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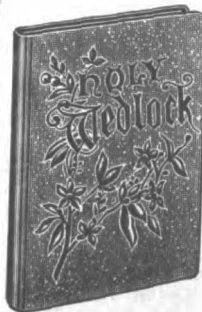
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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE FOLLOWING questions regarding monotonizing have been propounded by a correspondent.

1. Is there any definite rule as to the pitch of the "intoning note"?

2. Should the organ be used for the *Amens* in order to keep the pitch from falling?

3. If he so elects; may the officiant sing certain parts of the service, and read other parts?

4. Should monotonizing sound like ordinary singing, or should it have a distinctive character of its own?

A full consideration of these questions would require more space than we have at command, and we must ask our correspondent to be satisfied with brief replies.

1. The "intoning note" generally given in service books varies. But it is seldom lower than F or higher than G. There is no fixed rule as to pitch. The precentor should select a note suitable to his voice, but should be careful to avoid extremes. A high pitch is apt to discourage congregational singing of the Lord's Prayer and Creed. On the other hand a very low pitch detracts from the effect of the choir, excepting in cases where the ferial responses are used without harmonization. The note advocated in Stainer's "Cathedral Prayer Book" is G. There are, however, many clergymen who find a lower note, say F, more convenient. The writer once heard a service monotonized on low C,

with the most disastrous results, the basses in the choir being unable to sing their part.

2. No, the organ should not be used. Well trained choirs are quite able to sing without accompaniment, and if the precentor fails to maintain the original pitch there is no discrepancy between the monotonizing and the choral responses. The choir follows the precentor, and unless he journeys pretty far afield no great harm results. On the other hand, if his sins are constantly published by the sound of the organ (restoring the original pitch) the effect is anything but agreeable.

3. A service should be either choral, or non-choral—that is, *read*. Strictly speaking there is no such thing as a "semi-choral" service. In a choral service consistency should be the rule, and in a read service consistency should also be the rule. The excuse is sometimes made that "nondescript" choral services (partly read, partly sung) are useful in educating congregations, and in weaning them from plain services by a gradual process. This excuse is valid perhaps under the precept "the end justifies the means." Unfortunately, the broken and fragmentary style of choral service obtains in many churches where there is no disposition to change it.

4. Monotonizing is an art, and a difficult one to master. Comparatively few clergymen devote sufficient practice to it. We do not know exactly what our correspondent means by "ordinary singing." Good monotonizing certainly has a distinctive style of its own. It is ecclesiastical rather than secular, but the rules of ordinary singing apply as far as clear, distinct delivery, and maintenance of pitch are concerned.

Monotonizing should be free from the "personal" element, and from all exaggerations of expression, feeling, dramatic force, and what is known as "verve." It has been defined as "musical reading." It is plainsong in its simplest and most natural form. The best monotonizing is marked by a reverent, quiet, devotional style, quite different from that of the ordinary "solo singer." It should be free from slurring, from faulty intonation, and from a labored and clumsy delivery.

Offensive monotonizing has done much toward bringing the choral system into disrepute. It is easier, apparently, for people to put up with a badly read service than with a service badly sung.

IT IS NOT always age that makes those disagreeable furrows across our foreheads and around our eyes. There are some grandmothers whose faces have hardly a wrinkle, and some granddaughters whose brows are as seamed as they might be at sixty. Time is not responsible for these vexing little lines. A good many of them may be charged up against worry. If one gets in the way of fretting over everything that has gone wrong, and everything one thinks likely to go wrong, the record upon one's face will be as plain as print. Bad temper makes a mark which is hard to erase, and is far uglier than the lines the happy years bring. Age cannot wrinkle the heart. Even when the face is criss-crossed with the tracery of a long lifetime, the spirit may be as young as ever. But fretfulness and ill-temper make wrinkles within as well as without. The little impatient line, hardly noticeable on a smooth forehead, means that a deep furrow has been ploughed in the heart.—Selected.

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CHRIST CAME to give the world a cause—the cause of humanity—to fill man's selfish and shrunken soul with the power of a new love—love for God and love for man; for God as my Father, loving, true, and wise; for man as my brother, actually, eternally my brother, for whom I must be prepared to forego my own advantage and profit, whose cause is my cause, for whose safe and loving keeping and helping Almighty God will hold me responsible.—*Selected.*

BEHOLD, HE PRAYETH.

FOR ROGATION SUNDAY.

"Yes, we are always wondering, wondering how,
Because we do not see,
Someone, unknown perhaps, and far away,
On bended knee."

THE mightiest power that can be wielded by a human being is that of prayer. What is a message conveyed upon the waves of ether from one point to another, or what is the voice carried on the long-distance wire, compared with the prayer-thought borne on the wings of angels up to the Great White Throne, and returning again to earth, gift-laden with the choicest blessings of an all-loving Father!

After the conversion of St. Paul, when in his loneliness and blindness he knelt changed and transformed in the Damascus he had come to persecute, the Holy Spirit said to Ananias, "Behold, he prayeth." What did the Spirit mean? Had not Saul of Tarsus, the strictest of Pharisees, prayed all his life? Yes, he had said prayers regularly and systematically, as the law prescribed, but never had he really prayed until he saw the Vision of the Lord.

Does not his religious state find an echo in the hearts of many of our day? It is not whether prayer should be extempore, or in the precious forms that have come down the ages to us. The question is, Do we mean what we say when we pray, whether in our own thoughts or in those of another? God is in heaven and we on earth, and to enter voluntarily into His presence with words on our lips but with hearts on the world is a mockery of His love and power.

Real prayer is an effort, a tension of all the powers of the mind and will. In the words of the Bishop of Salisbury, "No man is likely to do much at prayer who does not look upon it in the light of a work to be prepared for and persevered in with earnestness." A devout priest recently said that if he were asked what was the most important work to do during Lent, his answer would be "to pray," to go each morning to the Holy Eucharist, and pray earnestly and hard for some special objects. He suggested prayer for our different missions day by day. What blessings might have come if all who heard him had followed his advice during the past Lent!

"Away in foreign lands they wonder how
Their simple words had power;
At home the Christians, two or three, had met
To pray an hour."

We need system, perseverance, and earnestness in prayer. Many do not know how to pray. The disciples said, "Lord, teach us to pray." In answer He gave them His prayer, which has ever since been used by countless millions of His children. In the Council of 633 A. D. it was ordered that this prayer should be used at all private as well as public offices. It contains in itself the germ of all our prayers. Prayer is said to be especially linked with the lives of the saints, and its effect upon the world cannot be estimated.

Think of the vast number of people, toiling from morning to night, and returning home too weary to pray. Think of those whose labors warm, clothe, and feed us. Think of the miners,

"Men who crush and toll in tortuous caves,
Bowed on themselves, while day and night in vans
Of blackness wash away their sunless lives."

Cannot Christians pray for all those whose labors they make use of? The different objects might be grouped together, with the response from the Litany, and followed by the Lord's Prayer with special intention.

Shall not Rogation Sunday bring home to every Catholic minded person the responsibility that rests upon him in his use of the power that God has bestowed upon him?

C. F. L.

THE TRUE ESTIMATE OF WEALTH.

WE are confronted to-day with the astounding spectacle of men who have accumulated fabulous wealth through the power of legalized monopoly, unloading it in marvellous millions in plans intended to benefit the community. We are not called upon at this time to say how far those who have been thus enabled to absorb such an unfair proportion of the common wealth are to be held morally responsible for having availed themselves of the uttermost of supreme ability and supreme opportunity. The low state of public morals on the matter of money getting at the time these men grew up will go far to explain, if not to palliate, their ruthless exploitation of the public. But we are both free to say and bound to say that a system of law and a state of public opinion under which such abnormal accumulation has been possible are iniquitous. It is truth and not exaggeration to say that the legalized greed of some forms of capital is largely responsible for the restlessness of labor.

The spectacle before us now, however, is that wealth itself has found itself too wealthy, even for its own desires. Rich beyond the power to use their riches, we find the very wealthy in some conspicuous cases beginning to throw off from themselves what would seem to be the oppressive burden of accumulation. While we must give some credit to love of their fellow men to those who are thus endowing the community, we can hardly believe that it is undiluted philanthropy on the part of men who have for so many years made others poorer that they might become richer. It seems to be done almost with a desire to breathe and be human like other mortals. Charity, however, would lead us, in passing our judgment, to give as much weight as possible to the higher motives.

But however generous motives we assign to such great benefactions, and however grateful we and the public generally should feel, no one can repress a feeling of sadness and regret that it might not have been possible for these great emperors in money getting to have shared their wealth in the making with those out of whose toil and at whose expense the wealth was accumulated.

While we have not yet gotten to that point, we do seem to be on the edge of an era when the possessor of great wealth is no longer to be envied. Half a generation ago men who were wringing their millions out of others were being idealized in books along with heroes and statesmen as examples for the emulation and imitation of our youth. Money getting was extolled as a virtue; nay, the chief of virtues. Great wealth was looked upon as a proof of great and illustrious character. The man who died poor was considered as having in him somewhat of imbecility, if not of moral weakness. Little boys could rise from their knees after saying their morning prayers, and go forth with a pious resolution to try and get rich like Mr. So-and-so.

Now all that is changing. Men are beginning to apologize for being rich. Those who used to echo a certain proverbial remark as to what might become of "the public" are now seemingly quite anxious to earn the gratitude and good will of the public. We may almost imagine ourselves to be within measurable distance of that time of which Mr. Carnegie spoke many years ago, when he said (or is reported to have said) "A man who dies rich dies disgraced."

WHAT DOES all this mean? It does not mean that there is any cringing fear of public opinion in the minds of those who are now unloading their wealth. Those who have so long dominated others are not likely to become timid now. Nor does it mean that they are trying to avert or escape some possible civic revolution, some upheaval of the poor against the rich, which some people imagine is coming. In our opinion it means something far better than this. It is the beginning of something altogether desirable. It means that the public mind is at last beginning to be educated into the true estimate of wealth and poverty; that the teachings of Jesus of Nazareth are once more beginning to become practical issues. Men's minds are beginning, however slowly, to be leavened with the desire for fairness, helpfulness, generosity. Great wealth and great power are now coming to be considered great opportunity and great responsibility.

Wealth is now being estimated more as the Lord Jesus estimated it. He did not despise nor vilify rich men; He rather pitied them. Their wealth was to Him something that was to be gotten rid of, in order to give the real self true play. He loved that rich young man, but He said to him, You are

fit for something better than just being a rich man. You are fit to be My companion and friend. Get rid of your money; give it back to those who really need it, and from whom it has been in some sense taken away; and come, follow Me. The young man did not rise to the opportunity. He estimated his wealth as worth more than his soul, and made what Dante calls the "great refusal."

It may be that, as the lengthening shadows begin to fall upon these men of gold, they are beginning to look about them and see men who are honored and revered for what they are; whose lives are inspirations, whose names are blessings; men who, like Louis Agassiz, "have not had time to make money." And it may be that there has been awakened in them the desire to be remembered for themselves, and not just for their wealth; to be honored for what they have been rather than remembered as standing for so many piles of gold. There are things that money by itself can never buy: love, reverence, the blessings of God's poor. But money, joined to character grown generous in its desire to help the world on to God, can buy a name among the benefactors of the race.

How much it means to most of us, the people who have no wealth, that the Son of God lived and died poor. The one character that the whole world reveres, was one who toiled each day for His daily bread, and when He began to teach was willing to depend on the bounty of friends for food and lodging. How pitiful it would have been if He had sat on a throne and worn a crown. It was true godlikeness in human nature that made Him the beginning of a new era in the world; an era of reality, of truth, of sincerity, of helpfulness; an era that is but now beginning to dawn upon mankind. He was rich, we are told, where He came from; but, "though He was rich, yet for our sake He became poor, that we through His poverty might be rich." He gave to those rich men who left all to follow Him, what He had offered to that lovable young man, the wealth of being like Him, here and hereafter, and the power to transfuse and transmit that wealth of Christlike character to other souls forever.

So real a thing was that higher wealth that one of the early possessors of it could speak of himself as "poor, yet making many rich; as having nothing, yet possessing all things." What an ideal this, for those who have wealth; those who, perhaps, have gotten their wealth by making many poor; to consecrate the power instrumentally latent in that wealth to "make many rich."

The distributing or the funding of great fortunes would be but the beginning of the process. If that were all, it would be but a dole to pauperism. But the true use of the power latent in great wealth would be to make life mean more to the many, by giving them increased opportunity for growth in all that makes true manhood and womanhood. And chiefly would such generous wealth be blessed if it should be used to bring about such changes in social laws and conditions as would render forever impossible the future aggregation of wealth in individual hands, by providing the leisure and opportunity for truly learning how to live for those vast multitudes who are now ground down by laws that condemn them to grind out wealth for the few.

If Christ is truly to come into His own in this new century, what a message we who are about to die can give to those whose lives are now beginning. To the young man who is fated to be rich we can say, Be something more than rich if you would not be despised, be something in yourself, be a soul to help others on to larger living; use your wealth as a nourisher of life; enrich yourself by "making many rich." To those who are to abide poor we would say, The day of sordid and grinding poverty must and will pass away; we believe that you must and will have an opportunity given you to be such a poor man as the Carpenter of Nazareth was; a working man who had time allowed him to rest and to sleep, to look at the flowers and the stars, and to play with the children. You will, we trust and believe, be enabled, by good laws and wise benefactions, to gain for yourself that true wealth of Godlike character that piled up millions could not buy for you, and having little could not take away from you.

THE Bishop of Massachusetts has rendered a real service to the general Church by his recent utterance, to his own convention, concerning the frequency of celebrations of Holy Communion in parish churches. Incredible as it seems, there are still not a few churches in Massachusetts where the Lord's own service is relegated to one Sunday in the month!

For this survival of the dark ages extreme "Broad Churchmanship" can not decline responsibility. The Bishop, after speaking sympathetically of the practice years ago in his diocese, when all the communicants came together on the first Sunday of the month, at the Lord's Table, bore unmistakable witness to what he called emphatically the *norm* of the Church, a celebration at least every Sunday. No one with even a slight acquaintance with the history of the Primitive Church can doubt this; and the Prayer Book is certainly clear on this point. We trust that the Bishop's words will be so well taken as to roll away the reproach from certain corners of his diocese, so that in another year his clergy will not be ashamed to report the number of celebrations in their cures.

Bishop Lawrence announces that he has issued no licenses for reservation in his diocese, though he adds that he awaits action on that subject by the General Convention. We trust that the rectors of parish churches, in Massachusetts and throughout the American Church, understand that an episcopal license is not necessary to enable them to make that absolutely needful provision for communicating the sick and dying, according to a canon of the First Council of Nicæa.

In the American Church, a rector is empowered to perform every act of sacerdotal function, by virtue of his office as rector. Reservation in oratories, institution chapels, etc., may very probably require a special license from the Bishop. But, as no intelligent person alleges now that the rubric at the end of the Communion office has any reference to reservation for the sick, it is part of the legitimate pastoral office of a parish priest to make such arrangement, if it seem good to him. The steady increase of that pious practice is one of the hopeful signs of our day. We trust that no successor of Seabury will strive to restrict the freedom which Seabury's wisdom secured to us.

"IS THERE BALM IN GILEAD?"

"Is there, is there balm in Gilead? Tell me—tell me, I implore!"
Cried the Poet, broken-hearted, mourning happy days of yore.
Answer thou, my soul, the question: "Shall the mourner comfort know?"
"Since the Saviour died for sinners, there is balm for every woe!"

"Is there, is there balm in Gilead?" Is there any hope in prayer?
Do we wander, ever haunted, by the phantom of despair?
Shall the God, who heeds the sparrow, leave His children desolate?
"There is balm for us in Gilead, while our souls in patience wait!"

"Is there, is there balm in Gilead?" Hear again the awful cry
From the spirits heavy laden; list, my heart, the glad reply:
"Come to Me, all ye that travail; I will give you rest!" O hear
Jesus' voice, above the tempest ever rising, sweet and clear!

"Is there, is there balm in Gilead? Tell me—tell me, I implore!"
Shall the angels' song of triumph, ringing now from shore to shore,
Find no echo in our spirits? Shall we ever blindly roam?
"There is balm for us in Gilead! God Himself shall guide us home!"
MARTHA A. KIDDER.

Asbury Park, N. J.

"PERSONS yet living can remember when it was the common opinion of scientists that the Biblical account of the creation of the world could not be possibly harmonized with the science of geology. They have lived to see it stated, since the discovery of radium, that a more correct general account of the evolution of the earth than that found in the first chapter of Genesis could hardly be put into six hundred words. They can recall the triumphant conclusion that Moses could not have written any part of the books of the Bible which bear his name, because the art of writing had not been discovered in his day; and they have lived to see this argument against the Bible disappear before the discovery of the Hammurabi library, and other ancient records, which carry the art of writing back hundreds of years before Moses. Persons not very old can remember when the stories of historical portions of the Old Testament were proven impossible to the satisfaction of opponents of the Bible, but have witnessed this argument also disappear before the discovery of the Moabite stone and the records of the Egyptian royal tombs. But even those who have during their lives witnessed such a revolution in the attitude of scientists and archaeologists toward the Bible may be startled at the assertion that Moses, instead of being the ignorant, unlettered person he was formerly supposed to be, was familiar with the control of electricity."—*Baptist Standard*.

THE ONLY real obligation that faces us is to do right, says the *Christian Observer*. The sum of Israel's duty was indicated in the words of Moses: "Thou shalt do that which is right." Right is a rigid requirement, but it is a rule which flows from the very nature of God. "Shall not the Judge of all the earth do right?" And shall His children be satisfied with anything short of "the right" as God has revealed it?

BLUE MONDAY MUSINGS.

I WONDER why it is that American Ultramontanes take so readily to anonymous letter writing. They and "Christian Scientists" have almost a monopoly of that special form of vulgarity, so far as my Milwaukee letter-box shows. Perhaps the idolatrous devotion they agree in showing to their respective pontiffs breeds a frenzied loyalty that forgets even decency in its rage against criticism. The recent illuminating events at Rome in connection with Mr. Fairbanks and Colonel Roosevelt have brought me not a few tirades from champions of Vatican bad manners, which, oddly enough, agree in nothing except that the Pope must be right. One pseudonymous young person, who has borrowed stationery from a Harvard student, gives the lie to Archbishop Ireland and the other Roman Catholic authorities, *in re* Mr. Fairbanks, and says that the Methodists had nothing to do with the Vatican's refusal to receive the ex-Vice-President, that it was wholly because he went to the Quirinal first to see the king! Another rejoices that "the unconquerable Rough Rider has found he can't ride roughly over papal etiquette"; and yet another urges that the Pope, being asked to give an audience, had a perfect right to prescribe its terms, and that Roosevelt insulted a holy old man, imprisoned in the Vatican for the sake of religion, by refusing to accept those terms.

I had meant to say nothing about the Roosevelt case, coming so closely after the Fairbanks incident: surely it speaks for itself as to the spirit of hateful intolerance which still presides at papal Rome—harmless, because its teeth have been drawn ever since the glorious September 20th when the armies of Free Italy brought freedom to despotism's last Italian stronghold. But, being challenged, even anonymously, I am quite ready to speak.

First, the good old Peasant-Pope, Pio Decimo, so far as his own gentle and amiable personality goes, may be left out of it: in all such affairs he is a lay-figure. It is the clique of Vatican officials that is responsible—the little bureaucracy whose moving spirit is Merry del Val, and whose idea is to keep the actual powers of the Papacy in commission, so to say. Of Giuseppe Sarto, Bishop of Rome, I speak only with respect, as of all good Bishops, of all good old men. But the ecclesiastical "machine" at the Vatican is entitled to no more reverence than one would give to the Republican National Committee, or to Tammany Hall.

Then, second, it is quite true that the *fons et origo mali*, in both these cases, was the seeking for a presentation to the Pope. It is plainly impossible, under existing conditions, for self-respecting persons who do not believe the Pope to be the Vicegerent of God to be introduced to him. We need not now consider who is the chief loser: there is the fact.

Third, apostolic Christianity has nothing to do with elaborate social etiquette. The higher the civilization, the simpler forms men adopt to express their desire of friendly intercourse. There is far more minute and punctilious formality when a naked Polynesian comes into the presence of his high chief in some sacred grove than when Lord Rosebery dines with King Edward, or the Czar summons Witte for an interview. Therefore, even as a matter of relative civilization, the Vatican's boasted rigidity of etiquette is self-condemnation.

But how absurd it all is, in the presence of our Lord's pattern! It was not difficult to have an interview with Him. Friends, enemies, strangers, outcasts, sinners, all were free to come into His Presence. King of kings, Bishop of bishops, He set a standard for both. His apostles conformed themselves thereto: fancy St. Peter the Fisherman refusing to talk to Cornelius unless Cornelius would promise in advance not to speak to the local Rabbi, or the priest of Jupiter! The endeavors to apologize for it on the ground that the Pope is "a prisoner in the Vatican" and must therefore safeguard his dignity, is preposterous. We are not Basque peasants, ready to buy as precious relics straws from the Pope's dungeon-floor. If the Pope is a prisoner, the key is on the inside. The streets of Italy's capital are as safe for him as for any other citizen of King Victor's realm; and only that pride which refuses obedience to St. Peter's precept, "Honor the king," prevents him from going and coming as he pleases.

Colonel Roosevelt did the only thing he could, when he refused an invitation that was in itself an insult. To dictate what other invitations he should accept or decline while in Rome was as offensive as an attempt would be to involve some distinguished foreign visitor here into taking sides about one of our local political disputes. Fancy Senator La Follette invit-

ing Mgr. Martinelli to dinner, on condition that he would promise not to dine later with Speaker Cannon! And the indignation of sensible Roman Catholics, here and abroad, at this latest insolence of Merry del Val is evidence, one hopes, that his sun is setting. The ruin of the French Church was his work. I was told, by the man of all men best qualified to form an opinion on that subject, at his own table in Paris, that the whole question of property, fabrics, endowments, and the rest would have been amicably settled had the French government dealt directly with the French Bishops. That, Merry del Val would not allow; and the government very properly refused to treat with any foreigners about purely domestic affairs. Hence the lamentable spoliation.

THE ALLEGED proselyting of the Methodists in Rome is altogether dissociated from the major matter. Doubtless Dr. Tipple spoke unadvisedly and tactlessly; as the *Christian Advocate* points out. "There is a time to keep silence"; and the affair spoke for itself. But to reproach them for making converts comes with peculiarly ill grace from the greatest proselyting agency in the world, which sets itself to seduce Oriental Christians from their true allegiance under the shadow of all the four patriarchal thrones of the East, which in Uganda or Sagada would rather turn aside one child of Anglican missions than bring a dozen heathens to baptism, and which publishes broadcast as a matter of public concern the name of every Churchman it can detach from our communion.

The further charges made with so much venom by Archbishop Ireland are vague and merely rhetorical; and the Methodist Bishop, McIntyre, was fully justified in demanding specifications, failing which the charges were branded as falsehoods. Up to date, the challenge has not been met.

SPEAKING of etiquette, someone has sent me a card of invitation to lectures by an ex-priest of the Church of England, delivered under the auspices of four ladies, the first of whom describes herself as "the Hon. Mrs. Bellamy Storer." Shades of Burke and Debrett! We have laughed at the country editor's "Mrs. Rev. Jones" for the parson's wife: but "dear Maria" has surpassed that.

THERE IS no irreverence in this true child-story; nothing but simple, loving faith. So I venture to tell it: A friend of mine was about to undergo a critical operation, and sent for her five-year-old son to tell him that perhaps he might never see her alive again in this world. He listened wonderingly, sorrowfully; and as she kissed him, she questioned: "Bobby, you do love your mother, don't you?" "O yes, mummy dear, I love you *fourth-best!*" It sounded like a cruel answer, and the mother's eyes overflowed. "Only fourth-best, Bobby?" "Why, mummy, there's the Father, and the Son, and the Holy Ghost, you see. You don't mind coming after the Holy Ghost, do you?"

HERE IS another. Into her mother's sick room a seven-year-old child came, determined to know all about it. "You're very sick, mother, aren't you?" "Yes, dear heart." "Do you suppose you're going to die?" "I hope not." "I wonder whether father would marry again if you did die!" The poor mother was speechless. "Then I could be flower-girl at the wedding, couldn't I?" And she stood rapt in contemplation of herself filling that rôle. Just as it seemed as if she were wholly heartless, the raincloud came and broke in a passion of tears: "But then I'd have to call her mother! I won't, I won't. You're my only ownest mother dear; I'll never have another!"

AH, CHILDREN are the only creatures wholly inspiring, even in their foibles. What says Eugene Field?

"The bestest man that ever lived
Is badder than the baddest child."

and I partly believe it. Little fingers are mightier than gauntleted hands or mailed fists. I saw on the wall of a dignitary's study, the other day, a sweet little face, piquant, thoughtful, with a big bow of ribbon above it, and asked who it was. One of God's messengers; confirmed on her death-bed at twelve, receiving her first Communion for viaticum, and by her intercessions from among the saints drawing her family into the fulness of their heritage among the children of God. Her childish jewels adorn a pyx to-day, wherein the Bread of Heaven is carried to the sick and dying; and her memory is precious, a power for good, because she is alive unto God through Jesus Christ, her Lord and ours.

PRESBYTER IGNOTUS.

INTERESTING DISCUSSION OF ENGLISH CHURCH MUSIC

Commendation and Criticism of Services in the Cathedrals

CHURCH OF IRELAND AGAINST ALTERATION OF THE MARRIAGE LAW

A Rising Tide of Opposition Developed to the Divorce Commission

REV. E. L. HICKS TO SUCCEED THE LATE BISHOP KING

The Living Church News Bureau,
London, April 12, 1910

CHURCH music, it is particularly worthy of notice, has recently received especial prominence in the great *Times* newspaper, in connection with the musical arrangements at certain prominent churches in this country during Holy Week. The subject was first discussed in a highly interesting article, a column and a half in length, which, though unsigned, was obviously the contribution of one who was at once an accomplished musician and an advanced Church music reformer. And this article was followed up by a letter from Mr. S. Rogle Shore of Birmingham, who occupies rather a unique position among us as a literary Church musician, and whose services have been of much value in the establishment at Birmingham Cathedral of a more worthy type of ecclesiastical music than what has been so long both professionally and popularly associated with the English Cathedral tradition. The writer of the article on "Church Music" in the *Times* of March 26th pointed out, with remarkable discernment, that the prevalent idea among English composers, for many generations past, was to make church music "the ornamental adjunct of festivals rather than as the means of expressing deep religious feeling"; and thus, for instance, making the services of Good Friday "dreary" and those of Easter "tawdry." Fortunately, however, that idea was now generally outgrown; and the lists of music in churches showed a healthy desire to make use of the best which had been contributed by each time and place. The traditional form of the English Cathedral service, as far as the music was concerned, was giving way to a "wide eclecticism" which included, *inter alia*, the "Masses" of Palestrina and the "Passions" of Bach. It was further observed that at Birmingham Cathedral Tallis' setting of the "Lamentations," sung at Evensong on Wednesday in Holy Week, recalled another source from which the scope of music in the Church might be widened—English music when the Church's service were in Latin: "Much has been done by individual musicians and by the Church Music Society in London to bring forward native as well as foreign music of the old school; and it is interesting to learn that a movement is on foot in Birmingham to extend the work by further publication of transcriptions into English of the old Office music beginning with William Byrd's *Mass* for five voices." The article contained a singularly acute criticism upon the music at St. Paul's, and one which I think is to be especially welcomed:

It was difficult, said the writer, to give a true impression of the variety and force of the pure choral music written in the polyphonic modal style when it was heard amongst works which employed a more modern idiom. "For example, a tendency to associate modal music with penitential seasons and music in modern tonality with festal ones does great injustice to the older art, which when it is rightly understood can express joyful emotion with remarkable clearness. Palestrina's exquisite festal *Mass* 'Assumpta est Maria' was sung at St. Paul's Cathedral on Palm Sunday; had it been reserved for Easter Sunday, instead of the gaudy service in A by Stainer which has been chosen, the exuberant joy of the rising theme, which in one form or another belongs to almost every movement, and the climaxes of the *Credo* and *Sanctus* would have been more strikingly appropriate. For this reason one is particularly glad to notice that at Westminster Abbey, where Victoria's 'O my people' and the setting by King John of Portugal of 'Faithful Cross' were sung on Good Friday, an introit by Palestrina is to be given on Easter Day." In conclusion, this writer observed that it was a good sign that those in authority were turning away from "the vapid types of anthem and 'service' which sprang into popularity in the Victorian era," and were seeking out works by men of different times and countries whose music was the expression of a deep and sincere conviction.

