

The Living Church

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BE READY to take the lowest place, without inwardly praising yourself for doing so.—*Keble.*

SURSUM CORDA.

FOR THE SUNDAY AFTER ASCENSION DAY.

OF the great festivals connected with the life of our Blessed Lord, all but that of the Ascension have an earthward aspect. On the Feast of the Nativity we see Him in His Mother's arms, having come to lead our human life; upon Good Friday we see Him ending that earth-life on the Cross; on Easter, when He had burst the bonds of death, He returned to this world. Upon Ascension Day, however, we follow Him within the veil, for He now leaves the world to sit at the Right Hand of God, there to intercede for us, and there to receive in His risen body the worship of Heaven.

It is a festival, then, that calls us away from this earth. In the Collect for Ascension Day we pray that "We may also in heart and mind thither ascend, and with Him continually dwell." In the one for to-day we ask that the Holy Ghost may exalt us unto the same place whither our Saviour Christ has gone.

In the sacred Liturgy the priest says, "Lift up your hearts," and we respond "We lift them up unto the Lord"; then, leaving earth behind, we join with angels and archangels in that worship which is continually offered before the Throne.

Our citizenship is in heaven, not here, and yet we live as if we were not merely pilgrims and strangers upon the earth. As individuals in the holy Catholic Church we are come "Unto Mount Sion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and church of the first-born, which are enrolled in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Meditation upon heavenly subjects strengthens the soul for the earth-life it must live, for the duties it must perform, and for the trials it must undergo. He has gone to prepare a place not only for His Church, but for His children individually, that where He is we may be also. "How," says the author of *The Altar and the Life*, "could souls be dull and earth-bound before whom so grand and holy a future is set forth? Life must hold for every one the hope of days yet to be brightened by communions; times of glad uplifting in the presence of the Blessed Sacrament. Each of these may be made effectual in the increase of joy in the certainty of that which is to be." The grand consummation of the hidden life here awaits each bride-soul, as well as our whole risen humanity enshrined in the Catholic Church. It is our nature, our poor fallen humanity, now risen and glorified, that sits upon the eternal throne. Our life is forever united to the second Person of the adorable Trinity. There is a grand future for mankind. Not in annihilation of the individual life, but in the perfecting of that personality, in union with Christ and with each other.

There were times in the old dispensation when we read that "there was no open vision." But to those who wait upon the altar, and who thirst for that open vision as the saints did, there come glimpses and foreshinings of that joy which thrills those waiting on the other side of the river. Christians do not look for the great things, nor reach out for that which might be given to them if they desired it. They come to the altar too full of earth and self, and hence go away without receiving all that Christ was waiting to bestow. In receiving the Holy Communion the soul meets the ascended Lord, and, if it will, may rise up with Him into the heavenly places. To the soul content with only assisting at the Holy Eucharist, there can never come the realization of the unseen that is vouchsafed to those who, like the early Christians, hunger for the Bread of Life, and thirst for the Wine of Heaven, coming humbly, penitently, and frequently to the Holy Banquet, where they feed upon Christ Himself.

C. F. L.

“THE LIVING CHURCH.”*

THE risen Saviour, so far as His own Person was concerned, might have gone directly from the tomb of Joseph to the right hand of the Father. He had conquered by dying. His blood was mighty to save. He had gone from His victory on the Cross to carry His salvation to the waiting souls in the unseen world. He came forth alive in His own power and the power of His Father to be alive for evermore. He could have gone like a flash of light to carry the Humanity in which He had suffered to its seat of glory on the throne of the universe. So far as He personally was concerned, His Resurrection and Ascension would have been a continuous act. But to His chosen ones it would have been very different from every point of view.

We are left in no doubt as to why our blessed Lord held Himself back from the joy set before Him, by lingering on the earth and being seen of His followers during forty days. The first and most important reason was that He might show Himself “alive after His passion, by many infallible proofs.” We need not dwell upon this, for the truth of the literal Resurrection of the “same Jesus” who had died upon the Cross was so completely demonstrated that it became the basis of the Gospel of man’s resurrection, and has withstood the assaults of the skepticism of every age, even down to our own. And to-day, despite the ingenuity of the shrewdest company of unbelievers that the world has ever seen, the only theory that can satisfy all the conditions as recorded in the Gospel stories is the simple acceptance of the literal truth of it all.

There is, however, a second reason for His lingering with His chosen ones after His Resurrection, which St. Luke states plainly: that He might speak to them of “the things pertaining to the Kingdom of God.” This fact, though often overlooked or lightly touched upon, is of primary importance. It is true that the historical method of Biblical study, which has in these days superseded the old doctrinal method, does rightly emphasize the teaching of our Lord during His ministry as “the Gospel of the Kingdom of Heaven.” But the fact that He also devoted Himself so largely during the Great Forty Days to setting forth the same things has been much less noticed.

This is because so many of the present-day students of those early days, including even some of the most devout and orthodox, have been Protestant and rationalistic, rather than Catholic; and the bane of rationalism of whatever degree is theories. Hence, while we have had “the Kingdom” admitted, we have had all sorts of theories as to how the Kingdom developed. One theory, over which much good ink has been wasted, was that the Master left His Church in a chaotic condition, and that there was a great contest among several conflicting parties for control. The party of James, narrow and Judaistic; the party of Paul, broad and Catholic; the party of Peter, wabbling between the two; till at last the great intellect and mighty will of the man of Benjamin prevailed, and the Church became the Church of Paul. Other theories make out the kingdom, as left by its King, to have been a very rudimentary affair indeed, and gradually to have taken on one feature after another, until in the course of a century or so it developed the general traditional features of the Catholic Church.

Those who accept the teaching of the Church are saved much of this dreary speculation by keeping ever in mind who the Head of the Church is, and what He aimed to do. He is the eternal Son who had come back victorious over death. All the weary strain of humiliation and opposition was over. He, as man, was alive for evermore. This life—thrilling, undying life—was in His human mind and spirit as completely as it was in His human body. It was the purpose of this Living One, from the vantage ground of His Resurrection, to underscore in the minds of His Apostles the foundation principles of His Person and Kingdom, which He had taught them in so many ways while He was “yet with them.” The whole way of looking at the Old Testament—its Church, its types, its prophecies—was all now changed for them by the very presence of Him who was with them, not merely to open unto them the Scriptures, but to “open their minds that they might understand the Scriptures.” They were foolish and slow-hearted because they could not take in what He must have taught them many times before His death.

The process of instruction was a gradual opening of their minds, first in regard to His own Person, and then in regard to the kingdom that was to carry His life and faith to all people. We may well believe that we have mere hints as to His teaching

concerning His kingdom, not more than enough to give us a meager outline of what He planned; and yet quite enough, when filled in by the Apostles’ actions after Pentecost, to give us some idea of how and what He taught. There may have been many appearances other than the few recorded, and many other things may have been taught supplementary to the few fundamental things which have been preserved; things which guided the Apostles in shaping the beginnings of the kingdom. We may believe that they were not left so much to their own devices in working out the Church’s life as some modern wise men would have us believe.

Yet, blessedly alive as He was, full, gracious, and satisfying as was His teaching, there was a mystery in it all. He was among them during all those days, both visibly and invisibly; among them, but not “with them” as of old. And though the sacramental life and methods of His kingdom were constantly on His lips, the kingdom itself was still something in the future. They were receiving teaching—ideas, principles, details—but it was all as yet an unreal thing to them. While He could still be seen and listened to, their life was all in Him; they had no initiative, no power in themselves. They were to receive power when He should send His Spirit to them from on high. Then all that He was teaching them would come back to mind adjusted and in right perspective. They were to be filled with power. All things that He had taught them were to come to mind, full and glowing with reality and conviction. The life and grace that were already in them were to become mighty in them—speaking, acting, converting, saving. His chosen and ordained ones were to teach what He taught, ordain what He ordained, bestow on others what He had bestowed on them.

Thus did the Architect and Lawgiver, who was to be also the King, lay out the plans of His kingdom, of which these simple fishermen and such were to be the founders and co-rulers. It is all so commonplace, so simple, that if we take the life of God out of it (as many do who study it) it seems a slight thing, utterly inadequate to last, or to accomplish anything upon the earth. No wise social adjustments founded on deep philosophy were at the base of it; the simple founders would not have understood such things. The Master was not One who read books, but One who read souls.

No elaborate constitution of an ideal commonwealth, with rulers great and small, with check and countercheck, did He plan for that Kingdom that was to last forever in the Heavens. No cohorts, with legions and centuries of trained and armed men obedient to command, did He plan, to carry His kingdom to victory over the eagles of old Rome. “Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.”

The Kingdom started in the love of the God-man for men, compelling a few men to return that love with loyalty. “Ye have not chosen Me but I have chosen you, and ordained you.” “He breathed on them and said, Receive ye the Holy Ghost.” The life of the Living One entered into their lives, and “when the day of Pentecost was fully come,” the Church of the Redeemer was born.

The life of the Catholic Church was in this personal union between the risen King and those whom He had chosen. He gave them the great commission: Go, teach, convert, baptize, forgive, feed; but it was all from Him and for Him. His life was in them with power to pass it on to others. It has been often and well said that the Church is not an organization but an organism; not a machine with power injected, but a Body thrilling with the life of its living Head.

As they walked out from the city with Him that Ascension morning, through those streets where none had eyes to see Him save His own little band, it seemed such a pitiful little thing that He was about to leave behind Him with such calm confidence. And it would have been all a pitiful delusion indeed if it had been merely human. “Fear not, little flock.” “I will not leave you orphans, I will come to you.” These were His words. “As My Father hath sent Me, even so send I you. . . . All power is given unto Me in heaven and in earth. Go ye therefore. . . . And lo, I am with you all the days.” With such words from the Living One still sounding in their ears, no wonder we read that “they worshipped Him, and returned to Jerusalem with great joy.” Picture the little band! Twelve chosen ones and one hundred and eight more, together in an upper room, calmly and confidently waiting for Him to come “with power”; and the whole forgetful world rushing by outside. The day arrived; the Spirit came; Christ was in them, mighty to save; and the Church was born.

The holy Catholic Church stepped forth full grown. No development there; no groping after organization and methods

* The title of this paper is borrowed from that of an earnest and suggestive editorial in the *Outlook*, March 12, 1910.

there. In this day of rationalistic minimizing, we cannot remind ourselves too often that in all essential features the Catholic Church was at the very first just what she is to-day. Her complexion may change, her clothing may change, her tone of voice may change; but her mind, her body, her features, her anatomy, can never change. When St. Paul spoke of Christ being "Head over all things to the Church, which is His body, the fulness of Him that filleth all in all," he was speaking of the same Church, with the same faith, ministry, and sacraments, that lives on earth to-day—alive with the life of Him who will be in her "all the days," even to the end.

St. Paul could no more have taken in the meaning of two Churches than of two Saviours. The Church is living with His life to-day as truly as it lived that Sunday morning when three thousand were joined to her visible communion. An historic Church is no stranger thing on earth to-day than an historic Christ was when He walked on earth. Nay, it is the same Christ, still walking on earth, reaching out and saving men through visible men and sacraments to-day, just as He did then through His hands, and eyes, and lips.

If the King works to-day through many man-made societies in the saving of countless souls, it is because their faith is pure and their hearts are loyal, and because He said, "According to thy faith, so be it unto thee"; not because the existence of many "Churches" is any nearer to His will than at the beginning. Sectarianism, as such, is as much a sin as at the beginning; yet He overrules what was not done according to His will, that it may accomplish His will. And to the old Church of the Ages He says, "Forbid them not."

The Holy Spirit is moving mightily in all who worship the Lord Jesus as God to reach out to save the world as they never have reached out before. And those who are in their man-made organizations, separated from us and from one another, are restless under the separation, feeling it as they never felt it before. For them we have kept the old Church, the living Body of her living Lord, unchanged as she has come from Him to us. It is our part to wait with loving, outstretched arms, ready to cast aside everything that is not part of the full life of that Body; to wait for them to come, not in surrender but in glad reunion, into the sacramental life of Him to whom will then "be glory in the Church by Christ Jesus throughout all ages, world without end."

A CALIFORNIA PROTEST RELATING TO CANON NINETEEN.

It is always an unfortunate condition when loyal Churchmen seriously disagree. That such disagreement as to the meaning of Canon 19 has not been set at rest by the expressed view of those Bishops who were chiefly instrumental in its amendment, and by the reassuring view of many of the best canonists in the Church, is even disappointing.

The question of whether a movement looking toward the further revision of the canon in the interest of conservatism should be inaugurated was recently under discussion by the council of the American Church Union and was decided in the negative. A memorial asking the House of Bishops to interpret the canon is already in the custody of that House. Considerations both of courtesy and of common sense would seem to suggest that after memorialists had thus asked for the arbitration of the House of Bishops they should wait for the answer of the House. The memorial may have been wise or it may have been unwise, but at any rate it is now, with many signatures, in the hands of the Bishops, awaiting their reply. That the American Church Union determined their wiser policy to be one of loyal waiting for that reply before proceeding to discuss the next step would seem to us to be the only sensible view they could have taken. If some other policy would theoretically have been wiser, the time when that should have been thought of was when the wisdom of issuing the memorial was under discussion. There might easily have been two minds as to that. When that policy was adopted, it would seem that the memorialists at least might be expected to abide by it.

We regret to learn that a protest by certain California Churchmen against this policy of the American Church Union has been framed and has been sent to many of the clergy. It bears the signatures of the president, the secretary, and the members of the executive committee of the Catholic Club of Los Angeles and the president of the Catholic Club of San Francisco.

"We believe," say these memorialists, "that this policy" (that of asking for no further action on Canon 19 pending the answer of the

Bishops to the memorial of 1908) "will be regarded by loyal Churchmen as a definite surrender of principle, and will eventuate in another hegira to the Roman Communion. Loyal Churchmen with foresight expect to be defeated at the next General Convention; they expect that the condition of the Church will go from bad to worse before the good people whose eyes have been sanded by our opportunists wake up to the true meaning of Canon 19, but they expect, on the other hand, that a drastic protest be made. The lack of such protest will commit us to the principle underlying the recent legislation. If such protest be made, it will have its moral effect, even if it be defeated in General Convention, and we shall be in a position to take advantage of the reign of lawlessness which will inevitably follow the next Convention, and which is probably necessary for the bringing of the mass of the people to the true significance of the situation. The lack of such protest, we repeat, will weaken our position hereafter, and will be a serious moral blow to all loyal Churchmen. A forlorn hope annihilated strengthens a cause. A cowardly retreat kills all enthusiasm."

It is very difficult for us to do justice to the fears which these eminent Churchmen profess. It is an unhappy accident of language, perhaps, that they should have used the expression "Loyal Churchmen" to cover only those who agree with themselves. The obvious implication is that the gentlemen of the council of the American Church Union, not to mention the great mass of Bishops, clergy, and laity who have defended Canon 19, are disloyal Churchmen, or at least not "Loyal Churchmen with foresight." It is extremely unfortunate that in referring to "the principle underlying the recent legislation" as, apparently, subversive of the good order of the Church, the interpretation of that principle by the Bishop who wrote the amendment and by most of those who voted for it should be set aside as not worthy of attention. It challenges, of course, either the honor or the intelligence of those parties, most of whom happen to be Bishops in the Church of God. It is very, very unfortunate indeed that it should be intimated that a "reign of lawlessness" "will inevitably follow the next Convention," which "we" "shall be in a position to take advantage of." If the revered memorialists can find their advantage only in such a condition, we fear most "loyal Churchmen with foresight" will hope that no advantage will accrue to them at all. And lastly, if it be possible that failure to amend Canon 19 "will eventuate in another hegira to the Roman Communion," we should not be moved in the slightest degree. That might be deemed a threat if one did not recognize so well the loyal character of those who have signed their names to it. It must obviously be viewed only as a prophecy. But it is as unworthy as is the counter plea by the Protestant party that if, or when, this Church affirms its right to the American Catholic name, there will be an "hegira" from our churches to Protestantism. In either event the prophecy may or may not be fulfilled, but the duty of the Church is not affected in the slightest degree by either possibility. The question at issue is What is right to do. Nobody will go to Rome if those who are attacking the good faith of the American Church can see how unfounded their attacks are. Nobody will secede into Protestantism if the conservative clergy of the older schools will quietly tell their people what American Catholicity means. Neither threats nor prophecies of disloyalty are the best arguments for or against any course.

Whether our good friends in Los Angeles are able to agree with us or not, we believe that the vast majority of American Churchmen, and particularly those who call themselves Catholic Churchmen, are content to await the answer of the House of Bishops to the memorial which these very gentlemen helped to circulate. If the Bishops shall deem the canon to be in every way consistent with the principles of the ordinal, it will be very difficult for our good Californian friends to convince the Church that their own interpretation is right and the Bishops' interpretation wrong. Whereas if the Bishops shall hold that, whether intentionally or unintentionally, the amended canon is subversive of the principles of the Church, it will then be time to consider its amendment. In the meantime, incredible as it may seem to the present memorialists, we shall seek to conduct ourselves as "loyal Churchmen" and yet prevent any sort of "reign of lawlessness" in the Church, no matter who might conceivably profit thereby, and no matter how great an "hegira to the Roman Communion" may be fomented.

What the Church needs is Churchmen who are sufficiently balanced in their Churchmanship to view the questions within the Church from a right perspective, and courageous enough to be firm in maintaining their principles in the face of either threats or prophecies of disloyalty, from whatever source these may proceed. We call the members of the Catholic Clubs of

Los Angeles and San Francisco to join heartily with their brethren elsewhere in defending the Church from attacks upon her, from whatever source these may proceed.

