had been gradually sinking until the end came after three weeks of unconsciousness. The funeral service was conducted by the Bishop on Wednesday afternoon.

Mr. Brigham was the express agent at Sharon, and the active support of the Church. At the suggestion of Bishop Welles he was ordained deacon in 1876, and continued his secular business in connection with the work of the Church for a number of years. In 1902 he was advanced to the priesthood by Bishop Nicholson.

CALIFORNIA PRIEST EXONERATED

IN AN ECCLESIASTICAL TRIAL in the diocese of Sacramento, the Rev. E. J. Baird, rector of St. Luke's Church, Woodland, has been exonerated of offenses charged against him. The ecclesiastical court was unanimous in its verdict. This trial followed upon an action in the civil courts to oust the same priest from the rectorship of the parish, and the court ordered him reinstated in the rectorship. Proceedings were then taken in the ecclesiastical court of the diocese on charges which, if proven, would have resulted in his deposition, and the ecclesiastical court has also found in favor of the priest as stated. The court consisted of the Rev. Messrs. Bert Foster, E. B. Bradley, I. E. Baxter, William B. Belliss, and Harry Perks.

SUMMER CONFERENCE FOR SECOND PROVINCE

A SUMMER CONFERENCE of Church workers of the Second Province to be held at Cathedral Heights, June 8th to 13th, very significantly coordinates the three great Church interests of Missions, Education, and Social Service. The conference which was held last summer in the Cathedral close was the first attempt to gather the workers in the seven dioceses that cover the states of New York and New Jersey, and was pronounced by all to be a grand success. Urged by enthusiastic demands, and guided by the experience acquired at the first conference, the committee on arrangements for the coming conference is perfecting details which will make this conference notable throughout the Church.

The Rev. John R. Harding, president, has taken charge of all arrangements affecting the physical and social comfort of those who

attend. Not only will there be comfortable lodgings convenient to the new Synod Hall, where the conference will meet, but arrangements are to be made for social luncheons and other informal gatherings of the members.

Not the least to be gained from a gathering of Church workers from all parts of two such states is the sense of comradeship in service. To gain a group consciousness for the Church workers of the Second Province would in itself be worthy the best efforts of the leaders of this coming summer conference.

The chairman of the committee on programme is Rev. William E. Gardner, general secretary of the General Board of Religious Education. Mr. Gardner writes that all the speakers at the summer conference will be of international reputation. The pastor of the conference will be Rev. Philemon F. Sturges, rector of St. Peter's, Morristown, N. J.

ENGLISH PRIEST ACCEPTS HARVARD PROFESSORSHIP

THE PROFESSORSHIP of Early Christianity at Harvard University has been accepted by the Rev. Professor Kirsopp Lake, of Leyden, Holland, who has for some months been giving lectures at the Episcopal Theological School in Cambridge. Prof. Kirsopp Lake was born in 1872, and was educated at St. Paul's School and Lincoln College, Oxford. He has investigated Greek MSS. at Mount Athos and other libraries, and is the author of several works of textual criticism. He was for several years a curate at St. Mary the Virgin's, Oxford, the University church, and in 1904 was appointed to the chair of Early Christian Literature and New Testament exegesis at Leyden.

MEMORIALS AND GIFTS

MRS. CHARLES J. ALLEN and daughter, Grace, have recently presented to St. Andrew's Church, Edgartown, Mass., a pair of brass altar vases, in memory of their beloved son and brother, George Walbridge Allen.

BY THE WILL of Mrs. Emily Churchill Zane, the sum of \$500 is bequeathed to the Dean and chapter of Christ Church Cathedral, Louisville, Ky., for the endowment fund, and two other Church institutions, the Morton Church Home, and the John H. Morton Memorial Infirmary, \$500 and \$300, respectively.

A MEMORIAL to Mr. and Mrs. Henry A. Walker, and two of their children, was unveiled in St. Paul's Church, Brockton, Mass., by the rector, the Rev. David B. Matthews. The memorial, which was presented by the nine surviving children of Mr. and Mrs. Walker, consists of a clergy stall and desk, and a choir stall and desk.