Mr. S. Rogle Shore, in his letter to the *Times*, was convinced that the article on "Church Music" which had appeared in that journal would encourage the efforts of those ecclesiastics and musicians who, in increasing numbers, were actively

concerning themselves with the task of broadening the basis of existing English Church music. He very weightily observed:

"A closer and more general and practical knowledge on the part of Church musicians of the old polyphony, both English and Continental—and, be it added, the ancient ecclesiastical plain-chant—will, however, probably be needed if modern writers for the English service are safely and effectively to develop their art away from traditional lines. It must be admitted that our great Cathedral traditions require liberal supplementing, as the article suggests. It would be quite possible to be loyal to these whilst encouraging in study, choir, and nave a closer acquaintance with that living heritage of plain-chant and polyphony which should surely be at the foundation of true ecclesiastical musical art, whatever superstructures may be raised upon it, I refer to plain-chant partly because I am convinced that the artistic effect of polyphony is best appreciated when it is heard in contrast with the free rhythm and other special characteristics of the older music, when rendered in the full light of all that science which of late has been brought to bear upon it. Progress in appreciation would, I think, too, be the more rapid in proportion to the willingness of our old choral establishments to adopt many of the legitimate liturgical opportunities which the natural developments of the Oxford Movement have rendered available and have become so acceptable in many churches which have, as a rule, nothing approaching the musical resources of our Cathedrals and collegiate institutions."

Mr. Shore's letter, however, dealt mainly with a claim which seems first to have been advanced some ten years ago and was apparently received with favor by the writer of the *Times'* article on "Church Music," namely that Orlando Gibbons' "Hosanna to the Son of David," one of the treasures of English Cathedral tradition, was originally designed for the Latin service. Mr. Shore said he had examined into this claim some little time ago, and convinced himself and others that it would not stand investigation. In his letter he states the case for the claim, and then proceeds to show its invalidity.

It is noticed in the *Guardian* that the Birmingham Cathedral services during Holy Week have proved beyond doubt that the revival of the old polyphonic type of church music was not merely possible, but that this music was capable of meeting the devotional needs of a large and increasing number of worshippers in a manner which the music in so many churches fails to do. "To those who listened to the masterpieces of Byrde and Tallis and Palestrina and Allegri as they were rendered by the Cathedral choir last week it has been a matter of astonishment that these rich treasures of sacred art should so long have remained unexplored and unused." This Cathedral choir, as we know, has been only organized five years, with Mr. E. Stephenson as organist and choirmaster, and yet it has already achieved results which put the choir work at almost all the old Cathedrals completely in the shade.

CHURCH OF IRELAND AGAINST AMENDING THE MARRIAGE LAW.

At the annual meeting of the General Synod of the Church of Ireland, held last week in Dublin, the Archbishop of Dublin presiding in the absence of the Lord Primate, the Archbishop of Armagh, a notable debate ensued upon a resolution for the alteration of the Church's marriage law "in accordance with the provisions" of the Deceased Wife's Sister act, 1907. The motion, which is likely now to become an "annual," for it was brought forward last year as well as this, was strongly opposed by the Dean of St. Patrick's and the Bishop of Ossory, though unhappily supported by a member of the Episcopate in the person of the Bishop of Derry. The Bishop of Ossory (Dr. D'Arcy) said the real authority for the Deceased Wife's Sister act was not King Henry VIII., but Pope Alexander VI. The Archbishop of Dublin (Dr. Peacocke) said that he strongly opposed the resolution last year, and in view of what had transpired at the sittings of the Royal Commission on Divorce, and when he saw how the tendency of a good deal of public opinion was going, he was less inclined than ever to relax his opinions. Having put the resolution to the Synod, it was declared lost. A formal vote was demanded, and it resulted as follows: Clergy, ayes 33, noes 112; laity, ayes 49, noes 29. There was not a two-thirds majority of each order in favor of the resolution, and it was accordingly rejected. But the lay vote shows unmistakably that the laity constitute an alarming source of weakness to the Irish Church upon the marriage question.

DETERMINED OPPOSITION TO THE DIVORCE COMMISSION.

The Royal Commission on Divorce has adjourned for two months. The evidence so far adduced in favor of increased facilities for legalized defiance of the law of Almighty God on marriage is quite vitiated by the sources from which it has

come. This question, surely, is not one to be settled by county court officials and divorce lawyers.

The proceedings of the Divorce Commission are being met by a rising tide of determined opposition on the part of Church people all over the country. A crowded meeting of Church social workers has been held in Manchester to consider the situation. Dr. Edge, a prominent Manchester M.D., presided, and a powerful speech was made by the Rev. John Wakeford of Liverpool.

Mr. Wakeford said that for eight centuries the state recognized the Church as the authority in morals, and accepted from her the divine law of marriage. But in 1857 the state went wrong, in spite of the most grave and serious warnings of Mr. Gladstone and other eminent Churchmen—warnings which had now come true. The Church, at all costs, must be true to herself. "If such loyalty," declared the eloquent speaker, "demanded disestablishment and disendowment, they must pay the price. (Applause.) Whatever might be the consequences, the Church could not change the moral law laid down by our Lord. There was only one thing that could justify a change in the Church's law of marriage, and that was a new pronouncement from God."

The resolutions, one addressed to the Marriage Law Commission of Convocation, and the other to the Royal Divorce Commission, were adopted unanimously. The Bishop of Southwell, in a special letter to his diocese on the subject, says that he hails with great satisfaction the attitude of the Mothers' Union, and wishes to support their action. The men, he urges, have a duty also, "and that is to be in the forefront of those who would defend the home." It was to prepare all his people "for that which may prove a severe struggle" that his Lordship felt it his duty to write. The Bishop of Rochester has sent a letter to the incumbents of all parishes in his diocese where there are branches of the Mothers' Union, in which he refers to the special service of intercession recently held by the union. "Attention might well be drawn on this occasion to the vital necessity of preserving the sanctity of marriage as enjoined by our Lord Jesus Christ."

THE BISHOP DESIGNATE OF LINCOLN.

We have now become apprised as to whom the crown will "recommend," in its official letter to the Dean and chapter of Lincoln, for election as Bishop in succession to the late Dr. King. The Bishop designate of Lincoln is the Rev. Edward Lee Hicks, rector of St. Philip's, Salford, Manchester, Canon Residentiary of Manchester Cathedral, and examining chaplain to the Bishop of Manchester. It is understood, however, that the Bishop of Southwark might have had the nomination if he had chose to accept it.

Canon Hicks, who is sixty-seven years of age, and whose age may seem to some a disqualification for beginning an episcopal career, was born and educated in Oxford, and won distinction at Brasenose College as a Greek classical scholar. He was ordained priest in 1871. His special line at first was Greek epigraphy, and he brought out a book which is the standard work on that subject. For the last twenty-four years he has been prominently identified with the ecclesiastical and social and public interests of Manchester. He is one of the leading educationalists in the North, and is also an enthusiastic temperance worker. Although his nomination to Lincoln may be regarded, as far as the Prime Minister is concerned, as a political one, yet his own political views and his active allegiance to the Radical party do not, of course, disqualify him for the episcopate. He seems to be an able all round man, while the fact that Protestants are disappointed with the nomination would seem to speak well for his Churchmanship.

BRIEF MENTION.

It is understood that Canon Thompson, late vicar of Eaton, Norwich, had resigned his benefice on the assurance of counsel that he would still be able to proceed with his appeal to the House of Lords, in the case arising out of his refusal to give the Blessed Sacrament to certain parties in his parish who had contracted an incestuous union under the Deceased Wife's Sister act. The canon is indeed anxious that the appeal should be prosecuted.

I notice in this printed correspondence of March 26th that I made a mistake in regard to the date which was authorized in some dioceses for the commemoration this year of the Annunciation of Our Lady. It should have been given as Tuesday, April 5th, instead of Tuesday in Easter Week. It seems due to the prelates concerned that I should make this correction.

J. G. HALL.

TYRRELL AND THE GOSPEL CRITICISM.

BY THE REV. BURTON SCOTT EASTON, PH.D.,

Professor of New Testament Exegesis at Nashotah Theological Seminary.

TYRRELL'S *Christianity at the Cross-Roads* purports to be an apologetic for Catholicism that is based on the latest results of Gospel criticism. The book has met with an enormous circulation, but the feelings aroused by the apologetic seem chiefly to be those of extreme bewilderment, and not unnaturally. For there has been, in English, little preparation for the student to understand the cogency of the critical construction on which Tyrrell has undertaken to raise his apologetic superstructure, and so a word of explanation may be welcome.

Tyrrell recognizes three types of enemies to Catholic Christianity, as he understands it, the Curial Ultramontane, the Liberal Protestant, and the Critical Eschatologist. Of these three parties, the first he does not regard as worthy of serious refutation, and the second party he refutes with the aid of the third. Then he maintains the thesis that the conclusions of the Eschatologists in their most extreme form are capable of reconciliation with Catholic thought. This is the thesis of the book. The Critical Eschatological school, however, is for many readers not even a name, for its literature is for the most part confined to the original German, and none of the greater treatises have been translated.

Its rise is reckoned from the year 1892, when Johannes Weiss published his monograph on *The Kingdom of God*. Until that time the typical treatment of the Life of Christ had been that which is known as "liberal." Christ was represented as the Great Philanthropist, preaching the Fatherhood of God and the brotherhood of man as the only fundamentals. The Kingdom of God was "spiritualized" into an ethical brotherhood of benevolence, and the term Messiah was taken to mean the "primary Teacher of a pure, spiritual religion." Christ's figure was divested of any national Jewish characteristics and the pruning-knife was applied to any passages in the Gospels that conflicted with the picture thus formed. This method in its full extent, of course, belonged to the treatment by those who did not accept Christ's divinity, but its influence was felt and is still felt inside the Church, wherever there is a tendency to throw the accent on Christ's moral message too exclusively.

The most important advance in our knowledge of the Gospels came through our study of what even yet is much too imperfectly known—the extra-canonical Jewish literature of New Testament times, especially the non-Rabbinical. A real interest in this literature dates from about only 1880, and the publication of it in an accessible, critical form has been a matter of only about the last fifteen years. The first important evaluation of it for the interpretation of the Gospels was the monograph of the younger Weiss, just mentioned, and his monograph worked a revolution and established the Eschatological School. The principles of this school start from the fact that the Kingdom of God is primarily a divine, transcendental quantity, which is in no sense a product of human evolution even under divine aid. Its coming is the result of a divine intervention in the affairs of this world. As the Kingdom is supernatural, so is its Messiah and so is His work. Moral reform is a preliminary requirement for entrance into the Kingdom, but possession of righteousness falls infinitely short of possession of the Kingdom. The Jewish literature is saturated with this concept and the title of the supernatural Messiah is "Son of Man"—so found, for instance, in parts of the book of Enoch that were written at least a century before Christ taught. The bearings of all this on Gospel interpretation are obvious and Weiss drove his argument home with tremendous force.

In no time he acquired a following, and a controversy of the first magnitude arose with the liberals. This is not the place to describe it, and it must suffice to say that in order to maintain their position, the latter found themselves obliged to throw more and more of the Gospel texts overboard, until Wellhausen was found denying that Christ was the author of any part of the Sermon on the Mount, and Wrede maintaining that He never held Himself to be the Messiah at all. In other words, liberal criticism was stultifying itself with the conclusions it had been driven to uphold, and so noted a liberal as Jülicher hinted that it was digging its own grave. In 1905 appeared from the eschatologists a new book, *Von Reimarus zu Wrede*, by one Albert Schweitzer, which is one of the most

remarkable books ever written. Schweitzer at the time was a young instructor at Strassburg (he was born in 1875) and the book was a history of the attempts to write the Life of Christ. The material collected was enormous and the ability displayed by the author was extraordinary. But even apart from Schweitzer's brilliant criticisms of the theologians with whom he had to deal, the mere juxtaposition of the various theories was enough to disclose most of their faults. And Schweitzer's declaration of the bankruptcy of the liberal method hardly needed the saying.

At the end of the book (pp. 347-395) Schweitzer gave a reconstruction of the Life of Christ as seen from an eschatological standpoint that was absolutely uncompromising. A masterly discussion of this treatment will be found in Sanday's *The Life of Christ in Recent Research*, pp. 77-106, and little further description need be given here. The great weakness is the author's refusal to see anything but eschatological interpretations in anything, and he even pushed his theory to the point of interpreting eschatologically the order and connection of the sections in St. Matthew's Gospel. The result, naturally, was at times preposterous—so preposterous that it seems to the present writer that Schweitzer is not always sincere. For the man's critical acumen is of so high an order that he could not possibly have helped seeing the weak links. Moreover, his sense of humor is of the keenest—his demolition of Renan is a piece of delicious high-comedy—and in his "reconstruction" it seems to have run away with him. The impression gained in this section is that he is engaged in a malicious attempt to "stir up the animals"—a task in which he certainly succeeded, for his book impressed the New Testament world very much like a bomb.

Now, while the influence of this book cannot possibly be overrated, while it is quite indispensable to the student of the Gospels, and while it has brought New Testament scholars very distinctly to their senses, be it said at once that this reconstruction in all its details has not been taken seriously. I doubt, in fact, if it was meant to be taken very seriously. As far as I am aware, only one author has adopted it as a whole, and the author is Tyrrell. In *Christianity at the Cross-Roads* the chapter headed "The Christ of Eschatology" serves as the basis for the rest of the book. And this chapter is simply a reproduction of pp. 347-395 of Schweitzer's book, as noted above, and a reproduction that at times is merely a direct translation from the German. No reference has been made to Schweitzer, but none the less he has been followed slavishly. Only two eschatologists are mentioned—Weiss and Loisy—and neither of these approves the details of Schweitzer's reconstruction. In other words, Tyrrell's "Christ of Eschatology" is not a picture of Christ that any school would accept for a moment. It is a picture drawn by a single young scholar, who was prepared in the interests of a special theory to go to any extremes, who was not deterred by any extravagances, and who quite probably was not wholly in earnest. Yet this picture Tyrrell has taken over in all its details. The question arises at once: Why did he do it?

It must be remembered that Tyrrell was writing, first of all, an apologetic; a defence of Catholicism on the basis of critical "results." As a critic Tyrrell laid claim to no honors, but it is evident to anyone who sees the course of events that the eschatological method has come to stay and that all future treatment of the Gospels will be directed by it. It would seem, then, that Tyrrell went in search of the most extravagant statement of the eschatological case that he could find, with something of this sort in his mind: "I am prepared to go to the very utmost extremes with the critics, and I can still make out my case. If it transpires that I have made more concessions than I need have made, then so much the better for that case!" This particular method of argument was a department of practical theology in which Tyrrell was a master, and this explanation will account perfectly for his having adopted Schweitzer's firebrand theory. And when we remember that he had to go out of his way to adopt this reconstruction, that there were other reconstructions by greater scholars and of far greater probability lying at hand, it may be doubted if any other explanation is adequate. For the polemic against liberalism any eschatological scheme would have sufficed; but the polemic in *Christianity at the Cross-Roads* is subordinated to the apologetic.

On one hand, it is impossible to regret that Tyrrell chose for the basis of his apologetic a theory so eccentric, and still more that he followed it so mechanically. The result has been

a book which, as a whole, is an apologetic for a class of readers that does not exist and that never will exist. And yet, there are recompenses. The eschatological method is capable of proving a very dangerous weapon in the hands of the Church's assailants against those who are not prepared for it, and the time of conflict is close at hand. Tyrrell has told us the worst that can be said and has tried to show how we can turn the edge of the attack. Some of the weapons he has used may not have been well-chosen, some may have been needless, and others may have been wielded awkwardly. But much allowance must be made for the man who breaks ground in an entirely new field. Tyrrell had no one to teach him but Loisy, and Loisy's teaching was not always for the good. But the fight he made as protagonist is the fight we are being called on to make already, and the fight that we are going to be called on to make more and more in the future. Tyrrell undertook to face more than we shall have to face, and he made some admissions that we shall not be called on to make—for which we may be duly thankful. But his book should serve as a stimulus to examine whether these things be so, and a surprising number of them will be found to be so. So great and cautious a scholar as Sanday, *e.g.*, has professed his allegiance to the eschatological school. And Tyrrell will be found to have given us not only a crushing reply to the liberal, but a method along which the apologetic of our future is to be formed.

THE MIRACLE OF THE ALTAR.

BY THE REV. E. H. J. ANDREWS.

BEHOOLD the multitude on the Galilean mountain being fed and refreshed with miraculously-produced meat. Behold, again, the multitude in our Christian churches. Behold, yet again, in yourself, Christian Churchman, a unit of that multitude. Jesus, the divine Teacher, the saying Physician, the gracious, loving Lord, is not less really in your presence than He was in the presence of those people nineteen hundred years ago. He is not less the Son of God now than then—not less cognizant of your needs than of the needs of those upon the mountain; not less able to meet and satisfy those needs; not less eager to do so. He is the same Lord whose property is always to have mercy.

Have you, like the multitude, followed Christ to His temple because hungry for spiritual food? So hungry for spiritual food that in setting out you, like them, had no thought for the morrow, what you should eat, what you should drink, what you should put on? So hungry for spiritual food that the needs of the body were overlooked in the quest for it? That the time spent in His holy company is joyfully expended and jealously conserved, as though a moment of it wasted were a fortune lost? That you are loath to turn and retrace your steps to your home?

Behold the divine Teacher standing in the midst of the multitude. A man, seemingly, of no extraordinary ability; by reputation the son of a carpenter, handling tools and, like any other artisan, working with His own hands at His father's bench! A man so poor as often to have no resting place. Of what use, one might well ask, to inform Him that there is nothing with which to feed this hungry multitude, since, apparently, He is but another to be fed? So another: "How can this man give us His flesh to eat?" How can those wafers of flour and that juice of the grape become the Body and the Blood of the Incarnate Lord?

Ah, in that same apparently ordinary, helpless Man who said to His disciples, "I have compassion on the multitude," there was present the Almighty Creator of the universe, who in the beginning had said "Let there be light" and there was light; who had created and planted the first seed of grain; had ordered the first springtime and the first harvest; had rained manna in the wilderness; had fed His prophet through the ministry of birds! In the person of the carpenter's Son there was present *God!* And God said "Let the loaves and the fishes be multiplied, and they were multiplied"—so multiplied that the multitude ate and was filled; so multiplied that the fragments remaining when all had eaten were more in quantity than the original supply. God was there, though the people saw only a Man!

So you behold in your priest—what? A man? Yes, a man like yourself, rich only in faults and weaknesses; but in and behind and above the man the *priest of God*—one endowed with authority from on high; one privileged to act an ambassador's part in the name of God; one in and through whom

God works and ministers, touching the printed page and making it the Word of God, blessing water and making it a Saving Flood, laying hands upon bread and wine and making them the Body and Blood of Christ!

So you behold upon the sacred Altar—what? Bread and wine? Yes; but veiled within their substance God enthroned! The Flesh and Blood of the Incarnate risen Lord!

How can anyone doubt it? Is not our God the same God who made the world and all things in it; who multiplied the loaves and fishes? Are your spiritual needs less than were the physical needs of the multitude on the mountain-side? Can it be said of God that He is no longer omnipotent because no longer He walks the earth in human form? Is it to be thought of God that He is less gracious, less sympathetic, less good, less loving now than He was long ago?

Nay; says the Christ: "I have compassion on the multitude because they have nothing to eat; and if I send them away fasting they will faint by the way." He knows your need better than you know it yourself. He knows your hunger for spiritual food; that you have no otherwhere to turn for that food; that if you go empty away you, spiritually, will faint by the way. So He says to you, as really as He said to the people on the mountain, as really as though He were standing plainly in your sight: "Come, hungry ones, and eat; come, thirsty ones, and drink; My Body is meat indeed; My Blood is drink indeed. Come, eat, and be filled; come, drink, and be refreshed."

The multitude ate and were filled. So shall you be filled with the grace of heaven if you receive the holy Food believing that God feeds you—that it is His Body and Blood He feeds you with; that He is not less able now than He was nineteen hundred years ago to turn water into wine and a few small loaves and fishes into meat more than sufficient for a multitude; to give you Himself in the Bread and Wine of the Sacrament.

A TELEPHONE MESSAGE.

BY MARIE J. BOIS.

AMAN sat in a telephone booth. Weary, discouraged, and sore at heart, he rang for the familiar number of his home, and soon, over the wire, he recognized a well-known voice, that of his wife. Having failed in his business, he had left her a few months before to take a position as bookkeeper in an hotel. While he was there his little daughter fell sick with scarlet fever. Worrying over her, he was not able to concentrate his mind on his work, with the result that he lost his position. This was his telephone message to his wife. Her answer was: "Don't come home, look for something else."

What follows is so sad that I hardly know how to tell it. Goaded into despair, not knowing where to turn, he obeyed the mandate. He did not go home; he shot himself.

Having known the man personally, the sad story haunts my thoughts, teaching me to pray for those who are in danger of despair, and also for those who thus have gone, not knowing what they did, for I remember the dark hours when, helpless and hopeless, suicide seemed to my mind, weakened by suffering, the only way of escape.

Ah! believe me, neither at him nor at her would I cast a stone. Every time I pass before the house they used to live in, and that is every day, I think of them and pray for them; for him especially, for an intense pity fills my heart at the thought of the despair which must have filled that man's heart when his last hope had gone. May God in His infinite love have mercy upon his soul, and may those whom He has called together in holy wedlock ever remain in perfect love and peace together and live according to His laws, through Jesus Christ our Lord.

"Father, forgive them, for they know not what they do." Is not this still the prayer of our blessed Lord? Should it not be our cry for the poor souls in danger? Oh! Christians, are we praying for those who need our prayers? Or do we only think of ourselves and perhaps of our friends, when we lift up our hearts to Him in adoration?

"Do not seek to shatter the mirror which reflects your soul's lack of beauty; rather welcome the truth, and believe that, next to the knowledge of God, nothing is so precious as the knowledge of self. Without it you can scarce hope to reach to His knowledge." These are the "deeps which call one to another"; God's power and man's weakness. Let us cry out with St. Augustine: "Lord, teach me to know Thee, and to know myself"!—ABBÉ GROU, *The Hidden Life of the Soul*.

CHURCH ACTIVITIES IN NEW YORK

Important Laymen's Conference Under Seabury Club Auspices

MANIFOLD WORK OF TRINITY CHURCH

Other News of the Metropolis

Branch Office of The Living Church
416 Lafayette St.
New York, April 26, 1910

YOUNG laymen of the diocese of New York, those especially interested in the extension of the Church and identified with that work, have resolved to hold a mass meeting on Sunday afternoon, November 6th, immediately preceding the diocesan convention, and get if possible 400 young lay workers, pledged to help Bishop Greer in whatever plans for missions he may make for them. Young men to the number of eighty, coming from most of the principal parishes, met on April 21st, and voted to return to their parishes and at once begin work, not of getting 400 young men merely, but 400 young workers who are interested in Church extension in New York, in the diocese, in all the world, to come together to offer themselves.

The occasion was a laymen's conference, the third to be held, arranged by the Seabury Society of New York. To it the Church Club and the Federation of Church Clubs gave greetings through speakers from their membership. At 5 o'clock Bishop Greer spoke in St. Paul's chapel, appealing to young men to help him, and pointing out some of the things that press heaviest to be done. He was followed by the Rev. George H. Toop, representing the diocesan Missionary Society, who spoke not merely of missions in the diocese, but also of world evangelization.

Following a dinner in the Business Women's Club room, the conference adopted some recommendations. The aim is to bring forward plans and secure popular discussion of them. Their weak points can be detected, and perhaps their good ones adopted. The conference, made up of young men, recognized in its resolutions its unofficial character, and stated that its desire to help was its plea and its apology.

The recommendations are preceded by mention of advances recently made by the Church in this diocese, its steady growth, its meeting of the apportionment to the Board for the first time last year, its remarkable Lent and Easter of this year, the greatest in interest and attendance on services New York has ever known, the new interest of laymen, and the larger part which Christ holds in the hearts of men. The action of Churchmen meeting in St. Bartholomew's Church last January, in connection with the convention of the Laymen's Missionary Movement, in recommending an increase in apportionment to the Board of least 80 per cent. was endorsed in the name of the young men of the diocese.

Other recommendations were that apportionments to Church extension in the diocese, to the City Mission Society, to the Seamen's Institute, and to Hope Farm be also increased by 80 per cent., and that the number of men furnished by the diocese for holy orders and mission fields, now only 11 a year, be increased by 100 per cent. It was pointed out that \$48,000 a year is paid in interest on mortgage debts on Church property in the diocese, and the young men offered to do their part in a campaign that will wipe out every mortgage debt in the diocese. The group plan commended by the Rev. Mr. Toop, and his boy secretary and general missionary suggestions were endorsed. The School to Train Laymen, the first of its kind in America and started by New York laymen, was commended, and appeal was made for help to establish a Church summer colony within two or three hours of New York for summer conferences on Sunday school, mission, and social service work, and week-ends for men.

While deciding upon the meeting in New York next November, appeal was made to laymen in Kingston, Poughkeepsie, Newburgh, Middletown, and Mt. Vernon, as centers in the Hudson river region, and the Bronx and Richmond in the city, to plan and hold annual missionary conferences to spread information and increase interest.

THE TRINITY CHURCH YEAR BOOK.

Trinity Church shows up well in the manifold variety of its many-sided activity, in the very full reports contained in its Year Book for 1909, just issued. The Rector's preface is of particular interest. The communicant list of the parish is now 8,527, an increase of more than 700 within the year. Dr. Manning quotes from his sermon published about a year ago to tell of the high ideal which is maintained with respect to the tenement property of the parish, and the report of the Tenement House Committee of the Charity Organization Society—which was fully summarized in these columns some weeks ago—is printed as an appendix to the Year Book. The rector reports also that the mortgages upon church property in the city which was lately cancelled by Trinity corporation amounted to \$370,946.02, and extended to fifty-eight parishes which had, at various times in past years, received grants from Trinity Church for which a non-interest bearing mortgage had been taken to prevent

alienation of the property. It having been determined that such protection is now sufficiently given in other manner, the mortgages have been cancelled, as stated. Dr. Manning directs attention to the unique fact that members of the chapels of Trinity Church are voters in the parish on an exact equality with those of the parent church, so that in Trinity, unlike the case of city parishes which maintain subordinate chapels in general, the chapels are not "dependents" of the parish, and there is no distinction between the rights and privileges of members of Trinity Church and of its chapels. Dr. Manning mentions the Open-Air services of the Rev. William Wilkinson, the opening to the public of the grounds of St. Luke's and St. John's chapels, the establishment of vacation Bible schools at St. Luke's and St. Augustine's, as among the new or extended work of the past year. The amounts raised from within the parish by collections and contributions (exclusive of income from endowments) was \$129,991.49, which, however, includes legacies of \$38,150.97 for the Seaside Home. The entire cost of the maintenance of the ten churches, with 29 regular clergy, and of the twelve day schools of the parish reached the large amount of \$355,516.81; and the year's income of the parish (gross), in addition to the contributions mentioned, amounted to \$1,153,230.19. The taxed valuation of the productive property of the corporation is placed at \$13,693,500, and other assets bring the total, not including churches, schools, and burying grounds (not being productive) to \$14,431,679.76. Certainly this huge endowment brings tremendous responsibilities to the parish; responsibilities which are quite realized and for which a good account is being rendered. Trinity Church, with its rector, is entitled to the warm sympathy of the Church for the work it is doing so well, and for its increasing efficiency in the practical sphere of its enormous housing problem.