WITH respect to the letter of the Rev. Elliot White the subject of The Cooder Case which is printed in the department of Correspondence, we sympathize entirely with the attitude of those who refrain, for their Bishop's sake, from presenting the reverend gentleman for trial. Under all the circumstances we believe they are right. We had hoped that a friendly suit in an ecclesiastical court, presented by what may be termed unanimous consent, and involving no desire for punishment, might be a happy determination of the mooted question of what is a lawful and what an unlawful use of a Canon 19 license. Those who have looked into local conditions feel that litigation of that sort is impracticable in the present instance. We defer gladly to their judgment.

The House of Bishops has already been asked to define the canon. We anticipate a strong statement from them in reply, and we shall earnestly hope that with that statement the necessity for further discussion of Canon 19 will cease. Should that House declare, as the great majority of its members have already declared, that the "open pulpit" is absolutely unlawful in this Church, any priest who violates the canon thereafter must, of course, be treated as a deliberate law-breaker. It is hardly possible that such a case will arise, and if it does, it will be treated on its merits when the time comes.

In the meantime the unfortunate priest in the diocese of New Jersey must choose between asking, on his own behalf, for a canonical investigation of his conduct, which has been challenged, but which he believes, no doubt, to have been legal; and resting silently under the imputation of violating the Church's law which he has promised to uphold. If neither of these courses is pleasant to one who values his priestly standing, as we have no doubt Dr. Cooder does, it must be remembered that there was not the remotest necessity on his part for creating this condition, which must be embarrassing to him and a cause of grave anxiety to his Bishop, whom, at least, he might have protected and did not, whatever be his own view of the canon. After all the history that has been made in the past three years, any priest who deliberately creates the condition in which Dr. Cooder finds himself, must pardon us for feeling not the slightest sympathy for him. That men who elect to put their fingers in the fire will get burnt is one of the inexorable laws of the universe. Those who do not wish to endure burns must keep their fingers out of the fire.

One third course remains open to Dr. Cooder. That is to say, an expression of regret and penitence for his part in the matter, even though he believed at the time that he was acting justifiably. But, obviously, the determination to do that can rest with no one but himself. If he shall not deem it proper to act in any wise, we trust the issue may now be deemed a closed one.

WE always distrust things labelled "undenominational." Ordinarily, the word connotes a peculiarly acrid type of Protestantism which endeavors to affix its own ideals upon others irrespective of their own feelings or convictions: as witness Mr. Runciman's desperate struggle to force his own private brand of "non-sectarian" teaching upon the schools which the English Church has established—Roman Catholic institutions being somehow exempted. Not to multiply examples, a peculiarly flagrant instance of that precise form of unfairness and discrimination in the interest of non-Churchmanship has lately been brought to our attention. Mt. Holyoke College for Women, established, we believe, by the generosity and self-sacrifice of Congregationalists, is located at South Hadley, Mass., a small village which, like too many in New England, has no church of our communion. It is connected by electric railway, however, with Amherst and Holyoke, where there are large parish churches with regular services. All the students are required to attend the Sunday morning preaching in the college chapel, *except that the Roman Catholic girls are allowed to go regularly to their own services.*

In the presence of this extraordinary rule, the college authorities protest that—

"Mt. Holyoke is thoroughly undenominational, and endeavors to treat members of all churches with fairness and without discrimination. We expend much thought and money on the Sunday morning services in our chapel, which our students are required to attend, securing the ablest preachers from all Protestant denominations to

conduct them. We believe that this is the best arrangement, in order that we may retain our quiet Sundays, and keep our students from scattering about the neighboring cities on that day. Six of the thirty-four clergymen arranged to preach for us the present college year were Episcopalians."

To Protestant Christians, whose idea of Sunday observance is quiet and a sermon, this plan is perhaps satisfactory. But Churchmen have learned from the New Testament that the only Divinely appointed way of hallowing the weekly memorial of the resurrection on the first day is the breaking of the Bread. The Church makes provision for that great act of worship on every Lord's Day; and "the ablest preachers" cannot make up by their eloquence for its omission, even though one in six of them be Episcopalians.

Here is an issue clearly joined. The authorities at Mt. Holyoke undoubtedly have a right to make what rules they please; but they have no right to profess fairness and impartiality so long as they refuse to American Catholic girls what they allow to Roman Catholic girls. Honor to the Roman Catholics who know how to make their demand effective! Meanwhile, so long as this pernicious discrimination exists, we hope that loyal Church people will send their daughters elsewhere to college, so that the normal course of their religious life may not be broken up by such prohibitions of a fundamental Christian duty.

Our columns are open to the Mt. Holyoke authorities, should they desire to publish any change in this their act of uniformity establishing the sect of undenominationalism, and requiring their pupils to conform to it.

WHAT the Pope has declined to receive the (American) Bishop of Maryland, although presented to him in letters from Cardinal Gibbons, is, of course, a greater rebuff to the Roman Cardinal than to the American Bishop. But how long do American gentlemen travelling abroad intend to invite such insults to themselves and to those who introduce them? Many Americans find themselves able to visit Rome and to enjoy themselves without calling upon an old gentleman whose keeper does not permit him to receive them. If representatives of the American nation and the American Church will, in future, decline to make any visit, under any circumstances, to the "prisoner" of his secretary of state at the Vatican, or to accept any sort of hospitality from him, their fellow-citizens and fellow-Churchmen at home will be better pleased. If American Roman Catholics are willing to tolerate such insufferable snobbishness without protest, that is their lookout. Other Americans have nothing whatever that requires discussion on their part with the Right Reverend Dr. Sarto, and we cannot imagine why they, and particularly their Bishops, do not keep away from him.

ANSWERS TO CORRESPONDENTS.

PRIEST.—(1) We know of no authority for the statement that "It is a sin for a priest to go to law to recover property belonging to the Church." The propriety of such action would depend wholly upon the circumstances in any case.—(2) Our canons provide no redress for a priest who may be inhibited by his Bishop, but (3) a Bishop, inhibiting a priest for insufficient cause, might be proceeded against in an ecclesiastical court, and in a somewhat similar event the House of Bishops declared that such proceedings were proper to determine the righteousness of his procedure. Obviously such a course could not be recommended unless the Bishop were very gravely at fault.

INQUIRER.—Miscellaneous prayers are customarily introduced in the service for Holy Communion immediately before the Benediction, though the letter of the law prohibits any that are not contained in the Book of Common Prayer.

B. M.—A Bishop is addressed in writing as "The Right Reverend A. B. Bishop of C.," or as "The Right Reverend, the Bishop of C." In conversation he is addressed (in America) as "Bishop."

A. L. T.—The reserved sacrament is properly kept in a Pyx, deposited generally in the Tabernacle over the Altar. A Monstrance is designed rather for the exhibition and adoration of the sacrament in special rites which have no authority in this Church and which the American House of Bishops has declared unlawful.

ARGUMENTIS.—Johns Hopkins University, Baltimore, has a non-resident course.

A. B. C.—We know of no way by which the omission of the general confession, etc., at any celebration of the Holy Communion can be legally justified.

JOANNA.—There is no uniformity in usage as to the number of altar lights appropriate to any occasion, the significance being as truly shown by two as by many lights. The six tall lights to which we have become accustomed represent a rather modern use. They are particularly used at the Holy Communion but are frequently used at the daily offices, and especially at Evensong, as well. One need not seek for uniformity nor for inflexible authority in such details.

B. A.—(1) A priest is under no obligation to refrain from relating

what might have transpired in conversation with his priest in the confessional, but good sense and good taste must generally prevent him from doing so.—(2) The Roman Church does not sanction divorce, though her attitude toward the setting aside of marriages has sometimes been a compromising one.—(3) A priest is at liberty to state his own view or the view of any theologians as to such subjects as the Assumption, the Immaculate Conception, etc., so long as he makes it clearly understood that no view whatever on these subjects is propounded by this Church or by ecumenical authority for acceptance. Roman theologians to the contrary notwithstanding, opinions on these subjects are purely speculative.

M. P. R.—The aims and principles of the Emmanuel Movement are set forth in a volume, *Religion and Medicine*, by Dr. Worcester and his co-workers (\$1.50).

BLUE MONDAY MUSINGS.

A WELL-MEANING but illiterate reporter recently referred to the church in which I have the privilege of ministering as "one of the most exclusive in the aristocratic section of the city." I will not record here what I thought when I read it, for many reasons. But here is an article from the *Christian Register*, dealing so admirably with the intolerable vulgarity that I must reprint it with thanks:

Of late the word "exclusive" has come into sudden use. Wealth, it would seem, is desired chiefly for the ability it gives to push other people back into obscurity. "The bride," says the reporter of the church wedding, "belongs to one of our most wealthy and exclusive families." "The deceased," says the funeral item, "lived in one of the wealthiest and most exclusive quarters of the city." Probably this desire to be separated from the rest of mankind is only a dream of the reporter's own imagination. Possibly it represents only what he would like to do and to be if he were rich. In fact, there is as much "exclusiveness" in the dwellers in the humbler parts of the city, according to the street or the story in which they live, as in that region which is fancied to be especially "select." It is doubtless the fact that people of assured standing in the social world are more democratic in their associations than those who put their feet upon others in the effort to climb to their ambitions.

There is a natural exclusiveness which no reasonable mind can condemn. Every man is "select" when he closes the street door on entering his home. People have a right to associate together according to their kinship or their family traditions. Like tastes and occupations draw men together, and, with no intention to be unkind, silently shut others out. In a way, even wealth gravitates to wealth, since there are enjoyments and luxuries which only the rich can have. The less pecunious are left out, not by any intention of those who enter in, but by the very necessity of the case. It can scarcely be demanded that those who can have these advantages, as they consider them, should forego them because others cannot have them. In other words, there is an exclusiveness, pecuniary, intellectual, and even moral, which is inevitable and natural. That it should rouse bitter feelings is as natural and often as inevitable, especially when the disability is inflicted on one's children, but such feelings cannot be justified, and should be put out of the heart of every just person.

Yet, human nature being what it so often is, there certainly is a tendency, especially among those who are new to the wealth or the social privileges of which they are proud, to emphasize them not only for their real value, but for the sense of superiority which they give. The men, perhaps we might *a fortiori* say the women, who have only in this generation come to know the difference between the wealth they have and the poverty they had a little while ago, perhaps naturally enjoy measuring their height by the depth of the pit from which they have been digged and their privilege by the absence of it among their former equals. A more generous, as well as sensible, spirit is that which does not widen the separation beyond what is inevitable, or add to the bitterness of failure by the expressed or implied attempt to "exclude" beyond the natural effect of circumstances. The pitiable thing in social life is not only the false shame of those who have been "left," but also the false pride of those who, often by the accident of good fortune, have "arrived," but who, in the midst of their success, are as vulgar and narrow as they were before. "What hast thou that thou didst not receive?" said St. Paul; "but, if thou didst receive it, why dost thou glory as if thou hadst not received it?"

OUR ROMAN friends are hard to suit. If we refrain from controversy, loving peace, they call us supercilious, haughty, cocksure, and self-satisfied. If we appeal to history and the Fathers, they laugh at us as mere antiquarians, who ought to be hearkening to the Living Voice of authority, instead of digging round in a lot of musty fossilized records of the past. And if we crack a joke at their expense, they resent it as if it were veritable *lèse majesté*. Here, for instance, is a well-known lay Roman Catholic, a frequent correspondent of THE LIVING CHURCH, who writes to me in a white heat of indignation because Margaret Costello called the Pope "a Dago." Dear Doctor, it isn't my fault that she did. I merely recorded the fact; for fact it is, my friend the rector of St. Charles' assuring me that the

whole story as herein related, April 2d, is authentic, the conversation being set down *verbatim*. Neither he nor I would use that term of the poorest *parroco* in the Apennines; we have too much regard for Italians to speak slightly of them. The very point of the whole story was that it gave the attitude of an Irish-American towards Italians of all classes: like that tale (which may be fiction) of the Irish overseer of a gang of Italian laborers, who watched them putter over a piece of machinery out of gear for half an hour, to no effect, brushed them aside, made it all right in two minutes, and then, scowling at his men, said scornfully: "To think thim's the fellies they make Popes of!"

AMONG THE many letters that have reached me *via* THE LIVING CHURCH, I find one enclosing this unique advertisement:

REV. KEITH CHERRY,

humorous parson, entertainer and impersonator, will be at the First Methodist church, Red Bank, on Thursday evening, March 24th, at 8 o'clock. Come early for a good laugh and a good seat. Mr. Cherry is the funniest preacher on the American platform. Benefit of the Ushers' union. Tickets, 25 cents.

March 24th was Maundy Thursday. Surely, our Methodist brethren in New Jersey need instruction in seemliness, at least; and "the funniest preacher on the American platform" might do well to meditate on Ecclesiastes 7:6.

I NOTICE in the account of the consecration of the new Latin Bishop of Hartford, that "the very pick of the American Catholic priesthood" was present. How long shall we consent to groan under a nickname, while our rightful descriptive title is misapplied to Catholics who are emphatically not American but Roman?

THAT REMINDS me of a dear old Irish missionary I used to know, who was telling the tale of his hardships in a little mountain village: "Ah, 'tis little you city clergy know of the thrills that come to us in the country! On a Sunday night the back of me church is filled up with laughing, whispering boys and girls, flirting outrageously; and they call thimsilves ladies and gintlemen—the Lord forgive thim for giving thimsilves nicknames!"

APROPOS, I was glad to observe, in the report of the proceedings of the Massachusetts diocesan convention, that the odious "P. E." has quite disappeared from the proposed Cathedral for that diocese. The new act enabling the Chapter to hold \$3,000,000 worth of property refers simply to "the Cathedral Chapter of the Diocese of Massachusetts." Does anyone suppose that the title to all that property will be jeopardized by the omission? I trow not.

WHICH REMINDS me of an echo from a recent diocesan convention.

Liberalis (quizzing): "Are there more Christians or Catholics in this convention?"

Orthodoxus (just defeated): "Judging by the last ballot, I should say there were more Broad Churchmen than both others combined!"

Silence.

A GOOD Maryland priest writes enquiring whether it is lawful to sing any other hymns in church than those set forth in the American Church Hymnal. Certainly, by authority of the rector, subject to revision by the Bishop should he choose to exercise his prerogative. There is no canon forbidding the supplementing of the Church Hymnal at the discretion of the parish priest. (Sometimes he is indiscreet, of course; and that's a pity! But one pays a price for freedom.) Those parishes which use "Hymns Ancient and Modern" are quite within their rights. I wish the English Church Hymnal were in use, for the sake of its extraordinary richness in hymns setting forth the social gospel.

HAVE YOU heard the latest poem inspired by Psychological Research and Palladino?

"Eeny meeny miny mo!
Catch Eusapta by the toe.
When she hollers, you may know
James' theories are not so."

CANTERBURY HOUSE OF LAYMEN DISCUSSES MANY PROBLEMS

The Archbishop Speaks on the Purity of the Home, the Marriage Law, and Pauperism

NOTABLE SERMON BY THE DEAN OF ST. PATRICK'S CATHEDRAL, DUBLIN

Other British News of Interest

The Living Church News Bureau
London, April 19, 1910

THE newly elected House of Laymen for the province of Canterbury met at the Church House, Westminster, on Tuesday last, and concluded its proceedings on the following day. The Marquis of Salisbury was elected chairman. In expressing his appreciation of the honor of again being asked to preside, Lord Salisbury remarked that the House of Laymen was not a stationary thing. It was growing in importance, and would continue to grow. Chancellor P. V. Smith was elected vice-chairman and Sir Alfred Cripps, K.C., M.P., was elected treasurer.

The Archbishop of Canterbury, in addressing the House, remarked that the House of Laymen had now been in existence for twenty-five years, and instead of deterioration taking place, they had as strong a body of efficient laymen competent to deal with the Church's affairs of to-day as there was when the House first began its life. For twenty-five years it had given full proof of its usefulness to the Church's common life. That the Church could now do without the House of Laymen was obviously unthinkable. He supposed that it was true to say that the lay mind was better able than the clerical mind to do some things, and that in most of the affairs of life the lay mind was better able to realize the true proportion of things—the big things and the little. The clergy wanted those who belonged to the House to help them to see what were the big things upon which, as members of the Church of Christ—as citizens of His society—they were bound in their own generation to speak and act. Never was that more needed than now. He would be surprised if, in the coming years of the House of Laymen's work, they did not find that two great subjects would be constantly pressed upon their notice, would constantly call for their responsible and active work, and that the work and its consequences would immensely matter. The first of these the Primate believed to be the purity of our English homes—the sanctity of the marriage relationship. It seemed to him that the facts of to-day—the Royal Commission that was sitting, the evidence adduced before it, what was happening in other countries—forced them to see that if ever there was a time when Churchmen must bring to bear the great sanctions which they believed to be wholly true, and to make them bear upon the common life of the nations, that time was now. The other matter which the Primate referred to, as being in the forefront of Christian responsibilities, was in relation to pauperism. They might come to see there was a better way of dealing with this problem than by reform of the Poor law.

The House, proceeding to business, passed a resolution in favor of the appointment of a committee to consider, in conjunction with a similar committee of the York House of Laymen, whether any amendment of details was necessary in the scheme for the representation of the laity, and to discuss and report upon the best means of bringing a larger proportion of the lay members of the Church who were "qualified persons" into touch with the House of Laymen.

Mr. W. S. de Winton of Lloyd's bank and perhaps the most prominent Welsh member, raised a question of the greatest practical importance to the Church, and one which surely cannot be left permanently shelved. He moved a resolution to the effect that it was desirable that the Prime Minister should no longer be associated with the Crown in the nomination of Bishops. The thought of who might have the responsibility in the future filled him with the greatest uneasiness. After some discussion, the previous question was moved by Sir A. Cripps, and carried by 75 votes to 30. The House reaffirmed the Church's position in regard to religious education in the public elementary schools. And a resolution was also adopted, *nem. con.*, in regard to Church training colleges—that the *modus vivendi* between them and the government for the last two years should be brought to an end.