ST. STEPHEN'S MISSION, Louisville, Ky. (Rev. Frank W. Hardy, priest in charge), has been presented with several memorials. These included a handsome pupit, given by Mrs. Sallie Duval in memory of her husband; a lectern Bible given by Mrs. Mary Perkins, and a beautiful brass book rest and book for the altar, suitably inscribed, given by Miss L. L. Robinson in memory of her mother, Mrs. Mary Louise Robinson.

TWO STAINED glass windows have been put in the new parish house of the Church of the Redeemer, Cairo, Ill. One has been given by Mr. Williamson, in memory of his mother, and his brother and sister who died in childhood. The subject is The Good Shepherd. The other, representing the Lilies of Paradise, has been placed in the Candee Memorial Chapel, in memory of Henry Hamilton Candee, who died when only six years old.

ST. PAUL'S CHURCH, Louisville, Ky. (Rev. David Cady Wright, rector), has recently

been presented with a stereopticon lantern as a memorial, also an Edison moving picture machine. The former is being used at a special service for children held on the Wednesday afternoons during Lent in the Sunday school room. St. Paul's parish has recently issued a year book fully illustrated, giving an interesting account of the various parochial activities, and reporting progress in many lines.

AT CHRIST CHURCH, Winnetka, Ill. (Rev. F. G. Budlong, rector), a window has just been installed as a memorial to the late James L. Houghteling, by the members of his family. The theme of the window is the miracle of the Loaves and Fishes, with Christ as the central figure. It was made by Mr. Alexander Fisher, probably the greatest living artist in stained glass and enamels working on the lines of the English school. Bold and effective drawing, with flesh tints almost in monochrome, but with garments of the richest and most brilliant hues, are the striking characteristics of this window, and show the artist's skill.

ON SUNDAY morning, February 8th, at Christ Church, Joliet, Ill. (Rev. T. De Witt Tanner, rector), the rector, assisted by the senior warden, Dr. William Dougall, and Mr. A. S. Leckie, unveiled and blessed with appropriate prayers, the brass font cover which was given as a memorial to the memory of their parents by Mrs. Hilary Williams of the U. S. Naval station, Guantanamo, Cuba, and Major J. L. Knowlton, U. S. A., of Fort Barry, Cal. The brass plate bears the following inscription: "In Loving Memory of Henry Calvin Knowlton, April 29, 1842-August 1, 1906, and His Wife Sophie Lippincott Knowlton, January 10, 1846-March 1, 1911. Requiescat in Pace."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Sunday School Convention in Second District

IN ACCORDANCE with the canon on religious education enacted at the last diocesan convention, which provides for a Sunday school convention in each of the five missionary districts of the diocese, the second district has held its initial convention at the call of the Dean of the district, the Rev. Jesse Higgins. The Rev. Eugene S. Pearce, rector of Zion Church, Rome, was elected president, and the Rev. Francis Curtis Smith, rector of Trinity Church, Boonville, vice-president, and Miss Coley of Calvary parish, Utica, secretary and treasurer. It is proposed to hold a convention in each district at least once in each year to further the interests of Sunday school work, and to aid the cause of religious education. On the day preceding the annual convention of the diocese there is to be a larger Sunday school convention, including the five districts and every parish and mission in the diocese.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop
A Quiet Day for Women

A QUIET DAY for the women of the diocese was held in Trinity Cathedral, Easton, on Friday, March 13th. Dean Henry B. Bryan was assisted by the Rev. H. Page Dyer of the Church of the Ascension, Philadelphia. Visiting ladies were hospitably entertained by the Cathedral congregation. In the evening a conference for men only was held in the Cathedral by Mr. Dyer.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Meeting of the Diocesan Woman's Auxiliary