ST. STEPHEN'S COLLEGE.

The Bishop of Pittsburg will be the special preacher at the St. Stephen's College Missionary Society service at commencement, June 15th, 6 P. M. The Rev. Dr. W. H. van Allen, rector of the Church of the Advent, Boston, will be the special preacher at "The College Society Service" on Sunday morning, June 12th. The Presiding Bishop will preach the sermon that afternoon. The Rev. Milo H. Gates, vicar of the chapel of the Intercession New York City, will be the special preacher May 1st; and the Rev. Professor Edmunds of the General Theological Seminary on May 15th.

The picture given of St. Stephen's College in THE LIVING CHURCH of April 16th was not unfortunately the college as it is, but "The College as it is to be"; that is to say with the buildings completed according to the design of Mr. Charles C. Haight, the college architect.

ST. GEORGE'S DAY CELEBRATION.

St. George's Church, Stuyvesant Square, has (let us hope) killed the iconoclastic spirit of the age, as St. George killed the dragon of sin by the sign of the Cross, in East Sixteenth Street, on Saturday morning on the name day of the parish. That thoroughfare was roped off by the police from nine o'clock until noon for the street festival and pageant. Pantomime, folk dances, and the planting of a score of young Norway maple trees made up the programme.

The festival was under the supervision of the Rev. Hugh Birchhead, the rector; Miss Harriet Cartwright directed the singing of songs; an orchestra of fifteen pieces was led by Mr. Homer Norris, the parish organist and choirmaster; the pageant was arranged by Mrs. Frieland. By the use of a "singing trumpet" (American megaphone) the herald, Harry Burleigh, told the story of St. George and the Dragon. Then the story was duly translated into dramatic action. Everything announced having been accomplished, the herald told the people "that the dragon represented the wicked world, which the Christians, like St. George, could subdue with the sign of the Cross."

G. T. S. KALENDAR AND STATISTICS.

The General Theological Seminary commencement week kalendar is as follows:

Monday evening, May 9, 1910—Baccalaureate sermon by the Bishop of Washington, chapel, 8 o'clock.

Alumni Day, Tuesday, May 10th—7 A. M., the Holy Communion, chapel, Rev. Professor Edmunds, celebrant; 8:30 A. M., Morning Prayer, chapel; 10:30 A. M., Business meeting of the associate alumni in Sherrod Hall; 12:00 noon, reading of the necrologist's report, and essay in the chapel; 1:00 P. M., alumni reunion and luncheon in Hoffman Hall.

The commencement exercises will be held in the chapel on Wednesday morning at 11 o'clock.

The 1910 census of the G. T. S. reveals the following: Total number of students, 117; of these, 74 are graduates from 41 colleges; and 41 dioceses and missionary districts have sent candidates for holy orders. The graduating classes (31) since 1879 have aggregated 835 men—an average of nearly 27 men in each year. The prospective average in 1910, 1911, and 1912 is 39 graduates per year; 117 being the strength of the student body in 1909-10.

A neat four-page pamphlet has been sent to each graduate by the Associate Alumni and to each non-graduating student whose address could be found. This is the second appearance of *The Chelcean*.

(Continued on page 857.)

PENNSYLVANIA DIOCESAN SUNDAY SCHOOL OFFERINGS

Annual Presentation Service in the Church of the Holy Apostles, Philadelphia

HOUSING CONDITIONS BROUGHT BEFORE THE CLERGY

Other News of City and Diocese

PHILADELPHIA, Pa., April 26th.

THE Church of the Holy Apostles was filled with teachers and pupils of the Sunday schools of the diocese on Saturday afternoon, April 23d, for the annual presentation service of the Sunday school Lenten offering. The Rev. Llewellyn N. Caley led in the Creed and prayers, and then the Bishop of the diocese welcomed the congregation and in a brief and earnest address pointed out how fitting it was to make the offering this year a memorial of Mr. George C. Thomas.

While the offerings were presented, Mr. Thomas' favorite hymn, "Saviour, blessed Saviour," was sung. The rector of the church, the Rev. Wilson R. Stearly, and Mr. John W. Wood made the addresses. Mr. Wood arrived from Cincinnati actually after the service was begun, and said that he supposed no one else had travelled six hundred miles in order to be there.

The Rev. Dr. Duhring, as usual, read the list of Sunday schools, with the amounts of the respective offerings. Three schools reported over a thousand dollars: Gloria Dei, \$2,239.61; the Saviour, West Philadelphia, \$1,050, and Holy Apostles', \$6,369.62. The total was \$28,538.50, which is nearly eight thousand dollars less than last year, but, Dr. Duhring announced, is more than last year's total if the personal contribution given by Mr. Thomas be left out of account.

CITY HOUSING CONDITIONS.

Housing conditions in Philadelphia were brought before the clergy of the city at a meeting in the Church House on the 18th, by Mr. Gustavus A. Weber, secretary of the Philadelphia Housing Commission. This city has long been preëminent for its freedom from the tenement problems which beset other great centers of population. The ample space over which it spreads, the excellent tenement house law, and the efficiency of many well-managed building and loan associations have combined to make possible a very general erection of small one-family dwellings, renting at prices which bring them within reach of the mill-workers and artisans who are elsewhere forced into crowded tenement houses. Yet Mr. Weber showed that there is a housing problem, even in Philadelphia. Thousands of families, chiefly in the foreign and negro quarters, are living in old and unsanitary dwellings, along the alleys and courts, in the heart of the city. These houses are badly crowded, and are often provided with surface drainage, primitive privy vaults, and very inadequate light and ventilation. The work of the Octavia Hill Association for thirteen years shows that modern, sanitary dwellings can be erected and rented at a profit, even at rents so low as to bring them within reach of these poorest classes of the population, but a great extension of such work is needed.

A TRIBUTE TO MR. BONSTALL.

The Philadelphia members of the Brotherhood of St. Andrew are gratified that the vacancy in the presidency caused by Mr. Gardiner's resignation has been filled by the promotion of Mr. Edward H. Bonsall to that high office. Not only in the Church but in the business community of the city and in many movements for social betterment, Mr. Bonsall is known as a man who combines marvellous efficiency and executive power with single-minded devotion to the cause of Christ and sterling Christian character. No one who has any knowledge of the wide and exacting demands made upon him by his duties as vice-president of the Land Title and Trust Co., and the many posts which he holds in St. Matthew's parish, the diocese, the Y. M. C. A., and the charities in which he is interested, can doubt that his acceptance of the call to the presidency of the Brotherhood means costly self-sacrifice. It is earnestly hoped that Brotherhood men everywhere will so rally about him, and contribute in every way to lighten the burdens of his office, that he may be able to carry it on, freed from the anxieties which his predecessors have known.

SUBJECTS FOR DISCUSSION BY THE CLERICAL BROTHERHOOD.

It was decided by the Clerical Brotherhood that the two meetings that fall before the date for the diocesan convention shall be devoted to the discussion of matters which are likely to be brought up then, especially the proposed amendments to the Constitution of the Church which are to be considered, preparatory to the meeting of the General Convention. The Rev. Llewellyn N. Caley will open the discussion on April 25th, and the Rev. Horace F. Fuller on May 2d.

RECEPTION TO REV. J. G. HATTON.

On Wednesday evening, April 20th, a reception was tendered by the congregation of the Transfiguration to the newly elected rector,

the Rev. John G. Hatton. This church has as its immediate neighbors two of the largest hospitals in the city, the University and the Philadelphia, and is also near the University of Pennsylvania. How great a demand is in consequence made upon its clergy is shown by the fact that in a single year they officiated at 156 baptisms and 126 private Communion, a large proportion of which were in connection with institutions.

NOTES AND PERSONALS.

The preacher at the Christian Association service of the University of Pennsylvania on the Sunday after Ascension, May 8th, is to be the Rev. Philip M. Rhinelander, professor of the History of Religion and Missions in the Cambridge Theological School. Professor Rhinelander will preach in the evening of the same day at a students' service in St. Mary's Church, West Philadelphia.

Bishop Whitaker has confirmed the appointment of the Rev. John A. Goodfellow, who was nominated by the Northern Philadelphia Convocation at a meeting held April 12th, at the Church House, to succeed the Rev. Edgar Cope, deceased, in the office of Dean of the Convocation. Dean Goodfellow has been rector of the Church of the Good Shepherd, Kensington, for thirty-eight years, and is now the senior priest in the Convocation in length of settlement.

On Thursday, May 5th, a memorial tablet to the Rev. John Andrews, first rector of the church, is to be unveiled in St. John's Church, York, Pa. Dr. Andrews was professor of moral philosophy in the University of Pennsylvania from 1789 to 1813, vice-provost from 1789 to 1791 and provost from 1810 to 1813.

The monthly meeting of the Church Club on Monday, the 25th, was in charge of the committee on City Missions, of which Mr. Clinton Rogers Woodruff is chairman. A member of the committee, Roland S. Morris, Esq., made the address, which was illustrated by lantern slides, on "The Work of the City Mission."

The Rev. Dr. J. DeWolf Perry, president of the Standing committee of the diocese, sailed for Europe on the steamship *Berlin*, from New York, on the 22d. Mrs. Perry accompanied him.

The Rev. Marshall Harrison, D.D., preached on the evening of the Fourth Sunday after Easter to the St. George's Society, at the Church of the Holy Comforter, West Philadelphia.

A WORD OF CAUTION.

WE are in receipt of the following statement from Mr. George Gordon King, treasurer of the Board of Missions:

"I am very glad to report that the contributions received from parishes and individuals to April 1st, applicable to the apportionment, are much in excess of any previous year. While we are grateful beyond measure for this state of things, and while we are optimistic as to the future—for all sides we hear of great activity on the part of Churchmen concerning meeting their respective parochial apportionments—we do wish to express a word of caution against too much elation at this good news, for the reason that there is still due on the apportionment the large sum of \$390,000. The first of September is only five months off, and this \$390,000 must come in before that date if the Board of Missions is to go to the General Convention without a deficiency.

"To April 1st, we have received from parishes and individuals \$266,000 as against \$243,000 a year ago. Parishes contributing to this sum are 2,250, an increase of 162 over last year. Five missionary districts have completed their apportionment. Six hundred and thirty-five parishes have completed their apportionment, an increase of 300 over last month. Eight-two of the eighty-seven dioceses and missionary districts have sent in their parish apportionment lists.

"On May 10th, the Board must make its appropriations for the work for the next fiscal year. It is earnestly hoped that all possible offerings will be sent in before that time, since the amount of those appropriations must be largely governed by the way the Church is providing for this year's obligations."

TRIMIDITY is without ideals; its life is in the past. It remembers. It carries all the useless burden of disappointments, of slights, real and fancied, of failures, and of defeats. Its milestones are those which mark disaster and warn the traveller. Faith lives in its ideals. It forgets. It does not nurse its petty wounds. It has no time or heart for hatreds while it breathes the air of high motive and ceaseless endeavor. Fear sees the lion in the street, dreads misfortune and disaster and failure and disgrace; it is full of reasons and excuses for inaction. It leaves the battle unfought. It saves its life and so loses it. Optimism sees all these things even more clearly. It sees also struggle, pain, and self-denial, and self-sacrifice and death. It sees loss of all things in its contest, and it welcomes all this, for only by loss can it serve and save. Caution watches at no bedside of contagious fever or cholera, sacrifices not its life in storm, or shipwreck, or fire, to save other lives. Caution tunnels no mountains, sails no unknown seas, fights no Waterloos or Gettysburgs, makes no heroes. It is the doctrine of negation.—*Waterbury (Conn.) American.*

UNIQUE EVENT IN THE ANNALS OF THE CHICAGO CHURCH CLUB

Missionary Methods Discussed at a Meeting in a Railway Station

NEW CHAPEL AND OTHER FACILITIES FOR WATERMAN HALL

Preparations for the Men's Missionary Congress

DEATH OF MR. EMORY COBB

The Living Church News Bureau
Chicago, April 26, 1910

THE recent dinner of the Church Club in the interests of missions was one of the most successful in point of attendance and enthusiasm that has been held in some time. It took place in the dining rooms of the La Salle station and the uniqueness of meeting in a railroad station in no way detracted from the pleasure of the occasion. Perhaps it rather added to the interest of men at large who came to see what such a dinner would be like and found it most satisfactory. As stated above, the Church Club arranged the dinner and invited others than its members in order to present the report on missionary methods recently prepared with great care and deliberation by the Executive committee of the Board of Missions. It dealt largely with "Methods" in giving to and collecting offerings for missions both foreign and domestic. As each resolution was presented a different member of the committee spoke upon that phase of the subject. There was considerable discussion from the floor, and in several instances many excellent suggestions were made by the several laymen who spoke.

The resolutions in the main consisted of clauses to the effect—and your correspondent writes from memory, not having a copy of the resolutions at hand:

First, that there should be taken up in every mission and parish offerings for both diocesan and foreign missions and on the basis of a weekly pledge where possible; that there should be a separate treasurer in every mission and parish who should handle missionary offerings only; that sermons should be preached at least twice each year on Missions; that each parish and mission should adopt a practical and systematic method in the presentation of the subject, the collection of the offerings quarterly, the notification of those in arrears, and especially an opportunity be given to all persons not present when the subject is presented to make a pledge to missions; that the parishes and missions make it a part of their method, as demanded by the canons, that the pledge to diocesan missions be paid quarterly and not left until the end of the year, necessitating the borrowing of money and payment of interest by the Board of Missions; that the widest publicity be given the Church's missionary work through literature and missionaries who are in the work.

Several very practical suggestions along the lines of "methods" were made by those who had found certain plans helpful in their parishes.

Mr. D. B. Lyman, chairman of the committee, presented the resolutions, explaining the committee's object in framing each article as he presented it.

Mr. W. R. Stirling made a brief address, making announcements in connection with the Laymen's Missionary Movement, in which he has been so splendidly active.

Bishop Anderson closed the evening's discussion with a brief but forceful appeal to the clergy and laymen to spiritualize the missionary movements of the Church.

He said that while he had himself called attention to the great need of more and better methods which had resulted in the present resolutions and had encouraged this new committee, which had given so much time to drawing up these suggestions. He did not want the fact to be forgotten that the preaching of Christ was first and foremost and that money and offerings were second; and that where there was real religious awakening there would be real generous giving if the knowledge and opportunity be given to the people; in other words, supplement a Christian zeal for the saving of souls by a systematic, constant, definite, and practical method of presentation and by practical methods of handling pledges and offerings.

One of the inspiring things of the evening was the singing of missionary hymns from time to time during the addresses. There were almost three hundred men present and the singing was unusually good. Another happy event of the evening were the informal words of reminiscence of the Rev. Joseph Rushton, L.H.D., of Zion and St. Timothy's parish, New York, who for years was Bishop McLaren's secretary and city missionary, and was a most beloved priest of the diocese. He told of the Church's early missionary struggles in Chicago and of the great strides he had seen the Church make here during the

past ten years under the able leadership of Bishop Anderson. He was a most welcome guest and was most warmly greeted.

President Bunnell of the Church Club presided most acceptably as he always does. Much credit is due Mr. Bunnell for the interest which he has maintained in the club during his presidency.

ADDITIONS TO BE MADE TO WATERMAN HALL.

Waterman Hall, the diocesan school for girls, is rejoicing in its present marked prosperity, and in the anticipation of the additional conveniences and accommodations for its work to be provided at once. A new chapel, costing \$15,000, is to be erected adjoining the present school buildings. Also rooms for fourteen additional pupils with their teachers will be built. All of this work will begin at once so as to insure the completion before the reopening of school next September. The chapel will be located 25 feet south of the main building on a line with it and facing the street and will be connected with the main building by a cloister.

The edifice will be of Gothic architecture and will be of brick with stone trimmings. The interior will be finished with high oak wainscoting, the walls will be of vitrified brick and the ceiling of oak beams, there being no plaster whatever. The dimensions will be 24 by 84 feet and seats will be provided for 125 persons beside the choir.

The other addition will be of brick, two stories in height, 18 feet in depth and 20 feet in width, and will be in the rear of the main building. The upper story will be divided into bed-rooms for the help and the lower story will be used as a dining room for them.

THE MEN'S MISSIONARY CONGRESS.

An event which is being looked forward to with enthusiasm by many in the diocese is the Men's Missionary Congress, which is the culminating feature of the national missionary campaign now in progress in the United States, to be held in Chicago May 3-6th. It is expected 5,000 men from all over the country will be in attendance. Two hundred and twenty seats have been allotted to the Church and it is expected every seat will be filled. As the laymen's Committee of One Hundred puts it they "call upon the busiest men to put first things first." The Executive committee of the congress includes three prominent laymen of the Middle West: Mr. D. B. Lyman (vice-president), Mr. E. P. Bailey, both of Chicago, and Mr. F. C. Morehouse of Milwaukee. Mr. W. R. Stirling is the active secretary of this district and is practically giving up all his time to the work. He has been making many addresses in and out of the diocese and arousing the greatest enthusiasm wherever he has spoken. Your correspondent, while travelling extensively through the East, found much interest on the part of the laymen in this missionary movement, and heard from numerous clergy that many laymen had been aroused to a new interest in the Church and missions which they had never previously shown by the meetings, dinners, and general gatherings which had been held in the various cities under the auspices of the L. M. M.

The general programme of the congress in Chicago has just been issued, showing the objects, questions to be considered, sectional conferences, conferences by churches, and the announcement of a national missionary policy.

JUNIOR AUXILIARY DAY.

The Chicago branch of the Woman's Auxiliary held its regular noonday meeting on Thursday, April 7th. An attendance of 83, representing 35 parishes answered to roll call. After the business of the meeting, and several notices had been given, the programme was taken up. This being Junior Auxiliary Day, it had been planned in reference to the work of that department. Owing, however, to the unexpected presence in the city of Mrs. Louise Folsom, a United Offering missionary from Honolulu, it was decided at a late hour to turn most of the time over to her, thus giving the women of the diocese an opportunity to hear at first hand an account of the work done by the Church in Bishop Restarick's missionary district. There were interesting reports of Junior work in the parishes of St. Paul's-by-the-Lake, St. John's, Irving Park, and Emmanuel, La Grange. The latter especially created comment, as it is one of the few boys' branches in the diocese.

Mrs. Folsom held the attention of the meeting as she told of her work among the Chinese, Japanese, and Korean inhabitants of Honolulu. The converting of a building where incense had ascended to heathen deities, to a chapel for the worship of the One true and only God was an impressive incident in the story of work and sacrifice which Mrs. Folsom told so well.

The offering, amounting to over \$16, was given to Mrs. Folsom for her work. The noonday prayers were read by the Rev. Dr. MacDonald, rector of the Epiphany.

DEATH OF MR. EMORY COBB.

Great anxiety was shown by Churchmen on learning of the accident to Mr. Emory Cobb of Kankakee, who was kicked in the face and head, which proved to be a fatal injury. For a few days great

(Continued on page 856.)

Diocesan Conventions

WESTERN MASSACHUSETTS DIOCESAN CONVENTION

LITTLE besides routine business was transacted at the ninth annual convention of the diocese of Western Massachusetts, which met at St. John's Church, Northampton, on Tuesday and Wednesday, April 19th and 20th. On Tuesday evening there was held the customary preliminary missionary service, at which the sermon was preached by the Rev. William T. Manning, D.D., rector of Trinity Church, New York City. One feature of the service was that a large number of the lay readers of the diocese were present and took part in the procession, vested in cassock and cotta.

The convention was opened at 9 A. M. on Wednesday, with prayer by the Bishop of the diocese, in the parish house of St. John's Church. After organizing for business, the convention adjourned to the church, where the Holy Eucharist was celebrated, the Bishop being celebrant.

THE BUSINESS SESSION.

After this service the convention returned to the parish house to listen to the Bishop's address and to transact its business. The Rev. Marshall E. Mott of Webster was reelected secretary, and appointed the Rev. Arthur Chase of Ware assistant secretary. Mr. Charles M. Bent of Worcester was reelected treasurer and Mr. Mase S. Southworth registrar. The Bishop appointed the usual standing committees.

The report of the Standing Committee dealt merely with routine matters. Much interest was aroused by the report of the Committee on Social Service, appointed at the last General Convention. The work of this committee was to frame a canon creating a standing committee of the diocese on Social Service, and to collect information as to social needs and their remedies. The delegates to the Massachusetts Federation of Churches presented a brief report. The Sunday School Commission presented a report that was interesting and cheering. The offerings of our Sunday schools at the Advent and Lenten seasons, the former for diocesan, the latter for general missions, are most encouraging. Plans are being made for local Sunday School conferences throughout the diocese. The report of the committee on Constitutions and Canons was of the highest interest and importance, in that it favored amendments to the constitution pertaining to the admission of an organized mission into union with the convention and an amendment to Article II. by adding a new section which will give the new article its full force. These amendments were passed unanimously by both orders. They lie over until next Convention, when they will be put to a final passage. The committee on a revised form of parish report presented a report which was adopted with some slight amendments. The committee on the needs of Oriental Christians and other Foreigners made a report on the conditions prevailing in the diocese, and offered a series of resolutions, which were adopted. Resolutions of sympathy were sent to the Rev. Thomas F. Davies, rector of All Saints' Church, Worcester, and the Rev. Clarence M. Murray, rector of St. Peter's Church, Springfield, both of whom were absent from convention owing to severe illness. After the committee on Place and Time of the next convention had reported the acceptance of the invitation of Christ Church, Springfield, for May 17, 1911, and the customary resolution of thanks to the entertaining parish, the convention adjourned at a little after 4 P. M.

THE ELECTIONS.

Standing Committee: Clerical members—The Rev. J. Franklin Carter of Williamstown, the Rev. Thomas F. Davies, Jr., of All Saints' Church, Worcester, the Rev. Henry Hague of St. Matthew's Church, Worcester, and the Rev. Thomas W. Nickerson of Pittsfield; Lay members—Messrs. Alvah Crocker of Fitchburg, Edward L. Davis of Worcester, William A. Gallup of North Adams, and Edmund P. Kendrick of Springfield.

Representatives to the Missionary Council of New England: Clerical—The Rev. T. F. Davies, Jr., of Worcester, the Rev. T. W. Nickerson of Pittsfield, the Rev. R. K. Smith of Westfield, and the Rev. George H. Thomas of Fitchburg; Lay—Messrs. William A. Gallup of North Adams, E. P. Kendrick of Springfield, Z. W. Coombs of Worcester, and H. H. Skinner of Springfield.

Deputies to the General Convention: Clerical—Rev. Thomas F. Davies, Jr., of Worcester, the Rev. Henry Hague of Worcester, the Rev. Charles J. Sniffen, diocesan missionary, and the Rev. Thomas W. Nickerson of Pittsfield; Lay—Messrs. Edward L. Davis, George B. Inches, H. H. Skinner, and Charles G. Washburn. Provisional Deputies: Clerical—Rev. John B. Whiteman, Rev. R. K. Smith, Rev. George H. Thomas, and Rev. J. Franklin Carter; Lay—Messrs. N. T. Hurlbut, Levi H. Greenwood, Edward H. Moore, and F. S. Pratt.

THE BISHOP'S ADDRESS.

The Bishop's annual address was full of interest, dealing with matters of great importance to the diocese. The statistics he presented are of value: Confirmations 753, visitations 61; clergy,

Bishop 1, priests 54; deacons 2; diocesan deaconess 1, parochial deaconesses 2; lay readers 28; postulant 1, candidates 3; parishes in union with the convention, 36, other organized parishes 2; organized missions 17, parochial missions 3, other places where services are held, 10. Infants baptized during 1909, 527, adults 168; souls under pastoral care 26,390; communicants 12,107. The Bishop spoke of the fact that the diocese had exceeded its apportionment by several thousand dollars, and added that it had exceeded the apportionment twice before. He dwelt on the importance of our missionary work, which has grown to such an extent that it demands a far larger sum to sustain and advance it than is at present given. In speaking of gifts and bequests and of the increase in endowment funds, the Bishop said: "If it could become a common practice for parishioners who have affection for their church home, care for its future welfare, and are grateful for the spiritual nurture received in it, when making their wills, to leave a sum of money at the disposal of parish or diocese, our means of doing good would be speedily increased." In closing the Bishop spoke of various matters of general interest, the following being extracts:

"First of all, in regard to the support of a parish or mission. More and more I believe clergy and laity must realize that this ought to be managed so as not to interfere with missionary offerings and contributions for charitable objects. I am glad to say that the once prevalent custom of using Easter and other high days for parochial selfishness, so that the offering of a thankful heart is counted upon to meet a deficit in current expenses, or something similar, is becoming obsolete. There is no good reason that I know of why parish finances should not be administered by business-like methods if the vestry will give the same systematic attention to wise, constructive planning and minute details that is requisite for the successful operation of the secular affairs in which they are engaged. It is largely a matter of training and conscientious recognition of personal responsibility. The duty of every Churchman is to support the institution of which he is a member to the full extent of his ability.

"I know that there is latent power to be developed and utilized in the wardens and vestries whereof these officers themselves are but feebly conscious; they have too constricted conceptions of official duty; and I say this, being gratefully appreciative of the painstaking care of the interests committed to their charge by faithful laymen of this diocese. But they who are elected by the congregations as their representatives cannot take their office too seriously. They should be informed in the law of the Church; they should have high views; they should know the constituents of the congregation individually, and exercise their influential position to the full in behalf of that which is best for the spiritual as well as for the temporal welfare of the Church, in the long run of the ages. They are to remember that they are trustees of the benefactions of the past to be safeguarded and increased by additions for the sake of those to come after. I recommend that men be chosen to official position, always having respect for Christian character, willingness to give the time and thought essential for such responsible position and the proper discharge of attendant duties. Moreover, I am convinced that regular meetings of the vestry at appointed times not widely apart, would be much more advantageous to the parish than the irregular and too infrequent coming together at call, which is customary still in a few places.

"Passing from the wardens and vestry to other officers of the diocese, a word is to be said of lay readers, who should be appointed with careful regard for their relations to the congregation in leading the devotions of the people. To have the necessary qualifications for this post, the holder must combine ability to conduct the services so that reverence is not disturbed with sobriety of deportment at all times. In short, he must have the esteem of Christian people. Hoping to establish a personal relationship between us, I require that the lay readers make an annual report in writing and call upon me at my visitations. Moreover, to show forth the dignity and importance of this office, I have assigned to the staff a special place at diocesan functions."

MISSISSIPPI DIOCESAN COUNCIL.

THE 83d annual Council of the diocese of Mississippi met in the Church of the Nativity, Greenwood, on Tuesday, April 19th, and continued in session for three days. The number of delegates present, both clerical and lay, was very large, there being 28 of the clergy and delegations from 29 parishes and 10 organized missions in the Council.

The Council sermon was preached by the Rev. De Dernier Waddell, of the Church of the Mediator, Meridian.

THE ELECTIONS.

The elections and appointments for the ensuing year were as follows:

Archdeacon of Mississippi, the Rev. George Gordou Smeade,

LL.D.; Secretary, Rev. Albert Martin, Yazoo City; Assistant Secretary, Rev. J. Lundy Sykes, West Point.

Standing Committee: Clerical—Rev. E. Sterling Gunn (president) of Natchez; Rev. Edward McCrady (secretary) of Canton; Rev. Halsey Werlein, Jr., Rev. William Mercer Green. Lay—W. W. Moore, R. G. McCants, L. Brame, L. P. Yerger.

Deans of Convocations: Jackson, the Rev. Halsey Werlein, Jr.; of Oxford, Rev. D. T. Johnson; of Pass Christian, Rev. C. B. Crawford; of Natchez, Rev. E. Sterling Gunn; of Columbus, Rev. W. E. Dakin; of the Delta, Rev. Albert Martin.