The House proceeded to deal with the following resolution:

"That this House desires to record its protest against the assumption lately made in the courts of law that the state can by parliamentary legislation dictate the terms of admission to Holy Communion in the Church of England."

Mr. G. Watson Smyth, C.B. (Southwark), in moving it, said there were few of them who were not startled by a recent case in

the law courts, in which in the remarks of the counsel and judges there seemed to be a strong assumption that an alteration in the law of the land necessarily involved a correspondingly alteration in the law of the Church. That was a position which would be intolerable, one in which they could not for a moment acquiesce. They saw in other directions a looseness of opinion as regards the law of the Church. For the benefit of the weaker brethren he asked from the House a distinct pronouncement on the subject. Mr. John Shelly (Exeter) seconded. He believed that the Church, in exercising her discipline, was acting in accordance with the freedom conferred upon her by *Magna Charta*. Col. Saville (Bristol) opposed the motion. In proceeding to question whether the table of Kindred and Affinity in the Prayer Book represented the law of the Church, he was called to order by the chairman, who reminded the House of the rules of discussion which provided that the House could not discuss "the definition or interpretation of the faith and doctrine of the Church." Mr. Sydney Gedge moved the previous question, which was seconded. The House was showing signs of wobbling, when Mr. H. W. Hill, secretary of E. C. U. (Southwark), intervened and pulled it together with a speech full of snap and fire. He knew enough, he said, of the feeling in the country as to this question to be able to say that if this House failed in some reasonable way to offer encouragement to those who were ready to sacrifice everything for the spiritual rights of the Church, then the House "might just as well pass out of existence, for it would no longer enjoy the confidence of the lay people of this country." (Applause.) After further discussion, Mr. Gedge was prevailed upon to withdraw the previous question. Thereupon Chancellor Smith (vice-chairman) moved an amendment omitting the words "lately made in the courts of law." Mr. Smyth accepted the amendment, and the resolution, in its altered form, was adopted without opposition.

A resolution was moved by Chancellor Smith containing a proposal for greater elasticity in Church worship by a modification of the parochial system. Mr. Athelstan Riley moved an amendment, that the subject be referred to a special committee. Chancellor Smith accepted the suggestion, and the original motion, as amended, was adopted. A resolution was passed, in accordance with the action of the Upper House of Canterbury Convocation in February last, in favor of a Standing Committee being constituted in every diocese to promote the observance of Sunday. On the motion of Mr. Athelstan Riley, it was agreed to ask the president, the Archbishop of Canterbury, to consider with the Archbishop of York the advisability of securing the suspension of Article IV. of the Constitution in the event of a parliamentary general election taking place this year, so that the necessity for a new election to the House of Laymen might be obviated. The session closed.

DR. BERNARD'S SERMON BEFORE THE IRISH CHURCH SYNOD.

In connection with the recent meeting of the General Synod of the Church of Ireland, a sermon was preached by the Dean of St. Patrick's Cathedral (Dr. Bernard), in which the Dean spoke some notable words concerning the loss to the Irish Church of so many of her young men, who preferred to take holy orders in the English Church. He described it as the most difficult question the Church had to face at present. Among the reasons for their failure to attract the ablest and most active young men was this fear that the Irish Church had no place for those who did not share the theological opinions of the majority. There was a danger—could they doubt it?—that that Church might lay such stress upon the fact that she had been "reformed," that she might lose sight of her Catholicity and Apostolic beginnings. "Fathers and brethren," said the Dean, "the Church which includes no schools of thought save one does not think at all. Identity of opinions on every difficult problem of theology would be a sign of death, not of life. I do not believe that the Church of Ireland can be justly charged with any conscious desire to crush out independent thought and honest expression of opinion. But if she give any ground for the suspicion that such is her policy, we shall lose those who ought to be our future leaders. We have lost some already. It is for us to see that we lose no more." It is earnestly to be hoped that the Dean of St. Patrick's note of warning will not be lost upon Irish Churchmen. A Church which can trace descent back to the Apostle of Ireland ought, surely, to be above reproach as regards her catholicity.

EDINBURGH AGAIN FAILS TO ELECT A BISHOP.

The clerical and lay electors of the diocese of Edinburgh have again met to elect a Bishop. Two names were before the

electors: those of the Very Rev. J. Skinner Wilson, Dean of Edinburgh, and the Rev. Dr. Simpson, principal of Leeds Clergy School. Two votes in public took place, but neither candidate secured the requisite majority in both orders. The Dean of Edinburgh, who seemed to many people just the right one to occupy the see, lost the election through the lay vote. The electors will meet again on May 3d.

GIFT TO THE PRIMATE FOR THE WESTERN CANADA FUND.

The Primate has received an especially enthusiastic letter from the Prince of Wales, together with the announcement of a donation of £500, concerning the Archbishop's Western Canada fund. The Primate himself also gives £500. It is stated that the fund is arousing great enthusiasm and sympathy in many quarters, especially among those who know Canada best. The amount received to date is well over £14,000. J. G. HALL.

ART, THE HANDMAID OF RELIGION.

By MARIE J. BOIS.

THIS is truly a great subject, and one open to controversy, but God forbid that I should approach it in that spirit, for sad indeed is the case of him who denies that the highest aim of art is to make men lift up their hearts to their Maker and to help them realize something of the wondrous mysteries of our divine religion.

Even while writing this, I have before me one of the most beautiful modern conceptions of the "Resurrection Angel." O the glory of that majestic and yet graceful figure, which, on powerful wings, seems to have taken his flight down from the very heights, and to stand on the dim border-line of heaven and earth, with uplifted trumpet, listening still, as it were, to the songs of the angelic hosts above, and sending up earth's melody, our imperfect songs of praise, to mingle with those of the heavenly choir! A double messenger he, from heaven to earth and from earth to heaven. How inspiring is the sight of that mighty angel with the unfathomable depths of eternity behind him! The glass, the painting, are forgotten before the commanding presence of that glorious messenger of peace, comfort, and joy, herald of the unseen world beyond.

"To the glory of God, and in loving memory of." Should not the message be one of comfort to the bereaved hearts that, having lost a beloved one, are thus reminded that all is well? For "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love Him."

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 how 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.

* This was printed last week with an unfortunate typographical error, and is therefore correctly reprinted in this issue.

Is THE tendency of the times towards a more widespread observance of Holy Week and Easter in Glasgow? A writer in *St. Andrew's* (Glasgow) *Magazine* asks the question. Two new influences, he says, contend for the mastery, both tending to emphasize the existence of such a season in the minds of Scotsmen. First there is a direct effort being made on the part of the active type of Presbyterian to give religious observance to the Holy Season. We are no longer astonished to hear that in our own parish, one of the churches of "the Kirk by Act of Parliament established," there are daily services with addresses on the events of Holy Week, the singing of our dear old carol, "The Story of the Cross," and a "celebration of the Holy Communion" on Easter Day. Scottish Episcopalians cannot but feel thankful for this adoption by the 'Establishment' of some of the principles which caused our disestablishment.—*Scottish Churchman*.

NEW GIFTS TO NEW YORK CATHEDRAL

Provision is Made for an Annual Income of \$55,000

DEATH OF REV. JOHN W. BUCKMASTER

Large Bequests of Miss King

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, May 3, 1910

THE Cathedral of St. John the Divine is now assured the sum of \$55,000 a year, after the crossing and choir shall have been opened. At a meeting of the Cathedral trustees on April 26th, Bishop Greer said he had secured pledges amounting to \$27,000 for five years. This is in addition to the endowment income, which amounts to about as much more a year.

It was stated that a plan had been in contemplation some time ago that \$1,000,000 additional endowment might be raised, but it was given up and the pledges for five years take its place, until a larger endowment can be secured.

A gift of \$8,000 was reported from James T. Woodward, in addition to a legacy of \$2,000 from him. It was announced that two new chapels would be built. One will be in memory of Bishop Potter and the other in memory of Dr. Huntington, of Grace Church.

A tile from the Church of St. John the Divine at Ephesus, where the body of St. John is supposed to lie, has been received for the Cathedral of St. John the Divine through Bishop Kinsman of Delaware. It dates from 540 A. D., and will be set, encased in a brass frame, in the chancel floor. The inscription will read:

"Whosoever shall have prayed at this spot will have pressed with his feet a tile from the ancient Church of St. John the Divine at Ephesus, built by the Emperor Justinian in the year DXL over the traditional site of St. John's grave."

But suppose that, in praying, someone uses his knees?

The great choir arch will be completed in two weeks. It is the largest interior arch in the United States, being 123 feet from floor to crown and 45 feet in diameter. Most of the figures for the reedos have been completed and will be placed within a month. There are nine of these, three larger than the rest. The high altar was recently installed, also the Bishop's throne. Much progress has been made on the organ by the builders employed by Mr. Ernest Skinner of Boston. It will cost \$50,000. When other construction work is finished the great instrument will be set up. This will require three months of steady work. The choir stalls are finished and ready to be put in place. Hope is entertained that the choir and crossing will be formally dedicated on the coming feast of St. John the Evangelist, December 27th. It is possible that this section of the Cathedral, seating 3,000 persons, will be used before that day.

When the Cathedral is fully completed it will take the fourth place among the sanctuaries of Christendom. Those larger are St. Peter's, Rome; the Cathedral of Seville, in Spain; and the Duomo of Milan. The New York Cathedral will cover 99,500 square feet of ground.

The cornerstone of the building for the New York School for Deaconesses, on the Cathedral grounds, will be laid Saturday afternoon, May 7th, at 4 o'clock. The new building is possible through the generosity of the late Archdeacon Tiffany. His interest in the institution grew out of his long friendship with the late Dr. Huntington, the founder of the school. The Tiffany legacy amounted to \$120,000, and was conditioned on the building of the school close to the Cathedral and on its recognition as a memorial to Mrs. Tiffany.

DEATH OF REV. JOHN W. BUCKMASTER.

The Rev. John W. Buckmaster died suddenly on Saturday, April 30th, at his home, South Third Avenue, Mount Vernon, aged 70 years. He had been suffering from Bright's disease, and passed away in his sleep. Mr. Buckmaster was graduated from New York University, 1860; from the General Theological Seminary, 1863; was made deacon (1863) and ordained priest (1865) by Bishop Alonzo Potter. He ministered at St. Mark's, Evanston, Ill.; St. Peter's, Hillsdale, Mich.; in several parishes on Long Island; Christ Church, Marlborough, N. Y., and was rector of St. John's Church, Tuckahoe, N. Y. For a time he had charge of St. Paul's Church, East Chester, N. Y. Since November 28, 1876, he has been canonically resident in

the diocese of New York. He was an active member of the Associate Alumni, G. T. S.

SEVERAL LARGE BEQUESTS.

By the will of Mary Rhinelander King (who died at Great Neck, L. I., August 12, 1909), a daughter of John A. King, once Governor of New York, the Domestic and Foreign Missionary Society is left two buildings in Manhattan and the Great Neck country seat of the testatrix, worth \$175,000. Its share in the residuary personal estate will approximate \$45,500. Numerous other bequests were made by Miss King, some of these being: The Church Charity Foundation of Long Island, \$15,000; the Cathedral of the Incarnation, Garden City, \$25,000; General Theological Seminary, \$20,000; the King Theological Hall, Washington, D. C., \$13,750; New York Historical Society, \$10,000; St. Phebe's Mission, Brooklyn, \$7,000; trustees of the Diocese of Long Island, \$13,000; Church Orphanage Association of St. John's Parish, Washington, D. C., \$5,000; Roosevelt Hospital, New York, \$5,000; the New York Episcopal Missionary Society, \$5,000; Grace Church, Jamaica, \$3,000; Jamaica Hospital, \$2,000; Seamen's Charitable Institute, New York, \$7,000, and several others.

CHURCH CLUB ELECTIONS.

At a meeting of the Church Club of New York, held at their rooms, No. 35 E. Fifty-sixth street, New York City, on Thursday evening, April 28th, the following officers were unanimously elected: President, George Gordon King; Vice-presidents, Rear Admiral Alfred T. Mahan, ex-Judge Alton B. Parker, and Haley Fiske; Secretary, Frank T. Warburton; Treasurer, Henry W. Munroe; members of Board of Trustees, class of 1913, Henry L. Hobart, Alexander M. Had-den, and James G. Zachry.

NEW CHURCH FOR ST. PHILIP'S.

The firm of Tandy and Foster, architects, has filed plans for the erection of a new building for St. Philip's Church (for colored people) now in West 134th street. The new church and parish house will be at 210 to 216 West 134th street, running through the block to West 133d street. The church will be Gothic in design and the cost is estimated at \$150,000.

CITY NOTES.

Mrs. Lucy Williams Whitney, widow of Thomas M. Whitney, an importer, died on Thursday, April 28th, at her home, 303 West Eightieth street, Manhattan. She was Miss Lucy Williams Hallam, and was born in Chicago sixty-eight years ago. Since Mrs. Whitney came to this city about twenty years ago, she had been active in Church and charitable work. She was a member of the Daughters of the American Revolution and several other associations. The funeral was held at St. Stephen's Church, West Sixty-ninth street and Broadway, the Rev. Dr. Seagle, rector, on Saturday, April 30th. The interment was made at Stonington, Conn. Mrs. Whitney is survived by three sons.

The Archbishop of Ottawa has appointed the Rev. Dr. Stuart Crockett, rector of Holyrood Church, New York City, to preach the sermon before the Synod of Ottawa on Monday evening, June 6th.

SACRAMENTAL RITES.

IT MAKES little practical difference whether we reckon the sacraments as two or seven, so long as we recognize the "minor sacraments" as part of the Church's system, and channels of divine grace. Confirmation, Matrimony, Absolution, Holy Order, and the largely disused rite of Unction, all form parts of the Church's system of grace, and all come within the definition of "an outward and visible sign of an inward and spiritual grace given unto us." If any are disposed to think that there is not sufficient evidence to prove that all of them were "ordained by Christ Himself" as "sacraments of the Gospel," surely none will deny that they were used by the Apostles and by them committed to the Church as grace-bearing rites. For all practical purposes they are parts of the sacramental system, second in importance only to the two greater sacraments of Baptism and the Eucharist. Now, any presentation of the Church which treats the sacramental system as incidental, and not as of primary importance, breaks down at the critical point. It is just here that the Church differs from the denominations. To be sure, we value the historic lineage of the Church, and rightly. But take away the sacraments as means of actual grace, and the Church is merely an antique, differing in no essential respect from the voluntary religious bodies. This is indeed the way they look upon her. If they are right, we would do well to withdraw from a field for the most part already over-churched, and advise our members and ministers to join the larger denominations or the Roman Church, and thus do something toward curing the scandal of a divided Christianity. But if the Church is right, the sooner and the more clearly we present her in her true colors, the sooner and the more convincingly will God set the mark of apostolic success upon our work.—*Oregon Churchman.*

"It is NOT possible to live a Christlike life without prayer. Under such conditions there can be no advancement toward spiritual perfection, neither is there any power to accomplish even little things for God, much less great ones."

GOOD CONDITION OF ST. ELISABETH'S, PHILADELPHIA

Excellent Attendance on the Services and the Social Side Not Neglected

WOMAN'S AUXILIARY AND OTHER GATHERINGS

Preparations for the Diocesan Convention

PHILADELPHIA, PA., May 3d.

AT St. Elisabeth's Church, Philadelphia (the Rev. F. D. Ward, rector), during the past year there has been noticeably a steadying process going on, and the gradual return to a more normal condition in the life of the parish. The attendance at late Mass and Solemn Evensong on Sundays has been very good indeed, and the number of those who make their communion at the early Masses on Sunday is increasing. The daily Mass, too is being better attended.

On Palm Sunday the congregation taxed the whole seating capacity of the church and the new aisle at the south, which has been built during the past eighteen months, proved its usefulness, and justified the earnest and untiring efforts on the part of the parish which were necessary to place a new baptistry in this aisle later on. The ceremonies of Holy Week were more fully observed in the parish this year. The number of those who made their Easter communion was quite large, and the spirit of the Easter services was most excellent.

The latest addition to the parish organizations is the Men's Association. It is intended to provide opportunity for the men of the parish to develop and cultivate every side of their nature. It cares for the spiritual by having a rule of corporate communion on the second Sunday of each month and making an effort to interest other men in attending the services of the church. The social side will be provided in the club for men, with rooms now being prepared in the parish building.

At a meeting of the Men's Association, held Monday evening, April 25th, addresses were made by Mr. F. C. Morehouse, editor of THE LIVING CHURCH, William D. Neilson, Esq., the accounting warden, A. J. Drexel Biddle, Clinton Rogers Woodruff, Esq., and the rector.

LARGE INCREASE IN THE UNITED OFFERING.

The Woman's Auxiliary of the diocese of Pennsylvania is a vigorous organization and very much alive to the value of general meetings; and the weekly discussions conducted at the Church House, under the direction of the four committees on Foreign, Domestic, Negro, and Indian work, do much to educate and inspire the women, especially of the city of Philadelphia, in the missionary cause. Another agency of value is the annual service for the presentation of the United Offering, of which the sixth was held in St. Mary's Church, West Philadelphia, on April 26th. Nearly four hundred delegates were present, and the offerings amounted to \$6,612.70, which, added to the balance already in the hands of Mrs. George C. Thomas, the treasurer, makes \$27,186.87 to be sent to Cincinnati in October. This is nearly \$1,600 more than was in hand at the same period in 1907.

CLERGY DISCUSS CONVENTION TOPICS.

The Clerical Brotherhood is devoting the Monday meetings until the diocesan convention to discussions of subjects which will come before the convention. A very vigorous debate was elicited on the 25th by the paper of the Rev. Horace F. Fuller of Trinity Church, Oxford, on "What the General Convention Might Do." Mr. Fuller argued in favor of the election of the Presiding Bishop, and the permission to elect Suffragan Bishops, and against the Preamble and the provision that changes may be made in editions of the Prayer Book in foreign languages. A resolution was adopted by the Brotherhood favoring the participation by the clergy of the diocese, vested, in the opening service of the diocesan convention. This has never been the custom in Pennsylvania.