THE REV. STUART L. TYSON of Sewanee, Tenn., addressed the members of the Woman's Auxiliary of the diocese at a well attended

meeting held Thursday, March 12th, in St. Ann's Church, Brooklyn. The speaker made an eloquent plea for the support of hospital work among the mountaineers of Tennessee. The hospital at Sewanee, he said, cares for 1,200 men and women yearly, and is in urgent need of more funds. Mrs. M. Moss of Garden City presided, in the absence of the president, Miss Mary Benson. Almost all the churches of the diocese were represented.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop
Plans to Endow Sunday School Work—The Diocesan Summer School

THE PRESIDENT of the board of Christian education, the Rev. C. Stanley Mook, has announced a plan for securing an endowment for the Sunday school work of the diocese. He has organized the Melrose Mesa Association and incorporated it for the "formation and development of the efficiency in Sunday school work of the diocese through the board of Christian education." This association has purchased 550 acres of land near West Newport on the sea coast and Belboa Bay, where they expect to develop a beautiful summer resort. Fifty acres of this land is set aside for a diocesan conference ground, both for summer schools, summer camps, and conventions. It is situated on bluffs overlooking the sea, and inside of the still water channels of the picturesque bay, and is by far the best situation for such purposes in southern California. The preparation of these grounds, and the erection of the necessary buildings involves half a million dollars, and it is expected that five years will be required to complete the whole project. To carry this plan out Mr. Mook has resigned the rectorship of Whittier, and become general manager and secretary of the association. Uniting with him in this scheme of large vision, and substantial benefits to the diocese are the Rev. George F. Weld, rector of All Saints' Church, Montecito; the Rev. J. Lamb Doty, assistant at St. Paul's Pro-Cathedral; Mr. George Chaffe, president of the Hibernian Savings Bank, Los Angeles, and several other leading laymen from all parts of the diocese. The association aims to supply ample funds for all desirable work which the board of Christian education wishes to undertake.

ARRANGEMENTS have just been completed for the diocesan summer school, to be held

July 13th to 24th, 1914, at West Newport, on property adjoining that of the future convention grounds. With every facility for boating, fishing, and endless forms of recreation, the school is to take on something of the character of the Silver Bay and Pacific Grove gatherings. This year the third year course of the standard teacher training curriculum is to be followed. The Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass., has consented to come for this 1914 session of the school, and the Rev. Samuel R. Colladay, Dean of St. Mark's Cathedral, Salt Lake City, will return for the fourth time to lecture.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Department for Boys at Church of the Ascension, Baltimore—Other News

AT A recent meeting of the vestry of the Church of the Ascension, Baltimore, it was decided to open up a department of work for the boys, and immediately following the meeting the services of Charles D. Flagle, former boys' secretary of the Charleston (W. Va.) Y. M. C. A., were secured. Mr. G. Corey Lindsay is chairman of this department.

AT THE close of a meeting recently of the members and friends of the deaf-mute guild of Grace and St. Peter's Church, Baltimore, held in the parish house, the Rev. Oliver J. Whildin, priest in charge, and Mrs. Whildin, were pleasantly reminded that they had just passed the twenty-first anniversary of their marriage. The reminder took the form of a gift of a beautiful silver lined tray bearing a handsome set of chinaware.

THE SIXTH annual dinner of the men's guild of the Chapel of the Advent, Baltimore, held recently in the guild rooms, was a great success. Two former vicars, the Rev. C. A. Hensel and the Rev. C. P. Sparling, and the rector emeritus of the parish, Rev. Dr. A. C. Powell, were present and made addresses. The principal address was by Judge J. T. C. Williams of the Juvenile Court of Baltimore; City Councilman Heintzman, and the Rev. O. W. Zeigler of St. Mark's, the Rev. W. B. Stehl of Holy Innocents', and the Rev. W. F. Venables of Mount Calvary, the rector of the parish, the Rev. Romilly F. Humphries, and the Bishop of the diocese, who has not missed one of the dinners of the guild.

Dainty Foods Demand It

IN EVERY Receipt that calls for cream of tartar, soda, or baking powder, use the Royal Baking Powder. Better results will be obtained because of the absolute purity and great leavening strength of the Royal. It will make the food lighter, sweeter, of finer flavor, more digestible and wholesome. It is always reliable and uniform in its work.