Deputies to the General Convention: Clerical—Rev. C. W. Hinton, Vicksburg; Rev. H. H. Sneed, Gulfport; Rev. William M. Green, Vicksburg; Rev. Halsey Werlein, Jr., Jackson. Lay—J. C. Purnell, Winona, W. W. Moore, Vicksburg, R. G. McCants, Meridian, Thomas H. Shields, Jackson. Alternate Deputies: Clerical—Rev. Albert Martin, Yazoo City; Rev. W. E. Dakin, Columbus; Rev. E. Sterling Gunn, Natchez, Rev. C. B. Crawford, Biloxi. Lay—H. Wright, Vicksburg; Dr. J. B. Bullit, Oxford; H. F. Simrall, Columbus; A. C. Leigh, Grenada.

Treasurer of the diocese, Mr. A. C. Jones, Jackson; Registrar, Rev. Nowell Logan, D.D.; Chancellor, Judge Robert Powell; Trustees of All Saints' College: Rev. Messrs W. M. Green and C. W. Hinton and Capt. W. W. Moore.

THE BISHOP'S ADDRESS.

In his address to the Council, Bishop Bratton spoke of the clerical staff, which now numbers 33 active priests, the largest number of active clergy at work for a number of years. Of the advance in building and improvement he noted that not only was the building of churches and rectories going forward, but that he had had, in the last year, the unprecedented experience of consecrating three churches in one year. The Forward Movement in the diocese was very gratifying; he noted the growing appreciation of the Church and her sacraments throughout the diocese, and the generous gift of a gentleman of Natchez of \$400 a month for mission work within the diocese. He called attention to the Conference of Lay workers which is to meet in Biloxi, July 1st to 4th, which not only includes the lay-workers of Mississippi, but of Louisiana and Alabama as well. He urged more thorough and genuine interest in the raising of the Five Million Dollar pension fund, and requested that the Council take some certain steps in the matters pertaining to this fund. He announced that Mississippi had met her apportionment to the general fund for missions, and expressed a wish that this would establish a standard which should never be lowered.

As to the amendments to the constitution, on the Preamble he said: "I cannot agree with those whose opinions have been published in the Church press against the adoption of the proposed Preamble. I can see nothing to fear in it, and much to commend in it." As to the amendment concerning a Presiding Bishop, he saw no reason why the present law should be changed. The amendment providing for Suffragan Bishops he was unalterably opposed to. With the other amendments, concerning the trial of a presbyter and editions of the Book of Common Prayer, he was in accord.

He announced the incorporation of the parish school for negroes of St. Mary's, Vicksburg, and its entrance into official relation with the Church Institute for Negroes.

LEGISLATION.

As to the more important legislation of the Council: The Preamble to the constitution was adopted; the amendments concerning the Presiding Bishop and of Suffragan Bishops were not adopted; the amendments concerning the trial of a presbyter and the editions of the Book of Common Prayer were adopted. Of legislation pertaining to the diocese; a Sunday school commission was created by canon; and an amendment to the canons was adopted fixing the date of the meeting of the annual Council on the Tuesday following the First Sunday in May.

MISCELLANEOUS NOTES.

The report of the Board of Trustees of All Saints' Episcopal College showed an extremely satisfactory beginning of that institution, both in the number of pupils and in the financial exhibit. The great need of the college is a dean's house and a chapel.

On the first night of the Council the annual missionary meeting was held. The reports of the secretary and treasurer of the Diocesan Board of Missions showed a healthy condition in the mission work both in the number of workers and the financial support of the work.

On the second night there was held a conference of the Brotherhood of St. Andrew which was largely attended. After the conference, a meeting of the State assembly was held. Mr. Walthal of Jackson was elected state president, and Mr. V. H. Sessions, also of Jackson, was elected state secretary and treasurer.

The Council meets next year at Natchez, on the date above mentioned.

HUMILITY is a note of the true greatness. Really great natures are marked by lowliness and simplicity. The full heads of wheat bend down, the empty ones stand upright. The Church spire is smallest at the top. All lofty growth needs a deep root. Not to have a sense of weakness is to show a weakness of sense. It is not by thrusting men with bent elbows, but by trusting God on bent knees that true greatness is achieved.—*Selected.*

THE ASCENSION.

From this earth, which Thou hast trod
Scorn'd, although its Lord and God,
Thou who didst salvation bring,
Thou the Flower of Jesse's rod—
Nevermore to weep or sigh,
Mark of each adoring eye,
Thou hast mounted to the sky,
Conqueror and King!

Far above this world of woes,
Where celestial daylight glows,
Manhood, in its noblest plan,
In Thy sacred Person goes!
Perfect still in grief and shame,
We Thy praise can never frame;
Blessed be Thy Holy Name,
Mighty Son of Man!

Now what homage, Lord, is Thine!
All the choirs of Light combine,
While the courts of Heaven ring
With their symphonies divine!
Thou who didst for sinners die,
Thou who didst the grave defy,
Glory be to Thee on high,
Saviour, God, and King!

Morrisville, Pa.

Richard Osborne.

UNIQUE EVENT IN THE ANNALS OF THE CHICAGO CHURCH CLUB.

(Continued from page 854.)

hopes of recovery were expressed, but death came on. Mr. Cobb has been one of the most beloved and active laymen of the diocese for many years and his wide circle of friends in the Church will be greatly pained to hear of his death by such a deplorable accident.

NOTES AND PERSONALS.

Dean Sumner has been visiting the large cities in the East during the past two weeks as chairman of a special committee of the Board of Education to investigate certain phases of school problems soon to come before the board.

Mr. E. P. Bailey, vestryman of Grace Church, Chicago, is president of the Y. M. C. A. and was most active in the raising of the \$350,000, which was done in a twelve days' campaign, thus completing over one million dollars raised during his presidency. Many prominent Churchmen and women gave liberally to the fund, Mr. James L. Houghteling's gift being \$10,000.

On Sunday, April 24th, the Sons of St. George of Chicago held their annual service at the Cathedral at 3:30 in the afternoon. The sermon was preached by the Rev. Dr. Wright, rector of St. Paul's Church, St. Paul, Minn.

The Daily Vacation Bible School which was so successful last year will be held again at the Cathedral during the months of July and August. There will be several other schools in the congested parts of the city.

The Rev. L. E. Sunderland, formerly of the Cathedral in Cleveland, and who is just beginning his labors as first city missionary of that city, has been spending a week at the Cathedral clergy house visiting the city institutions with the Cathedral and City Mission staff, and familiarizing himself with the methods and work of the city missions in Chicago.

In addition to the many other good things which have come to St. Luke's parish, Evanston (the Rev. G. C. Stewart, rector), and which have not been mentioned in this column, is a recent gift of a mosaic floor for the new baptistery, a description of which appeared in a previous issue. It is from the ever generous donor to St. Luke's, Mr. M. A. Mead. Sixty persons—30 women and 12 men, the balance children—were presented last week for confirmation. The new rectory is being put in order and will be ready for occupancy May 1st.

RENMUS.

WE HAVE got to beware of the modern spirit which would eliminate the supernatural from Christianity, and leave it but the withering leaves of human foolishness. Everything which the Christian holds dear as the manifestation of God is sought to be made a commonplace, or utterly valueless, thing by this spirit of the age, which would substitute humanitarianism for the divine principles of the spiritual life and Godliness. And, perhaps, the most dangerous side of this attack upon our faith comes from the semblance of assurance which its advocates assume, and which seems to hold in contempt the principles of a supernatural religion, and the people who, they would imply, are credulous enough to adopt them. But we ought to understand that these people who think themselves wise are really fools in the sight of God, according to St. Paul. And we do well not to be led away by them, not to trust them, but to lean upon the Scriptures and the Church, and to trust in God, and to deny to these people any claim of influence or authority in the great matters of God's relation to humanity—to the bodies and souls of men.—*Los Angeles Churchman.*

THE ASCENSION.

Ask ye whither Christ ascended,
When the Forty Days were ended
Of His Risen Life below?
Far beyond the stars resplendent,
To the glory all transcendent,
Did our Lord and Saviour go.

Ask ye now, through space unmeasured,
Passed the Form, wherein are treasured
All our hopes of bliss to be?
Through the might supernal given
To the Body that was riven,
Soared He from all trammels free.

Ask ye if, as Christ ascended,
So when time its course hath ended,
He will surely come again?
Even so; and we implore Him
That we then may stand before Him;
In His Blood made pure from stain.

Mary Ann Thomson.

A TRIBUTE TO THE REV. CHARLES T. WHITTEMORE.

It is seldom, perhaps only once in one's lifetime, that one finds so many rare qualities, the full figurative five talents, developed to such a remarkable degree in any one person as were developed in Charles Tileston Whittemore, who on Wednesday, March 30, 1910, at Williamstown, Mass., passed from life here, which in him was a high life, a happy life, a beautiful life, to a life still higher, still happier, still more beautiful beyond.

A priest of the Lord he was above all things, and you felt it whether he delighted you with the artistic productions of his brush and his talk about art, whether he played for you some hymn and showed you its true musical worth, whether he opened to you new treasures in English and French literature, or whether he wrote you one of his inimitable funny letters. Whatever he said or did he never demeaned his holy office.

In the exercise of that office there was always such sincerity and elevation about it, that the office was surely effective. The spirit of the Lord was upon him and in him. Not only as he stood before the altar or as he administered the Blessed Sacrament was this evident, but also as he ministered to those in sickness and trouble, and especially as he spoke from the pulpit. It was the life of Christ that he ministered. It was the word of Christ that he uttered. His sermons always touched the hearts of his hearers because they always rang true. Moreover there was an eloquence to them and a literary quality that few sermons have. As a bit of literature, to say nothing of its eloquence and its purpose, his sermon before the convention of the diocese of Massachusetts was not surpassed by any such sermon heard for twenty-five years.

If his letters could be collected and published they would be most interesting reading and would show that he not only had the command of good English and was blessed with a keen sense of humor, but that he had a clear insight into human nature and the affairs of the world, a discerning mind as to persons and conditions, and was able to give sound advice in practical difficulties as well as in Scriptural troubles.

He was so humble minded about himself and his really more-than-ordinary qualities, that he gave perhaps too much deference sometimes to others, and followed them when he ought to have led them. For twenty-two years he was absorbed in the work of his parish, All Saints', Ashmont, and the result was a triumph any priest might be proud of, though he would disclaim any great share in it. He was so absorbed in this work that he did not get beyond the parish often enough to have himself felt as the power he ought to have been and would have been in the diocese. Whenever he did go there was always an uplift that remained long afterwards. At Williamstown in less than two years, merely as a resident and an occasional preacher, he so touched the hearts of students of all phases of religious thought, that as a body they asked him to take charge of the Association work connected with the college and were seconded in this request by President Garfield.

So his influence would have been felt anywhere. It was so at MacMahan, Maine, not only among the summer residents there, but among the farmers, the fishermen and boatmen of the neighboring islands. They will miss him as will the students of Williams College, who thronged St. John's Church and wiped their eyes at his bier. All who knew him, fishermen, students, the clergy, his parishioners, his personal friends, and

his children will miss him, but they all have a remembrance of some experience with him which they will cherish as a rich treasure, and which they will love to go back to again and again, and, as they go back to it, they will thank God more and more that there lived such a man, such a friend, such a father, such a preacher of righteousness, such a priest of the Lord.
G. S. P.

A BLESSED SATISFACTION.

By C. H. WETHERBE.

TO him who has a settled purpose to be of service to his fellow men, there is a blessed satisfaction of being able to somehow help another in his toils and trials. To be a ministering angel to one who is weary with the battle of life, is to bring to the doer a refreshing compensation which can never be expressed in words. No message to the Lord's servant is more gladdening than that which brings the news that he has been a means of grace to one who had fallen into the slough of despair, and was miserably hopeless. He who longs to do good to others, utterly regardless of any material consideration, finds his highest satisfaction in knowing that his efforts have fruited in making happier and stronger those whom he has touched by his kindly power. To fill a sorrowing heart with gladness, by some adequate words of consolation, by some assurances of tenderest sympathy, by some timely counsel, is to give the doer a spiritual refreshment of incomparable satisfaction. The sending of a few consolatory words on a postal card to one in bitter bereavement, with the reply that the heart had been lifted and lightened by the words, has caused the writer to rejoice with profound emotion.

That little service has brought large reward. In refreshing another, he has refreshed himself. In giving satisfaction to a soul in sorrow, he has received a most blessed satisfaction into his own soul. And this is more likely to be true when one has had no thought of receiving a blessing for his service, than it is when a good deed is done with a hope of reward. The purely unselfish ministration of grace to others will often bring to one most surprising compensations. Forgotten deeds of kindness are some day remembered by the doer, in the delayed responses given by the benefited ones.

If you would have a health-giving satisfaction, make a daily practice of blessing others in kindly services.

CHURCH ACTIVITIES IN NEW YORK.

(Continued from page 852.)

NEWS NOTES.

The Old Guard celebrated its eighty-fourth anniversary by a Church parade on Friday afternoon, April 22d. After an elaborate service in St. Thomas' Church, Fifth Avenue, including the usual memorials and military ritual for the fallen members in the year last past, the Rev. Dr. James B. Wasson, chaplain of the battalion, preached a sermon on patriotism and the manly virtues. At the anniversary dinner the principal speaker was Colonel E. N. Renouf of the Canadian artillery. The speaker advocated an enduring alliance between England and America, arousing great bursts of enthusiasm.

Mr. Scott Wheeler, sometime organist and choirmaster of Plymouth Church, Brooklyn, assumes duty at the Church of the Holy Communion on Sunday, May 1st. His choir will consist of not less than fifty voices. On Wednesday, May 11th, there will be given, under his direction, the first music festival in the history of this church. The full choir of the Church of the Ascension, under the leadership of Mr. Richard Henry Warren, will assist the Holy Communion choir.

MEEKNESS is not abjectness, says the *Gospel Advocate*. To be beaten, cuffed, and mistreated, and take it in the matter-of-course spirit of a dog, was not God's will toward us. Christianity is not at war with manliness. The Christian does not lie down to the abusing of himself by others, but he stands up under it. Jesus had a keen sense of justice and felt the insults and wrongs done to Him. But this is the characteristic of His conduct, that He committed His case to Him who judgeth righteously, and left God to do the judging. Also, He did not retaliate. Being thus relieved of the sting of the insult, and of the heavy burden of "getting even," and of playing the avenger, He was free to turn His sympathy and kindly thought to the case of His persecutors, to rebuke them, or bear with them quietly in calm power, or pray for them, as the case required. If thy brother sin against thee, rebuke him; show him his sin; if he repent, forgive him. But with retaliation and cursing we have naught to do. And a big, strong, brave man in Christ Jesus can keep his self-respect and suffer patiently where a little coward feels called upon to retaliate to save his imaginary dignity.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

HERE was one feature of the recent municipal election in Milwaukee that is worthy of very thoughtful attention. Mr. Berger, the leading socialist of the city, and for that matter of the country, in commenting upon the election of Mr. Seidel as mayor, said: "With six English, two German, and two Polish dailies fighting us with every inch of space they could spare in their news columns and editorial pages, and all the advertisements the Democrats and Republicans could afford to pay for, we won in a walk."

A Topeka dispatch in the *Kansas City Journal* describing the municipal election in that city said: "More than 11,000 of the 13,000 registered voters in Topeka cast their ballots. All of the newspapers supported Mr. Green. The *Capital* (the leading paper) was specially strong in Green's behalf. His opponent had to push his candidacy through the advertising columns and on billboards. Nevertheless he was elected by a very large majority."

Unfortunately these instances are only typical. Perhaps the present lack of influence is due to the astounding indifference to fact of a great list of papers. To illustrate: On August 30, 1909, the *Providence News* published the following: "A committee of reformers has been busy investigating the work of the registration of voters in Philadelphia. Such glaring frauds were found that the city machine felt forced to fire fifty men engaged in the business of registering." As a matter of fact the Committee of Seventy asked the Board of Registration Commissioner to hold up the appointments in something over four hundred divisions. Of its own initiative it withdrew its request as to all except forty. In these the investigation disclosed no fraud, and no glaring inaccuracies. True, there was more or less difficulty in some of the divisions because of the fluctuating character of the population. There was no evidence produced, however, to show there had been any effort, widespread or otherwise, to pad the registration lists. Neither the machine nor the Registration Board or any other authority "fired" fifty or even one registrar. There has been just one, and only one, attempt at padding the lists since the registration act was passed in 1906, and it was so quickly detected and exposed, and the man responsible for it punished, that there has been no repetition of the experiment.

The facts in most cities are bad enough without misrepresentation, but the habit of newspapers to exaggerate the situation creates a counter impression that nothing is wrong, and no small part of the inertia is due to doubt as to true conditions.

OPEN VERSUS CLOSED SHOP.

"EVERY ONE has a right to enjoy the fruits and advantages of his own industry, enterprise, and credit, broadly speaking." This was the gist of an important decision handed down by the Illinois Appellate Court concerning old employes of the Chicago Railways Company. The decision, according to the *Chicago News*, practically upholds the "open shop" as against the "closed shop."

Former members of the Amalgamated Association of Street and Electric Railway Employes of America filed a bill in the Circuit Court some time ago, asking that Division No. 241 be enjoined "from conspiring to wrongfully and unlawfully do any act to cause their discharge from the Chicago Railways Company because of the fact that they had resigned as members of the union." The court dismissed the bill for want of equity, but the Appellate Court reversed the decision, saying in the opinion which it filed:

"The controversy here involved is not between employer and employes, it is in no sense a dispute between capital and labor. It is a controversy between the employes of the same employer—a few individual workmen, complainants, on the one hand, and a large and powerful combination of workmen, defendants, on the other. It appears from the bill that complainants are and have been for many years employes of the Chicago Railways Company and its predecessors, and after becoming such employes they became members of the defendant organization, of which the defendants are also members; and that complainants have given up the better part of their lives in the em-

ployment of the company and its predecessors and are, at their ages and conditions in life, and because of their long connection with the employment by the company, very uncertain of their ability to obtain and perform other employment than that they are engaged in, in the event of losing their present positions with the company.

"According to the allegations of the bill, the primary and direct object and purpose of the conspiracy and acts of the defendants in execution thereof was to compel the Chicago Railways Company to discharge complainants from its employ. This brings the case fully within the authorities cited. To secure the discharge of the complainants without good cause or any cause would be malicious torts against them, for which, under the authorities, they would have rights of action against the defendants.

"If, as it is argued, the purpose and object of the conspiracy and threats was to compel the complainants' discharge only in the event that they refused to withdraw their resignations and again to join the union, it was an effort to coerce them to do what in their judgment their own interests did not require, and was equally unlawful and wrongful."

PROFESSIONAL CHARITY AND OBSERVATION.

There can be no reasonable doubt in the minds of the thoughtful observer that "organized charity" is a great step forward from the old-fashioned, haphazard, emotional charity. Nevertheless even organized charity, as practised by some of its professional workers, has disadvantages which must be carefully studied and as carefully guarded against, if the new methods are to be fully successful in solving the problems in a true Christian spirit. The following story illustrates one of the dangers to which a too strict adherence to professionalism may lead:

A little girl from an East End slum was invited, with others, to a charity dinner given at a great house in the West End of London. In the course of the meal the little maiden startled her hostess and the aristocratic company by solemnly propounding the query:

"Does your husband drink?"

"Why, no," replied the astonished mistress of the house.

After a moment's pause the miniature querist proceeded with the equally bewildering questions:

"How much coal do you burn?" "What is your husband's salary?" "Has your husband any bad habits?" "Does your son go to work?"

By this time the presiding genius of the table felt called upon to ask her humble guest what made her put such strange questions.

"Well," was the innocent reply, "Mother told me to behave like a lady, and when ladies call at our house they always ask my mother those questions."

PERSONAL CHARACTER AND MUNICIPAL GOVERNMENT.

"I do not mean that I am pleading for Count Tolstoy or some other idealist to take the chair and administer affairs according to the literal interpretation of the Sermon on the Mount," the late Dr. Huntington declared in one of his sermons to Yale students, "but I do say that in the life of municipal administration or of world politics, the thing that tells is personal character.

"Cities are reformed from within. Law can do much to preserve the outside show of decency, but permanent betterment starts from the roots. We hear much about the haunts of vice, but the ultimate haunt of vice is the human heart. You can't police a city into being good. You can't finance a city into being holy, any more than you can loot a heathen nation into being Christian. All these attempts at betterment are liniment and poultices.

"No commonwealth can trust itself if the bulk of its citizens are not trying to govern their tongues, their persons, and their passions. Better things are possible to-day in the line of popular government than ever before. There is a movement among all English-speaking peoples of the world toward a democratic government. Some regard this with joy, others with alarm, and all with awe. His Majesty King Edward remarked recently that England was not a republic. That was absolutely true. It is a democracy with a monarchical attachment."

THE SAN FRANCISCO MERCHANTS' ASSOCIATION

Conducts a Bureau of Inspection which publishes a monthly report containing a detailed record of the progress made on each of the bond issue improvements, with notice of the various defects in the work and action taken on each, and a list of all expenditures of bond money by the city during the preceding month. According to a recent bulletin, the Board of Public Works, through its bureaus of engineering and architecture, is endeavoring to have the work done strictly according to speci-

fictions, and has welcomed the work of the association's bureau in calling attention to defective work which might have escaped the notice of the city inspectors, and has given prompt attention to the association's notices regarding such matters.

THE EXPOSURE OF GOOD GOVERNMENT.

THE EDITOR of *The Liberator* is in receipt of a letter from William Allen White of Kansas. In the course of his letter Mr. White slips in a sentence which, we think, is the magnetic needle of the future. He says: "I believe the work before us is, after all, rather the work of the exposer of good government than the exposer of bad government. It is affirmatively, rather than negatively, that we must succeed. The stress should be laid upon educating the people."

"IT IS A MISTAKE that citizens have come to make," Dr. Parkhurst has recently pointed out, "that their responsibility for the government of a city ceases the moment they have cast their ballots. Caring for the interests of a town like our own is one of those jobs that cannot be altogether farmed out to salaried employes."

"The people heroically stand back of their candidates till they are elected. But when the electing stage has been passed, it is due to ourselves and to the man who comes out on top that we treat him as our man, whether our vote was cast for him or not."

"If he is a man who is disposed to make the most of his opportunities for the city's advantage, our support, in whatever way that support can best be rendered, will conduce to his encouragement and will definitely contribute to the success of his administration, because it will be felt by him and by us that we are all in it and a part of it."

"Whereas if, on the contrary, he is one who is untried, and who, for all that we can foresee, may be infirm and liable to wobble, then all the more will he need the actual and the expressed interest and concern of the town's collective citizenship."

BEN B. LINDSAY asks in the *Survey* if it shall be a crime to follow Him in the fight for childhood.

"He said of him who would do an injury to one of these little ones, 'It were better that a millstone be hanged about his neck and he be cast into the sea.' He pointed the accusing finger at 'the devourers of widows' houses,' and declared, 'for they bind heavy burdens and grievous to be borne and lay them on men's shoulders, but they themselves will not move them with one of their fingers.' Let us be men in the fight for men, and not forget that the fight for childhood is the fight for men. If we are true soldiers of humanity, . . . have we any right to content ourselves with anything short of attacking ignorance and the real forces of evil that are exploiting our brothers, destroying our government, and making necessary human wreckage and crime?"

"If the Juvenile Court, through the misfortunes of childhood, can help us to see better the real causes of poverty and crime and help raise up those who will fight these causes, it will have performed its chief service to humanity."

AT THE MEETING of the Pennsylvania city and borough superintendents of schools, the following statement in regard to child labor conditions in that state was made:

"We record our gratification over the changes in the law bearing upon child labor in Pennsylvania. The placing of the issuance of labor certificates in the hands of the school authorities has resulted in the return to school of hundreds of illiterate and under-aged pupils who were illegally employed under the old law. Our brief experience under the new laws has fully demonstrated the wisdom of their enactment."

VITAL STATISTICS returned to the Department of State show that there has been a marked decrease in the population of France during the first six months of 1909. In that period the number of deaths exceeded the number of births by 28,203; whereas for the corresponding months in 1908 births exceeded deaths by 9,508.

THE American Association for Labor Legislation has published an instructive review of the "Labor Legislation of 1909," which can be had of Irene Osgood, its compiler, at Madison, Wis. It is a useful summary to have on one's desk.

A SUMMARY of laws dealing with woman's work, in force in 1909, has been published by the American Association for Labor Legislation (No. 1 Madison Avenue, New York).

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.

MISSIONS AND ENDOWMENTS.

To the Editor of *The Living Church*:

ONE cannot help sympathizing with your correspondents of the West who complain of the difficulty in raising the small sums of money necessary for the building of mission churches while such large amounts are expended on imposing city churches. It would scarcely seem charitable, however, to characterize these costly edifices as built for other than the honor and glory of Almighty God. There is, however, a real grievance of which I think all missionaries might well complain, and from my strong feeling in the matter I think I would do wrong in keeping silence. I refer to the persistent and well organized demand on Churchmen everywhere for funds for endowments for various purposes. While the missionary work in all its branches is sadly crippled for lack of money, Churchmen, under pressure of eloquent appeals and personal solicitation, and in some cases diocesan assessments, are giving large sums for endowment funds. They are taught that in this way they are giving to God and His service, while in fact not one dollar of it all can go for this purpose, but only what miserable pittance the world may choose to give to the Church for the use of the money. The more bountiful the well-meant gifts of God's people for endowments the more money there is seeking investment and the less the world will pay for the use of it, and neither does the Church seem always particular about the character of the securities in which it invests. As investments go, it takes say \$20,000 of the people's gifts to pay the salary of a single missionary, while it would require five or six times that amount to provide a Bishop. If that amount of the people's gifts were used instead of being put to usury it would build eight or ten much needed churches where the poor could have the gospel preached to them; or a tenth part of this sum in annual contributions would send three missionaries into the fields already ripe for the harvest.

Can anyone tell what is to be the end of this endowment craze? Do the promoters look forward to a time when the income from investments will be sufficient to carry on all Church work and there will be no further need of giving? Or is the day of judgment to find us still appealing for funds for investment? In that great day will our frantic efforts to pile up investments bringing in three or four per cent. be accepted in full for our responsibility to preach the gospel to all nations? I once heard one of our Bishops preach an eloquent Advent sermon, pointing out how the signs of Christ's second coming were being fulfilled, and immediately afterward he appealed to the people for generous contributions to the episcopal endowment fund of the diocese. What conclusion must we laymen draw from such an occurrence? Plainly that the good Bishop did not believe a word of what he was preaching. Had he done so he would have been satisfied to follow the teaching of Christ and His Church in its early days, and have been content to appeal for the alms of the people to meet the wants of the Bishop and the Church. But the financial affairs of the Church are patterned after the world, and the Church goes on preaching that the day of the Lord is at hand and acting as though the world and all that inhabit it should never perish. In the meantime precious souls are daily passing from our reach without having the gospel preached to them, and we go on piling up thousands against a distant future which, according to our preaching, may never come. The Church is surely occupying a false position. We have departed from the life of faith which she once lived and the world does not fear nor respect us because we are at one with it in so much of our work.

C. N. VROOM.

St. Stephen, N. B., April 19th.

THE RESURRECTION BODY.

To the Editor of *The Living Church*:

THE interesting editorial on the Resurrection Body has led me into the following meditations, which may possibly possess some at least suggestive value. If the earthly or "soulish" body is the medium through which the soul expresses itself and exercises its functions in the physical world, and derives its substance from the physical environment; so must the heavenly or spiritual body be the medium through which the spirit expresses itself and exercises its functions in the spiritual world, and must derive also its spiritual substance from the spiritual environment. But modern philosophy teaches us (if it can be said to agree in teaching us anything) that the essential nature of a thing consists in the purposes or functions which it fulfills; and if this be the case, it is the functional value of the body which constitutes its true reality, not merely the substance—in the case of the natural body, the atoms—out of which it

is composed; and it is in this sense that the Resurrection body is to be regarded as essentially identical with the body of our humiliation.