The arrangements for the great missionary mass meeting to be held at the Academy of Music on the evening before the meeting of the diocesan convention are in active preparation. A sub-committee



REV. F. D. WARD.

on music, of which Mr. Morris Earle is chairman, is planning for a male choir of 600 voices to lead the singing, which is to be in charge of Mr. Harold S. M. Balsley.

The committee on speakers, of which the Rev. Floyd W. Tomkins, D.D., is chairman, announces that Bishop Partridge of Japan and the Rev. Dr. William Harmon van Allen of the Church of the Advent, Boston, have promised to make addresses.

TO BUILD CHURCH IN MEMORY OF REV. J. R. MOORE.

Announcement is made that the Church of the Resurrection (the Rev. James O. McIlhenny, rector), will build a new church edifice at Broad and Tioga Streets, as a memorial of the late Rev. Joseph R. Moore, a former rector of the parish. A special service was held in the Church on Sunday, May 1st, in commemoration of the sixtieth anniversary of the parish.

TO AWAKEN INTEREST IN THE MINISTRY.

The students of the Philadelphia Divinity School have been carrying on this winter a quiet but earnest campaign looking toward awakening an interest among young men in the call to the ministry. Meetings have been held in churches, especially those lying a little out of the city, at which addresses have been made by students and by some of the younger clergy on this important subject. The latest of these was in Christ Church, Germantown, the Rev. C. H. Arndt, rector, on Sunday, May 1st, at which addresses were made by the Rev. J. P. Morris, assistant minister of the Prince of Peace chapel, and Mr. Nathaniel Groton of the senior class of the Divinity School.

SUNDAY SCHOOL OFFERINGS.

Mr. George W. Jacobs, treasurer of the Advent and Lenten offerings of the Sunday schools, reports that further remittances have brought the sum reported last week up to nearly \$30,000, which sum he expects will be fully attained.

FUTURE MEETINGS, SERVICES, AND CONFERENCES.

The Sunday School Association of the diocese has arranged for a teacher training school and conference for Sunday school teachers and other Church workers, to be held in the Church Training and Deaconess House, 708 Spruce street, from Monday evening, June 6th to Saturday morning, June 11th. Applications for admission should be made to Deaconess Sanford at the school, and must be accompanied by a letter from the rector of the parish from which the applicant comes.

Other meetings of interest which are announced for the near future are the annual service for the candidates of the Girls' Friendly Society, which will be held in St. Peter's Church, Saturday, May 7th, at 3 P. M., at which the Rev. Percy J. Brown will make the address; the annual meeting of the Church Club, which, on account of the missionary mass meeting, has been postponed from May 9th to May 16th; and the meeting of the Church Historical Society on the 17th of May, at which the Rev. Prof. J. Cullen Ayer, Jr., of the Divinity School is to deliver a lecture on "The National Churches before the Reformation."

PERSONAL AND MINOR NOTES.

On May 1st, the anniversary of the battle of Manila, the Rev. Henry A. F. Hoyt, himself a veteran of the war, invited the Naval and Military Order of the Spanish-American war to attend service in St. John's Church, Lower Merion. The sermon was preached by the Rev. Charles C. Pierce, D.D., major and chaplain (retired), U. S. A., and rector of St. Matthew's Church, Philadelphia.

The Rev. Thomas J. Garland, secretary of the diocese, has been confined to his house for several days by illness.

IN PROPORTION as we gain the sense of God's presence shall we be safe in the very tumult of life. This Presence protects our individuality from becoming a mechanical part of the world and the society in which we live, and from losing the sense of personal responsibility, and is a power stronger than all the influences around us. Without a realization of this presence of God many would naturally not be strong enough to stand alone. Encircled by this presence they present that wonderful combination of sensitive timidity and moral courage which enables them quietly to go and do their work in the face of adverse criticism and misunderstanding, for their lives are strong and self-possessed, living in the felt presence of Him to whom they are responsible. Amidst all the pain they may have to suffer, they verily have a "joy which no man taketh from them." Such protecting and impelling sense of God's presence is not gained in a moment. It will be the result of much prayer and mental discipline. "Build the practice of the presence of God upon the indwelling presence of Christ," says Maturin. Let each communion remind you what you are as a Christian—a member of Christ, fed by His Life. Let each communion intensify the realization of that ever-abiding presence within you, and that presence will manifest Himself through your life by characteristics of gentleness, kindness, patience, and a freedom from hasty judgment of others.—BISHOP SCADDING, in the *Oregon Churchman*.

"SOME of the most amiable, loving people are the greatest sufferers. But it is a well established fact that the greatest sufferers are also the most silent and patient. Are not those to be admired who can hide a load of suffering behind a cheerful face?"

VARIOUS CONFERENCES AND ADDRESSES
IN CHICAGO

Girls' Friendly Society, the "Round Table" and
Other Gatherings

DEATH OF THE REV. GEORGE F. DANFORTH

City and Suburban News Notes

The Living Church News Bureau
Chicago, May 2, 1910

THE congregations of thirty-nine parishes and missions listened to fifty-three sermons and addresses on missions on Sunday, May 1st, by twenty-one visiting Bishops and clergy of the Church and eight Church laymen. Among the prominent clergy are the Rt. Rev. Dr. Woodcock, Bishop of Kentucky; Archdeacons Dodshon of Columbus, Ohio, and Wentworth of Lexington, Ky.; Dean Hart of Omaha, Dean Capers of Lexington, Ky.; the Rev. Messrs. R. W. Patton, C. C. Rollit, H. Percy Silver, L. C. Sanford, H. L. Bursleson (assistant secretary of the Board of Missions), T. F. Turner of Hartford, Conn., James M. McGruder of Covington, Ky., R. J. Phillips of Syracuse, N. Y., Geo. E. Dunlop of Springfield, Ill., W. P. Smith of Winchester, Va., and W. A. Atkinson of Detroit, Mich. Among the laymen were Mr. J. W. Wood of New York, Rear Admiral C. H. Stark of Washington, D. C., Robt. H. Gardiner of Boston, James A. Waterworth of St. Louis, Chas. E. Beury of Philadelphia, W. F. Morgan of Short Hills, N. J., and A. V. Avell of Oklahoma City.

DIOCESAN LITERATURE CONFERENCE, G. F. S.

The Diocesan Literature Conference of the G. F. S. was held at the Church of the Advent, Chicago, on the evening of April 26th. Supper was served to ninety guests by the G. F. S. of the Advent. In the evening thirteen papers which had been written by different members of eight branches of the society were read. A choice of three subjects was given—"Woman's Suffrage," "The Favorite Heroine in Fiction and History" and "David Copperfield." The prize winners were as follows: First prize for best paper, St. Andrew's branch, Chicago; second prize, Holy Cross branch, Chicago; third prize, Trinity branch, Chicago; largest number of essays, the Cathedral branch; second, St. James' branch. Beside the reading of the essays the Rev. Mr. Young, priest in charge of the Advent, gave an address of welcome and the following made informal remarks: The Rev. Mr. Schaeffer of St. James' Church, Miss Hutchinson, and Mrs. Williams.

MEETING OF THE "ROUND TABLE."

The "Round Table" held its last meeting before the summer season on Monday, April 18th, at the Church Club rooms. The chairman was the Rev. A. Lutton, the topic for discussion "Shepherding the Sheep," and the leader the Rev. S. B. Blunt. The latter spoke at length on the difficulty of keeping the lists up to date; the correct reporting of communicants to the convention; the perplexity attending the enumeration of those who have not made their Communion in two years; and how to treat certain groups of people who do not attend services and yet desire not to be transferred. The Rev. J. H. Edwards and the Rev. G. C. Stewart also spoke. The next meeting of the Round Table will be the first Monday in October.

NORTHEASTERN DEANERY TO MEET MAY 17TH.

The date for the spring meeting of the Northeastern Deanery has been changed to May 17th. It will be held at the Church of the Holy Comforter, Kenilworth. The morning speaker will be Dr. Evans of the Board of Health, and the afternoon address will be given by the Rev. Dr. Herman Page on the "Cure of Souls."

PROGRAMME FOR W. T. S. 25TH ANNIVERSARY.

The Western Theological Seminary is issuing the programme for its twenty-fifth commencement for May 19th as follows: Holy Communion 7 A. M.; Alumni meeting, 11 A. M.; dinner, 12:30 P. M.; conferring of diplomas, prizes, degrees, with an address by the Bishop of Iowa, at 3 P. M.; tea at 5 P. M.; reception by the Dean and Mrs. DeWitt at the deanery to meet the Rt. Rev. and Mrs. C. P. Anderson, and the Rt. Rev. and Mrs. T. N. Morrison, the faculty and alumni of the seminary at 8 P. M. The commencement is of unusual interest this year inasmuch as it is the twenty-fifth, but no special celebration of the event will take place, although it is expected that the attendance of the friends of the seminary and the alumni will be larger than usual. The alumni are making a special effort to get as many members back this year as possible to be present when the special alumni fund is to be presented.

DEATH OF REV. GEORGE F. DANFORTH.

The death of the Rev. George Flavel Danforth, missionary at Park Ridge and Norwood Park, occurred suddenly on Sunday night at St. Luke's Hospital, where he was under treatment for erysipelas. Mr. Danforth received the degree of Ph.B. at Cornell in 1890 and afterward took post-graduate courses at Yale and at Cornell and a theological course at Auburn Theological Seminary. After serving as

a minister elsewhere he conformed to the Church and was ordained both as deacon and as priest in 1908 by Bishop Anderson. His ministry within the Church was therefore of only two years' extent, but he had made his mark and given promise of splendid service in the priesthood.

THE LATE EMORY COBB.

Brief mention was made in last week's letter of the death of Mr. Emory Cobb of Kankakee. Mr. Cobb was born in Dryden, N. Y., in 1831, and for years has been a prominent and prosperous business man and banker, amassing a fortune of considerably over half a million dollars. He was for years prominent in the Church, being a member of the Board of Equalization, trustee of the Endowment Fund, and a member of the diocesan Board of Missions and senior warden of St. Paul's, Kankakee. In his will he left \$5,000 to the parish at Kankakee. He had a most interesting life. He was the superintendent of the Western Union at Chicago during the Civil War, being intrusted with the code used by the Federal government and having the confidence and personal friendship of President Lincoln. He was a constant and faithful attendant at all the services of the Church, and seldom missed a diocesan gathering in Chicago.

CHICAGO NOTES AND PERSONALS.

The South Side Sunday School Institute is to hold its spring meeting Thursday, May 12th, at St. Margaret's Church, Windsor Park. It will begin with evening prayer at 5:45 followed by supper and social hour and business meeting with an address by the Rev. S. B. Blunt. The evening session will be held at 8 o'clock and the address will be given by the Rev. C. S. Lewis of the Western Theological Seminary on the "Sunday School in Relation to the Church."

St. Augustine's Church, Wilmette (the Rev. J. W. Fogarty, rector), has been presented two memorials. They are in loving memory of the late Canon Richey, who was in charge of Wilmette at the time of his death one year ago. The gifts were a handsome lectern from the congregation and a set of communion vessels for communicating the sick, from a faithful and devoted family of the parish. The memorials were blessed on the fourth Sunday after Easter, the first anniversary of the death of Canon Richey.

The Rev. Olaf Toffteen, Ph.D., professor of Old Testament and the Semitic languages of the Seminary, has been granted a leave of absence of six months in order that he may take Mrs. Toffteen to her old home in Sweden. She has been very ill with nervous prostration and the physicians felt that it was almost the only hope for her recovery. Professor Toffteen will do research work while away and may ask for an extension of his leave of absence to one year.

On the second Sunday after Easter the Rev. Prof. Charles Smith Lewis of the Seminary, preached the Hale Sermon for 1910, at Christ Church, Chicago, on the "Work of the Church in the Sunday School." It will be published and circulated as the Hale foundation requires.

St. Michael and All Angels parish of Berwyn (the Rev. Charles E. Taylor, rector), has started on a campaign to raise funds for a new church building.

Mrs. Harriet McKey Tuthill, wife of Judge Richard S. Tuthill, a prominent vestryman of the Church of the Epiphany, died suddenly on April 29th of apoplexy. She was most conspicuous in various church, social, and philanthropic organizations. The funeral service was held at the Church of the Epiphany Sunday last.

A largely attended musicale was given at the residence of Mrs. W. O. Green, Astor street, by Mrs. Frederick Greeley, president of the diocesan Woman's Auxiliary, on April 26th for the benefit of the Providence Day Nursery's summer work, which is one of the activities of the Auxiliary.

The students of the Western Theological Seminary listened to a stirring and inspiring address on missions by the Rev. Dr. Hopkins in the Seminary chapel on Thursday, April 28th, at evensong.

The Rev. and Mrs. F. DuM. Devall of St. Andrew's Church, Chicago, celebrated the tenth anniversary of their wedding on April 25th at the rectory with a reception to the wardens and vestry and members of the parish. Notwithstanding the very inclement weather there was a large attendance. The Rev. and Mrs. Devall were the recipients of many gifts from the parishioners to mark the event.

RENMUS.

LAYMEN'S MISSIONARY MOVEMENT IN CHICAGO.

THE much heralded and long discussed Chicago convention of the Laymen's Missionary Movement began its sessions in Orchestra Hall on Friday, April 29th, at 8 p. m., and continued through Saturday with sessions at 10 a. m. and 2:30 p. m. and dinners by the various religious bodies at 6 p. m.; Sunday at 3:30 and 8 p. m.; Monday at 10 a. m. and 2:30 p. m., closing at 8 p. m. On Sunday morning the pulpits all over the city were filled by visiting clergy, missionaries, and prominent laymen.

It would be impossible for lack of time and space to give anything but the most brief account of what took place, what was said, what impression it made upon the Churchmen in attendance as delegates, and what probable future effect

the convention will have on the Church and its missionary activity.

Nearly 2,000 delegates were in attendance. The Chicago convention is the last of seventy-five held in all sections of the country and Canada in an attempt to increase laymen's donations to missions through their own religious bodies and to spread knowledge of missions throughout the country. The National Missionary Congress, to meet at the Auditorium during the present week, will crystallize the entire work of the convention.

It is of interest to know that while the Church was allotted 350 seats it not only filled its quota, which was based on an attendance of 3,000 instead of 2,000 delegates, but filled the seats of other delegates who had not filled their quota. The Church, therefore, made by far the best showing in attendance at the convention of any religious body, the Presbyterians coming a close second.

The opening address of the convention was made by the Rt. Rev. Dr. Anderson, Bishop of Chicago. So far as we are able to learn, no address of the scores which have been made has aroused more enthusiasm than this. It was far and beyond the other speeches of the evening and was a fitting opening to a convention called to deal with great and mighty questions. He spoke on the subject: "The Spiritual Significance of the L. M. M."

"The Christian Church," he said, "to-day is miserably poor, although she possesses fabulous wealth. But we do not put the same energy and force into God's business as in our own. The significance in the Laymen's Missionary Movement lies in its return to religious sanity, the placing of religion where it belongs, in the first rank of our social life.

"Our age has been a questioning one, and the age that questions is not the age that does things.

"The Church has survived because of the eternal principles of love and righteousness which she has taught. Some day our national might and prosperity, our commercial supremacy, energy, and industry will do a nobler thing, the establishment of God's kingdom on earth."

The other speakers of the evening and their subjects were Mr. J. Campbell White of New York, who confined himself largely to statistics, and the Rev. W. R. Hotchkiss of Africa, who told some interesting experiences but lost force through running "into humorous incidents largely."

The addresses Saturday morning were on the subjects "A Survey of the World-Field," by missionaries from Turkey, India, Japan, China, Korea, and Latin America. The last speaker, the Rev. Homer C. Stuntz, spent the time allotted to him in a most offensive attack on the Roman communion in its work in Latin America, Italy, and the world in general. He did much to destroy the excellent impression made by the previous speakers. The Rev. George Heber Jones was especially interesting and inspiring. He spoke on Korea.

In the afternoon the addresses were by the following. As no titles are given on the programmes, likewise no reference to the religious bodies with which the speakers are affiliated, it is not possible to designate them as clergy or laymen: S. Earle Taylor of New York, who spoke on "The Promotion of Missionary Intelligence"; W. B. Anderson of Philadelphia, "A Programme of Prayer for Missions"; C. H. Patton, Boston, "Laymen as Missionary Advocates"; J. Campbell White of New York, "Business System in Missionary Finance." During the afternoon session the last speaker was asked the question, "What proportion of money spent on themselves should parishes give to others?" Mr. White answered by saying that it was now accepted generally that the amount should be fifty cents to others for every fifty cents spent on themselves.

One of the Church clergy present arose and said that he was constantly hearing the statement that when a congregation contributed largely to missions, while it seemed an anomaly the income increased for current and other expenses. He wanted to know if that statement was correct. A most enthusiastic discussion then took place. Five or six men representing different religious bodies immediately arose and gave the finest kind of testimony from experience where debts had been raised, salaries increased, mortgages burned, and all after there had been a missionary awakening in the congregation and not before it had taken place. Mr. White, who presided, called on all those present who knew from experience similar results, and every man present stood—and not one when the contrary was called for.

In the evening on Saturday the delegates representing the following bodies held banquets with addresses as follows: the Church delegates at the Auditorium, the Baptists, the Congregationalists and the Methodists in various rooms at Glenn Inn, the Disciples at the City Club, German Evangelicals and the Reformed Church at Mrs. Clark's restaurant, Lutherans, Lincoln Inn; Presbyterians at the Congress, United Brethren at the Y. M. C. A., United Presbyterians and Reformed Presbyterians at Boston Oyster House.

It is not possible to give the account of later sessions—they will appear in next week's issue.