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MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BARCOCK, Suffr. Bp.

Affairs of the Boston City Mission—Other News

THE BOSTON CITY MISSION is badly off for funds. Its fiscal year ends on April 1st. The expenses this year will amount to something over \$29,000. Toward this the directors have received up to the first of March \$19,400. This is \$1,500 less than was received during the same eleven months the year previous. The income from investments for the year will be about \$3,600, which will bring the total of receipts to \$23,000. That is \$6,000 less than the total expenses for the year, and \$7,400 less than the total of these expenses, plus the financial deficit. Should the same amount of money be received this month which was received during the same month a year ago there would still be a deficit of \$4,000. This deficit, larger than ever before known, is giving the directors considerable worry, and an unusual effort is being made to start the new year with at least some shrinkage of the deficit.

EMMANUEL CHURCH, Boston, has suffered the loss of its junior warden, S. Reed Anthony, who died on March 10th. Mr. Anthony was a banker, a member of one of the leading business houses of the city, and he and his family have been generous in their benefactions, both to Emmanuel parish and to diocesan affairs. The parish also has suffered the loss of another of its benefactors, Charles F. Fairbanks, who for some time past had been a resident of Milton, and a communicant of St. Michael's parish. Much of his early parish interests were centered around Emmanuel. The Rev. Dr. Elwood Worcester, rector of Emmanuel, who was seriously ill with pneumonia some weeks ago, has sufficiently recovered as to be able to start for Europe and he will seek rest and a change for the next two months.

A MEMORIAL SERVICE to the Rev. Dr. Sumner U. Shearman, late rector emeritus of St. John's Church, Jamaica Plain, will be held in that church on Sunday, March 22nd.

A SERIES of four lectures by Mrs. Alice Howard Frye is being given in Cambridge at the residence of Mrs. Richard H. Dana on Thursday mornings during Lent. The subjects are as follows: Why we are Christians and Churchmen, The Catholicity of the Prayer Book, Prayer.

MILWAUKEE

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

Two Quiet Days for Women—Death of two Churchwomen

A QUIET DAY for women under the auspices of the Woman's Auxiliary of the diocese was conducted last week at All Saints' Cathedral by the Very Rev. E. A. Larrabee, D.D., Dean of Nashotah. On Tuesday of the present week a second Quiet Day for women was also conducted at the same place by the Bishop of the diocese.

ST. ANDREW'S, MILWAUKEE, has suffered another severe loss. On Sunday, March 15th, Miss Beatrice Mary Carnell passed to her reward at the Columbia Hospital, where she had undergone three very serious operations; and early Monday morning the angel of death invaded the rectory and claimed Mrs. Mary Davies (mother of Mrs. Burroughs). This saintly soul had suffered a stroke of apoplexy on the 3rd and had lingered on, gradually growing weaker till the end came. The influence of these two lives has been incalculable in the parish, and they are mourned by all. Miss Carnell will be buried from the church on Thursday, the 19th, and interred at Edgerton. Mrs. Davies was buried from the church on Wednesday the 18th, and interred at Forest Home cemetery. May these two dear ones rest in peace and may light perpetual shine upon them!

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Diocesan Convention will be Held in April

THE BISHOP has changed the date of the diocesan convention from June 21st to April 28th, owing to a conflict with a meeting of the General Board of Missions. The place of holding the convention remains the same, St. John's Church, Laurel.

MISSOURI

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

G. F. S. Represented in two Places

AT ST. PETER'S MISSION, Bonne Terre, a branch of the Girls' Friendly Society was formed two months ago and it has now a membership of thirty-five. This splendid growth has been due largely to the leadership of Miss Emily Conover. A branch has also been started at St. Timothy's mission, St. Louis. The Rev. R. M. Hogarth is in charge of both missions. These are the only active branches in the diocese.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Confirmation of Indian Children

BISHOP WILLIAMS visited Genoa on the Second Sunday in Lent, and confirmed a class of twenty students of the government Indian school, which is located there. These students were from the Santee agency, the Pine Ridge agency, and from the Omaha and the Winnebago reservations. On the latter two reservations the Church has no work, though there have been a number of confirmations at the school of children from these tribes. The Santee and the Pine Ridge

NOT A MIRACLE

Just Plain Cause and Effect

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time.