All this may be a commonplace of theology, but on the other hand modern psychology seems to show that our mental processes as they appear to us are inseparably associated with brain processes—"no psychosis without neurosis," as the phrase goes—and this is the stumbling-block on which much faith has gone to wreck. Two considerations, however, should be sufficient to clear up the difficulty: (1) a realization that our thoughts are in their inner significance far deeper and more involved than would appear on the surface; and (2) the recognition of an unfortunate confusion with regard to the use of the word "soul." As to the former, our "psychoses" or "mental processes as they appear to us" are always only "on the surface": our brain cells may compose the material substance of our thoughts, but the purposive significance of our thoughts which constitutes their inner reality is far more than can by any possibility appear on the surface. The word "soul," again, is used in many different senses, of which two widely separated meanings are typical: (1) by many theological writers, and in most passages of the King James version of the Scriptures where it appears, "soul" is practically identified with "spirit" as constituting the immaterial and immortal part of our nature; (2) by many philosophical writers, and in other passages of Scripture (notably I Thess. 5: 23, and I Cor. 15: 45; also the word translated "natural" throughout the latter chapter), it is sharply distinguished from "spirit" and identified with "mind" or "life" as the vital and intelligent element in our earthly nature. If we use the term "spiritual soul" in the former case and "natural soul" in the latter, all difficulties are removed: it is the natural soul and its psychoses with which scientific psychology has to do—a soul which lives and dies with the body; it is with the spiritual soul that religion has to do—a soul which knows not death. The substance of which our physical bodies are composed has died many times already, and will finally die forever, but the real body does not die forever. So, may we not admit also that the substance of our natural souls is constantly changing, so that literally we never have the same idea twice, or any idea for more than an instant of time?

These admissions, however, do not in any degree affect the deeper and permanent reality of the spiritual soul or personality which underlies all its superficial manifestations. The sum of the matter is that with death the imperfect media of the earthly life—the material body and its vital principle alike—disintegrate, and become separated from our inner personality (the immortal soul); and the union of soul and body which the final resurrection shall bring about will be the union of the spiritual soul with a spiritual body which shall be identical with the present body in that it shall fulfil just the functions that the earthly body fulfils, but gloriously and perfectly.

Western Reserve University, JARED S. MOORE.
Cleveland, Ohio, April 16, 1910.

"THE CRY OF HOME MISSIONS."

To the Editor of *The Living Church*:

LONG ago we were told that the Church's mission was one the world over, and that "Domestic" and "Foreign" were only verbal, geographical distinctions for business convenience. We acquiesced. Presently, however, a cry arose from our infant home industry. Bishop Horner's protest against discriminations in appropriations for the domestic field; the Rev. C. S. Abbott's observations accounting for the preference of young men for the foreign field by the fact that the work there was "backed by the strength of the whole Church," and letters in the Church papers from others emphasizing the well-known fact that hundreds of home missionaries are not put on an equal footing financially with foreign missionaries, seemed to indicate that "Domestic" and "Foreign" were *not* mere verbal, geographical distinctions for business convenience and that perhaps "business convenience" meant something more than appeared on the surface.

Then someone claimed to have discovered that foreign missions were the life of home missions, and the word went forth, "Foreign missions to the fore!" We put them to the fore. But the cries of our infant home industry rose higher. We listened, inquired, and presently discovered that in eight parishes out of eleven the claim for foreign missions as the life of home missions was based on the fact, not that interest in foreign missions had increased contributions for domestic or even for diocesan missions, but that it had encouraged more liberal giving for parochial objects—home missions in the most restricted sense.

Thus the cry for home missions, which includes diocesan as well as domestic missions, still goes more or less unheeded, and prompts us to ask such questions as these: In what respect is it true that "Domestic" and "Foreign" are only verbal, geographical distinctions for business convenience? Why do large appropriations from general funds go to such countries as China, Japan, the Philippines, and Cuba, while such countries as Mexico, South America, Africa, Hayti, Turkey, and India receive only doles? Why does the home Church spend \$15,000 a year on a single foreign mission station in which "conversions are the exception, not the rule," while \$10,000 is considered sufficient for an entire domestic missionary district containing nearly half a million souls, mostly of pure Anglo-Saxon blood, and returning two or three hundred conversions a year?

If intellectual uplift be the only answer, then we ask whether intellectual uplift among many millions of mountaineers and negroes at home has not as strong a claim upon our resources as intellectual uplift among millions abroad? In our humble opinion the most important missionary field on earth to-day is the country now rising to the first place among world powers politically, and whose population, increasing annually by the inflow of millions of foreigners needing uplift, is demanding increase of missionary forces in order that intellectual uplift at home shall keep pace with and rightly guide the use of political power.

We hold that, not until our home population shall have been covered with Gospel privileges, as is the case in England and continental Europe, will excuse exist for concentrating all our efforts on foreign countries.

We do not think, with some, that the best way to make Christians of Americans is by first making Christians of Chinese, Japanese, and other Orientals. Nor do we believe with others that the "open door" to Church Unity is through China and Japan.

At the same time we insist on doing all we can for the spread of the Gospel throughout the world. The command is clear and continuing and must not be ignored. And Bishop Lloyd has recently shown that in regard to this we are doing very well. He says "the whole company of Christians in America" last year spent \$300,000,000 upon themselves as against \$12,000,000 spent by them upon the heathen. Regarding "the whole company of Christians in America," as a single family, and the \$300,000,000 as covering legitimate household expenses as well as Church extension, the statement shows that for every \$100 spent on the work at home we sent \$8.33 $\frac{1}{3}$ abroad. Not many families, spending, say, \$1,000 a year on themselves, have \$83.33 for the needy far away. But if they have it and give it, it is proof of their ability to do more for the needy near-by. This is the only point we wish to emphasize—not niggardliness toward the foreign field, but generosity toward the home field excited by methods similar to those which have recently aroused so much interest in the foreign field, remembering that a certain scripture says: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

As mere invective against supposed indifference to home missions on the part of the people concerned, all references to "\$200 a plate" banquets and the spending of "enormous" sums of money on great churches at great centers of population are ill-advised. But when such facts are cited as proofs of ability to provide more liberally for home missions and of corresponding responsibility in the Church at large for their better care, they may be allowed.

Then, again, to question motives is of course to invite reproval and censure. Hence when one's attention is drawn to the sources of supply for *some* foreign mission fields and he sees that many important "specials" which do not appear in statements of mission-board treasurers—say for buildings—seem to have come from places having special business interests in the parts to which the specials go, he will be slow about finding objections to the connection which seems to subsist between the two. But he need not fear to ask whether large individual specials such as these do not often create special conditions that are then urged as special reasons for making appropriations from general funds for equipment and salaries, to the disadvantage of important strategic points elsewhere.

We are glad that young men's hearts burn with desire to carry the Gospel to foreign parts; that the Church stands ready to back them with its whole strength, guaranteeing salaries and adequate living accommodations. Nor do we for a moment question the sincerity of that desire if the decision to go has been reached through the promise of such backing along with the romance of living among such peoples and scenes as illustrated articles in certain Church papers describe. To any and all such we offer a hearty God-speed.

What worries is that no such backing is given the work at home, nor to the same extent in certain countries where uplift is as much if not far more needed. What worries is that in some of our oldest dioceses the number of struggling, poverty-stricken mission stations and missionaries seems to be as large as in some missionary districts of the far West, and that their cry goes unheeded.

And as to the strategic points about which much is said, why, within forty miles of where I write there is a town of 2,000 in which an earnest Christian missionary, with a wife and four children, is working faithfully and trying to live on a dwindling promise of \$700 salary in the face of soaring food prices. Nearer still is a state college with 1,400 students and among them a hundred or more members of our communion without a church or resident minister of their own. Various Christian bodies, including Romanists, are raising respectively ten, fifteen, twenty, twenty-five, and even fifty thousand dollars for church buildings besides providing salaries for ministers already on the ground. Yet the boards of missions of our dioceses within the state have no funds for the maintenance of a chaplain, to say nothing of the need of money for the erection of a chapel.

These, however, are only samples of hundreds of well-known cases which create anxiety about conditions in our home work, and it is hoped, will sooner or later arouse more interest in it.

Bellefonte, Pa.

JOHN HEWITT.

IF WE WOULD always remember that it is God who set us our task, we could not either be slothful or worldly minded.—Keeble.

Literary

RELIGION AND ETHICS.

Encyclopaedia of Religion and Ethics. Edited by Jas. Hastings, M.A., D.D., with the Assistance of John A. Selbie, M.A., D.D., and Other Scholars. Vol. II., Arthur Bunyan. New York: Charles Scribner's Sons. 1910.

This volume maintains the scholarly level, and shows the qualities of its predecessor; and an examination of many of its articles confirms our conviction that the work is to be an amazing monument of up-to-date learning and editorial skill. Its point of view is not ours, but its value for students of every point of view is very great indeed. We hope that Dr. Hastings will see the completion of his vast undertaking, and that the succeeding volumes can be brought out more rapidly.

The most notable articles in this volume are those on "The Bible," by Dr. Sanday and "The Bible in the Church," by E. Von Dobschütz. Together they constitute a very complete Introduction to the Scriptures from the so called modern point of view. It would be well worth while to issue them in a smaller volume by themselves. The contributions to Comparative Religion are very abundant, and the attention paid to this subject is a distinctive characteristic of the work as a whole. These articles are partly descriptive of religious systems and customs, and partly concerned with nations and races considered from the standpoint of Comparative Religion. We note in particular the articles on "Aryan Religion"; "Babylonians and Assyrians"; "Bengal"; "Blest. Abode of the" (Series); "Brahmanism"; "Brahma Samoj"; and "Buddha, Life of the."

Among the theological articles we find "Authority," by James Iverach, able but inadequate. The series on "Baptism" is informing, but that which deals with the New Testament, by J. V. Bartlett, and that on Early Christian Baptism (full of important data) both unfortunately reject the historical validity of the institution of Baptism given in St. Matthew 28: 19 and on slender grounds. Those on "Belief," by A. Mair, and on "Body (Christian)" by J. C. Lambert are sound and valuable. There are numerous useful articles on ethical subjects.

Science is represented in "Atomic Theory" and "Biology," the latter quite illuminating; and among the philosophical and psychological articles those on "Attention" by James Iverach, and on "Being" (a historical survey of ontological thought) by Charles G. Shaw will repay careful study.

W. Emery Barnes gives a careful account of St. "Athanasius," but omits all mention of Newman's contributions to the subject in his bibliography. Benjamin J. Warfield gives an enthusiastic appreciation of St. "Augustine," and with a natural prejudice finds him to be the real founder of Calvinism. There is also an interesting life of St. "Bernard." The work as a whole is indispensable to students.

F. J. HALL.

THE RELIGIOUS LIFE.

IT WILL HARDLY be realized, with the passage of years, how large a part the late Dr. Morgan Dix had in the establishment and work of religious orders for women in America; nor will it be easy to appreciate in these days the courage he displayed in the first years of his rectorship in facing the bitter opposition and misunderstanding that was the lot of all who gave countenance to the idea of the religious life. We have a reminder of all this now in a volume of *Instructions on the Religious Life*, just published by the Sisters of St. Mary, Peekskill, N. Y.: 1909. 449 pp.). The book comprises a series of addresses given by Dr. Dix to the St. Mary's community, of which he was the first chaplain, together with a number of letters of spiritual counsel. A note of introduction by one of the Sisters recalls Dr. Dix's long interest in the work of the community. In 1864 he was appointed by the then Bishop of New York, Dr. Horatio Potter, as one of a committee of five priests to inquire into the subject of sisterhoods and to consider their relations to the diocesan, and "it was entirely due to the weight of his influence that the report of the committee bore the stamp of Catholic tradition." The first five Sisters of St. Mary were publicly professed by Bishop Potter on the Feast of the Purification, 1865, Dr. Dix being among the nine priests who witnessed this (in those days) strange and remarkable ceremony, and thus testified to his sympathy in the movement. A year later Dr. Dix became chaplain to the community, and his first official act was to present a Sister for profession in St. Luke's Church, Hudson street. "Much amazement would assuredly be felt now at the accounts of reproach and calumny borne by the Sisters' first chaplain in consequence of his association with them as well as gladly borne by them for their imprudence in being under the guidance of so dangerous and ritualistic a person as the rector of Trinity Church."

Much might be told of Dr. Dix's subsequent interest in the order; of how he compiled its rule of life; of his friendship for its first

Reverend Mother; of the value of his counsels in gradually forming the community into its present shape; of the great firmness and still greater sweetness of his spiritual rule. In 1873 he asked the Sisters to take up work in his own parish, and to the end he gave them warm support, wise counsel, and an amount of thought and care amazing when one considers how pressed he was by the work of his own great parish and the general Church.

The instructions given in this volume are well worth general perusal, not by Sisters only but by all who are seeking to develop the inner life of prayer and faith. The letters at the close show a warm and loving heart, full of pastoral sympathy, never hesitating to give of the richness of his wise experience in loving care for his spiritual children. They are models of pastoral counsel, and cannot fail to be an inspiration to such of the clergy as shall read them. It is good to know that one on whose shoulders were laid manifold cares and responsibilities and whose life was filled with exterior work, yet maintained to the end the life of devotion and the serenity of spirit that alone could make the work always a work truly for God, lightened always by the glow of the spiritual fires which warmed a heart ever tender towards others and full of zeal for the divine glory.

SOCIAL AND CIVIC.

Social Forces is the title of Dr. Edward T. Devine's latest volume, which is as helpful and suggestive as any half dozen volumes of recent years. It contains twenty-five editorials on such topics as "The Right View of the Child"; "Religion and Progress"; "The Social Ideal"; "The Bread Line"; "The Naive View." In fact they are lay sermons on twenty-five topics of profound and pressing social interest. In his concluding chapter, "What We Believe," he enunciates this creed: "We believe in men. . . . We believe in natural law, both in the physical and in the spiritual world, and that the two worlds are one. . . . We believe in religion. Worship and spiritual communion are among the first of all means of individual growth and social integration. . . . We believe in service."

These chapters first saw the light of day in the *Survey*. They deserve this permanent form, as they summarize the new view, which Dr. Devine so persistently and so persuasively, so helpfully advocates "of a social order in which ancient wrongs shall be righted, new corruptions foreseen and prevented, the nearest approach to equality of opportunity assured, and the individual re-discovered under conditions vastly more favorable for his greatest usefulness to his fellows and for the highest development of all his powers."

Social Forces is published by the Charities Publication Committee (105 East Twenty-second Street, New York) at \$1.25.

C. W. R.

PUTNAM'S have published a splendid treatise on the always pressing and always difficult police problem. Under the title *Police Administration* Dr. Leonard F. Field has given a critical study of police organizations in the United States and abroad. In considering the social evil and the relation of the police to it, the author says, after a somewhat extended discussion of the subject of prostitution: "This somewhat long digression has been rendered necessary by the fact that the educated layman in this country is not as well informed on the subject as he is in almost every other civilized country. The subject has been tabooed until within the last few years. If physicians were not privileged to discuss it in their meetings without losing their professional standing, it may be certain that laymen could not with propriety study or talk about the subject. This attitude of the American people has had an important effect on American legislation and on American police administration."

It is a source of real satisfaction that the clergy and laymen of the Church have been and are now in the forefront for a thoughtful and courageous facing of this whole problem. I believe that Dean Sumner's work in Chicago will establish new records and new standards, and bids fair to be as substantial a contribution as the now famous Report of the Committee of Fifteen, of which the late William H. Baldwin, Jr., was chairman.

This book is a good one to have at hand for its careful guidance into the facts of the case and for its thoughtful consideration of the various phases of the problem. [New York: G. P. Putnam's Sons.] CLINTON ROGERS WOODRUFF.

OPTIMISM believes, and therefore speaks, says the *Waterbury* (Conn.) *American*. It is the breath of life. By its inspiration Livingstone opened Africa, and gave there his life; Washington breathed its spirit, and by faith saved America to the world. The only part of this old world's history which we love and reverence, and whose heroism of service and life and death we worship, is that whose fragrance of self-denial and of faith tell us that it is of the spirit, and so eternal in its life.

IF WE are commonplace and indifferent, we will find other people so. Mind finds its level, just as water does. A really original and sympathetic person will find others interesting and agreeable. A loving Christian spirit will find others worth loving. To complain of those we meet is really to proclaim ourselves dull.—*New Guide*.

STREET PREACHING ALONG COUNTRY ROADS.

OR, WAYSIDE SHRINES IN THE WHITE MOUNTAINS.

BY REV. JOHN EDGAR JOHNSON.

THE question has frequently been raised in Church journals and secular magazines, "What can be done to revive the interest in religion in rural regions in New England?"

Various answers have been made to this question such as, "Why not ruralize the Social Settlement idea?" Others have said, "Revert to circuit riding," and still others, "Open the district school houses for occasional, informal religious exercises," etc.

Such expedients, however, cost money and there is little to spare in the country. There are few indications that they are about to be seriously applied. Meantime are there no feasible, collateral adjuncts of conventional missionary effort to which we may resort?

The trouble in the rural regions is to get people to put themselves in the way of the means of grace. It is even more difficult there than it is in the city; for it is easier and cheaper to take a street car to church than it is to harness a horse and drive there. Country people will not go to the prophet any more than their mountains will. There would seem, then (in the light of long experience), to be nothing for it except to make the mountains themselves to do the preaching. There are "sermons in stones, tongues in trees, and books in the running brooks." Why not set them all to sounding forth the Gospel?

In other words, try the Wayside Shrine, which is so familiar an adjunct of the Church in foreign countries, where it is, perhaps, a survival of an ancient attempt to meet this very situation which we now have in mind.

Years ago the writer betook himself, in poor health, to a back farm in the White Mountains. There was at that time no settled minister within many miles of him. There was no general observance of the Lord's Day, and the oldest settlers in the village will bear witness that years ago in outlying districts many farmers killed their hogs, did their white-washing, and went fishing on Sundays. Only a few natives could be "toled" under any pretext into the old "meeting-house" at the Corners. But people would drive miles to attend a funeral and almost every farm had its own burying-ground, which was usually located on the high-road near the house. These graveyards were, curiously enough, the rallying points for pretty much all the "religious life" there was in this community—so to speak.

Here, then, was an opportunity for missionary work. It only remained to find the preacher. There was one at hand but how could he expect to make "these dry bones speak"? One day the thought occurred to him of the wayside shrines which he had so often seen in foreign lands. They frequently stood at some point on the highway where a man had been killed by an accident of some sort and the passer-by was asked to pray for this man's soul.

Here was a suggestion. Some lines in a magazine entitled *Roadside Rest* exactly suited one of these graveyards, and they were very legibly painted upon a tablet, which had been provided with a Gothic coping, and this tablet was securely nailed to a tree just inside the enclosure. These were the lines:

ROADSIDE REST.

"Such quiet sleep has come to them;
The springs and summers pass,
Nor do they know if it be snow
Or daisies in the grass.

All day the birches bend to hear
The river's undertone;
Across the hush a fluting thrush
Sings evensong alone.

But down their dream there drifts no sound;
The winds may sob and stir.
On the still breast of Peace they rest
And they are glad of her.

They ask not any gift; they mind
Not any foot that fares;
Unheeded life passes by,
Such quiet sleep is theirs."

Quite a crowd gathered to see this tablet nailed up and the opportunity for a short talk, two hymns and a prayer was too good to be lost—and was not. It was not long before everybody in town had read these verses (by Arthur Ketchum) and

there they are to-day steadily and solemnly preaching a Gospel so plain that even he who runs may read.

Not long after this a spring at the foot of a hill about a mile from the graveyard suggested another bit of street preaching. A beautiful tree overhung it on which was placed a tablet bearing these lines adapted from some given to Tennyson by Longfellow for a spring similarly located at the entrance of the former's home in the Isle of Wight where Longfellow was visiting him:

"O traveler stay thy weary feet.
Take from this fountain, pure and sweet,
A cup of water In His Name
It flows for rich and poor the same.
Then go thy way remembering still
The wayside spring beneath the hill."

This tablet at once attracted the attention of the travelling public. The lines soon became household words in many families in that section. The summer boarders copied or memorized them, and every once in a while the *Boston Transcript* contains a letter from some returned tourist who wants to know who wrote them. The village photographer still sells more pictures of that spring and its overhanging verse than of any other object of interest in the neighborhood.

But the piece of road most noted for its wayside shrines thereabouts is half a mile of highway stretching from this spring up a steep hill to a high rock in an old pasture which commands a remarkable "view" of the three mountain valleys which meet at North Woodstock.

The farm, now abandoned, to which the pasture belongs is known as Mountainside, and is visited by hundreds of people every summer for the outlook. They come not only from the boarding-houses and hotels of the near-by village, but from many miles around.

The tablets on the trees along this climbing road give it the appearance of a modernized Pilgrimage Hill in the Black Forest. The first tree thus adorned is a hemlock which bears this verse, culled by Clinton Scallard, also culled from a magazine:

TSUGA CANADENSIS (HEMLOCK).

"Dark are the shadows which thy branches throw
And when they murmur in the sunset breeze
It seems as though the lips of long ago
Breathed the last sigh of dying Socrates."

There is a tract of hemlock back of this sentinel of theirs which might be cleared up and called the Grove of Socrates.

A few rods farther up the road and we come to three very large maples, one of which bears a tablet with this legend:

ACER SACCHARINUM (SUGAR MAPLE).

"Most sacred tree that ever grew,
True type of Him whom sinners slew,
From Thy pierced side thou dost bedew
With sweetness those who thrust thee through
Now a new name give I to thee,
Be called henceforth "The Christus Tree."

Still higher up, approaching the top of the hill, stands a majestic poplar with the inscription:

POPULUS TREMULA (ASPEN).

"Why tremble so! O poplar tree,
At rest thou never seemst to be?"
Alas! I ever tremble by the road o'er which
Thou climb'st to-day to outlook wide
Because long since One bore a heavy load.
A cruel cross of wood cut from my side,
And ever more I see the sacred hill where stood that cross
And so I tremble still.

Just opposite this tree there are two graves, recently discovered, grown up with bushes, and marked only by rough stones of the field. They are thought to be the graves of the original settlers on the farm a hundred years ago. A tree into which one of the stones has grown bears a board inscribed with the first line of Abraham Lincoln's favorite poem—

"Oh, why should the spirit of mortal be proud?"

The poem which this line introduces was written by Isaac Knox, who died in his twenty-fifth year early in the last century, or just about the time these people were buried in this vast wilderness. What sort of people were they who cared to live here on this rough and wind-swept mountainside so far beyond the frontiers of the most scanty civilization a hundred years ago. [Their name was Edgerly, a Scotch name, if we are not mistaken.]

Our pilgrimage is nearly ended. The road leads up through the farm to an extensive elevated ledge which crowns it. The rest of the way is a climb among the trees along a path which zigzags to the top. Just before you reach it you lift up your eyes and they fall upon a bit of a board, with these words

from the Prayer Book version of the Psalms upon it "O set me up upon the rock that is higher than I."

We can go no farther; nor do we wish to. The open space immediately before us reminds one of the foreground or scene of Raphael's Transfiguration. The view from it is a plunge of many hundred feet into a narrow and deep valley, surrounded on all sides by high mountains and filled by the last great wilderness of New Hampshire.

Hundreds of tourists and travellers visit this spot every summer, and many of them say the climb has been to them a religious experience and a veritable pilgrimage.

May it not be possible that in this new land of ours we have overlooked a practical, collateral way of drawing the attention of the careless wayfarer in the country to the subject of religion?

The writer of this sketch is of that opinion. At any rate he offers this suggestion for what it is worth to those who are interested in the subject.

THE OPTIMIST AND THE PESSIMIST.

By EUGENIA BLAIN.

I BELIEVE in looking on the bright side of things. There is nothing so bad that it might not be worse, and no state in life is without its compensations. Where's the use in worrying about things one can't remedy? It only makes one uncomfortable and does not help matters any. You've got to be a regular old pessimist, since you went to the Seminary, Peter."

The young divinity student was gazing afar, upon the range of snow-clad mountains in the distance, whose lofty summits seemed to rise into the blue of the sky and mingle with the clouds that hovered above them.

"If you were to see a painful accident on the street," he rejoined slowly and with exceeding gentleness, "you would stop and try to give what help you could. You would not avert your eyes and hurry on, and strive to forget all about it. Yet this is the identical thing you are doing when you refuse to recognize the evil in the world in order to preserve your own peace of mind. You are not alone—there are many who take the same attitude. They call it optimism—it is pure selfishness. But there are thousands upon thousands who cannot thus ignore the sin and misery about them, simply because they are engulfed in it—with no way of escape. And they are your brothers, your own kith and kin—children of the same Heavenly Father."

He turned his earnest eyes, dark with feeling, full upon his cousin, who lay prone in a long chair on the broad veranda where they were taking their ease in the summer afternoon. The latter was rather nervously searching for his cigarette case. Peter's remarks were of so pungent a nature that he seemed to feel the need of consolation.

"I shouldn't wonder if you went right down in the slums to preach, when you are ordained, you take such an interest in such things," he observed amiably, when the business of igniting his cigarette had been successfully accomplished.

"Would that I might be accounted worthy to," the other rejoined solemnly. "Speaking of pessimists, it is more than likely that both Noah and Jeremiah, as well as the other prophets, had precisely that sort of a reputation among their contemporaries. Whoever ventures to criticize existing conditions, or warn men of retribution to follow their misdeeds, is pretty certain to be styled pessimistic—a croaker—whose opinions are not worth noticing—a morbid, depressing character. The optimist on the contrary is quite the right sort of person—with his gay outlook on the world and its affairs. He is always sanguine. His prognostications are invariably favorable—he sees good luck looming large in the future for every one, and his view-point is generally commended. His pronouncements meet with applause and are felt to be altogether worth while."

His cousin was regarding him with admiring attention. The two men rarely met, but each was paying a visit to another cousin, dwelling amid the orange groves of Southern California. A strong tie of affection united the two, a relic of their boyhood, for they had been reared together; but college life had separated them and they had drifted widely asunder. Leonard Murray was a man of the world, delighted in its pleasures, and wilfully blind to its more serious aspects, and they had little in common.

"You know I always said you were cut out for a preacher. Pete," he laughed. "Well do I remember how you used to hold

forth. You were always going for me about something or other, I was such a sinner."

A look of pain appeared on the expressive countenance of the young priest—and then he smiled very charmingly.

"I hope I shall make a deeper impression on future listeners than I did upon you," he rejoined. "But really, Len, facts are facts, you know, and they do not change their character because you optimists view them through rose-colored glasses."

"While the pessimist sees them a deep, indigo-blue."

"Whoever has even the faintest conception of world sorrow and world problems must inevitably see them tinged with melancholy hues. Take a solitary instance—the evil of child-labor—thousands of little children passing their young lives immured within the walls of a factory, as in some dreary prison-house. O Len, you must wake up to the truth. The world swarms with poor unfortunates into whose hopeless lives scarce a ray of joy ever falls, and who are so handicapped by heredity and environment that there seems to be no possible chance of any uplift. Failure is as common as success, and cannot always be averted even by the most untiring vigilance, and the worthiest people are those whom misfortune most frequently pursues. If the pessimist sees the world in a somber light he has ample reason. But what we really want is a view of life uncolored by personal idiosyncrasy—to see facts as they really are. We pray for a right judgment in all things, but this can never be attained without sane conceptions. Excess of optimism leads many astray, perverting the truth, raising false hopes, making men visionary, unpractical, rash. Of the two the pessimist stands on safer ground than the optimist, for if perchance he sees things worse than they are, he is thereby driven to greater efforts for their amelioration. And he has better chances of success in his own life because his apprehensions incite him to increased endeavor and more caution."