It is rather too soon to give the effects that such a convention

as this will have upon the Church. But certainly it has made itself felt thus soon in the diocese of Chicago when the men of the diocese will band themselves together under the interest and enthusiasm aroused by such a gathering and pledge the unprecedented sum of \$50,000 for missions from the diocese of Chicago, where before the laity were particularly apathetic in their interest in missions, especially foreign and domestic.

CHURCH CLUB DINNER.

The Church Club gave a dinner at the Auditorium on Saturday night, April 30th, to arouse interest in missions and to help on the Laymen's Missionary Movement along Church lines. About 250 men sat down to the dinner, many of whom were visitors from other dioceses. At the head table were seated Mr. Bunnell, president of the Church Club, who presided; Bishop Anderson, who sat on his right; Mr. W. R. Stirling, who has been so efficient and energetic in the management of the Church's share in the Movement, Dean Hart of Denver, Dean Capers of Lexington, Ky., Messrs. Gardiner of Boston, Wood of New York, Field, Bailey, and Lyman, a missionary triumvirate of which Chicago is proud, Judge Jesse Holdom of Chicago, the Rt. Rev. Dr. White, Bishop of Michigan City, the Rt. Rev. Dr. Woodcock, Bishop of Kentucky, the Rev. H. P. Silver of Fort Leavenworth, Kan., the Rev. W. A. Atkinson of Detroit, and the energetic and wonderfully successful secretary of this district, the Rev. Dr. John Henry Hopkins, and others.

The address of welcome was by President Bunnell, who introduced Mr. W. R. Stirling in most appreciative language as the toastmaster of the evening. Mr. Stirling was greeted with great applause. After a few felicitous words of acknowledgment he called upon Bishop Anderson. The Bishop received an ovation which lasted several minutes. He said that during the present month he had made twenty-nine addresses, many of them on the subject of missions, and he therefore felt that should he make another it would be state, flat, and unprofitable. He said that it seemed good to get home again, for during the past two days he had become much confused by his unusual surroundings; but now he knew his bearings. He took as the theme of his remarks these two sentences as expressing the two greatest needs in the Christian world to-day—to universalize and socialize our religion, and, second, to become absolutely conscious of our individual responsibility. His remarks, while brief, created the greatest enthusiasm.

Mr. Stirling then introduced the following, who spoke ten minutes each most splendidly on the subjects assigned to them: The Rev. Mr. Atkinson of Detroit, "A Parish Missionary Committee"; Mr. John W. Wood of New York, "Personal Visits"; Rev. H. P. Silver, on "Weekly Offerings." Following these addresses Mr. Stirling in ringing words presented a resolution to the effect that the men of the diocese of Chicago pledge themselves to raise this year for missions the sum of \$50,000—two-fifths for foreign and domestic missions and three-fifths for diocesan. The resolution was received with cheers and immediately the following made short and enthusiastic speeches seconding the resolution: Mr. W. C. Richey of Hinsdale, Mr. R. C. Hall of Evanston, Mr. Mead of Evanston, Mr. C. E. Field of the Church of the Redeemer, Mr. A. S. White of Chicago, and the Rev. Herman Page of Chicago. The resolution was unanimously carried and after the singing of a missionary hymn the assembly disbanded, looking forward to the next great missionary rally of the Church Club, which will be at its dinner May 24th, the night of the first day of the diocesan convention.

RENMUS.

THE CHURCH AND SOCIAL WELFARE.

A Sermon Preached at All Saints' Cathedral, Milwaukee,

BY THE VERY REV. SELDEN P. DELANY, DEAN.

St. Matthew v, 14. "Ye are the light of the world."

NO clergyman nowadays need ever be at a loss what to preach about. On every hand are individuals and societies urging him to preach on this or that subject. Since Easter requests for sermons on special subjects have come in from three different organizations: the National Association for the Study and Prevention of Tuberculosis, the Wisconsin Sunday Rest Day Association, and the Church Association for the Advancement of the Interests of Labor. These all represent most worthy causes, and one dislikes not to comply with their requests. But the Church also makes certain requirements of her clergy in regard to the message they are to deliver during the different seasons of the Christian year. It is impossible to satisfy all these demands at once.

But the bewilderment of the priest in the face of these conflicting appeals is nothing compared to the bewilderment every public-spirited Christian experiences in handling the appeals to join all sorts of movements and societies, that come through his mail every day. To mention only a few of them, there are the National Child Labor Committee, the National Municipal League, the Society of Social Hygiene, the Anti-Tuberculosis League, the Wisconsin Humane Society, the Associated Charities, the American Association for Labor Legislation, the State and National Conservation Societies, the Anti-Saloon League, the Wisconsin Sunday Rest Day Association, the Church Association for the Advancement of the

Interests of Labor, the City Club, Civic leagues of various descriptions, the National Play-grounds Association, and the National Housing Association. These are all, or nearly all, splendid movements and deserve the heartiest support. One does not like to turn a deaf ear to any of these appeals, and yet it is impossible for anyone to join and support all these movements. Then there is the Church, which certainly needs the cooperation and support of everyone connected with it. What is our duty in this perplexing situation?

One cannot but long for the day when the problem will be simplified by the combination of these various agencies for social welfare into one great world-wide society. That is not merely an idle dream. The tendency of our social developments is in that direction. We live in an age of combination, cooperation, and amalgamation. Here in Milwaukee, as in other large cities, our charitable and philanthropic work has already been coordinated in one society, the Central Council of Philanthropies. Perhaps the day is not far off when there will be one great society, national or world-wide in extent, whose aim will be the welfare of humanity. By joining that society one could take part in the war against vice, disease, ignorance, and exploitation of the young and the weak; one could strive for clean and wholesome city life, one rest day in seven, humane treatment of man and beast, and the care of the unemployable and unfortunate.

Ideally, of course, this great world-wide society for social welfare already exists. The holy Catholic Church is a world-wide society for social welfare. That must have been the intention in the mind of God when He called it into being many centuries ago. He foresaw the needs of humanity through the ages, and to supply those needs He formed this great society. Its purpose was to be not merely the salvation of individual souls, but the development of good citizens, the relief of the poor, the removal of the causes of poverty, the uprooting of vice, the prevention and cure of disease, the education of the young, the protection of the weak and the innocent. Read the history of the Church, and you will see how for many centuries, in fact up to the era of the Reformation, she splendidly fulfilled this purpose. She elevated the social position of women, created the sanctity of the home, established the weekly day of rest, substituted the wages system for the system of slavery, instituted the common school system, invented hospitals for the care of the sick, and took a kindly care of the poor, the defective, and the unemployable. For fifteen centuries the Church was practically the one institution in the civilized world devoted to social welfare.

Ideally, then, the Church ought to be the same great engine for social welfare that she was in the past. Unfortunately there are certain conditions now prevailing which make that impossible. One of them is the division of Christendom. When the Church was co-terminous with society, when the parish meant all the souls living in a certain area of the community, it was possible for the Church to determine social influences and surroundings to an extent we would hardly dream of to-day. Another evil inheritance from the Reformation is the notion that the Church exists simply for the salvation of the individual soul. This is directly traceable to the great theological controversies of the Reformation days over the method of salvation or justification, whether by faith or by works. Both Catholics and Protestants are still more or less under the spell of Reformation day prejudices, and therefore both have largely lost sight of the social mission of the Church. As a natural consequence, a large number of people outside of Catholic or Protestant Christianity have seen the need of work for social welfare, and have responded by organizing all sorts of social activities and agencies for social welfare outside of the churches. Hence the large number of societies and movements, so bewildering to every public-spirited citizen.

We are now in a position to see more clearly what is our duty as Christians and Churchmen, and as public-spirited citizens. Our first duty should be to remain loyal to the Church; to be faithful, consistent Christians ourselves; and to help the Church perform her great task of making men and women godlike, by a supernatural union with Christ and a devout use of prayer and the sacraments. In the next place, we should exercise the franchise and perform our other civic duties, not as Republicans or Democrats or Socialists, not as Englishmen or Germans or Americans, not as capitalists or workmen, but as members of Christ, children of God, and inheritors of the kingdom of heaven. In the third place, we should each take an active interest in one of these agencies for social welfare outside the Church. If we are persons of leisure we should take an interest in more than one. But no one is so occupied that he cannot do good service for one of these splendid causes of social betterment and brotherhood. And it is better to do something worth while in one branch of social service than to dabble ineffectually in all.

But let us not miss the right proportion. Let our first aim be the redemption of ourselves through Christ and His Church, our next aim the redemption of our brethren everywhere, and our final aim, the salvation of society, the sanctification of our whole modern civilization, the conversion of this world into the Kingdom of God.

Do not forget that nothing can ever take the place of the Church of God. The holy Catholic Church is the light of the world. That is the high calling of every individual in the Church; you and I are expected to be the lights of the world in our several generations.

THE USE OF SYMBOLISM IN THEOLOGY.

BY THE REV. LATTI GRISWOLD.

THE difficulties of religious belief must ever seem of the highest importance to the religious-minded man; and though it is certainly a fact that such a person often holds to his religion despite its obvious difficulties, he is always necessarily interested in their intellectual resolution. It appears that a satisfactory apologetic for Christianity in the future must be as well a justification in practical experience that its moral and volitional elements are workable as that the intellectual expression of its doctrines is consistent with fact. We shall certainly not be Christians if only our opinions be true and our lives do not comport with the Christian ideals; indeed we shall more commonly be taken for Christians if our lives are Christ-like than if our beliefs are orthodox. This fact indicates a change of emphasis that has come about in modern times. But though most of us recognize that this change of emphasis has worked to the benefit of religion, we are right in being restive and discontented with the present unsatisfactory efforts at the intellectual interpretation of Christian truth.

Life is too crude and direct; its pains and joys, its fears and hopes, too immediate, that religious faith, the soul's health and salvation, should depend on too-careful definitions or too subtle arguments. We cannot wait until philosophers settle the nature of reality, experts agree in the criticism of the Synoptic Gospels, or theologians reconcile the Logos doctrine of St. John with the Messianic consciousness that Jesus seemed to display in St. Mark. We cannot suspend action, however we suspend judgment, while the Christian organizations work out their vital problem of unity. In fact most of us must go on, and it is deeply important that we should go on zealously, working for all it is worth that particular hypothesis of Christian faith and practice with which tradition, taste, and conviction have allied us, striving however to keep our minds open to the possibilities of that larger truth, into which we can, on any hypothesis, but be growing.

Everything, therefore, that tends to enlarge our religious conceptions and broaden our human sympathies, is a direct contribution to the synthesis of Christian faith to which Christendom must ever aspire. There has become current of late in theological literature a term which, though by no means new, seems significant for the future; and, rightly understood, is deeply suggestive for that restatement of Christian truth for modern thought toward which we have been taught to look; but as it is frequently misused, it is becoming a source of much confusion and misunderstanding. The term is Symbolism.

A symbol is a sign or a representation of a fact. It stands for, represents, suggests a fact to which in every instance a definite (though possibly an unknown) value attaches. Something must be, in order that there be a symbol of it, and that something must be real. Symbols are not signs of ideals, for ideals are not realities, however much we may hope they may come to be such; nor of abstractions, for abstractions are but conventional categories of thought with no actual correspondence in the realm of reality. For example, letters are symbols of sounds which compose the elements of human speech; letters are not symbols of speech. Figures are symbols of definite numbers, not symbols of number. The national flag is the symbol for a variety of purposes of the authority of the United States of America, but it is not a symbol of patriotism or loyalty. The flag is dear to the patriot because he loves his country, but it is not a symbol of that love. Pieces of money are not symbols of power, but of actual goods-buying values. And so on: one may instance an indefinite number of symbols and correlate them with the facts for which they stand, and find that in every instance there is a fact, a reality, behind the symbol. Symbols, therefore, are, it seems, a kind of material shorthand employed for the sake of convenience to represent facts and realities that cannot easily be manipulated. Indeed I can think of no symbols which may not thus be immediately correlated with realities; nor can I think how symbols may ever be said to stand for ideals. If this be not a defect of my mind, but, as I take it, the necessary implications of the notion of a symbol, we have here a specific limitation to the use of symbolism which must hold when the term is used in connection with the concepts of religion.

There remains one other preliminary consideration. If symbols are concrete material representations of realities, it follows that ideas or abstractions as such cannot be symbolic. For example, a tender word or a caress is the symbol of affec-

tion; but affection itself is symbolic of nothing deeper. One abstract notion cannot be taken as the symbol of another or more complex abstract notion. A symbol is concrete, actual, material, specific, the representation in little, by way of suggestion or signification, of a larger, richer reality. Symbols are signs of realities, and ideas are not symbols, but if they be true and not false ideas, are themselves realities.

The fact that many writers use the term with imperfect understanding of its meaning leads to the most confused religious ideas. The analysis of the method in which, in the writer's opinion, the term may be correctly used in theology, and of the manner in which it is frequently misused, will illustrate the proposition that unless a clear definition of the term be kept in mind it obscures the issues it is designed to illuminate.

A classic example of the use of symbolism in theology is, of course, the Eucharist. Therein, by Christ's appointment, bread and wine are employed as symbols of His Body and Blood; as outward, material, specific representations of a reality the content of which is not exactly definable. Of course, the Eucharist has its significance (at least its chief significance) in the nature of the reality symbolized, but the point at issue with regard to its symbolism is, that if the bread and wine are symbols they are symbols of a reality—the Body and Blood of Christ, in agreement with the Catholic doctrine of the sacrament: for if the Body and Blood be not the reality of the Eucharist the bread and wine are not symbols. In such case the partaking of the elements would be merely a solemn commemoration of a past event, to-wit, the Last Supper of the Lord with His disciples. It follows equally that to identify the bread and wine with the Body and Blood, as seems to be the case with certain expositions of the doctrine of Transubstantiation, violates the notion of symbolism; unless, indeed, that explanation of the mode of Christ's Presence in the Eucharist admits the reality of the accidents after the miracle of the transformation of the Substance has taken place, and they be regarded as symbols of that Substance. The point is, that in any theory of the Eucharist which denies the reality of the Presence, it is misleading to speak of the bread and wine as symbolical of Christ's Body and Blood. But this is an old debate, in which this argument has more than once been urged. On the other hand, no theory that admits the reality of the Presence necessarily violates the implications of symbolism, though the doctrine of Transubstantiation requires some more particular explanation. It may well seem that this theory of the Presence is open to criticism; but the familiar one, that it destroys the symbolism of the Eucharist, so popular with Anglican theologians, is invalid. The use of symbolism in connection with the Eucharist presupposes only the reality of the Presence; it implies no definition of the mode of that reality.

But the late Eucharistic controversy has been concerned not so much with problems within the limits of Catholic doctrine on the subject, or even with Zwinglian theories, as with the efforts of Liberal theologians to lift, as they claim, the whole notion of the Sacrament above the petty quarrels of disagreeing sectaries; to regard the entire Eucharistic act whereby the participant is mystically initiated into a sense of God's presence as itself symbolic of a more ultimate spiritual reality—communion with God. In such a theory of the Eucharist the symbols are not the bread and wine, the priestly words, the partaking of the elements, but the associations, ideas, and psychological states attendant upon such an act, all which, taken together, constitute this sense of the divine presence in the soul or of the soul's presence with God, and are symbolical of the soul's ultimate union with God. To such a theory it is indifferent whether or not the Eucharist have an historic basis, however it be celebrated, or what beliefs attach to it on the part of the participant. It is within this circle of ideas that much popular writing and preaching has of late been done. But psychological states are not symbolic of realities; they are themselves realities; they constitute our self-consciousness and give us our only ideas of our personality. Hence it follows that the psychological states which generate the sense of the divine presence are the very ends of Eucharistic worship; they are part of the reality which the Eucharist constitutes. They are not symbolical of, but are the experience (partial and incomplete, but real) of union with God. For it is inconceivable that union with God be a metaphysical experience independent of the soul's present constitution. Now if the Body and Blood of Christ be not the realities of which the bread and wine are symbolical, no emotions incident to the partaking of that bread and wine are symbolical. It is conceivable, on the other

hand, that Christ is in no sense present in the Eucharist, and yet that participation in the Eucharistic worship have a definite religious character; but in this case the act itself and the psychological states engendered by it are the realities and not symbols. The employment of the language of symbolism in this connection is meaningless and confuses the principles involved. It is against such loose and vague use of the term that this protest is directed.

The same considerations hold with regard to the use of symbolism in interpreting the doctrine of the Person of Christ. In the popular Christian consciousness as well as in formal theology Christ is the symbol of God. This is a correct use of the term, provided the Catholic doctrine of the Incarnation is held; though as a matter of fact the term is more commonly used in this connection by those who, though they profess faith in the divinity of Christ, mean something very different by that from the doctrine of the Incarnation. It follows from the nature of a symbol that if the human Jesus (and certainly He was all we mean by human, whatever more He may have been) was a symbol of God, the Incarnation is a reality. For unless in the larger sense, in the sphere of spiritual realities, He was God, His humanity could not be a symbol of God, except in the arbitrary sense that a circle or you or I may be said to be symbols of God. The absurdity of taking oneself as a symbol of God is only less evident than taking any other human being as a symbol of God. What justifies the historic Jesus as an adequate symbol of God is faith that He was the divine Christ. In Liberal theology Jesus is doubtless a noble and exalted figure, worthy of our deepest admiration, but so far as He is a symbol of anything, He is a symbol of perfected manhood, not of condescending God.