"My friends, and even the doctor, told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every way. I now drink nothing but Postum and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of the famous little book, "The Road to Wellville."

Postum now comes in two forms:

Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.

—sold by Grocers.

Books of Poetry

Bishop Coxe's Volumes

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Poems for Passiontide and Easter. By the late BISHOP COXE. 1.00; by mail 1.10.

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By the late BISHOP COXE. Cloth, .75; by mail .80.

Other Poetry

DRAKE'S BAY

AND OTHER POEMS

By Mrs. J. D. H. BROWNE. 12mo, cloth, 1.00; by mail 1.08.

This new volume, by one whose poems have frequently appeared in the columns of THE LIVING CHURCH, will be welcomed by many for use as an Easter gift. The poems cover a multitude of subjects, religious, patriotic, and secular. That which gives its title to the volume is a commemoration of the visit of Sir Francis Drake and his men three centuries and more ago to the California bay that now bears his name, and especially to the Prayer Book service that is now commemorated by the Prayer Book Cross. The volume is gladly commended to the attention of all lovers of good literature.

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By HELEN ELIZABETH COOLIDGE. 16mo, cloth, gilt top, .60; by mail .65.

An attractive volume of devotional and other poetry by another frequent contributor to THE LIVING CHURCH, in whose columns a number of the poems were originally printed.

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These have been very highly commended in THE LIVING CHURCH.

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The Woman's Movement

PERSONALITY AND WOMANHOOD

By R. M. WILLS, formerly of Somerville College, Oxford. With Preface by B. W. Randolph, D.D., Canon of Ely. Just published. Price \$1.50.

A dispassionate view of the Woman's Movement from the religious standpoint. The lofty moral and Christian tone is unmistakable, and it is kept at the same high level throughout. The author has made a careful study of her subject, and has amassed and arranged a great deal of interesting information from a large variety of sources.

EXTRACT FROM CANON RANDOLPH'S PREFACE:

"When so much that is wild and unbalanced is being said and written about the 'Woman's Movement,' it is satisfactory to turn over the pages of a book like this.

"The insistence on the importance of character and 'decision,' the firm belief in the triumph of that which is 'spiritual, just, true, and holy,' and the constant appeal to the highest ideals—all of which are found here—make it a book which cannot be perused without profit by any who are genuinely interested in one of the most important social phenomena of our times."

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agencies belong to the district of South Dakota. Therefore, it happens that the Church in Nebraska is doing a work for the district of South Dakota in bringing these children to confirmation. It may not be generally known that the Omaha and Winnebago reservations are in the diocese of Nebraska and that so far as the Church is concerned these Indians are absolutely neglected. The diocese of Nebraska is absolutely unable to inaugurate and carry on work among them. It is a work which belongs to the general Church and it is a work which the general Church has so far neglected.

NEWARK

EDWIN S. LINES, D.D., Bishop
Meeting of B. S. A. Chapters

THERE WAS a large gathering of local chapters of the Brotherhood of St. Andrew in Trinity House, Newark, on Thursday evening, March 12th. Mr. Thomas W. Dennison presided. The Rev. James J. D. Hall of Philadelphia was the principal speaker. He described the work at Galilee Rescue Mission in that city.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
Dean De Witt Addresses Students—Other News