"I've heard Dr. Hunter talk about something he calls Christian optimism, on the rare occasions when I rejoice Dad's heart by going to church, with him," Leonard drawled, more impressed than he cared to acknowledge. "What kind is that, is that a bad sort too?"

"Christian optimism differs radically from the worldly kind," Peter rejoined fervently. "The Christian may not be altogether free from illusions—he may be either sanguine or bilious, according to his temperament. But he gives to the events of life an interpretation peculiarly his own. He sees the love of God for men shedding a beautiful radiance over the world, illuminating the gloom. In misfortune and sorrow he discovers a test of character as well as a sovereign efficacy; he perceives that a great part of the misery that prevails is either direct penalty or retribution entailed from former generations. He knows that the world is not run at random, but a deep underlying purpose pervades it—to draw the hearts of men to better things—and in this consciousness he rests content."

Peter spoke with feeling, out of a heart deeply moved, and Leonard's usually cheerful countenance wore an expression of seriousness that revealed the effect of his cousin's words.

The sound of hurrying footsteps broke the silence which followed.

A fairy-like creature clad in white, with flowing flaxen hair, came dancing toward them.

"Muvver says, come wite away over to the grove," she exclaimed. "Muvver's going in just a little minute—and take me," she added eagerly.

Leonard sprang to his feet and seized the child.

"Come on, Pete," he cried.

He raised the little one to his shoulder, and led the way with his customary air of joyous buoyancy, while Peter followed in more leisurely fashion.

LOOK AT things as they are, and you will see that the clever unjust are in the place of runners, who run well from the starting-place to the goal, but not back again from the goal: they go off at a great pace, but in the end only look foolish, slinking away with their ears down on their shoulders, and without a crown; but the true runner comes to the finish and receives the prize and is crowned. And this is the way with the just; he who endures to the end of every action and occasion of his entire life has a good report and carries off the prize which men bestow.—*Plato*.

"THE basis of success in securing what money is required for the missionary purposes of the Church ought to be loving interest in the souls for whom Christ died, and who have not had the Gospel preached to them, or who cannot support the work without outside help. And in order to have our people take a lively interest in the work, they must know what it is, and what are its needs."

Church Kalendar



- May 1—SS. Phillip and James. Rogation Sunday.
 5—Ascension Day.
 8—Sunday after Ascension.
 15—Whitsunday.
 16—Monday in Whitsun Week.
 17—Tuesday in Whitsun Week.
 18—Wednesday. Ember Day.
 20—Friday. Ember Day.
 21—Saturday. Ember Day.
 22—Trinity Sunday.
 29—First Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- May 3—Dioc. Conv. New Jersey and South Carolina.
 " 10—Dioc. Conv. Kansas City, Harrisburg, Dallas, Bethlehem, Penna., Conv. Miss. Dist. Spokane.
 " 10-13—Church Congress, at Troy, N. Y.
 " 11—Dioc. Conv. Alabama, Arkansas, Florida, Michigan, North Carolina, Tennessee, Texas, Washington.
 " 17—Dioc. Conv. Long Island, Rhode Island, West. N. Y.
 " 18—Dioc. Conv. Indianapolis, Los Angeles, Maine, Nebraska, Pittsburgh, Virginia, West Texas.
 " 21—Dioc. Conv. East Carolina.
 " 24—Dioc. Conv. Central New York, Chicago, Kentucky, Missouri, Newark.
 " 25—Dioc. Conv. Maryland, Minnesota, Southern Ohio.
 " 29-30—Dioc. Conv. Iowa.
 " 31—Dioc. Conv. Southern Virginia.
 June 1—Dioc. Conv. Colorado, Delaware, Duluth, West Virginia.
 " 7—Dioc. Conv. Connecticut, Easton, Fond du Lac.
 " 8—Dioc. Conv. Western Michigan, Conv. Miss. Dist. Wyoming.
 " 15—Conv. Miss. Dist. of Asheville.
 " 19—Dioc. Conv. Montana.

MISSIONARIES HOME ON FUR-LOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]
 CHINA.

SHANGHAI:

The Rev. F. L. H. POTT, D.D., of Shanghai.
 The Rev. JOHN W. NICHOLS, of Shanghai.
 The Rev. R. C. WILSON, of Zangzok.
 Dr. ANGIE M. MYERS, of Shanghai.

HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.
 The Rev. L. B. RIDGELY, of Wuchang.
 Miss SUSAN H. HIGGINS, of Wuchang.

JAPAN.

KYOTO:

Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto.

THE PHILIPPINES.

DEACONESS MARGARET ROUTLEDGE, of Manila.

Personal Mention

THE Rev. JOHN R. ATWILL has resigned the rectorship of St. John's Church, St. Cloud, Minn., and has accepted a call to become Dean of Trinity pro-Cathedral, Sacramento, Cal. He will assume charge of his new work on Sunday, May 1st, and may be addressed at 2630 M. Street, Sacramento, Calif.

THE Rev. ALLAN L. BURLESON having been elected secretary of the missionary jurisdiction of Mexico, requests that all mail intended for that official be addressed to him, care Hotel Frances, Guadalajara, Mexico.

THE Rev. JOHN H. BROWN, rector of Christ Church, New Bern, N. C., has been called to become rector of Christ Church, Pensacola, Fla.

THE Rev. ROBERT F. CHENEY, lately rector of St. Paul's parish at Gardner, Mass., has begun his new duties as vicar of St. Mark's Church, Southborough, Mass. of which the Rev. WILLIAM G. THAYER, D.D., headmaster of the St. Mark's School, is rector. Mr. Cheney's special work will be among the pupils of St. Mark's and Fay Schools.

THE Rev. HENRY L. A. FICK, who has been priest in charge of St. James', Independence, Iowa, has been elected by the vestry as rector of that parish.

AFTER a rectorship of three and one-half years at St. Paul's Church, Richmond, Ind., the Rev. DAVID C. HUNTINGTON will go to Watertown, N. Y.

AT THE request of the vestry the Bishop of Michigan City has appointed the Rev. BENJAMIN F. P. IVINS as deacon in charge of St. Thomas' Church, Plymouth, Ind.

THE Rev. Dr. R. C. McILWAIN, who has had leave of absence from the active duties of his parish (St. John's, Keokuk, Iowa), of which he has been rector for nearly forty years, is slowly recovering from an operation performed for cataract and expects soon to return to the active duties of his parish. The Rev. FLOYD KEELER has been assisting Dr. McIlwain during his illness.

THE Rev. ERNEST M. PADDOCK of Allegheny City, Pa., has accepted a call to St. James' parish, Cambridge, Mass., and will begin his new duties on June 1st.

WITH the last Sunday in April the Rev. W. W. RAYMOND finished six months of continuous service as minister in charge of St. Paul's Church, Owego, N. Y. His address is now No. 8 Seneca Street, Baldwinville, N. Y.

THE Rev. J. A. M. RICHEY has resigned St. George's Church, Chicago, and has accepted a call to the Church of the Good Shepherd, Quincy, Ill. He will enter upon his new work early in May and should be addressed at Cor. Tenth and Kentucky Streets.

ALL correspondence for the Rev. Z. T. SAVAGE should hereafter be addressed to 1105 Palmer Avenue, Pueblo, Colo.

THE Rev. WILLIAM R. B. TURNER, rector of St. Andrew's, Leonardstown, Md., has resigned, and has accepted the rectorship of Durham parish, Charles County, Md. He will enter upon his new duties on May 1st.

THE Rev. FREDERICK J. WALTON has resigned as curate of Grace Church, Providence, R. I., and as soon as a successor has been found he will take up work at Boston with the Rev. Dr. Rousmaniere at St. Paul's Church.

THE Rev. H. R. WHITE, for a number of years past connected with the Cathedral of SS. Peter and Paul, Chicago, has accepted a call to the rectorship of Gethsemane Church, Marion, Ind., where he succeeds the Rev. G. P. TORRENCE, who goes to Lafayette, in the diocese of Indianapolis.

THE Rev. HUBERT A. WILSON has accepted charge of the missions at Kendallville and Garrett, diocese of Michigan City.

THE Rev. R. BANCROFT WHIPPLE, for many years connected with the diocese of Connecticut, is rector of St. John's Church, Henry, Ill. Please address accordingly.

THE Bishop of Iowa has appointed the Rev. NEWTON WILLIAMS priest in charge of St. Andrew's, Waverly, and St. Mary's, Oelwein, until September 1st.

THE Rev. SIDNEY WINTER of Dunmore, Pa. (diocese of Bethlehem), has accepted the rectorship of St. Paul's Church, Owego, N. Y., and will enter upon his new duties May 1st.

MARRIED.

TIBBITS-HARRIS.—On Tuesday, April 12, 1910, at the Church of St. James the Apostle in Montreal, by the Rev. Canon Ellegood, assisted by Rev. Edward Dudley Tibbits, D.D., of Hoosac, N. Y., and Rev. Allan Shtatford, MARGUERITE VINTON, daughter of Mr. and Mrs. Arthur H. Harris of Montreal, to Rev. JOHN KNOX TIBBITS, rector of St. Timothy's Church, Concord, N. H.

DIED.

CAISSON.—Entered into life eternal in the early morning of April 13, 1910, the pure and loving spirit of ALICE STREETS CAISSON.
 "Until the day break and the shadows flee away."
 "Blessed are the pure in heart, for they shall see God."

DANIELS.—Mrs. EMILY M. DANIELS, mother of the Rev. Louis E. Daniels, rector of Calvary Church, Toledo, Ohio, entered into rest at Owego, N. Y., Wednesday, April 20, 1910, aged nearly 84 years. She was for more than 50 years a member of St. Paul's Church and was beloved by many friends.

MEMORIALS.

GEORGE POMEROY KEESE.

The vestry of Christ Church, meeting immediately upon receipt of news of the sudden death, in New York City, of GEORGE POMEROY KEESE, desire to place on record a tribute to his life and some expression of their sense of loss in his departure from this world.

Resident in this village during practically the whole of his long life of more than eighty-two years, Mr. Keese, by a singular touch of circumstance, died in the city in which he was born. But, up to the time of his death, no other inhabitant of Cooperstown was so closely associated with the history, tradition, and spirit that have made it unique among the villages of America.

A member of the vestry for more than half a century, and for some years the senior warden,

Mr. Keese was an example of the singular distinction which the devout layman may attain in the American Church. So close was his contact with his own parish church and all its affairs that no other interest of his life, not even his long and honorable business career, was comparable to it. In the larger affairs of the Church he was also an important figure, representing his parish in diocesan conventions since the very beginning of the diocese of Albany, and in General Convention as one of its oldest members, long a deputy from this diocese.

As a Churchman, thoroughly comprehensive of the history and genius of American Catholicity, as a Christian gentleman, tender and true, we bid him farewell with deep respect and loving gratitude.

Eternal rest grant unto him, O Lord, and may light perpetual shine upon him.

Cooperstown, N. Y., April 22, 1910.

THE REV. EDGAR COPE.

At a regular meeting of the vestry of the Church of St. Simeon, memorial to the Rt. Rev. William Bacon Stevens, D.D., L.L.D., the following resolution was adopted and ordered to be inserted in the parish paper, a Church paper and daily paper.

RESOLUTION OF THE VESTRY.

WHEREAS, It has pleased the Almighty God, in His wise providence, to take out of this world the soul of the REVEREND EDGAR COPE, our beloved rector, therefore be it

Resolved, That the wardens and vestry of St. Simeon's Church, in regular meeting assembled, do hereby express their heartfelt sympathy to the bereaved family, and their deep feeling of irreparable loss sustained not only by this vestry but by the congregation, to which the rector has ministered with unflinching fidelity and self-sacrifice for the past twenty-three years.

"Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

AN unmarried man wanted, to take rectorship of small parish in the South. Ideal location. Address H. C., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

A YOUNG WOMAN, now organist and choir director in Episcopal Church in town of 20,000, desires change to Western city. Thorough organist; splendid choir trainer, boy or mixed; also possesses well cultivated soprano voice. Address COMMUNICANT, LIVING CHURCH, Milwaukee.

PRIEST, 30 years old, unmarried, Harvard man, wants country mission in the East where he can teach the Catholic religion. Recommended by well-known city priest whom he has been assisting. Address L. M. N., LIVING CHURCH, Milwaukee.

THEOLOGICAL STUDENT desires position as tutor or travelling companion during months of June, July, August, or September. Very successful with boys. References. Address STUDENT, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires immediate appointment. West or Central States. Brilliant player; experienced choirmaster. Highest European and New York testimonials. HERBERT LOVEDAY, 105 East Twenty-fifth Street, New York.

GOVERNESS-COMPANION. Refined young Englishwoman desires permanent position. Excellent testimonials from American families. Address C, care LIVING CHURCH, Milwaukee, Wis.

A DEACONESS can serve in active parish where an earnest, consecrated life is needed. Address CHURCH, care LIVING CHURCH, Milwaukee.

MARRIED PRIEST with small family, desires work to insure their support. Musician; good reader. Address RECTOR, care LIVING CHURCH, Milwaukee.

YOUNG CLERGYMAN, curate for four years, desires independent work. East preferred. Address BISHOP, LIVING CHURCH, Milwaukee.

LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. MOWBRAY'S unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

THE PASSION PLAY.

OSERAMMERGAU PASSION PLAY. May-September. Best reserved seats, two days' board at house of Anton Lang (the Christus) return first-class rail from Munich, text-book, all tips, \$30. With driving tour to Royal Castles in Bavarian Highlands, \$50. Excellent accommodation; altogether four days. Mrs. JOURDAN HERBST, Leopoldstrasse 9/III, Munich.
Reference: Rev. W. T. Crocker, rector Episcopal Epiphany Church, New York City.

UNLEAVENED BREAD.

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

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

PARISH AND CHURCH.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

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

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

FOR SALE, bargain, fine Pipe Organ with Aeolian attachment, suitable for small church. Inspection, 330 WEST 102D STREET, New York City.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

FLORIDA HOMES.

REALLY, tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., Modello, Dade County, Fla.

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EUROPE. Unusual tour at unusual price. Liverpool to Naples, Passion Play; 81 days, \$475.00; chaperone. Address "RECTOR A. B.," care LIVING CHURCH, Milwaukee.

CHURCH PUBLICATIONS.

BOOKLET: "THOUGHTS DURING THE ADMINISTRATION OF THE HOLY COMMUNION." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, Publisher, 37 East Twenty-eighth street, New York. Price 10 cents, or \$1.00 per dozen, postpaid.

HEALTH AND SUMMER RESORTS.

FOR RENT, furnished, St. Mary's Rectory, Point Pleasant, New Jersey, from June 17th to September 12th. Nine rooms and bath. Priest's study reserved. Trolley direct to ocean. Next door to church. Apply to the Rev. HARRY HOWE BOGERT, Point Pleasant, N. J.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

RECTOR of beautiful, healthy village in Catskill Mountains, 1,400 feet elevation, will allow use of rectory—modern, electric lights, waterworks, tennis court, garden—for month of July to priest in return for Sunday services. Address Rev. G. H. P. GROUT, Delhi, N. Y.

APPEALS.

HOLY TRINITY CHURCH, PORT AU PRINCE, HAITI.

The edifice of Holy Trinity Church in the city of Port au Prince was burnt to the ground in a great conflagration that consumed several hundred buildings on July 5-6, 1908. The congregation of the aforesaid church thus destroyed has since been dependent on the noble Christian charity of the members of the African Methodist mission in this city for the gratuitous use of their edifice, spontaneously offered by them to the congregation of Holy Trinity Church for divine service on Sundays, from 9 to 11 o'clock in the morning. Meanwhile, the aforesaid congregation has raised nearly \$1,000 to begin the reconstruction of their church, and the government of Haiti has appropriated \$3,000 as a free gift to be paid in instalments, in proportion to the progress of the work in the church towards its completion. It is estimated that seven thousand dollars will be needed to complete the work on the edifice, as it is proposed to build it with stone and brick, and to furnish it with iron doors and window-shutters, as a needed precaution against destructive incendiarism, which occur rather often in Port au Prince.

The Board of Missions of the Protestant Episcopal Church in the United States has manifested its great sympathy for the members of the Church in Haiti in their present desolation, by advising the Bishop of the said church to make a general appeal, through the Church press in the United States, for the aid of its generous-hearted members to relieve us in this time of our present need and distress.

This duty the aforesaid Bishop with a glad and thankful heart now cheerfully undertakes, by sending out broadcast this appeal, asking for the aid of the American Church members to help rebuild our present desolated church edifice in Haiti.

Contributions in response to this appeal the donors are respectfully requested to send to the treasurer of the Board of Missions of the Protestant Episcopal Church in New York for the Church in Haiti. JAMES THEODORE HOLLY, Bishop of the Church in Haiti.

Port-au-Prince, Haiti, April 4, 1910.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are 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.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND.

ALFRED J. P. McCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

CORRESPONDENCE OF THE LATE BISHOP GILBERT.

A biography of the Rt. Rev. Mahlon Norris Gilbert, Bishop Coadjutor of Minnesota, is being prepared by the Rev. F. L. Palmer, rector of Ascension Church, Stillwater, Minn. As the Bishop's personal papers and letters were destroyed by a warehouse fire much inquiry is necessary to find material. Any persons who have preserved correspondence with Bishop Gilbert are kindly asked to write Mr. Palmer.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTEROP KOUES, 507 North Broad Street, Elizabeth, N. J.

More than 1,200 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 230 missionaries abroad and 800 native clergy and other helpers, look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends. Full particulars about the Church's Missions can be had from

The Corresponding Secretary, 281 Fourth Avenue, New York. GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE JAPAN CHURCH LITERATURE FUND.

For translating, publishing, and disseminating Church literature in Japan.

Donations marked for the Japan Church Literature Fund may be sent to the TREASURER, Board of Missions, Church Mission House, 281 Fourth Avenue, New York, N. Y.

The committee of the fund includes the Bishops of Tokyo, South Tokyo, and Osaka.

Secretary, Rev. EGERTON RYERSON, 1 Ogawamachi, Kanda, Tokyo, Japan.

HINTS ON BUILDING A CHURCH.

The title given above is of a book by Henry Parr Maskell, an English expert in the line indicated. It is one of the most interesting works on English Churches and Church building that has been written. The book is not one intended for architects, but is designed for popular use, and is as valuable in its "hints" for this country as in England. There are 60 illustrations, which include views of Churches, Towers, Fonts, Lych Gates, Altars, Lecterns, and Interior views. It ought to be used as a text book in our Seminaries, so that the young clergy would have some knowledge of Church architecture. It might save the building of many a monstrosity. The book is well called "An Album of Modern Church Architecture." Price, \$1.50; by mail \$1.62. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5 1/2 x 3 3/4 inches.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
- No. 10300—Hymnal to match, \$25.00 per hundred.
- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 10301—Hymnal to match, \$26.00 per hundred.
- No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
- No. 10302—Hymnal to match, \$30.00 per hundred.
- No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies P. B.'s or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FLOWER SERVICES.

Now is the time to get ready in the Sunday school for the Flower Service. Make it a hearty and joyous one. Easter came so early that some strong effort must be made to keep up the interest, or the attendance will drop off weeks in advance of the usual time. The Flower Service will hold the children. We make two different Services in leaflet form—differing only in the hymns, as the service is entirely from the Prayer Book. Price \$1.00 per hundred in any quantity desired. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Church at Work

NOTABLE CONFIRMATION CLASSES.

ON THE occasion of his recent visitation to St. Barnabas' parish, Tarentum, Pa., Bishop Whitehead confirmed a class of 15 persons, all adults, presented by the rector, the Rev. H. G. Buisch, who has recently taken charge of the work there. Of the 15, 8 were women and 7 men. Only 5 received baptism in the Church in childhood. Four were Methodists, 1 Presbyterian, 2 Baptists, 1 Free Methodist, 1 United Presbyterian and 1 Roman Catholic.

THE Bishop of New Jersey made a visitation to the Church of the Holy Comforter, Rahway, on Thursday evening, April 14th, and confirmed a class of twelve presented by the rector, the Rev. Robert W. Elliott. In the class were 2 from among the Baptists, 2 from the Methodists, 1 from the Presbyterians, 1 from the Roman Catholics, and 1 non-denominational. The other five were Churchmen.

SUNDAY, April 17th, the Bishop of Washington paid his annual visitation to the parish of Ascension (Rev. J. Henning Nelms, rector), and confirmed the largest number in a single year in one parish in the history of the diocese. The total number, including those confirmed in their homes on account of sickness and at the Bishop's chapel for other reasons, was 102.

PROGRESS OF ST. CYPRIAN'S, NEW BERN, N. C.

THE CHURCH now used by the congregation of St. Cyprian's Church (colored), New Bern, N. C., is an old wooden building, one of the oldest in a city 200 years old, and in no condition to be used. The rector has recognized this fact for some time and has been making strenuous efforts to build a new and more commodious building, which is an absolute necessity. The people of the congregation—though laborers of the lowliest class, making in many cases only a few dollars a week—have provided all the brick necessary for the new building, and are now making every effort to secure money to erect it. A great part of the work will be done by members of the parish, so that it will be a lasting monument of the love and devotion of these colored people of the Church. At a recent visitation of the Bishop of the diocese, a class of thirty persons was presented for confirmation, among whom was a minister of one of the Negro Methodist bodies, who will prepare for Holy Orders. The rector of St. Cyprian's, the Rev. J. L. Taylor, is doing a splendid work among his own people in and around New Bern. During the three years he has had charge of this work he has baptized 53 persons and presented for confirmation 128.

CHURCH DEDICATED AT BLOOMINGTON, IND.

THE HANDSOME new stone church at Bloomington, Ind., was dedicated by Bishop Francis, on April 19th. Nearly all of the clergy of Indianapolis and several from neighboring cities were present. The clergy who took part in the procession were the Rev. Messrs. Stanley, Lodge, and Burbank of Indianapolis; the Rev. A. Leffingwell of New Albany, the Rev. J. E. Sulger of Terre Haute, the Rev. W. Heilman of New Castle, the Rev. Dr. John H. Hopkins of Chicago, and the vicar, the Rev. William Burrows. Before the celebration of the Holy Eucharist, the Bishop

read the dedicatory prayers. These were followed by the benediction of a new paten and chalice, which had been made out of gold and silver articles given at the united Auxiliary meeting held on Epiphany, 1910. The sermon was preached by the Rev. Dr. John H. Hopkins. After the morning service dinner was served in the vicarage to the clergy and laity present. In the afternoon the Bishop confirmed a class of three girls, and delivered a brief address. Dr. Hopkins preached at a missionary service in the evening.

A DECADE OF SERVICE AT HAMMOND, IND.

FRIDAY, April 15th, marked the tenth anniversary of the Rev. Charles A. Smith as rector of St. Paul's Church, Hammond, Ind. The day was marked by a special celebration of the Holy Communion at 7:30 o'clock and by a gathering of the parishioners in the



ST. PAUL'S CHURCH, HAMMOND, IND.

parish rooms in the evening, when congratulations were extended to the rector and his wife. On behalf of the men of the parish, Mr. H. G. McFarland presented to the rector a box of \$5 gold pieces, one for each year of his rectorship.

The present church was dedicated in 1890. Of the fifty-eight communicants on the roll ten years ago, seventeen still remain in the parish, and of the membership of the vestry at that time, three still are in the parish, and one of those, F. R. Mott, is now the senior warden. The parish was then in debt about \$2,100, which was finally wiped out four years ago, six years after Mr. Smith began his ministry there. Then the vestry made a new loan and long needed and necessary improvements were made on the property. The church building was raised and a parish room arranged in the basement. The rectory also was enlarged and placed in good condition. The growth of the parish has been steady and gradual and has been of that solid, substantial character which tends to permanency. During the rectorship of Mr. Smith, there have been 201 baptisms, 146 have been brought to confirmation; 40 marriages have taken place, and the burials have numbered 80. The parish to-day numbers about 175 communicants and is in better financial shape than ever before in its history.

CONVOCATION OF THE DISTRICT OF MEXICO.

THE FIFTH annual convocation of the Missionary District of Mexico met in the Church of San Pedro, Mexico City, on March 30th and 31st and April 1st. Holy Communion was celebrated on the first day by the Bishop, assisted by the Rev. F. Orihuela. The sermon was preached by the Rev. E. Lopez. The usual business was transacted, no matter of general interest arising except the appoint-

ment of a committee to confer with the representatives of the Church in other Latin countries, at the meeting of the next General Convention, upon the subject of the Spanish Prayer Book and Hymnal, and other matters relating to the Church's work in those countries.

The Rev. A. L. Burseson was elected secretary of the District, and the Rev. F. Orihuela assistant secretary. The Rev. William Watson was elected as clerical deputy to the General Convention and the Ven. H. G. Limric as alternate. Mr. R. M. Raymond was elected as lay deputy to the General Convention and Mr. M. Kilvert as alternate.

On Wednesday night, March 30th, a meeting in behalf of the St. Andrew's Brotherhood was held in Christ Church, Mexico City. Addresses were made by Bishop Aves and others.

The Woman's Auxiliary of the district held its annual meeting during the sessions of the convocation, the meeting on Thursday afternoon being addressed by the Bishop and several of the clergy.

PROTESTANT MINISTERS SEEK HOLY ORDERS.

THE Rev. HENRY FREDERICK MULLER, a minister of the Evangelical Protestant Church, of Grant Forks, Ill., has applied to the Standing Committee of the diocese of Bethlehem, to be recommended as a candidate for holy orders.

THE Rev. JOSEPH RYERSON, pastor of the People's Tabernacle, Detroit, Mich., has, with his wife, been confirmed and has become a candidate for holy orders in the Church. It is thought that a great majority of the congregation will follow him, as the local papers state that the church has already submitted a petition to Bishop Williams to become a mission.

"THE DREAM OF GERONTIUS."

AT THE STUDIOS of the Messrs. J. & R. Lamb, in lower Sixth avenue, was given on the afternoon of Saturday, April 23d, for the first time in the country, a reading of Cardinal Newman's poem "The Dream of Gerontius" with incidental music rendered by three soloists, soprano, bass and baritone, orchestra and a full chorus of fifty voices, including a special chorus of the employes of the studios. This musical accompaniment, written at the request of the Messrs. Lamb, was by the former organist of Calvary Church, Mr. Lacey Baker, who has long been known as one of the best authorities on the Gregorian chant in this country. The reader, no less distinguished in his profession, was Mr. Charles Rann Kennedy, the author of "The Servant in the House."

COURT DECREE GIVES LARGE SUM TO NASHOTAH HOUSE.

MANY CHURCHMEN are interested in the decision handed down on April 19th by Judge Niles in the Circuit court of Baltimore, Md., in the suit for the construction of the will of the late Miss Frances Donaldson, a well-known Church woman, for many years a devoted member of St. Paul's, Baltimore, who died about a year ago, leaving an estate valued at approximately \$1,000,000. The decree of the court upholds Miss Donaldson's bequest of the residue of her estate to Nashotah House, Waukesha County, Wis., and finds that under her will Nashotah House is en-

titled to bonds and stocks valued at \$117,941, ground-rents valued at \$46,840, and \$14,349 cash, besides half the proceeds of the sale of certain city lots and shares of certain Turnpike companies. Out of the \$14,349 cash is to be taken the collateral inheritance tax of \$2,646, and \$7,512 allowed the trustees for commissions and fees.

The above amounts are in addition to the legacy of \$200,000 already named by Miss Donaldson in her will for Nashotah House. Miss Donaldson also left \$200,000 for the Church School for Boys of Mt. Calvary Church, Baltimore, of which Rev. Herbert S. Hastings is headmaster.

CHURCH PROPERTY DEDICATED AT BROOKLINE, MASS.

THE TRANSEPT as well as parish house of All Saints' Church, Brookline, Mass., were dedicated on the evening of April 21st with an interesting programme of exercises. Bishop Lawrence was present and made an address, as did the rector, the Rev. Dr. Daniel D. Addison, who included in his remarks a history of the parish. There was music by the choir of the church. Following the dedicatory exercises there was a reception.