Again, it is frequently asserted that though the doctrine of the Incarnation is a myth, it is nevertheless a desirable and adequate symbol of the essential and fundamental relation of God and man. But unless the Incarnation of God in the person of Jesus Christ be an historic fact, it is only an idea, a dream, symbolic not of what God's relation to man is, but of man's speculations about that relation; a symbol, not of religious truth, but of the spiritual dreams and aspirations of humanity—fundamentally different notions if they be subjected to analysis. Unless the divine and the human were actually united in the person of Jesus Christ we have no experience of the union with God, which all schools admit to be a fundamental notion of religion. If the evidence for the Incarnation be sufficient to establish faith in it as a fact, then it is indeed an adequate and impressive symbol of the relation of God and man. Hence it is of supreme importance to the cause of religion to establish the historicity of the Christ of the New Testament. Otherwise I am quite unable to perceive that there is an iota of evidence for any such aspiration after union with God. I can well understand that the evidence for the Incarnation may be rejected; but I acknowledge my inability to see how logically, if this evidence be rejected, there is any warrant for the notion of the union of the divine and the human. One unwarranted assumption based on our ideals and longings is surely an adequate guarantee of realities in the spiritual sphere. It were as sensible to suppose that if we were to banish from human life all the offices and functions of love, love would continue to mean anything to us. As a matter of fact, though we would in such case count love to mean very little, we would go on loving, though with less satisfaction in the process, probably, than now we commonly take. So it seems to me is the case with the religious opinions of a certain type of person. They banish from religion, from the Christian religion, the very elements without which it cannot long exist. Let us be consistent: Christianity is bound up with the doctrine of the Incarnation; the human Jesus is the sign and representation of the divine Christ; or, Christianity is but another guess at the riddle of life, another record of the vain aspirations and intangible ideals of men.

The same considerations obtain with regard to the doctrine of the Atonement and the use of symbolism to interpret it. The cross is the symbol of the crucifixion, of Christianity only in a secondary sense as being an ethic of self-sacrifice. The crucifixion is a symbol of the Atonement of Christ for sin, provided only that the death of Jesus on the cross, that historic act in time, did correspond to a divine transaction in eternity. If the death of Christ had no real connection with the sin of the world or effect upon it, then it was symbolical of nothing but one good man's devotion to his cause and of the malice of his persecutors. To assert that Christ's physical death upon

the cross is the symbol of the necessity of my mystical death to sin—were not my sin the cause of that death, and that death the means of my forgiveness—is to assert something that has no basis except in individual notions that may well seem to me fantastic and absurd. But if there be justification for faith that there was a real relation between sin and Christ's death, then indeed the Atonement is—not a symbol—but a very present and important reality of which the deepest and fullest apprehension of and application to me is above all things desirable. But to-day the Atonement is frequently written of as though the historic death on the cross were unimportant but the idea of Atonement (an idea which it is alleged, had its origin in the misinterpretation of that death by St. Paul) were deeply significant of the soul's reconciliation with a forgiving Deity. But were this true, not only is the historic death upon the cross without any essential significance of atonement, but the idea of atonement itself has no significance derivable from that death. Atonement, in this case, is still a religious notion, to be sure, but it has no basis except in our own sense of need and our own imagination of what God should be; and is without power of challenging faith unless we chance to feel acutely that sense of need and hold strongly that opinion of the Deity.

There are other religious ideas to the interpretation of which symbolism may be applied, and to which it is frequently misapplied: particularly, for example, there is need of a more satisfactory use of symbolism in connection with the eschatological teaching of Jesus than is afforded by Father Tyrrell's last book; but enough has been said to indicate what many of us feel are its limitations and abuses.

THE CHURCH AND SOCIAL WELFARE.

(Continued from page 13.)

Without the Church the world would be a dark and dreary and hopeless place, however perfect its social, industrial, and political conditions might be. Let us indeed pray and work for greater equality of opportunity, for the fair equipment of every child by a good education, for clean and decent houses for all to live in, for the stamping out of all preventable diseases, for cleaner and happier cities, for humane hours and conditions of labor, for a living wage for all who toil, for the removal of all vicious resorts and traps for the young from our midst. But let us remember that if we do succeed in bringing about all these reforms, there will still be a universal need for the Church of God. Temptations to sin of all kinds will still exist, there will still be selfishness in high places, the people's interests will continually be betrayed, the powerful will still exploit the weak. The great need of humanity will still be godlike men and women; and only the Church, the supernatural religion of Christ, can produce godliness of life. Only the grace of God can make men humble-minded, self-sacrificing, and pure. And the Church is not only the light of the world. The Church alone can light up the valley of the shadow of death. As men stand at the edge of that valley, whether at parting from loved ones or about to enter it themselves, they will always be glad to listen to the re-assuring voice of Christ coming to us through His Church, "He that believeth in Me hath everlasting life."

FAILURE.

"One word characterizes the most strenuous of the efforts for the advancement of Science I have made perseveringly during fifty-five years; that word is failure."—Lord Kelvin.

He failed, by searching—not to find the power
Whose ceaseless pulsing moves the soul of things;
There, in the thunder of the lightning's wings,
Here, in the silence of the growing flower:
The secret only, Nature's pang and hour,
Failed he to understand—the hidden springs;
Yet, waiting on her strange, mute mutterings,
Interpreted the message and the dower.

Great gifts he brought us from the ether height
As from the deep and ponderable sea;
Nor least, who dared not walk alone by sight,
His undimmed faith in immortality.
If this be failure, following where he trod,
Not vain the searching, though we find not God.

Elizabethtown, N. Y.

Henry H. Pittman.

JOY THERE may be, and gladness of heart; gratitude and affection cannot rise high enough to answer what He has done for man; but let it be always a serious joy, a devout gratitude, a filial affection.—Keeble.

THE A. C. S. A. A.

BY AUGUSTUS DAVIES.

ON Low Sunday several "regular attendants," who were neighbors, walked home from church together. As they went, they told each other how they felt about it, and found that they all felt alike. Perhaps it would be more accurate to say that they all felt a dislike. They had gone into church at a quarter before eleven and had come out at a little before one o'clock. Why such a prolongation?

The service had not been the "exhaustive accumulation" of Matins, Litany, and Holy Eucharist, but a Missa Cantata. No fault could be found with the character of the music of the Mass. It was not hysterical, that is, it was reasonably sober; and it was not historical, that is, it had not "repeated itself." The good rector, having a good many good things to say, had said them all, but his sermon had not lasted longer than twenty minutes. The hymns were not long ones. Although many of the parishioners had not yet learned to understand the wisdom and satisfaction of early and fasting Communion, and had communicated at this service, even that had not made a difference of more than a quarter of an hour. Why, then, as we have already asked, was the service so prolonged?

In the first place, immediately after the processional hymn, the choir, a none too well trained or harmonious one, performed a composition called an anthem, the music of which was semi-operatic and demi-hippodromic in quality, with attacks of bass and tenor and counter irritants of soprano and contralto, during which the poor congregation could only wish that the service would begin. At the offertory, another anthem was sung to the praise and glory of the choir, while the "other fit persons" waited patiently for their triumphal march to the alms-basin. And last of all, after the blessing, instead of the *Nunc Dimittis*, a hymn with an anthem setting was sung, while the people waited tolerantly for the recessional hymn.

And the faithful who walked home together asked "Why?" And that "why?" has been and is (in all probability) asked about anthems more than about any other ecclesiastical subject. And the question seems unanswerable, for nobody seems to like anthems, and nobody seems to be able to escape them. Perhaps we ought to say that nobody likes them but choirs. They, indeed, seem to live and thrive and hang together on anthems. The clergy say that the choirs demand them, and so the demand has to be supplied, and the people in the pews have to suffer accordingly.

Well, these good people to whom we have alluded, agreed that something ought to be done—or undone—and one of them proposed to start a sort of general laity relief organization to be called The American Catholic Society for the Abolition of Anthems. It is in behalf of that society that this letter is written. As yet no *modus operandi* has been formed, but several suggestions have been made. One is that every member shall be pledged either to go out of church when an anthem begins and return at the end of it, or ostentatiously to read the Penitential Psalms during its perpetration. Another is that the society shall make petitions to rectors to have the choirs sing anthems only at special services, consisting of nothing else, and to give due notice of such services in order that they may be avoided by the hitherto afflicted. Correspondence in THE LIVING CHURCH is solicited, in the hope that more suggestions may be offered, so that the society may have the perfect organization and working order which may make it an effective force.

Branath, Poughkeepsie, N. Y.

TURN NOT from the Church because, forsooth, in her courts you still may see the cheating, canting money-changer, the sham Christian. Turn not from the Church because you often find there brothers and sisters like yourself, all too liable to error and often erring. Turn not from the Church, but join with those who, in obedience to the law that binds all parts of life together, are, by the helps of Christian association, seeking strength to do right and more effectually to resist the wrong. Turn not from the Church; to do so is surely to ignore the teaching of history, to ignore the universally felt needs of humanity, to ignore your own better sense, and also to ignore the plain teachings of Christ. Stand by the Church, not merely for what it gives you, but for the opportunity it affords you of giving. For surely, men and brothers, life is more than its meat, more than getting and spending for and on ourselves. And, if this is so, you should find a place side by side with those who, in spite of a thousand mistakes and short-comings, are trying so to live that when life here is over they may not be altogether ashamed for what they have done.—*Arkansas Church Bells.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, PhiladelphiaPROGRESS OF INTERNATIONAL
ARBITRATION.

GREAT BRITAIN and the United States on March 4, 1909, exchanged notes, agreeing to refer to The Hague the long-standing and at times annoying Newfoundland fisheries question. The court is to be composed of five arbitrators chosen from the panel of the court, one from each of the two disputing nations and three from foreign countries. In this way what has been a menace to the friendly relations of the two countries has at last been put in the way of a peaceful and satisfactory settlement. The documents have been filed and the tribunal is expected to meet in May, 1910. In the meantime, a *modus vivendi* between the countries has been agreed upon. President Taft, in his annual message to congress declared that the case is the first one involving such great international questions to be submitted to the Hague Court.

Venezuela and the United States have submitted to The Hague three of the questions which resulted in the severance of diplomatic relations in 1908. The cases are to be tried and argued early in 1910. The other arbitrations completed or undertaken during the past year are as follows:

Mexico and France have arbitrated the question of the sovereignty of Clipperton Island, the King of Italy acting as arbitrator.

Brazil and Bolivia have accepted the decision of an individual arbitrator in a boundary dispute.

The United States and Chile have submitted to the decision of King Edward of Great Britain the Alsop claims controversy between them. The decision is pending.

Chief Justice Fuller of the United States Supreme Court has undertaken the arbitration of a boundary controversy between Costa Rica and Panama.

The Central American Court of Justice has received its second case, but was compelled to dismiss it for lack of jurisdiction.

At least twenty new treaties of obligatory arbitration have been concluded during the year between nations, bringing the number up to ninety-five and the nations parties thereto to thirty-five. The United States has treaties with twenty-five nations. The treaties signed in 1904 have expired, but they have practically all been formally renewed for a further period of five years. One of the interesting treaties is the one with China, inasmuch as it recognizes its equality and its claim to a like treatment with other nations. Another equally interesting treaty is the one concluded with Austria-Hungary, one of the countries at the second Hague Conference which objected to the submission of a compromise provided for by a treaty to any legislative or international body. The new treaty provides for just such submission.

Interest in the cause of international arbitration on the part of business men and business organizations continues its encouraging growth. To illustrate how this interest is manifesting itself may be cited the following instances:

The committee of the Springfield (Mass.) Board of Trade, works among the high schools of the city, offering series of prizes for essays, which are judged and the prizes awarded at a public meeting each year.

The Newark (N. J.) Board of Trade, through its committee, offers prizes for high school essays and encourages the social organizations of the city to hold public meetings with addresses on different phases of the peace movement.

The Committee of the Waltham (Mass.) Business Men's Association has provided educational programmes on international arbitration and peace for one or more of the annual public meetings of the association.

Many other organizations publish a series of articles or reproduce some of the best peace documents in their official journals or bulletins.

It is very desirable, the Philadelphia Chamber of Commerce recommends, that business organizations appoint standing committees to work for popular education along these lines, and that business men, wherever located, assist in the creation and effective expression of a sound public sentiment that will stimulate and support statesmen and legislators in every effort to lighten the burden entailed by war and preparations for war.

The fact that this advice is being so generally followed is one of the encouraging developments of the past two or three years.

At the Mohonk Conference of 1908 the business men present, representing a long list of leading business organizations, unanimously adopted this resolution:

The men representing business organizations in various parts of the country recognize the fact that international arbitration as a substitute for war between nations is a potential proposition; that popular education should be encouraged as the best means to hasten the day of a World's Court of Justice; that the business men, being vitally interested in this, the greatest cause of humanity, feel it their duty to assume a large share of the financial burden of this educational campaign. They appreciate, further, that they should give time and serious thought to the problems confronting those who are now engaged in the international arbitration movement.

The American Peace Society has formulated a concrete programme of effort, of which the following are the most important planks:

1. A world treaty of obligatory arbitration.
2. The establishment of the Court of Arbitral Justice provided for by the second Hague Conference and awaiting only the appointment of its judges under some form of international agreement.
3. (a) A protest against further increase of the United States navy as unnecessary for our protection and as tending to aggravate the rivalry of the nations in building costly armaments. (b) The leadership of the United States government in an effort to bring about by international agreement a limitation and reduction of armaments. (c) As a preliminary step to this end, the appointment of an official national commission to study the question of armaments with a view to a practical international discussion at the third Hague Conference
4. Appropriations by the national government for the promotion of international hospitality and peace.
5. Regular periodic sessions of the Hague Conference for the discussion of the common interests of the nations.

Among the many encouraging events of the past year making for better international understanding and relations may be noted the Declaration of the International Naval Conference of London, whereby many technical causes of past international disputes have been removed and the International Prize Court provided by The Hague Conference of 1907 established on a working basis; the peaceful outcome of the threatening Balkan crises; the signing in Washington of an agreement looking to the peaceful determination of all existing and future differences between the United States and Canada; the establishment in the American State Department of a Latin American Bureau, in recognition of the increasing international relations with our southern neighbors; the continued and greatly increased international exchange of teachers; the establishment by the Interparliamentary Union of a permanent office whose final headquarters will be in the Palace of Peace at The Hague; the visit to England of the civic authorities of Berlin as guests of the City Corporation of London; the similar visit to Germany of more than fifty British clergymen; and the noteworthy reception by this country of the fifty distinguished representatives of the commercial bodies of Japan.

The American School Peace League, which is in its second year, continues to devote a very large share of its energies to the promotion of arbitration as an effective means for promoting peace. At the Denver meeting of the National Education Association resolutions were passed to the following effect:

The Massachusetts branch, following this precedent, adopted this resolution:

"The National Education Association indorses the purpose of the American School Peace League. The association believes that the principles of the league will make for effective citizenship, and urges all teachers to acquaint themselves with the work of the League and to cooperate with its efforts and aims."

"RESOLVED, That in the great movement for international arbitration, international conciliation, international peace and goodwill, we recognize the projection on a grand scale of those human ideals which the public school labors to establish and to foster within the field of its own activity; and we commend this movement to all teachers both as a cause worthy of their hearty support, and as an inspiration to a renewed effort in the endeavor to lift their pupils to a higher plane of social and civil life."

The American Association for International Conciliation has published a pamphlet on *The American Public School as a Factor in International Conciliation* (by Myra Kelly), which has been given a wide circulation.

An International School of Peace has been established in Boston for the education of the people in behalf of "international justice and fraternity." Edwin Ginn of Boston has announced his intention to give \$50,000 a year and to endow it after his death.

ALCOHOL A POTENT CAUSE OF INSANITY.

NEXT to heredity, according to Dr. Albert Warren Ferris, president of the New York State Commission in Lunacy, the use of alcoholic intoxicants is the most potent cause of insanity and an entirely avoidable cause. Rosanoff has shown that in the state of New York 28.9 per cent of the male patients owe their insanity to alcohol; in Massachusetts 30.6 per cent; in three asylums in England 26.3 per cent; in five asylums in Austria 24.9 per cent. In the Norristown Hospital, Pennsylvania, 46 per cent of 520 male patients owed their insanity to alcohol alone or in combination with other causes, while in 41 per cent of the imbeciles and 34.5 per cent of the epileptics alcohol was responsible for their commitment. In Munich, Krapelin found that 30 per cent of the male patients and 6 per cent of the female patients admitted to the mental clinic were suffering from insanity due to alcohol. He states that in addition in 44.9 per cent of the insanities not directly due to alcohol it was nevertheless an important factor in producing mental disease. He found alcohol to be responsible for the commitment in 65 per cent of the male epileptics and 28.5 per cent of female epileptics; while of the imbeciles 42.9 per cent owed their deterioration to the use of alcohol. In quoting these figures Dr. Ferris in his article declares:

"The publication of these startling facts does not seem to carry nearly as much weight as it should in influencing the community. It is obvious that the state, or at least large cities, must make special effort to provide institutions for the treatment of inebriety, which institutions may become the centers for dissemination to families of an alcoholic tendency, or of special alcoholic susceptibility, of the truths concerning the great dangers of alcohol to the individual and to his descendants. The effort which is now being made to secure such an institution for New York City is very timely, and such legislation as is contemplated would be welcomed as a preventive measure by those who have to deal with the problem of the care of the insane."

THE OPEN SHOP.

WARREN S. STONE is the efficient secretary of the American Brotherhood of Locomotive Engineers. He is regarded as a leader in the labor movement and is generally regarded as the man who a few years ago was responsible for the increase of the wages of American locomotive engineers to the extent of \$17,000,000. He represents 6,500 union engineers. Here is the way he regards the "open shop":

"I do not believe in forcing a man to join a union. If he wants to join, all right, but it is contrary to the principles of free government and the Constitution of the United States to do so—to try to make him join. We of the engineers work willingly side by side with other engineers every day who do not belong to our union, though they enjoy without any objection on our part the advantages which we have obtained. Some of them we would not have in the union, the others we cannot get.

"What I say is, make the union so good that they will want to join."

"I am sure," he continued, "that organized labor has improved living conditions, and will continue to do so, for the labor union is here to stay. But I believe there should be a higher type of living, and the unions should do all in their power to elevate this type as well as the living wage.