IN ACCORDANCE with a plan to intensify and develop Church influence among the college men of Galesburg and the students of other nearby educational centres, the Rev. W. C. De Witt, D.D., Dean of the Western Theological Seminary, Chicago, paid a visit to this part of the diocese on the Second Sunday in Lent and the day following. On Sunday morning he addressed an overflowing congregation in Grace Church, Galesburg. At the close of the service he had a conference with the heads of the departments of Knox and Lombard Colleges. In the evening the girls of St. Mary's and St. Martha's Schools, Knoxville, were addressed by the Dean. On Monday he addressed nearly a hundred men in the chapel of Lombard College, and over three hundred men at Knox College chapel. In the afternoon he addressed the men of Monmouth College, and six hundred boys and girls at the Monmouth high school. These addresses were inspiring, and calculated to exert a far-reaching and telling effect. He made a strong presentation of the claims of the ministry upon the consideration of earnest young men of to-day. At Grace Church he laid emphasis upon the work of a parish surrounded by colleges.

ST. ALBAN'S SCHOOL FOR BOYS, at Knoxville, has acquired by purchase fourteen additional acres of land adjoining the campus. This gives the school nearly forty acres of land.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
"Go-to-Church-Sunday"—Mission at East Providence

"GO-TO-CHURCH SUNDAY" was observed throughout Rhode Island on March 8th. In most cases the attendance was doubled, and in the most popular churches, such as Grace Church, Providence, numbers had to be turned away for lack of room.

THE MISSION undertaken at St. Mary's Church, East Providence, by the Rev. Harvey Officer, O.H.C., began on Sunday, March 8th, and closed Tuesday the 17th. Both adults and children attended the various services in large numbers.

SACRAMENTO

W. H. MORELAND, D.D., Bishop
Archdeacon Webber Holds Mission at Sacramento—Bishop Moreland's Mission at Eureka

ARCHDEACON WEBBER has just concluded a successful ten-days mission in the see city,

coming all the way across the continent for the purpose, and leaving Sacramento early on the morning after the mission for Norfolk, Va. He conducted three and four services every day, and divided his time between the three city parishes.

EUREKA, the largest city in northern California, has been much stirred, religiously, by a ten-days mission conducted by Bishop Moreland. Large congregations attended daily, and every night the church was filled with business men and others interested. Several adults who had been nominal Church members sought Baptism, and a class of thirty-two was confirmed at the last service. The Rev. J. T. Shurtleff is rector of this parish.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop
Clergy Quiet Day—Lenten Services—Other News

BISHOP GUERRY conducted a most interesting and helpful day for the clergy on Shrove Tuesday, as a preparation for Lent. This was intended primarily for the Charleston clergy, but all others who could attend were invited. The services began with a celebration of the Holy Communion, the Bishop being the celebrant, assisted by the Rev. John Kershaw, D.D., rector of St. Michael's Church, where the service was held.

THE MIDDAY Lenten services being held in Charleston under the auspices of the Churchman's Club, had a very good beginning. The speaker the first week was the Rev. K. G. Finlay, rector of Trinity Church, Columbia. The speaker for the week ending March 4th was the Rev. William H. Milton, D.D., of Wilmington, N. C. The other speakers in order named will be Rev. W. R. Bowie, rector of St. Paul's Church, Richmond, Va.; Rt. Rev. C. K. Nelson, Bishop of Atlanta; Rt. Rev. F. F. Reese, Bishop of Georgia, and for Holy Week the Bishop of the diocese, Rt. Rev. William A. Guerry.

THE REV. R. E. GRIBBEN, assistant at Grace Church, Charleston, has been elected chaplain of the Washington Light Infantry, one of the historic military companies of Charleston. He recently delivered the sermon at the annual religious service, held in their armory.

AT GRACE CHURCH, Anderson (Rev. J. H. Gibboney, Jr., rector), on the Feast of the Purification, there was organized a Churchman's Club with about thirty members. The club is to meet monthly to discuss parochial affairs, and for social intercourse.

AT GRACE CHURCH, Camden (Rev. F. H. Harding, rector), a number of improvements have been made. The parish society has recently purchased a handsome carpet for the church. A memorial window, "The Angel of the Resurrection," has just been placed in the church by R. C. De Saussure of Atlanta, in memory of his father and mother.