The new parish house was erected at considerable expense. It is equipped with a gymnasium, reception rooms, large auditorium, kitchen, and ample accommodations for the Sunday school. Inside the building are several memorial tablets in bronze, installed to the memory of Elizabeth Addicks, one of the founders of the parish and who was the wife of Frederick Addicks, one of the generous contributors to the building fund of the church.

L. M. M. IN WILMINGTON AND NEWARK.

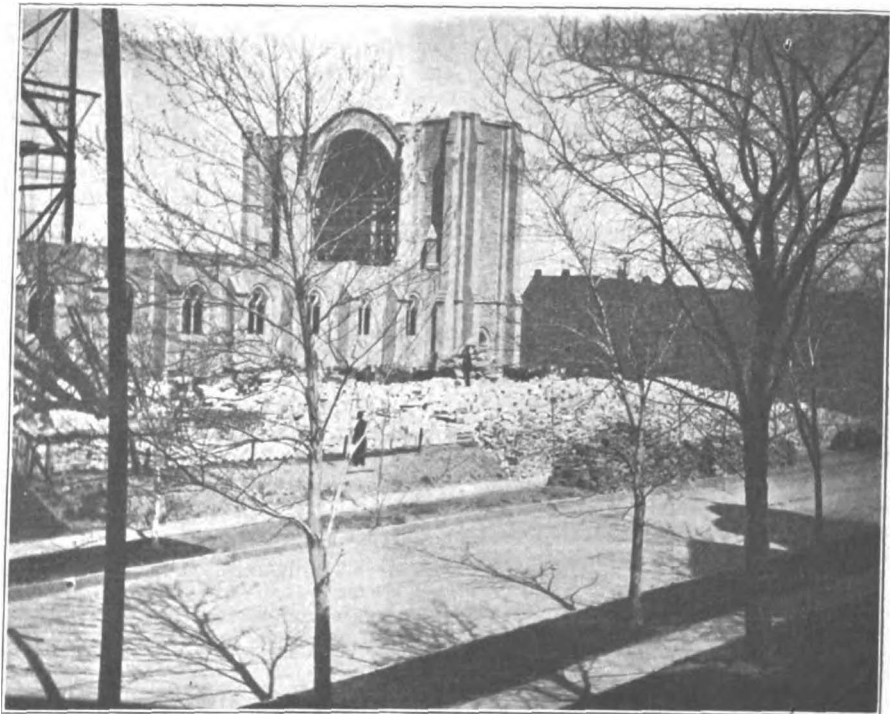
WILMINGTON, DEL., held its first general meeting in the interests of the Laymen's Missionary Movement on the evening of April 21st. The large gymnasium of the Young Men's Christian Association was well filled, when over two hundred men sat down to dinner. It was a representative gathering of the Christian men of the city, and included many ministers, among them Archdeacon Hall and the Rev. Messrs. H. A. Grantham, K. J. Hammond, F. M. Kirkus, and H. W. Wells of the Church. At the close of the dinner, Mr. Frederick Bringham, who presided, a layman of St. John's Church, briefly outlined the local movement, in which forty-two congregations are now cooperating out of forty-eight in the city. He then introduced the Hon. Vivian Frank Gable, who spoke of the layman as a missionary force. Mr. Charles E. Beury of Philadelphia told of "A Traveler's Impression of Missions." Mr. William T. Ellis then showed "The Journalist's View of Missions." Hymns were sung during the meeting, and resolutions were adopted unanimously at the close, rejoicing in the present success of the movement, calling for unity of effort and prayer in enlisting the men of Wilmington in meeting their responsibility for world-missions, recommending that in every congregation a committee work for education and systematic giving, urging the weekly gift for missions, and the continuance of the present cooperating committee in the city.

A MASS MEETING in the interest of the Laymen's Missionary Movement was held last Sunday in the Newark Theatre, Newark. The meeting was presided over by Gov. Fort and among the speakers was Dr. William Jay Schieffelin of New York, who spoke on the laymen's movement and urged all to join it. The Rev. Dr. Zwemer of Arabia delivered an address on "The Wakening World." He was followed by Mr. Macfarland, who spoke on "The Response of Manhood." Resolutions were

adopted recommending "the appointment of a strong missionary committee which shall conduct a campaign of education on the subject of missions, and shall also organize and conduct a personal canvass of every male member of each congregation, to the end that some worthy, systematic contribution to the cause of world evangelization be made by every one."

THE RECENT DISASTER TO THE DENVER CATHEDRAL.

CHURCHMEN will sympathize with the diocese of Colorado and especially with Denver in the disaster which recently happened to the new Cathedral. The clerestory windows were up to the roof gutter—as high as the great tower arch—when one of the pillars cracked. It then appeared that the sixteen pillars had sunk variously from 1 to 4 inches, and one of them, being thus out of the perpendicular, the weight was thrown on its edge, and it



WALLS OF THE DENVER CATHEDRAL.

cracked. The foundations were put in three years ago for the first design the architects supplied, which by reason of its expense when actual bids were received was abandoned. A simpler Gothic structure was then designed for the same foundations, but whereas in the first the weight of the roof was carried by great buttresses outside the nave—in the second the construction was altered so that the aisle walls rise to some 26 feet—and the roof and clerestory are supported by the pillars. This required each pillar to bear some two hundred tons. The pillar foundations, which might have been sufficient for the pillars they were designed to support, which only carried their own weight, were not half large enough for the weight now imposed upon them. It has been necessary therefore to take down the whole of the clerestory. The stones, which are numbered, will be replaced as soon as the enlarged foundations are in place. This oversight will cost an additional \$25,000.

TRIBUTE TO THE MEMORY OF BISHOP HARE.

ON APRIL 10th, South Dakota again paid loving tribute to the memory of the late Rt. Rev. William Hobart Hare, D.D., for whose saintly virtues and graces and faithful and unselfish devotion to all that concerned the highest and truest welfare of its people it will ever praise and bless God's holy name. The Indian clergy, the white clergy, with

but few exceptions, and representative men and women from all the walks of life, as well as Churchmen from every section of the state, were there to be strengthened once again by calling to remembrance the noble example of patient endurance, unselfish devotion, and daily walk with God that Bishop Hare bequeathed to all Christians in South Dakota. Congregationalist and Roman Catholic, secular official and ecclesiastic, could not forget that they had come together to do honor to the memory of one who had not only left the impress of the truest manliness upon the heart and life of the people of the state, but had taught it also that the life of a true saint of God may be lived on the prairies and in the heart of new and growing towns and cities.

The memorial services began most fittingly with a choral celebration of the Holy Communion, at which the Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop, was the celebrant, assisted by Rt. Rev. F. F. Johnson,

D.D., and the Rt. Rev. T. N. Morrison, D.D. There was a short address by the Bishop of Iowa at this service, and a more beautiful and appropriate one for such an occasion could not have been conceived in the heart and mind of any man. The Cathedral was well-filled for this service, and nearly all present received. The Bishop helped all feel and understand that the leader, whose absence in the flesh they felt, was present in the spirit, and with them worshipped and adored the Lord who drew them so near to Himself in this Holy Sacrament.

At 3 o'clock in the afternoon there was a mass meeting in the New Theatre. When the hour arrived for this meeting all the business houses closed. The mayor had issued a proclamation requesting that business be suspended at this hour. No special request was made to the saloon keepers to close and yet they held a meeting as soon as the mayor's proclamation was issued and agreed that they too would close their doors as a mark of respect to the Bishop's memory. The theatre was crowded when Bishop Johnson called the meeting to order and opened it with the Lord's Prayer. The services here consisted of two instrumental selections of music, two hymns, the Lord's Prayer, and the benediction by the Presiding Bishop. The addresses were as follows: "Bishop Hare and the City of Sioux Falls," by Mr. E. A. Sherman, for more than thirty years a near neighbor and business adviser of the Bishop; "Bishop Hare, the Missionary," by the Rev.

Dr. W. H. Thrall, superintendent of Home Missions of the Congregational church, for thirty years associated with the Bishop in the work of bringing about needed reforms in civic life; "Bishop Hare and the Home," by the Rt. Rev. Dr. Thomas O'Gorham, Roman Catholic Bishop of Sioux Falls, an ally of the Bishop in ridding South Dakota of the divorce traffic; "Bishop Hare and the State of South Dakota," by the Hon. Robert S. Vessey, governor of South Dakota.

Suffice it to say that each of these addresses was a noble tribute to the memory one pronounced worthy to take first rank in the history of the state, as a citizen and a Churchman. Each speaker took account of the marvels wrought by his ministry to the Indians, but all agreed that no achievement of his ministry would go farther towards perpetuating his memory in the hearts of a grateful and devoted people than his fearless and successful fight for the protection of the homes of the people and the riddance of the state of the evils of the quick and easy divorce system which had disgraced her for so many years.

At 8 o'clock the Cathedral was crowded for the service, at which the Presiding Bishop in his own inimitable way told the story, as he knew it, of how Bishop Hare had proved, as the years had gone by, a true Missionary Bishop, and fulfilled in such a high degree the Saviour's lofty ideals of shepherdhood.

South Dakota will raise a fund of at least \$10,000 to erect a suitable building at All Saints' School as a memorial to Bishop Hare. The Indians raised \$1,100 towards a fund for a memorial before this decision was reached.

DEATH OF A CANADIAN BISHOP.

THE Rt. Rev. JOHN DART, D.D., D.C.L., Bishop of the diocese of New Westminster, Canada, who was stricken with paralysis the previous week, passed peacefully away at the sea house, New Westminster, on April 15th.

Bishop Dart was born in Devonshire, England, in 1833. He was educated in St. Mary's Hall, Oxford, and was ordained deacon in 1860 and priest in 1861. He was consecrated second Bishop of New Westminster in St. Paul's Cathedral, London, England, on June 29, 1895. The Bishop had been previously vice-president of St. Peter's College, Peterboro; warden of St. Thomas' College, Colombo, Ceylon; president of King's College, Windsor, Nova Scotia, from 1876 to 1885, and organizing secretary for the S. P. G. in Manchester from 1885 to 1895. He was Bishop of New Westminster and of Kootenay, the latter diocese being not yet prepared to have a Bishop of its own.

TOKYO DIFFICULTY SETTLED.

LAST ADVICES from Tokyo, Japan, state that the debate condition with respect to a C. M. S. Chinese student work in that city administered by a clergyman of the Church of England as a "union" mission under Methodist control has been relieved. An agreement has been reached whereby all converts of Church missionaries are to be baptized at Trinity Cathedral (of the American Church), enrolled on its register, and presented to Bishop McKim for confirmation. Thus a difficulty of several years standing, which at one time threatened to be very serious, and which was said to be a considerable factor in some of the Roman secessions of the past two years, is now, happily, at an end.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

ST. PETER'S CHURCH, Dansville, N. Y., was organized in 1831 and the present church edifice was erected soon afterwards. The necessity for a new building was so apparent to the present rector, Rev. J. V. Cooper, that

he persuaded his parishioners to begin to raise funds for the new church about two years ago. Although a small parish and without great wealth, at Easter of this year they had in bank \$1,000 in addition to having paid all parish liabilities as they accrued. On Wednesday in Easter Week Miss Amelia C. Bissell of Rochester made a gift of \$6,000 with which to erect a new church building, as a memorial to her mother, the furnishings to be provided by the parish. Mr. Robert North of Buffalo has been engaged as architect, and it is expected that the new edifice, on the site of the present church, will be completed in the autumn.

ST. MARK'S PARISH, Des Moines, Iowa, has recently purchased a commodious rectory and has installed therein a new heating plant, laid hardwood floors throughout, and placed the building in fine condition for the Rev. Thomas Casady and his family, who are now residing therein.—THE NEW John A. Kasson Neighborhood House, which is to cost some \$25,000, is now under way and will be opened for the use of the people of East Des Moines some time in July. This will be the handsomest and most complete parish house in the diocese of Iowa.—ST. MATTHEW'S, Iowa Falls, Iowa, under the care of the Rev. George W. Linkie of Waterloo, who visits this parish each Sunday evening, is considering building a church upon the property now owned by it.

THE PEOPLE of Zion Church, Palmyra, N. Y., have recently expended over \$2,000 in rebuilding, enlarging, and renovating the rectory. The chapel has been decorated and improved and furnished with a new floor-covering. The interior of the church is to be re-decorated and recarpeted the coming summer. For all of these improvements sufficient funds are in hand. The Rev. Elijah H. Edson, late of the Porto Rican mission, entered upon the rectorship April 1st.

PLANS HAVE been completed for a parish house for St. James' Church, Fall River, Mass., and building operations already have been begun. Of the \$10,000 which the building will cost, \$7,000 is already in hand.

MEMORIALS, GIFTS, AND BEQUESTS.

BY THE WILL of Charles C. Napier, late of Woodhaven, L. I. (whose death was reported in these columns last week), filed in the office of Surrogate Noble of Queens, April 21st, Grace Church, Jamaica, is left \$1,000, with which it is ordered that the grave of his father and that of himself shall be kept in order; to the Church Charity Foundation of Long Island is given \$1,500; to the Rev. Roy F. Duffield, Archdeacon of Queens and Nassau Counties, is given \$500 in trust for the use of St. Matthew's mission at Brooklyn Manor; \$500 is given to the Brooklyn Home for Consumptives; \$500 to the Jamaica Hospital.—BY THE WILL of the Rev. James H. Smith, late of Woodhaven, L. I., an estate valued at \$7,700 personal property is disposed of as follows: To Kennard Buxton is given the silver communion set he gave to the testator. If not living, it is to go to his son, Arthur K. Buxton. All the rest and residue of the estate is left to the decedent's widow, Julia Antoinette, for her life, and at her death, \$1,000 is to be paid to St. Mary's Church, Brooklyn, in memory of the mother of the deceased, to be invested and kept as a fund of which the interest shall be applied to the support of the rector of St. Mary's Church.

ON EASTER DAY the Bishop of Ohio dedicated two handsome memorials in Trinity Cathedral, Cleveland, the first a window made by the American Glass Co., in memory of Miss Lelia Painter. It beautifies the west transept of the church and represents the Incarnation. Miss Painter was a devoted communicant of Trinity parish, and a member of

its Altar Guild for a number of years. The second memorial was to John Van Nostrand of Brooklyn, N. Y., and is a stone sedilia within the sanctuary. It was designed by the architect of the Cathedral, Mr. C. F. Schweinfurth, and is of very elaborately carved construction. There are four panels of intricate diaper work, and above them four other panels, in which are the heads of two archangels, and in the central panels the arms of the Presiding Bishop and of the diocese of Ohio. The carving of the capitals is most elaborate and delicate in design, and the apex is surmounted by a cherub's head. The seats are to be covered with stamped Spanish leather, and the effect of the whole is rich and appropriate.

SEVERAL memorial gifts have been made recently to Trinity Church, Tulsa, Okla. Mrs. Mary Palmer presented Hymnals for the organ and choir in memory of Mrs. Mary Palmer Owen; Mr. and Mrs. A. Miller Hammett a solid brass processional cross, in memory of Harriet Ellard Hammett. The altar of this church was adorned with lights for the first time on Easter Day, the candelabra being the gift of Mrs. Frank C. Middleton, in memory of her mother.

AMONG THE recent gifts to St. Thomas Church, Terrace Park, Ohio, is an oak revedos in loving memory of Mrs. Hilda Sederberg Hende, given by members of the family. A handsome bronze tablet with marble background has been placed in the church porch, the gift of the members of the parish in loving memory of Mrs. Caroline Robinson and Mrs. Kate Robinson Crone, in whose memory the church was built by Mr. John F. Robinson, the husband and father.

A MEMORIAL brass eagle lectern has been erected in St. John's Church, Chico, Calif., to the memory of the Rev. L. M. Wilkins, late rector of the parish, by the members of the Church. The prayers of benediction were read by the Rev. E. A. Osborn on Sunday, April 10th. At the same service was consecrated a massive altar cross to the memory of Mrs. Laura Crew, given by her son, Thomas Crew, who has faithfully served the parish as lay reader during the vacancy in the rectorship.

MRS. J. GUST ZOOK has given \$2,000 to St. James' church, Lancaster, Pa., to be used in erecting a choir room in memory of her husband. The room is to be 20x30 feet in size, built of brick, in harmony with the church itself. It will stand to the north of the present organ loft and be joined to it. A large stained window will be located in the north wall. The contract has been awarded and the work of construction will be begun soon.

THROUGH THE will of Mrs. Virginia L. Woodbury Fox of Washington, D. C., two parishes in the diocese of Massachusetts will benefit: St. Ann's, Lowell, and Grace Church, Lawrence, each of which will receive \$5,000. Mrs. Fox was the widow of Gustavus Vasa Fox, Assistant Secretary of the Navy under President Lincoln, and special commissioner to Russia in the negotiations which led to the purchase of Alaska.

A GENEROUS layman at Albia, Iowa, has offered to build a church in Grace parish, the structure to cost \$12,000. This amount will build an attractive and permanent building. The town has been growing and there has been an increase in the membership of the parish during the rectorship of the Rev. Mr. Hoch, who last January moved from this parish to accept St. Paul's, Harlan.

MR. THOMAS HASSELL BROWN of the Church of the Advent, Boston, has just contributed \$5,000 to the Atherton Thayer Brown Memorial Fund, which swells the fund that the family has given to St. James' Church, Roxbury, Boston, up to \$25,000. The

elder Mr. Brown was for many years senior warden of St. James' parish.

By THE WILL of the late Rev. Edmund F. Slafter, St. Thomas' Church, Hanover, N. H., was named as residuary legatee of one-fourth of the estate remaining after certain bequests. The estate has recently been settled and something over \$20,000 has been paid over to the parish.

BISHOP NICHOLS recently consecrated the Lion chapel of St. Stephen's Church, San Francisco, which is a memorial of the Rev. Edgar J. Lion, the first rector of the parish.

A PROCESSIONAL cross has been given to St. Paul's Church, Harlan, Iowa, as a memorial of the late rector of the parish, the Rev. Dr. S. R. J. Hoyt.

THE TOWER FUND of St. Peter's Church, Morristown, N. J., has received a donation of \$233, given by the children of the parish.

DEATH OF G. POMEROY KEESE.

MR. G. POMEROY KEESE, since 1870 president of the Second National Bank of Cooperstown, N. Y., died suddenly Friday, April 22d, at his city home. Mr. Keese was born in 1828, the son of Theodore and Georgianna Pomeroy Keese, and was a great-nephew of James Fenimore Cooper. He was educated in the public schools of New York City, and soon afterward entered the banking business. For sixty-six years he and his family occupied the mansion called Edgewater, which was built by Isaac Cooper. Mr. Keese and his wife were personally acquainted with James Fenimore Cooper. It was Mr. Keese who supplied most of the data for the biography of the novelist. One of the most prominent citizens of Cooperstown, Mr. Keese was active in its affairs up to within a few days of his death. He was the founder of the Otsego County Agricultural Society and trustee of the Orphan House of the Holy Saviour. For many years he served as president of the village of Cooperstown. For the last thirty years he had attended the General Convention as a lay delegate. Besides his wife, Mr. Keese leaves five daughters and two sons. The funeral was held at Christ Church, Cooperstown, on Monday, and the burial was in Lakewood cemetery there.

DEATH OF THE REV. E. K. TULLIDGE.

THE REV. EDWARD K. TULLIDGE, rector of Christ Church, Millville, N. J., died at the Episcopal Hospital in Philadelphia on April 21st. The last rites of the Church were solemnized by the Rev. Charles M. Perkins, Dean of the Convocation of Burlington, on Saturday, April 23d, in Christ Church, Millville. In January last Mr. Tullidge had a fall down stairs at his home which was ultimately the cause of his death. His wife survives him. He was forty-five years old, and had been rector at Millville four years, during which time the new Church building was erected.

Mr. Tullidge was a graduate of Trinity College, and was ordained deacon in 1884, and priest in 1885, by Bishop Stevens. Before assuming the charge at Millville he was assistant at St. Andrew's and then rector of St. Paul's, both in Philadelphia.

DEATH OF THE REV. G. D. B. MILLER.

THE REV. GEORGE D. B. MILLER, rector emeritus of Benton, Mo., died on Monday, April 24th. Mr. Miller was the brother-in-law of Bishop Tuttle, and his age was 76 years. For many years he had been associated with Bishop Tuttle, both in Utah and in Missouri, and at one time he was a missionary in Japan. He was one of the examining chaplains and editor of the diocesan paper, the *Church News*.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Meeting of Albany Church Clubs.

ABOUT 125 men representing the Church clubs of Albany met in St. Paul's parish house on Wednesday evening, April 20th, and listened to a very interesting address by the mayor of Poughkeepsie, the Hon. Mr. Sague. His subject was "Civic Life" and the title was "Blazing Away." Prof Howe of the public schools gave several recitations of interest. The laymen of the Church in Albany are awakening to the necessity of active work, not only in the work of missions, but in strengthening their parish churches. It is proposed to form some organization of Church clubs for Albany and vicinity.

THE DIOCESAN branch of the Girls' Friendly Society will meet in the Cathedral of All Saints on Monday, May 2d. Bishop Doane will be the preacher.

CENTRAL NEW YORK.

CHAS. T. OLMISTED, D.D., Bishop.

All Saints', Syracuse, Free of Debt.

ALL SAINTS' CHURCH, Syracuse (the Rev. Rozelle J. Phillips, rector), has during the past year wiped out the Church debt.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Mission Study Classes at Hartford—Tribute to the Rev. R. D. Hatch.

THE INTER-PAROCIAL mission study class now being conducted in the churches of Hartford will give any one who follows it a general idea of the work of our Church at home and abroad. The members of the local parish read up the subject assigned and by answering questions, making addresses and reading papers bring out the information desired. Both men and women take part. Such a course as this is designed to give a general foundation and to enable one to take up any particular field for special study afterwards.

THE JARVIS Chapter of the Daughters of the King of St. Paul's parish, Willimantic, gave a dinner and reception to the Rev. R. D. Hatch at the home of Mr. and Mrs. Charles E. Lovett. At the conclusion of the banquet Mrs. Lovett, as president of the chapter, presented to the retiring rector in the name of the chapter a very handsome silver loving cup. The G. F. S. also presented him with a pair of gold cuff-buttons.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Clerical Brotherhood Meets—Special Meeting of the W. A.

THE CLERICAL BROTHERHOOD of Delaware held its April meeting at St. Mary Anne's rectory, North East, and the essay was read by the Rev. William Schouler, on "Spiritual Dangers and Helps Incident to the Ministerial Profession." Several men were detained by other engagements, but the Rev. Messrs. Donaghay, Grantham, Hammond, Insley, Laird, Phelps, and Peckham were present. The next meeting will be held in St. Peter's Smyrna; the Rev. K. J. Hammond reading the essay.

THE WOMAN'S AUXILIARY held a special meeting in Trinity parish house, Wilmington, to arouse fresh interest in the United Offering, for which another meeting will also be held in September. The Bishop made an address on the first missionary to Alaska. The Auxiliary is happy in the success of its youngest branch, that at Millsboro. With thirteen members, they held nine meetings in Lent, made a number of garments, and sent

a missionary box to Corbin, Ky. The annual meeting will be held May 26th, in St. Andrew's, Wilmington.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Mission at Williamston and New Bern—New Rector for St. John's, Fayetteville.

ARCHDEACON WEBBER held a mission in the Church of the Advent, Williamston, April 6th to 10th. This was his first visit to Williamston. At the first service he was greeted by a good congregation and the number increased at each succeeding service to such an extent that the church was more than filled and the concluding services, with the exception of the daily celebrations of the Holy Communion, were held in a large public hall. Sunday afternoon a men's meeting was held which was attended by the greater part of the men of the town. On the following day the chief of police was heard to say "that the meeting was worth thousands of dollars to the town, and its influence will last for years."

ON APRIL 11TH to 17TH Archdeacon Webber held a mission in Christ Church, New Bern. As this was his second visit to New Bern he had good congregations. The mission was one of the most helpful that has ever been held. Special stress was laid on the meaning and absolute necessity of the Holy Eucharist in the Christian life. The Archdeacon preached three powerful sermons on sin which made a deep and lasting impression on the large congregations that heard them. Saturday afternoon a service was held for the women at which a strong address was made on higher womanhood, and on Sunday afternoon a large congregation of men was addressed on higher manhood.

AFTER MANY months without a rector, St. John's Church, Fayetteville, has secured a rector in the person of the Rev. Charles Noyes Tyndell. Mr. Tyndell comes to the diocese from the diocese of Atlanta, where he was rector of St. James' Church, Marietta, and secretary of the diocesan council.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Tribute to the Rev. D. C. Huntington.

THE Rev. D. C. Huntington rector of St. Paul's, Richmond, having accepted a call to St. Paul's, Watertown, N. Y., drew from the Richmond *Palladium* a very complimentary editorial from which we quote: "The work of Mr. Huntington, which will endure the longest in Richmond, has not been in his Church. It has been among men who have never sat in his pews nor listened to his sermons. His name stands for Sincerity. The whole town needed to be taught that lesson of optimism and belief and his work has touched men when he knew it not. The simplicity of the man defies all words. Books have been written of the wild flora but they do not carry with them the free illusive life and innocence. So it is with the man who is leaving us. But every man who has known of him even by hearsay will know what is meant and feel himself better by such a man's presence."

IOWA.

T. N. MORRISON, D.D., Bishop.

Date of Annual Convention Changed—Brief News Notes and Personal Mention.

ACTING WITH the advice of the Standing Committee and the various deaneries, which at their meetings had passed resolutions favoring the change, the Bishop has appointed Sunday and Monday, May 29th and 30th, as the days of the annual Convention. The place of meeting will be St. Paul's Church, Des Moines, as heretofore arranged. The ex-

periment of having the convention meet upon Sunday is a new one in Iowa, but the change has been made because the Bishop has felt for some time that we get together so seldom and there are so few opportunities for the people isolated in our smaller parishes and missions to come in contact with the larger life of the Church that we ought to take advantage of the convention to stimulate interest, and has concluded the best way to do so was by holding the first session on Sunday, when the laymen of the diocese can attend in larger numbers. On this day the various organizations working in the diocese will have their meetings, and the missionary meeting in the evening will be addressed by the Rt. Rev. James Fielding Sweeny, D.D., Bishop of Toronto, who will also preach at the opening service; and the Rev. T. P. Thurston of St. Paul's Church, Minneapolis, and the Rev. Charles C. Rollit, secretary of the Sixth Missionary Department. The business session of the convention will be held on Monday.

AS A COMPLIMENT to the long time wardens of Trinity and Grace parishes, Davenport, the new united Trinity Cathedral parish has created the office of honorary wardens, and has named as such A. J. Preston and C. H. Vincent. Dean Hare, who has been acting as priest in charge of the new, united congregation, has been, at the unanimous request of the parish meeting, called by the new vestry to the rectorship. Dean Hare's residence has brought forth much fruit for the Church and he now becomes rector of one of the largest parishes in the diocese, which has, under his rectorship, taken its place in meeting in full its diocesan and missionary apportionments and contributing generously to all good objects.

To show their appreciation of the more than six years' of service of their rector, the vestry of Christ Church, Waterloo, has voted an increase of salary to the Rev. George W. Hinkle.—THE SALARY of the Rev. W. P. Williams, rector of St. James' Church, Oskaloosa, has been increased \$200 by the action of the vestry.

ST. LUKE'S, Des Moines, to which the Rev. Charles J. Shutt has recently come as rector, is making large gains under his administration. The church is crowded and additional pews have been installed. Situated as it is in a growing residence neighborhood, it promises to become one of the strong parishes of the diocese.

ST. KATHARINE'S SCHOOL, Davenport, reports the largest number of pupils in attendance since the Sisters of St. Mary assumed charge of this excellent school for girls. The past year has been a most prosperous one.

KENTUCKY.