"One of the ways to do this is to forget his party, whatever that party may be, and to vote for the right man. Seventy-two per cent of the votes in this country belong to the laborers, and if they only realized their power there would be no question of a living wage."

CLEVELAND'S Board of Public Service has published an annual report which social workers will find of great help and suggestiveness. It deals with the parks, baths, and markets of the city. The work of Director D. E. Leslie in this department is one of the monuments of Mayor Johnson's administration.

THE REPORTS of the California and Chicago Diocesan Commissions on Social Welfare have been published in pamphlet form and may be had upon application; the former from the Rev. Cecil Marrack, St. Stephen's Church, San Francisco, the latter from Amzi W. Strong, 181 La Salle Street, Chicago.

THE JURY, after twenty-six hours' deliberation, convicted Joseph M. Huston, the architect of the Pennsylvania State Capitol, of conspiracy to defraud the state. This is the fifth conviction so far secured in connection with the Harrisburg scandal.

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.

EXTRAVAGANCE OR DIGNITY IN CHURCH BUILDING.

To the Editor of *The Living Church*:

IN your columns of April 16th appears a vigorous letter upon a question both important and easily misunderstood: the relative amounts of money available for the building of churches in the centers of Church life and on the frontier. There is of course extravagance to be curbed, and injustice to be rectified; and yet, much of the feeling which your correspondent expresses is based upon an idea that there is or ought to be a fixed amount of money for the building of churches to be distributed wherever the need exists. As a matter of fact no money depends more directly upon specially aroused interest and enthusiasm. For church building as a general and abstract need there never can be any large amount forthcoming. For the building of particular churches there is no limit to the amount of money which may be raised. This condition is not so bad as some of us believe.

That Boards and Missionary Bishops should have more in hand for planting the Church in new places is devoutly to be desired; but they will never get it by scrimping on Cathedrals and parish churches. For diocesan financing to extend beyond the early stages of missionary effort, would be an unqualified misfortune both to architecture and to parish life. From the beginning of time, buildings born of benevolent bureaucracy are of a dour dullness. If the million dollars begrudged to St. Thomas' church and other like millions could be judiciously distributed, they would cover the country with an ugly average of inadequate architecture and deprive many people of their privilege to work and to give to their own churches. A parish is a living organism and had better produce its own shell.

And now, what is extravagance? Not, surely, the size, solidity, and beauty which can be produced only by a good architect with the best materials and workmanship. This is not extravagance; it is economy. The cheap church only renews the burden of building for the next generation. Moreover a good building breeds good buildings. Nothing so calls forth funds to build well as the example of worthy buildings; especially at the great centers from which all influences radiate. Where the cities are content with ugly or flimsy churches, the country is willing to worship in barns and sheds.

There is, however, extravagance to be deplored and condemned; in elaborate maintenance often forced upon a parish by premature possession of a too expensive plant, in music overdone, in salaries occasionally excessive, and in extravagant lighting and heating. Most serious of all is the tendency to pour money into the elaboration of small side chapels overloaded with adornments at once petty and precious. We have only to enter into any large church in France to see how that fashion has created a sad contrast between a series of ecclesiastical boudoirs and the barren and neglected church and high altar which they have robbed. They are indeed an extravagance.

Let justice and good judgment prevail, but not at the cost of those really great buildings which are the visible strongholds of the Faith.

JOHN MITCHELL PAGE.

Lebanon, Pa., April 22d.

SOCIALISM AND CHRISTIANITY.

To the Editor of *The Living Church*:

THE present widespread interest in this problem prompts me to suggest that we cannot properly view it until a new factor is introduced into its discussion. We all admit that the principle which underlies it, and which Scripture and science both recognize, is "the solidarity of the race"; but our estimate of the range and extent of this principle has been much too limited. In our ordinary thinking it covers only the existing generations of mankind—those whom we call the living. But if the Christian doctrine of a future life be true, and of a future recovery out of the pit of death of the whole race, both just and unjust, but each class in its own order and rank, according to deeds done, then we are compelled to regard the dead—the vast majority—as still constituent members in the one corporate body of mankind. From this point of view the whole race is seen to be one organism, and the Christian discovers a new meaning in the Scripture statement that Jesus the Christ was raised from the dead, that He might become Lord both of the dead and of the living; and that the promised recovery of all out of the pit of death must bring some order of blessing to all, graded, however, in time and degree by character and the

fixed law of life in its every realm of progress—"to every seed his own body."

But the salient point of this view of the race as an organism, as it bears upon sociology, is that its salvation must be racial as well as individual, and that no member of this great body can live to himself or die to himself. Successive generations are bound together, and each individual is a link in a chain of lives. And this organic union is of such a character that, as each one is born into the earthly life, inheriting the faults and defects of those who preceded him, so, on the other hand, as he is able to triumph over these propensities to evil, his spiritual progress inures to the benefit of those from whom they were derived. In this way, through a chosen seed of blessing, the primary promises of redemption, which include "all the families of the earth," are being progressively fulfilled. And the mystery of the "future probation" of the imperfect dead finds its solution in the fact that it is going on here and now, all around us, in the hidden depths of this great body of humanity, of which each one of us forms a part.

And now as to the practical bearing of this wide view of the solidarity of the race upon the social problems which confront us, we discover how great a mistake it is to direct the attention of the masses to the origin of their troubles as lying outside of themselves, and so to foment their anger and encourage their complaints, as if hostile legislation and other adverse conditions were the ultimate cause. This virtually fosters in them the delusion that there is no divine law in absolute control of both the world of nature and of mankind. It prevents men from seeing that they are out of true relation to the God of their life, and with the nature of things, and that the evils they suffer are His probes to bring them out of these evils and discords into harmony with His will and control. And their patience under this discipline can be properly stimulated only as they come to see that "the sufferings of this present time" have not only a remedial effect upon themselves, but upon all with whom they are specially linked in the chain of life, living and dead; for none of us escapes in some form this baptism of sufferings, of which St. Paul speaks, in behalf of the dead.

And as for the duty of the more favored classes in the great human brotherhood toward the lowly and the suffering, surely this broader view of our organic relation to them, as members one of another, will dispose us to do all we can for their relief and uplifting, inasmuch as the hurt or the good of one is seen to be the hurt or the good of all. And Christian charity, at least, will not be content to expend itself chiefly upon social remedies, which can heal the hurt of our common humanity but slightly. Nor can the Church, while truly sympathetic with all sincere endeavors to lighten the burdens under which our common humanity suffers, afford to compromise in any way her testimony from God to man: which is that the only way of relief for them, and for the world at large, is in the knowledge of God and of Jesus Christ His Son, which is life eternal; and with which the earth must be filled before these things which hurt and destroy shall be forever banished.

And that, to this end, she cannot be too earnest in finding the way out from her unhappy divisions, all must admit.

Princeton, N. J.

L. C. BAKER.

DR. MANNING'S PHILADELPHIA ADDRESS.

To the Editor of *The Living Church*:

IN the *Churchman* of the 9th inst., in the report of the Church Club dinner held in Philadelphia on the 31st ult., the Rev.

Dr. Manning, rector of Trinity Church, New York, one of the speakers on the occasion, is quoted as saying: "We want, to-day, not a new religion, but we want to get rid of the mystery." What the second clause of this sentence means, it would be difficult to say. Having been present on the occasion, and having heard Dr. Manning's speech from beginning to end, will you allow me to say that he did not utter anything which could be interpreted in the words quoted? He said just the opposite. What Dr. Manning said was: "Men are not helped by a religion which tries to eliminate mystery." He also said in this connection: "Men are not helped in a religion which is half-ashamed of the supernatural, or which is seeking to accommodate its message to every changing theory of science, and every passing opinion of men."

Philadelphia.

SAMUEL UPJOHN.

SWEDISH ORDERS.

To the Editor of *The Living Church*:

ON reading your editorial of April 2d on the conclusion of my series on the Swedish Church, I note some questions which perhaps I am the proper person to answer, if I know the answers. The first is, "Would a Swede refer to the Roman priesthood as *predikoembetet*?" The answer is that he does not recognize the Roman priest as having any proper rights that a Swedish priest has not. The Swedish Church gives her priests authority to preach, baptize, celebrate the Lord's Supper, absolve penitents, and require due obedience from their congregations.

It may be observed that even when using the term *predikoembetet* in conferring orders, the Swedish Church never had a title to give the one ordained answering to it in form. The man ordained to the

predikoembet was always called a *priest*, never *enpredikant*. When, recently, Mr. Schroedesheim described the Archbishop of York as "*en utmärkt predikant*" he meant that he was "an excellent preacher," but did not use it as a title. It has never been a title. The priest has been called pastor, rector, komminister, priest, but never *predikant*.

The *predikoembet* is distinctly said to have been founded by Christ, and if in her description of it the Swedish Church errs at all, it is rather by excess than defect, for she gives her priests all the powers our priests receive, if not more.

The Swedes base their opinion of the inherent powers of the *predikoembet* upon the description given by Jerome of the presbyters of Alexandria. Now we may think, as I do, that Jerome either was mistaken, or has been misinterpreted, but it remains that the majority of canonists considered him to say just what the Swedes believe him to have meant, at least, the majority of canonists for hundreds of years before the Reformation. This is admitted by Bishop Gore. The opinion therefore was not invented by the Swedes or other Lutherans and is no evidence of any change away from a Catholic intention in orders. Their intention is repeatedly referred back to the historic ministry, whether of priests or Bishops.

As to the "charm" theory of holy orders, or that orders might accidentally be conferred without intention by the mere correct combination of words, the Swedes would hasten to reject that notion. But at the same time we must examine any statement of the necessary intention with the utmost care. The modern Roman theory has been approved only since Trent, and certainly not by us. We have not, as a Church, defined in what the form and matter consist. We have simply announced that our ordinal is sufficient (see Article XXXVI). Having repeatedly changed the ordinal we are not committed to the necessity of always having the same form. It cannot be necessary, on our theory, to say "Receive the Holy Ghost," in order to make a priest, for we do not always say it, though we usually have done so. Hence, it is no disparagement to Swedish orders that it is not said. In fact, going back to first principles, we find nothing sure or clear about the way to confer holy orders but the laying-on of hands, with prayer, by the proper person or persons, and something to make plain what office or order was intended, this being evidenced by no means always in the same way.

The words "I commit unto thee the Bishop's office in N. N. diocese" cannot be the essential part of the ordinal of 1809, unless they were also essential in 1571. They are mere additional evidence of intention. The prayer, "Mercifully look upon this Thy Servant whom we have chosen and taken for the Bishop's office, giving him Thy Holy Spirit," answers all the requirements of antiquity, when taken with the laying-on of hands. It is no disparagement of the Swedish Episcopate that this prayer is not the immediate accompaniment of the laying-on of hands, nor does it matter whether the prayer precedes or follows. That is, it did not matter anciently, and therefore it cannot be made to matter now. We may make ordination more dignified, splendid, suggestive, but we cannot create essentials at this age of the Church. I unhesitatingly answer in the affirmative that you require, when you ask whether the Swedish Church has corporately intended to continue the Catholic episcopate and Catholic priesthood in the Catholic Church. I write this in English. I would not say in Swedish that they had intended to continue the *Katolsk* episcopate, but I could say "the episcopate of the Universal Church," and "the priesthood of the Universal Church."

In the use of the words in the Creed, "the holy Christian Church," the Swedes have been faulted as implying a change in the Creed. I may refer to the Augsburg Confession as speaking of "one universal Christian Church." This is almost precisely equivalent to "Christian Catholic," the designation of the Swiss Old Catholic body. "Catholic" is not susceptible of exhaustive translation by one word. As against heretics, "orthodox" is a good translation; as against sectarian, local, or particular, "universal"; as against Jewish, "Christian." Having retained all the originals, and knowing them much better than we, we must allow the Swedes their own way of translating. Even Luther insisted that Christian was a mere translation of Catholic.

And may I gently say, that Luther never rejected the authority of the Catholic Church? He appealed to a General Council. But though Dr. Rudin speaks of "Lutheran freedom" and "the Lutheran Church" we need not infer that the Church of Sweden takes Luther for a guide as against Christ. The word Lutheran no longer means pertaining to Luther. One cannot say *katolsk* in Sweden without meaning Romish, nor "Reformed" without meaning Calvinist. Lutheranism means, therefore, a theology neither Romish nor Calvinist, whose justification is found in Scripture and the Primitive Church. I am a Lutheran myself in the eyes of many Swedes, because they think I am orthodox, while as to Luther himself they say he was "a very vacillating Lutheran." G. MOTT WILLIAMS.

Marquette, April 27th.

THE COODER CASE.

To the Editor of *The Living Church*:

REFERRING to your editorial of April 2d on the violation of Canon 19 at St. Paul's, Rahway, N. J., I would say that several priests of the diocese have expressed themselves as desirous of presenting the rector for trial. The advanced age and impaired

health of the diocesan alone hinder them from taking measures which would of necessity add greatly to the burden and anxieties of their revered head. Bishop Scarborough's well known attitude on Canon Nineteen and his unvarying refusal hitherto to license just such services render it incredible that he should in the present instance approve of what took place. It would be interesting to see on what terms the license—if there was any—was granted. A military officer whose conduct is publicly criticised hastens to apply to a court martial for vindication. A similar privilege is accorded by canon to the clergy of the New Jersey diocese. Dr. Cooder will doubtless avail himself of this provision in case he still feels that the law of the Church has not been broken by him. ELLIOT WHITE.

Newark, N. J., April 29, 1910.

MISSIONARY BISHOPS, ANCIENT AND MODERN.

To the Editor of *The Living Church*:

CONCERNING the need of more Bishops let it be said here that the creating a plurality of ecclesiastical units in a single state is not at all like the primitive polity. In the early days, when the rule was to have a Bishop for every city, there was no dividing a province into a plurality of entirely distinct entities. A province constituted but one ecclesiastical unit, even though it contained a dozen or more cities, and accordingly had as many Bishops. To enact canons, at least a majority of all the Bishops of a province must assemble with the Presiding Bishop of the province. Now our states may be likened unto provinces. And so it was not primitive-like to set apart Eastern Oregon from the rest of the state, or Western Colorado from Denver, or Salina from Topeka. Numerous other instances of the same kind might be mentioned of disregard of the primitive idea of but one ecclesiastical entity in a province or state. According to the primitive plan, Bishop Whipple would have become the Presiding Bishop of all Minnesota, with a dozen or more Bishops under him throughout the state, with more to follow from time to time until every city in the state had its own pastor-Bishop, and all subject to the Presiding Bishop of Minnesota. How support so many Bishops? Well, here again, the primitive idea solves that problem. As local pastor-Bishop, they would get their support as rectors now do. In the case of Eastern Oregon, there are probably two self-supporting parishes, the rectors of which might well have been made Bishops for their respective localities, and so providing for the felt need of more episcopal supervision there without dividing the former ecclesiastical unit. All Oregon should have been kept a unit, a single unit; ditto Minnesota a single unit, Kansas a single unit, Colorado a single unit, and every other state of our Union, each a single unit; but with a plurality of Bishops for each unit. This would have been following the primitive pattern of having a unit coterminous with a province. There was probably not a single exception to this rule for well nigh a thousand years. And yet every province, as soon as the Church was extended over it, had a plurality of Bishops settled in it as local pastors; all of them getting their support as such. This was not like the Salina plan, the Western Colorado plan, and the Eastern Oregon plan, whose Bishops get their support from a national treasury. Now the national treasury had better be used to support missionary presbyters instead of Missionary Bishops, after the first Missionary Bishop of the state is sent out and supported by the national treasury.

It is thus dividing what should remain a single unit that is not only not primitive but also imposes useless heavy burdens on the Church and retards the growth of the mission field. What is expended to support one Missionary Bishop would half support six missionary presbyters, who could get the other half of their support where they serve. Verily, it hurts to overlook the primitive unit.

Pasadena, Calif.

R. R. GOODY.

INVITES UNITARIANS TO HOLY COMMUNION.

To the Editor of *The Living Church*:

I WOULD respectfully suggest to you the propriety of your sending to any clergyman of the Church whom you think it your duty to condemn, a copy of your editorial, so that he may have a chance to defend himself, if he can find the time to do so. If some kind friends of mine had not called my attention to your article condemning me for inviting members of the Unitarian church as occasional guests to the Holy Communion on Easter Day, I should never have known of your severe criticism.

Our Lord in St. Matt. 18: 15 says: "If thy brother sin against thee go and shew him his fault between thee and him alone." If you had taken this course, recommended by our divine Saviour, I fancy your editorial would never have been published, and the work of the kingdom would not have been hindered as I believe it is by such articles as your thoughtless condemnation of my action.

The Nicene Creed was adopted by the Church because the Apostles' Creed did not contain a clear statement of the divinity or deity of Christ and could therefore be accepted by Unitarians. Yet the breadth and intelligent sympathy of the Church for those who are befogged as to the divinity of Christ is indicated by the fact that

the Church does not require people to assent to the Nicene but only to the Apostles' Creed before they can be confirmed.

I am one of those who are proud of this broad sympathy of my Church and feel that it is my duty to let people know of the Catholicity of the Church.

I have always been a stickler for obedience to all the laws of my Church, both to the letter and to the spirit, and in this matter I have followed such an interpretation of the rubric at the end of the Confirmation service as has commended itself to Bishop Doane and other Bishops of the Church, as well as to my own judgment.

When the rubric says "There shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed," it is very clear that actual confirmation is not required, but a state of mind and heart. The rubric was adopted by the Church of England before the Unitarian and other denominations were founded. This fact and the language of the rubric, "until such time," makes it clear that it is addressed to the children of our own communion, and not to the members of the various denominational bodies.