THE CLINIC for the interesting institutional work at Graniteville in the mill work has just been equipped sufficiently to be used. Towels, bed linen, bandages, instruments, surgeon's basin, slop sink, sterilizing vessels, etc., have made the clinic ready to be used in a very practical and helpful way. The Rev. J. H. Taylor, the rector, and his efficient staff of workers, have done, and are doing, a splendid work in this large mill settlement.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.
Mission at Holy Trinity Church, Hartwell—Social Service Work at Dayton

THE REV. WILLIAM M. JEFFERIS, D.D., formerly Archdeacon of West Virginia, conducted a mission at Holy Trinity Church,

Hartwell, closing on the Second Sunday in Lent. While on his way to the early celebration on the last day of the mission, Dr. Jefferis slipped on the icy pavement, badly spraining his left shoulder and wrist, and bruising his left side. He is now in a Philadelphia hospital, and has had to cancel his engagements.

THE RECTOR, Rev. Arthur Dumper, and vestry of Christ Church, Dayton, have offered the use of the parish house as a social centre for that portion of the city. The social service work of the whole city has been placed in charge of the Rev. Dr. Garland, an Eng-

HER POCKET-BOOK

The New Tariff Has Not Lowered the Cost of Food Supplies for the Average Home

Very few people outside of the gullible ones place much faith in the promises of politicians when it comes to lowering the cost of living. The housewife who imagined that the new Tariff would lessen the demands upon her pocket-book for the maintenance of the home is gradually being relieved of that delusion.

It must be remembered that the new Tariff is a protective Tariff. While there will be a downward tendency in some food articles, that tendency will not be strong enough to lessen materially the cost of living. Neither is it true that our extravagant habits are responsible for the high cost of living. Indulgence in the costly luxuries of life is largely confined to the rich who can afford it, although every community has startling exceptions to this rule.

The high cost of foods has its cause in conditions that cannot be remedied by any Tariff or any other kind of legislation. The supply of foodstuffs no longer equals the demand in this country. There are approximately nine hundred and thirty-five million acres of arable land in the Union, and yet only about four hundred million acres of this land is included in farms and improved.

Under such conditions the study of the nutritive value of foods becomes a more important factor in our household management. If you take a shredded wheat biscuit you will find that it contains more real, body-building nutriment than the same weight of meat or eggs, is much more easily digested and costs about one-tenth as much as the high proteid foods. A package of twelve biscuits costs about twelve cents, and it has been shown that two of these biscuits, eaten with hot milk and a little cream, makes a perfect, complete meal upon which a man or woman can do a half day's work without fatigue or without feeling the need of more nutriment. If we add to these biscuits a little fruit, such as sliced bananas, stewed prunes, or canned fruits of any kind, we have a meal that is not only full of digestible, body-building nutriment but contains enough laxative principles to keep the bowels healthy and active, and the total cost of such a meal should not be over four or five cents.

If the present upward tendency of food prices should bring about a wider study of the subject of nutrition it will not be without its benefits to the people of this country. In many a home of moderate means the breakfast costs three or four times what it ought to cost, and it does not compare in food value or wholesome healthfulness to a couple of shredded wheat biscuits eaten with hot milk or with sliced bananas and cream. A breakfast of this kind puts a man or woman in fine condition to start the day's work. It supplies all the strength and vigor the body needs without over-taxing the digestion as does meat and the other high proteid foods.

lish Lutheran minister, who has been appointed director of that department.

THE REV. FATHER SPRUCE BURTON, S.S.J.E., is reported seriously ill in Boston, and prayers for his recovery have been said in many of the Cincinnati churches.

TENNESSEE

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

Mission and Conference at Chattanooga Churches

AT CHRIST CHURCH, Chattanooga (Rev. William C. Robertson, rector), a mission has just been preached by the Rev. Charles Mercer Hall, late rector of Holy Cross Church, Kingston, N. Y. There were good congregations during the entire two weeks of the mission, and the interest increased constantly. Bishop Gailor visited the parish, and confirmed the first part of the class which was prepared as a result of the mission, on Monday evening, March 16th.