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

G. F. S. and Woman's Auxiliary Gatherings—In Aid of the Cathedral House.

THE REGULAR quarterly meeting of the Diocesan Council, G. F. S., was held on Saturday afternoon, April 16th, at the episcopal residence, nearly all of the local branches being represented. Encouraging reports were made by all the branch secretaries present, a notable feature being the generous amounts contributed to diocesan and general missions and to objects non-parochial in character. An informal and very helpful discussion of local needs and problems followed, and arrangements were made for the annual service, which is to be held in Calvary Church, Louisville, on the third Sunday in May.

THE ANNUAL meeting of the Woman's Auxiliary is to be held on Friday, May 27th, immediately following the Diocesan Council in St. Mark's Church, Louisville. Mrs. J. H.

Hopkins will deliver an address on "The United Offering."

A FULL and itemized report of the various subscriptions to the building fund of the new Cathedral House has just been issued, showing that \$22,167 has been paid or pledged in addition to the amount on hand raised by the Cathedral House Guild, which is something over \$15,000. In addition also, the report states that a good many persons have expressed a wish either personally or on behalf of some society to furnish wholly or in part some of the rooms of the Cathedral House; the Dean's study, the auxiliary choir robing room, and the boys' work room being among those already provided for.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Progress of the Fund for Calvary Church, Brooklyn—Bereavement of Rev. William Morrison—Other Diocesan Items.

WORK is being pushed forward in the way of increasing the fund for the rebuilding of Calvary church, Brooklyn, which was destroyed by fire two months ago. The rector, the Rev. John Williams, is actively leading the work; he is confident that construction of the new building will begin in June. A much larger edifice will be erected.

THE Rev. WILLIAM MORRISON, rector of All Saints' Church, Brooklyn, was advised by cable of the death of his father, Stephen Morrison, of Trean Beg, Barony of Kilmacrenan, Donegal, Ireland. Mr. Morrison had reached the advanced age of 86 years. He died at the old homestead which his ancestors have occupied since 1745, when they deemed it prudent to leave Scotland for political reasons.

FORTY MEMBERS of the Men's Club of St. Matthew's Church, Brooklyn, dined at the Hotel Bossert, Tuesday evening, April 19th, it being the fourth annual dinner of the club. President William E. Olssen was at the head table and at either side of him sat the Rev. Dr. F. W. Norris, Charles E. Hotchkiss, Albert H. Heckley, Judge William B. Green, and T. A. Silcock. Albert H. Hoeckley of the Society for the Prevention of Cruelty to children, talked on the work accomplished by the society since its organization.

CANON CHASE, rector of Christ Church, Bedford Avenue, Brooklyn, a prominent member of the Social Service Commission of the diocese, has renewed activities against store-keepers who persist in keeping open and making sales on Sundays. Members of a retail clerks' association have appealed to him to give aid in securing one day of rest in the week.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop, JOHN G. MURRAY, D.D., Bp. Coadj.

Strenuous Work of the Bishop Coadjutor—Meeting of the Diocesan Churchman's Club—Other News of Interest.

IN THE seven months since he entered upon his work as head of the diocese during the absence of Bishop Paret, Bishop Coadjutor Murray has completed the visitation of all the churches and mission chapels (numbering 167) in the diocese and has confirmed more than 1,300 persons. Besides these, some 200 were confirmed by Bishop Paret before going abroad.

THE ANNUAL meeting of the Churchman's Club of the diocese was held at the Hotel Belvedere, Baltimore, in the evening of April 14th. Officers for the coming year were elected as follows: President, Mr. Joseph Packard; first vice-president, Dr. Robert W. Johnson; second vice-president, Mr. Richard C. Norris; treasurer, Mr. John Glenn, Jr.;

secretary, Mr. Edward Guest Gibson. Members of the Council: W. W. Chipchase, William B. Hurst, Marion K. Burch, and E. Allen Lycett. A banquet followed the business meeting, at which were seated about 200 members of the club and their guests. Mr. Joseph Packard was toastmaster. The guests of honor were Rev. Frederick M. Kirkus, rector of Trinity Church, Wilmington, who spoke on "Church Unity"; Rev. Charles Fiske, rector of the Church of St. Michael and All Angels', Baltimore, whose topic was "The Religion of the Man on the Street"; and Bishop Murray, who outlined the Cathedral project and told how the erection of the first group of buildings is being financed. Bishop Murray was asked to cable to Bishop Paret, who is abroad, the affectionate greetings of the club.

THE Rev. ROGER B. T. ANDERSON, O.H.C., addressed the Baltimore members of the Fraternity of the Christian Life in Mt. Calvary Church, Baltimore, on the afternoon of April 15th.

THE ANNUAL service of the Bishop's Guild of the diocese was held in Emmanuel Church, Baltimore, on the evening of the Third Sunday after Easter, April 17th, with a sermon by Rev. Herbert S. Hastings, one of the assistant clergy of Mt. Calvary Church.

OF THE three public service commissioners appointed April 18th by the governor of Maryland to carry out the provisions of the Public Utilities bill passed by the last legislature, two are prominent Churchmen: the chairman, Judge James Alfred Pearce, LL.D., who has been a member of the vestry and registrar of Chester parish, Kent county since 1863 and chancellor of the diocese of Easton since 1883; and Mr. James M. Ambler, a prominent lawyer of Baltimore, a member of the vestry and treasurer of Emmanuel Church, and a son-in-law of the Bishop of Southern Virginia.

AS AN OUTCOME of the Laymen's Missionary Movement, a men's club was organized April 18th at St. John's Church, Mt. Washington, Baltimore county, with a membership at the start of about twenty and with every evidence of proving a great help to the rector and congregation. A laymen's mission study class, formed last fall at St. Andrew's Church, Baltimore, soon after the meetings of the Laymen's Missionary Movement, has met weekly during the winter months and studied the claims, needs, and difficulties of the mission field. The men were most regular in attendance and the benefit is felt by the whole congregation at this church. A

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Teachers' Normal class has also met, with a most encouraging attendance, on the second and fourth Tuesday evenings of the month.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Valuable Gifts to St. Stephen's, Boston—Notes.

Two PICTURES have lately come into possession of St. Stephen's Church, Boston, both of historical interest and value. One, the gift of Miss Whitlock, is an engraved portrait of Bishop Randall, the first rector of the Church of the Messiah, which stood on the site of the present St. Stephen's. The other picture is a sketch of old St. Stephen's Church in Purchase Street, where Dr. Wells of beloved memory was rector. Arrangements are being made to give the interior of St. Stephen's a thorough overhauling this coming summer. A special committee which has been preparing the details of the work has reported that the work, which includes a re-arrangement of the lighting system, will cost about \$900.

IN THE year book lately put out by St. Stephen's Church, Lynn, the rector, the Rev. Ernest J. Dennen, reviews the five years of his rectorship in interesting fashion. There are 969 families in the parish, 1,200 confirmed persons, and 835 communicants who have received communion in the last two years.

THE Rev. Dr. LEONARD K. STORRS had definitely resigned the rectorship of St. Paul's Church, Brookline. At a recent meeting of the vestry his resignation was accepted. Dr. Storrs has not made known the details of his future plans.

THE Rev. D. A. PEARSON of the staff of clergy at St. Stephen's Church, Boston, will be ordained to the priesthood at the Church of the Advent, Boston, on the morning of Monday in Whitsun Week, May 16th.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Final Services Held in Grace Church, Detroit—Church Club Lecture.

THE LAST services in Grace Church, Detroit, before its union with St. Paul's Cathedral, were held Sunday April 17th. There was a celebration of the Holy Communion at 9 o'clock at which a large number received. At a later hour morning prayer was said, and a sermon preached by the Rev. Dr. Marquis, Dean of the Cathedral. In his sermon Dr. Marquis spoke of the return of Grace Church to St. Paul's, from which it had separated forty-one years ago. This has seemed to be demanded by the fact that the down town district has been practically forsaken as a place of residence by the members of Grace Church. There was a very large congregation present, as well as at the evening service at which time Dr. McCarroll, the rector, preached a memorial sermon for Mr. Claudius H. Candler, the late senior warden. At this service a number of clergymen were present, as also a choir of fifty voices, and a congregation completely filling the church, gallery and aisles.

IN St. Paul's Cathedral, upon which work is rapidly progressing, there will be a chapel bearing the name of Grace chapel. Among the articles of furniture taken from Grace church and placed in this chapel will be the marble altar, memorial to the first rector, the Rev. Milton C. Lightner, and his wife. The position of the Rev. Dr. McCarroll in the Cathedral organization will be that of Canon in residence.

AN INTERESTING lecture was recently given before the Church Club of Michigan in the Y. M. C. A. building, Detroit, by Admiral Dewey, who told of his Arctic experiences when sent by the government on two relief expeditions.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Progress on the Cathedral Cloister — Notes.

THE NEW cloister, connecting Trinity Cathedral with the episcopal residence and parish house, has begun to take shape, and will add greatly to the architectural beauty of the Cathedral buildings at Michigan City. It is the gift of Mr. John H. Barker, a generous benefactor of the diocese.

THE Rev. Dr. J. H. HOPKINS, secretary of the Fifth Department will spend ten days in the diocese, between May 10-22, visiting twelve parishes and missions during that period.

THE Rev. H. R. NEELY, in charge of the mission at Kokomo, has gone East for the purpose of raising, if possible, by private subscriptions, \$5,000 to pay the debt on the Kokomo church property, for which an offer of \$14,000 was recently made and declined. Foundations are being wisely laid for a large work in this important place, though at present the congregation is a small and struggling one.

ON APRIL 23d, St. George's Day was observed in Trinity parish, Fort Wayne, by a celebration of the Holy Eucharist at 10 A. M., and a meeting in the parish house at 8 P. M., at which addresses were made dwelling upon the social and religious ties which bind us to the mother country. The meeting was well attended, there being one hundred English families in Fort Wayne.

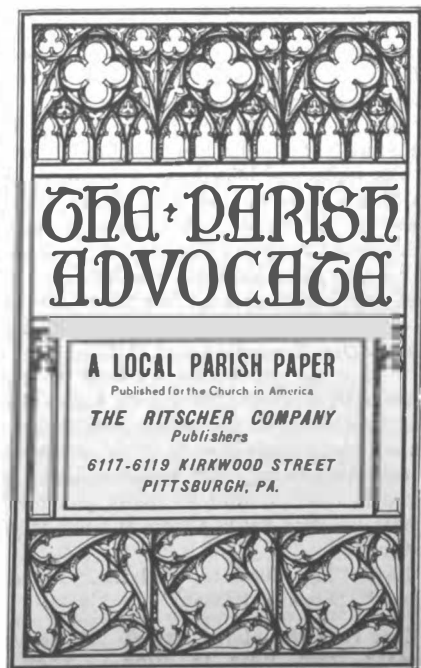
MILWAUKEE.

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

Creditable Record of St. Mark's, Milwaukee—Changes in the Standing Committee.

THE STATEMENT of the treasurer of the the Board of Missions records the gratifying fact that St. Mark's Church, Milwaukee, has already completed its apportionment (\$132) for the present fiscal year.

AT A MEETING of the Standing Committee of the diocese, held on April 18th, the Rev. Frederick Edwards, rector of St. James' parish, Milwaukee, was appointed to take the place of the Rev. William Austin Smith, resigned, and the Rev. James Slidell, rector of St. John's Church, Milwaukee, was elected president of the Standing Committee. Mr. Slidell is now the only priest of the older clergy doing active service in the diocese.



WRITE DEPARTMENT "B" FOR EXPLANATORY BOOKLET

READY APRIL 10TH

The Church of Sweden and the Anglican Communion

By the RT. REV. G. MOTT WILLIAMS, D.D., Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference. Reprinted from THE LIVING CHURCH. Boards, 50cts. net; by mail 55cts.

This series of papers contains the facts upon which Anglican scholars, in America and in England, must determine what will be their future attitude toward the Swedish Church.

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JUST ISSUED

Religious Orders in the Anglican Communion

By the RT. REV. REGINALD HEBER WEL- LER, D.D., Bishop Coadjutor of Fond du Lac. Being the Hale Memorial Sermon for 1909. Paper, 10cts.; by mail 12cts.

Two literary foundations were created by the will of the late Bishop Hale: being for a single annual sermon, and for an occasional course of lectures. The foregoing announcement relates to the Sermon for 1909. Apart from its own intrinsic value, an extended appendix shows the numerical strength of Anglican Religious Orders and compares it with the strength of the Orders suppressed by Henry VIII., thus proving that there are more Anglican sisters to-day than there were at the time of the Suppression under Henry VIII.

We are also able to supply copies of the Hale Memorial Sermons for previous years at 10 cts. each as follows:

1907. Church Work Among the Negroes of the South

By the RT. REV. ROBERT STRANGE, D.D., Bishop of East Carolina.

1908. The Missionary Work of the Church in the West

By the RT. REV ANSON ROGERS GRAVES, D.D., LL.D., Missionary Bishop of Kearney.

HISTORY AUTHORITY and THEOLOGY

By the Rev. ARTHUR C. HEADLAM, D.D., Principal of King's College, London. 12mo. 330-viii. pages, with complete Index. Price, \$2.00; by mail \$2.12.

The Table of Contents is as follows: Introductory; The Sources and Authority of Dogmatic Theology; The New Theology; The Athanasian Creed; The Church of England and the Eastern Churches; The Teaching of the Russian Church; Methods of Early Church History; The Church of the Apostolic Fathers.

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MINNESOTA.

S. C. EDSALL, D.D., Bishop.

The "Sheltering Arms" in its New Home.

THE SHELTERING ARMS, the diocesan institution for orphan and half orphan children, moved into its new home on April 18th. The new building of white pressed brick stands on a commanding site on the banks of the Mississippi. The cost of the building is \$42,000, all provided for. The new home is a credit to the city and diocese, both of which are much indebted to the active women workers of the Board and especially to the Rev. C. E. Haupt, who was instrumental in procuring most of the money.

ST. MATTHEW'S Church, St. Anthony Park, St. Paul, has recently paid a debt of \$700 which had been standing for about twenty years.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Meeting of the Southern Convocation.

THE SOUTHERN convocation of the diocese met at St. Stephen's Church, Ferguson, on April 12-14th. The sermon was preached by the Rev. F. M. Weddell. On Wednesday a "quiet hour" was conducted by the Rev. W. A. Hatch, followed by a paper on "The Practical Use of the Bible." On the following day the subjects of the papers in the morning were: "Suffragan Bishops in relation to: (a) Large Cities, Rev. L. B. Richards; (b) Large Rural Dioceses, Rev. F. M. Weddell; (c) The Racial Problem, Rev. J. C. Jones, and in the afternoon "The Effect of Missionary Interest on Parochial Life." Writers: Rev. R. B. Evatt, Rev. J. V. Plumkett, Rev. H. P. Horton, followed by an address by Bishop Tuttle.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Awaiting News from Changsha, China — Deaths Among the Laity.

ARCHDEACON CARTER, rector of St. Luke's Church, Montclair, is awaiting further information from his daughter, Mrs. Arthur A. Gilman, who, with her husband, was compelled to flee from a mob which destroyed the mission buildings at Changsha, China, last week. She is now at Hankow. According to the cablegram received Saturday, April 16th, by the Archdeacon, all the personal belongings of Rev. Mr. Gilman and Mrs. Gilman were lost to the mob or in the fire which consumed the mission property. Special envelopes were distributed to the pupils of St. Luke's Sunday school, Sunday, April 17th, for contributions, which were taken up last Sunday for the benefit of the missionaries. This was done at the suggestion of the superintendent of the school, Rev. Herbert W. Hopkins, vicar of the church, and was unknown to the rector until afterwards. Mr. and Mrs. Gilman spent several months in Montclair while on furlough. They left for China in February.

OGDEN FOXCROFT, a resident of Newark, N. J., for sixty-seven years, died at his home, 13 Carteret Street, Monday, April 18th. He had been ill with pneumonia, and was 77 years old. Delegations from several organizations attended the funeral services, which were held at his late residence on Friday evening. A widow and one son and a daughter survive him.

SAMUEL HAYES PENNINGTON, lawyer and Civil war veteran, and member of one of the oldest families in New York, died suddenly at 22 Washington Place, Newark, on Sunday, April 17th, following an illness of three weeks; aged 69 years. He is survived by a sister, Mrs. T. P. Ranney, and Joseph P. Pennington, a brother. The funeral services were held at the House of Prayer at 2:30 o'clock, Tuesday afternoon. Interment was made in Mt. Pleasant cemetery.

OHIO.

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

Friday Evening Addresses at the Cathedral.

A SERIES of addresses on Philanthropy and Civic Betterment are being given in the Trinity Cathedral parish house, Cleveland, on Friday evenings during April and May.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Arrangements for the Diocesan Convention.

A CIRCULAR has been issued by the Bishop changing the date of the diocesan convention from May 18th to May 25th, for several valid reasons. The convention is to meet at St. James' Church, Piqua. Important elections are to be held at this convention and the system in force in the diocese of Massachusetts, practically the Australian ballot plan, is to be used. All reports of officers and committees are to be printed before convention, greatly expediting business.

THE Rev. E. A. NEVILLE, rector of the Church of Our Saviour, Mt. Auburn, Cincinnati, is home again very much improved in health after a trip to the sea shore.

TENNESSEE.

THOS. F. GAILLOP, D.D., Bishop.

Personal.

AT THE convocation of the colored workers of the diocese, held in March at Memphis, the Rev. A. G. Coombs of Nashville, and the Hon. J. T. Settle of Memphis, were elected delegates to the diocesan convention to be held in May at St. Ann's Church, Nashville.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Death of Mr. W. E. Jones.

THE DEATH took place on April 18th of Mr. William E. Jones of Richmond. He was a member of Emmanuel Church, Brook Hill, the rector of which, the Rev. E. E. Osgood, conducted the services in St. Mark's church on Wednesday morning. Mr. Jones was en-

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gaged in the printing business, and for many years printed the annual Journal of the Diocesan Council. He was one of the organizers of St. Mark's Church, and for twenty years acted as senior warden and as superintendent of the Sunday school. Besides his wife, who was Miss Ella Cordelia Smith, he leaves three sons, F. Ellis, Fairfax Courtney, and Thomas Grayson Jones.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Meeting of the Clericus—Diocesan News Notes.

THE CLERICUS met at the Bishop's residence on Tuesday, April 19th. There were about forty of the clergy present. The speaker was Rev. C. S. Abbott, Jr., whose subject was "Social Service." The Bishop brought to the attention of the Clericus the subject of "Comic Supplements" to the papers. He also mentioned the approaching international convention of Sunday schools to be held in Washington in May, when special preachers will be prepared to advocate the cause of Sunday schools.

IN A LETTER to the clergy of the diocese Bishop Harding asked their cooperation in presenting the subject of tuberculosis on April 24th, or "some time thereafter." He praised the work of the local association and called attention to the efforts made by that organization to prevent this disease.

THE Bishop Claggett Club held a meeting in Trinity parish hall on April 25th.

THE FIFTEENTH annual convention of the diocese will begin its sessions in St. Mark's Church on May 11th.

A MEETING of the Churchman's League was held at the Highlands on April 25th at 8 P. M. An address was made by the Rev. John W. Nichols of Shanghai, China.

THE Rev. W. G. DAVENPORT, rector of Emmanuel Church, Anascostia, has received information from the Vermont Historical Society that a bust of his father, Thomas Davenport, will be placed in the state capitol.

THE Rev. J. S. LEMON, Ph.D., of Gardner, Mass., is spending a season in Washington.

WESTERN NEW YORK.

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

Auxiliary Meets at Canandaigua—Coming Events—General and Personal Mention.

A MEETING of the Geneva district of the Woman's Auxiliary was held in St. John's Church, Canandaigua, on Thursday, April 22d, beginning with the service of Holy Communion. The business was held in the parish house, and the roll-call showed 63 delegates present. The Rev. A. J. Graham was the speaker of the afternoon on the topic of Christian Idealism, and was followed by the rector of the parish and the Rev. Mr. Goodwin. Mrs. Philip N. Nicholas, diocesan president, spoke on the approaching triennial offering. Miss Prescott, box-directress, reported the work of her department, and parish reports were made by delegates. An invitation to hold the next meeting of the district in Palmyra was accepted.—THE JUNIOR Auxiliary of the Geneva district met in Trinity parish, Geneva, on April 13th for the packing of its Easter box to be sent to the Oneida Indians. The Juniors of Trinity and St. Peter's, Geneva, Phelps, Canandaigua, Branchport, Clyde, Hammondsport, and Newark were represented by a large number of beautiful and useful gifts. At a brief service in the chapel the Rev. E. H. Edson, rector of Zion Church, Palmyra, talked to the youthful delegates about the children in Alaska and in Porto Rico, in both of which extremes of the mission field he had labored.

THE 73RD annual Council of the diocese will convene in St. Stephen's Church, Olean, on Tuesday, May 17th, the opening service being held at 2:30 P. M.

A CONFERENCE of Sunday school teachers and workers will be held in Rochester on Thursday and Friday, May 12th and 13th. The programme will be under the direction of the Rev. William Walter Smith, M.D., secretary of the New York Sunday School Commission. Three sessions will be held each day. Further details will be furnished by the secretary, the Rev. J. W. D. Cooper, Geneseo, N. Y.

THE Rev. THOMAS P. GALES has taken charge of St. Stephen's Church, Wolcott, together with the missions of North Wolcott and Red Creek. Archdeacon Davis is looking for clergymen to put in charge of three other groups of missions, hoping by this method to serve the missions in the Archdeaconry with more frequent priestly ministrations than has yet been possible, and by the supplementary use of lay-readers it is hoped to maintain regular Sunday service at nearly every point in the Archdeaconry of Rochester.

THE Rev. REGINALD HEBER COE, formerly president of De Veaux College, Niagara Falls, now rector of All Saints' Church, Belmont, Mass., was married in St. Michael's Church, Oakfield, by the rector, the Rev. Curtis Carlos Gove, on the evening of April 20th, to Miss Frances Lucille Rathbone of East Orange, N. J.

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WYOMING.

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

Junior Auxiliary Started at Cheyenne.

A NEW BRANCH of the Junior Auxiliary was started on April 19th in St. Mark's parish, Cheyenne. Miss B. Jones will act as directress.

CANADA.**Gifts to the Church—Other News of the Various Dioceses.***Diocese of Kewatlin.*

A SILVER communion set has been presented to St. Matthew's Church, Eagle River, by the Woman's Auxiliary of St. Stephen's Church, Toronto. A Churchwoman in Toronto has also promised a complete set of altar linens to St. Matthew's.

Diocese of Ottawa.

A GIFT of over \$1,000 was reported at the adjourned meeting of the vestry of Christ Church Cathedral, Ottawa, in April. The gift was for the tiled pavement of the aisles and was from Mrs. Newell Bate. A complete chime of eight bells is to be placed in the church.

Diocese of Ontario.

THE BISHOP and Mrs. Mills sailed from Liverpool for home April 20th.—A LARGE number of the clergy of the district were present at the April meeting of the Bay of Quente Clerical Union. The special preacher on the evening of the first day was the Dean of Ontario, the Very Rev. Dr. Bidwell. The next meeting will be held at Bancroft in October.

Diocese of Toronto.

BISHOP KEENE held an ordination in Wycliffe College chapel April 10th, when two candidates were admitted to holy orders.—A FINE stone spire is to be added to the church at Erindale the coming summer.—A NEW church is to be built at Port Credit.

Diocese of Huron.

THE NEW mission of St. Luke's, formed in the parish of St. Jude's, Brantford, costing nearly \$2,000, is now quite free from debt. The building is a neat and comfortable one.—A NEW BELL has been provided for St. George's Church, Sarnia, and will soon be put place. It was paid for by the bequest of the late Miss Lucy Fister.—A TROOP of Boy Scouts has been formed in connection with the parish of New St. Paul's, Woodstock.—CHRIST CHURCH, Petrolia, has adopted the duplex system of envelopes, one envelope to be used for current expenses, the other for missions.—IT is hoped that the new Church of St. Mark's, Pottersburg, will be finished in June.

Diocese of Rupert's Land.

A NEW ORGAN is to be provided for St. Matthew's Church, Winnipeg, costing about \$3,000.—IT is expected that the new Cathedral of St. John's, Winnipeg, will be erected on the site of the old one.—THE SILVER communion service given to the St. Matthew's Church, Brandon, in memory of Canon Rogers, was consecrated by the Bishop Coadjutor of Qu'Appelle.

Diocese of Niagara.

THE PARISH of St. Paul's, New Erie, is now quite free from debt. A vested choir has been introduced during the year.—THE PARISH of Nanticoke and Cheapside has increased the stipend of the rector. The young people hope to give \$100 to the Columbia Coast mission this year.

Diocese of Montreal.

THE VICAR of the Cathedral, Montreal, the Rev. Dr. Symonds, has had the degree of D.C.L. bestowed upon him by McQuill University.—A VERY FINE brass eagle lectern has been presented to St. James' Church, St. John's, in memory of the first rector, the late Rev. William Devereaux Baldwin.

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The Magazines

THE *Westminster Review* for April contains considerable matter of general interest, and a good deal on English politics. There is little of literary value and nothing which would interest a Churchman particularly. The book notices are classified and cover a good deal of matter recently published.

SEVERAL articles of interest to Americans appear in the *Nineteenth Century and After* for April. "Shakespeare as a Teacher," by Canon Bechings, is valuable and scholarly. "Freemasonry in France," by Eugene Tavemier, explains why the Roman Church is so opposed to the Freemasons. The author shows that in France it is not so much a social order as a factor in politics, and in opposing the Church.

THE APRIL *Blackwood's Edinburgh Magazine* has the usual matter regarding Great Britain and her dependencies. There is also a continuation of Sir Robert Anderson's *Memoirs* and Munro's story "Fancy Farm." The discussion of Mr. Frohman's repertory of plays is interesting, and so is the reprint of Father Tom and the Pope which appeared originally in this magazine in 1838.

THE CONTENTS of the *Sewanee Review* for April are "Style and Literature," Lancelot Minor Harris; "The Letters of Goethe's Mother," Wilhelm Braun; "The Art of all Arts," Wilbur Larremore; "The Princeton Preceptorial System," Nathaniel E. Griffin; "The Romance of the Borrowed Word," H. S. McGillivray; "Mission of a State University," William MacDonald; "The Drama of Paul Hervieu," Philip Ogden; "Christian Reid," Archibald Henderson; "Virginia's Attitude

Toward Slavery and Secession," Richard Heath Dabney.

IN *Scribner's* for May Theodore Roosevelt describes a journey to Lake Naivasha; Prof. Laughlin has a thoughtful article on "The Increased Cost of Living"; "City Building in Germany" is treated by Frederick C. Howe; R. T. H. Halsey writes of "Malbone and His Miniatures, and Walter P. Eaton presents the poetry and beauty of New England roads. There are also several short stories by well known authors.

THE MAY *Everybody's* contains the eighth and last instalment of that series on "The Beast and the Jungle" by Judge Ben Lindsey, in which he sums up what has been accomplished by his fight against the conditions portrayed. "A Battle Royal in Wool, a discussion of "Schedule K" of the recently enacted tariff law, present both sides in the controversy. An amusing short story of negro life is "The Dipping at Turkey Bush," by E. E. Peake.

THE FIRST instalment of a series of articles on "College Men and the Bible," by Clayton Sedgwick Cooper, makes its appearance in the May *Century*. Mr. Cooper is secretary of the International committee representing the Y. M. C. A. of the United States and Canada in charge of Bible work in educational institutions, and which includes 80,000 collegians in eighteen countries in its ranks. "The Paris Flood," drawings by André Castaigne; the conclusion of Modjeska's "Memoirs"; "Over Sea by Airship"; several short stories which are up to the *Century's* standard, and the usual departments present an array of reading matter both interesting and instructive.

It was before the day of . . .

SAPOLIO

They used to say "Woman's work is never done."