THE REV. JOHN R. MATTHEWS of Barnesville, Ohio, conducted a preaching conference at St. Paul's Church, Chattanooga, during the week beginning March 8th. The main features of the conference were the daily Bible readings, and the preaching at the night services.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

New Rector Instituted at Northampton—"The Great Trail" Given at Worcester

ON SUNDAY morning, March 1st, Bishop Davies instituted the Rev. Andrew F. Underhill as rector of St. John's Church, Northampton, Mass. The keys of the church and the letter of institution were delivered to the rector by the wardens, Messrs. Clarence B. Root and John F. Lambie.

THE FIRST presentation in Worcester of *The Great Trail*, an Indian mystery play, was given on Monday, March 16th, under the auspices of St. John's Church. Some fifty adults and children of the parish took part, including the rector.

CANADA

News of the Dioceses

Diocese of Qu' Appelle

THE PALESTINE EXHIBITION, which was shown in so many Canadian cities, was held in Regina the second week in February. It was opened by Bishop Harding, and all the city clergy, in various ways, helped in its success.—BISHOP HARDING, in his Lenten pastoral, made a special plea to his people to encourage in every way possible the efforts now being made on behalf of the new diocesan college. A canvass is to be made for funds for the building. It is hoped that the college will be opened by the Primate in June.

Diocese of MacKenzie River

SOME DISAPPOINTMENT was felt that the new diocesan boat, the *Dayspring*, could not be launched when expected. It had been the hope that on his first episcopal visitation, the new Bishop would have been able to use

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the boat in his journeys throughout the diocese.—THE REV. A. VALE of St. Peter's mission, Hay River, writes that he was asked by Bishop Lucas to visit Forts Resolution, Simpson, and Smith during the winter as there was no one nearer to do the work. This means that he will have to travel over one thousand miles by dog sled. The journey will take over six weeks. It is touching to hear that the children in St. Peter's Indian School gave \$24.50 of their chance earnings as an Easter offering for missions in Japan.

Diocese of Yukon

THE CHURCH at Little Salmon is 26 feet long by 18 feet wide. The rectory is 17 feet square, and has a mud roof, yet the missionary, the Rev. C. Swanson, is doing good work with this accommodation. It is hoped that a church may be built next year at Carmacks.

Diocese of Moosonee

THE BISHOP of the diocese, the Rt. Rev. Dr. Anderson, writes that after the burden of rebuilding and remodelling the Pro-Cathedral of Holy Trinity at Cochrane has been removed there is every prospect of independence being attained. The Bishop's headquarters are at Cochrane. The first and second Bishops of Moosonee resided at Moosefort.

The Magazines

AN ATTEMPT to supply the nucleus of a monthly parish paper has been established by the American Church Publishing Company in the form of a four-page paper, of which two pages are general matter and two pages will be printed according to the local matter supplied for any parish using it. The plan is one that is very successful in connection with parish papers in England, and the first number submitted seems to indicate success.

THE April *Century* will be called a modern art number, and will contain several articles by well-known artists covering all phases of the new art, including the present situation in art. Messrs. Blashfield and Alexander will write on the situation from the point of view of the older artists, while Ernest L. Blumenschein in his article "The Art of To-morrow" will tell of the transition that is going on.—RUDYARD KIPLING's story is to be called "The Dog Harvey," and it will have a supernatural touch in it.

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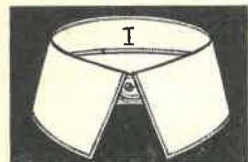
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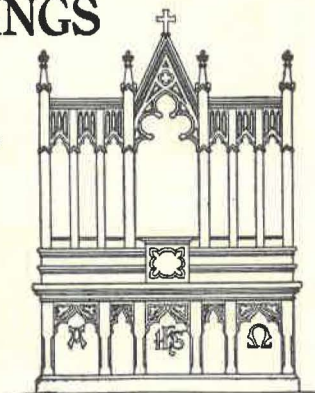
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