Its meaning is that those who are brought up in our own Church shall not be placed upon the communicant list, *i. e.*, formally "admitted to the Holy Communion," until they are old enough and are morally and spiritually prepared and willing to take their baptismal vows upon themselves. The rubric was never intended to forbid a devout Christian brought up in a denomination which does not use confirmation, from being allowed as an occasional guest to partake of the Holy Communion in our churches. There is a very great difference between inviting a person occasionally to take a meal at your table and installing him as a regular boarder and member of your household. My Easter invitation to the Unitarians and Roman Catholics made it clear that they were invited as occasional guests and not as members of my particular family in the Church Catholic.

For some twenty-five years I have been issuing such an invitation on Easter Day. I believe it to be in accordance with the spirit and desire of my Saviour, and in harmony with the spirit and laws of our Church, which I believe is the freest, broadest, and most intelligent organization of followers of Christ in the world. This custom does much to promote the spirit of unity among all the followers of Christ.

I am sorry that I have not the approval of the editor of THE LIVING CHURCH. I have no desire to have you reprimanded by your Bishop for differing from me; but I wish I could feel that you did not want clergymen like me excommunicated from the Protestant Episcopal Church.

Yours fraternally,
Brooklyn, N. Y., April 18, 1910.

WILLIAM SHEAFE CHASE.

[When we deem it proper to criticise any person, we are invariably ready to print a reply from him. The foregoing is therefore admitted to our columns; but we do not feel that the further discussion of the subject would be useful, nor do we feel that any modification of our editorial criticism is called for by this statement.—EDITOR L. C.]

BIBLICAL DISCOVERIES IN EGYPT.

To the Editor of The Living Church:

THE Egyptian Research Account (Society) was fully organized some years ago, with a committee of over forty representative scholars and others, with Prof. Flinders Petrie, LL.D., F.R.S., as field director, and the Earl of Cromer as patron.

This foremost excavator in Egypt, renowned for his skill and economy in such work, devotes his *entire time* to the society, having in 1905 finally severed his connection with the Egypt Exploration Fund, whose best discoveries with a few exceptions have been made by Petrie.

Already have important discoveries corroborative of the Israelite and Hyksos settlements in Egypt been made, with various minor discoveries, and the excavations at Memphis are now in their third season.

The Palace of Apries, the Pharaoh Hophra of Jeremiah, has been discovered. The initial volume on Memphis has already appeared and the second volume is about to follow.

The coveted prize of Memphis for exploration was awarded Petrie by the government at Cairo, because of his exceptional fitness for probing this grand site for its hidden treasures of historical data and ancient art.

This work at Memphis is the most important now in progress in Egypt. The society's chief aim is *real discovery* and not the clearing of the sites for tourists and others to inspect—the latter a work more properly belonging to the government at Cairo to do.

The lamented Amelia B. Edwards, L.H.D., LL.D., founded the chair of Egyptology at University College, London, for Petrie to hold. She believed him to be *the genius* of all men in scientific excavation. Dr. J. H. Walker and Mrs. Petrie, as secretaries, give their services; there are no office rents in London or Boston, and the subscriptions nearly all go to the direct costs of exploration and for the publication of the results. The undersigned receives subscriptions and returns official receipt for the same. His labors

for thirty years in the cause of exploration allow him to commend heartily the present work by Petrie, to an intelligent American public, and the volumes to libraries everywhere. For 1909 he forwarded one hundred and thirteen subscriptions. The archæological review, *Records of the Past* (Washington), editorially remarked of his work: "In the whole history of exploration there is not to be found another such example of self-sacrifice and devotion." Every cent received by him goes intact to the London office. There are no costs or charges whatever.

All subscribers of not less than \$5 receive an illustrated quarto volume for the season, and the Annual Report with list of subscribers, etc. Subscribers of not less than \$10 receive also the extra illustrated volume. Life membership is either \$100 or \$200. The museums will share in the antiquities distributed in proportion to the amounts subscribed from their respective localities. The large circular will be sent free on application.

Address all communications to the Rev. W. C. Winslow, 525 Beacon Street, Boston, Mass., and make checks payable to his order or payable to the Egyptian Research Account, for which he officially acts. Checks not drawn on the banks in our chief cities should have ten cents added for collection. WM. COPLEY WINSLOW.
Boston, April 28, 1910.

RESERVATION FOR THE SICK.

To the Editor of The Living Church:

I AM glad to read your article in THE LIVING CHURCH of April 30th on the Reservation of the Holy Communion for the Sick. It sounds the right note and calls attention to the Church's *real* position on this matter.

Perhaps it may contribute something, however slight, to the solution of the question to call your readers' attention to the history of the subject in the following way:

In the Prayer Book of 1549 (the First Book of Edward VI.), the rubric at the head of the "Order for the Communion of the Sick" provides, explicitly, for reservation for the sick, and also for a private celebration (including consecration) when there is no public celebration in the church.

In the Book of 1552 the distinctive order for reservation is omitted; but so, also, is the order to consecrate the sacrament in private. But the language *implies* a reservation, rather than a consecration, in private.

In the Book of 1559 we find the same order (in the English copy) as in that of 1552. *But in the Latin copy the Order for Reservation stands as in the Book of 1549.*

The rubric relating to the consumption of the Elements (which is in both the English and American books in use to-day) dates from 1661-2; and this we know, as a matter of history, was introduced to protect the Holy Sacrament from the desecration which was too common in those lax days.

In the Scottish (Episcopal) book there stands, to-day, a rubrical direction to reserve so much of the consecrated elements as may be necessary for the sick, aged, and infirm.

From the above facts it would appear that the Church of England *has never pronounced against a reservation of the sacrament for the sick, but only against its desecration by being put to common and profane uses.*

Perhaps it might well be added to these facts that if the ancient provision of an ambry in the side wall of the sanctuary were arranged for, instead of the much more modern tabernacle; and if *reservation for the sick* were the *only* purpose in view, there would be less heard about the matter, and more care for the *readiness* of the Church to meet the emergencies which must arise in the experience of our parochial clergy.

Would not the thought that God is always present *for worship* in His church, and the thought that Communion is *for reception*, help to make the question a simpler one than the Bishop of Massachusetts seems to have found it? FRANK B. REAZOR.

West Orange, N. J., April 29, 1910.

WHAT'S IN A NAME.

SHE WAS a nice little woman from Brooklyn. She was a very nice little woman, and she knew it. She waited to meet the rector at the close of the service, and then said she liked the sermon but didn't care very much for the service.

"Then you are not an Episcopalian?" inquired the rector.

"Oh, yes indeed," she said. "I attended Dr. ———'s church in Brooklyn for eight years. But I'm a *Protestant* Episcopalian. And your church seems just like the Catholic."

"It is Catholic," said the rector, "and you are a Catholic, too, for you acknowledge it in the Creed."

"Yes, I know all about that, but my pastor says that means 'university.'"

"Well, I shall be pleased to call upon you and explain it further," said the rector.

"You may call," said the nice lady with a smile, "but I don't think it will do much good, for I don't think I ever could get to like your kind of a church. I never could get used to 'crucifying' myself as I saw some of your folks do." W.

Church Kalendar



- May 1—SS. Philip 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 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; Conv. Miss. Dist. of Saima.
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—Dioc. Conv. Iowa; Conv. Miss. Dist. North Dakota.
31—Dioc. Conv. Kansas, Southern Virginia.
June 1—Dioc. Conv. Colorado, Delaware, Duluth, West Virginia.
7—Dioc. Conv. Easton, Fond du Lac, Western Michigan.
8—Conv. Miss. Dist. Wyoming.
14—Dioc. Conv. Connecticut.
15—Conv. Miss. Dist. of Asheville.
19—Dioc. Conv. Montana.

MISSIONARIES HOME ON FURLOUGH.

[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. R. C. WILSON, of Zanzok.

HANKOW: The Rev. ARTHUR M. SHERMAN, of Hankow. The Rev. L. B. RIDGELY, of Wuchang.

KYOTO: Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto. THE PHILIPPINES. DEACONESS MARGARET ROUTLEDGE, of Manila.

Personal Mention

THE REV. A. W. BELL, rector of St. Mark's, South Milwaukee, Wis., sails by the S. S. Canada from Montreal on May 21st for a visit of four months to his home in England.

THE REV. CHARLES SILAS CHAMPLIN has resigned the rectorship of St. John's Church, Elkhart, Ind., and will spend the summer in the Berkshires. Address Dalton, Mass.

THE REV. WILLIAM HOWARD DAVIS of St. Alban's Church, Danielson, Conn., has accepted a curacy at St. Mary's Church, West Philadelphia, Pa., and will assume his new duties June 1st.

CORRESPONDENCE for the Rev. S. W. DAY should be addressed until June 30th to 1625 Locust Street, Philadelphia, Pa.

THE REV. J. J. DIMON has accepted a call to St. Andrew's Church, Washington, D. C., and will assume the duties of rector on Trinity Sunday.

THE present address of the Rev. HOBART L. MARVIN is 125 East Twenty-sixth Street, Chicago, Ill., where he is priest in charge of Trinity Church. His former address was Garrett, Ind.

THE REV. ELMER N. OWEN, assistant minister at Christ Church, Dayton, Ohio, has accepted a call to the diocese of Newark.

THE REV. FRANCIS HENRY SMITH, rector of St. Peter's Church, Spotswood (diocese of New Jersey), has resigned, to take effect May 21st. He has been appointed by the Trustees to be priest in charge of All Saints' Church, Fallsington (diocese of Pennsylvania) in succession to the Rev. ROBERT E. WRIGHT, recently deceased.

THE REV. AGUSTINE JACQUELIN SMITH has resigned as rector of St. John's Church, Lancaster, Ohio.

ORDINATIONS.

PRIESTS.

LOUISIANA.—On St. Mark's Day, April 25th, at Christ Church Cathedral, New Orleans, La., by the Bishop of the diocese, the Rev. H. S. DIXON. The sermon was preached and the candidate was presented by the Rev. Dr. Warner. The Rev. B. Hooley read the Litany, the Rev. E. W. Hunter the Gospel, and the Rev. J. F. Foster the Epistle. Nearly all the city clergymen were present and assisted. The Rev. H. S. Dixon has charge of Bastrop and some mission stations.

NEWARK.—In Grace Church, Orange, on Tuesday, May 2d, by the Bishop of the diocese, the Rev. JOSEPH R. LYNES, curate of Christ Church, East Orange, and the Rev. E. ASHLEY GERHARD, formerly of East Orange. The Rev. Charles E. Hutchison, rector of Christ Church, East Orange, preached the sermon.

MARRIED.

TYLER-ARNOLD.—On Wednesday, April 27th, at St. Mary's Church, Philadelphia, by the father of the bride, assisted by her grandfather, Rev. C. A. Maisson, D.D., ELEANOR MARGARET, daughter of the Rev. and Mrs. A. J. ARNOLD and JAMES EDWARD TYLER, Jr., of Baltimore, Md.

DIED.

FISKE.—At Providence, R. I., St. Mark's Day, April 25, 1910, MARY GREENOUGH FISKE, beloved wife of the Rev. G. McC. Fiske, D.D., and daughter of the late Rev. William Sydney Walker, D.D., and Eliza Greenough, his wife. Committal in St. Mary's Churchyard, Burlington, N. J.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

PAGE.—MARY MITCHEL, widow of Roger J. PAGE and daughter of John Mitchel and Jane Verner Mitchel, at her residence, St. Luke's rectory, Lebanon, Pa., on Tuesday, April 26th. Funeral services at St. Luke's Church, Lebanon, on Thursday, April 28th, at 4:30 p. m. Interment at Woodlawn on Friday, April 29th, at 3:15 p. m.

POTTS.—Buried from St. John's Church, Clyde, N. Y., April 23, 1910, CLARK POTTS, in his 90th year.

WARD.—At his home, Denver, Colo., April 19, 1910, THOMAS WARD, in the 75th year of his age. For fifty years he had served the Church as vestryman or warden, formerly in St. Mary's, Fayette, Mo., and latterly in All Saints', Denver, from which church the funeral was held April 23d. He is survived by five sons and two daughters.

MEMORIALS.

GEORGE POMEROY KEESE.

The Executive Committee of the Trustees of the Orphan House of the Holy Saviour, desire to express, in behalf of the Board, their sense of deep bereavement in the death of GEORGE POMEROY KEESE, who, ever since the establishment of the Orphanage forty years ago, has been active in its interest, and since the death of Miss Cooper has been its chief mainstay.

By his close attention to the affairs of the institution, and his affectionate watchfulness over its maintenance, the Board of Trustees has been for years almost wholly guided and inspired.

The Trustees will feel deeply a new and heavier sense of responsibility in carrying on the work to which such a man as Mr. Keese has given so large a measure of his life and love.

CORA MCHARG JARVIS, Acting Treasurer.

Orphan House of the Holy Saviour. Cooperstown, N. Y., April 22, 1910.

MARY GREENOUGH FISKE.

On St. Mark's Day, 1910, at the rising of the sun, the sweet soul of MARY GREENOUGH FISKE, most dearly beloved wife of George McClellan Fiske, priest, was carried by angels, speeded by the prayers and blessing of the Church, into the Paradise of God. A pang of grief will pierce many hearts in many different places in the knowledge of this parting. "This is a grievous mourning."

Mrs. Fiske was born in Ithaca, N. Y., the daughter of the Rev. William Sydney Walker, D.D., and Eliza Greenough of Sunbury, Pa., his wife. Dr. Walker, a learned and saintly priest, of English birth, in American orders, was rector of Ithaca for twenty-five years. Ezra Cornell, John McGraw, and Henry W. Sage, his parishioners and warm friends, were inspired by him with that respect for learning and that interest in education which led to their munificent gifts for the foundation and endowment of Cornell University. The friend and associate of Dr. Ducachet, Dr. DeLancey, and others of that school of Churchmanship and type of gentle

men and scholars, Dr. Walker followed Bishop De Lancey to Western New York. In the atmosphere of that golden age of Western New York Churchmanship under the courtly and erudite De Lancey, who gave her Baptism, Mrs. Fiske grew up. She was educated in the excellent schools of Ithaca, and was graduated from St. Mary's Hall, Burlington, in the class of 1867. Of keen and brilliant intellect she had a real enthusiasm for culture, excelling in Mathematics, History, English, and especially in French, in which she became very proficient, and more and more accomplished up to the very end of her life. An incessant reader of the best books, her literary range was wide, and few had a larger acquaintance with current literature.

In 1874, marrying a clergyman, she became a power in several spheres of parochial life, in Staten Island, Philadelphia, Peekskill, and for the last twenty-five years in Providence, where, in St. Stephen's parish, she has been a leader in several of its most important activities. Her thorough sincerity of character made her both temporarily and spiritually the sturdiest of patriots, because she was so literally "a loyal heart and true." A true American, devoted in the spirit of a heroine to the nation and the flag, she worked as a young girl for the relief of the soldiers of the Union during the Civil war, and as a matron was an ideal member of the Society of Colonial Dames.

In the ecclesiastical world she was a staunch Anglo-Catholic Churchwoman, of the Tractarian type, a lover and disciple of John Keble, Charlotte Yonge, and George Washington Doane. The mission of the Church was an instinct with her. No missionary ever appealed to her in vain. All over the Church are strewn the memorials of her sympathy, and thoughtfulness, and love. She has been a member of and a worker in the Woman's Auxiliary from its beginning.

A wonderfully balanced judgment, sound common sense, a delicious sense of humor, and an unflinching cheerfulness combined to form a personality which was a delight and a charm, and which made her a solver of doubts and difficulties, and "a restorer of paths to dwell in."

Her married life was an idyl, filled to the last with the blossom and fragrance of perpetual spring. The mother of a large family, all were bound together in the bonds of her love for them and of theirs for her. She reigned a queen among husband and children, who adored her and only lived to do her ardent homage.

These are the words of one privileged to be nearest to her for six and thirty years in the closest and most sacred of all companionships, and whose fondest and most sustaining hope now is in the eager expectation of renewing that companionship, under circumstances which will make it eternal. G. McC. F.

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.

WANTED, a young unmarried priest to take charge of a city church during June, July, and August. Pay \$15 a Sunday. Catholic service, with the six points of ritual observed. Apply SUPPLY, care LIVING CHURCH, Milwaukee.

EARNEST CHURCHWOMAN wanted. Deaconess preferred, to take charge of kindergarten and visiting in active Southern mission. High altitude; college suburb; near large city. Must be thorough Churchwoman. Apply W. K. C., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

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.

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

EXPERIENCED, competent F. A. G. O. choir-master and organist (Churchman) desires good position in West. Best references. Address D. H. S., care LIVING CHURCH, Milwaukee, Wis.

GRADUATE NURSE, Churchwoman, desires institutional position. Registration applied for. No objection to locality. NURSE, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER of Western Cathedral desires summer post in New York or vicinity. Recently from Europe. Exceptional references. Address R. F., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED WORKER desires management in Fresh Air or Vacation House. Other similar positions considered. Mrs. D. A. McCANN, Howland Avenue, Englewood, N. J.

A CHURCHWOMAN seeks an engagement for some kind of Church work. A. B. C., care LIVING CHURCH, Milwaukee.

YOUNG CLERGYMAN, curate for four years, desires independent work. East preferred. Address BETA, 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. This LIVING CHURCH may always be found on their counters.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A., CERTIFIED PUBLIC ACCOUNTANT, PITTSBURGH, PA.

THE PASSION PLAY.

OBERRAMMERGAU 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 Epiphany Episcopal 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.

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 883 Booth St., Milwaukee.

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.

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

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

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 887 Richards Street, Milwaukee.

THE Altar Chapter of St. John's Mission Church, College Park, Ga., will furnish plain Eucharistic Vestments, Surplices and Stoles at reasonable prices; references, Dean of Cathedral, Atlanta.

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.

THE INDIANAPOLIS VESTMENT BAG may be obtained for \$2.50. Satisfaction guaranteed. Send cash with order or write for circular. Address: THE INDIANAPOLIS VESTMENT BAG, Holland, Mich.

CHURCH EMBROIDERY.

CHURCH embroidery by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille sails for England June 29th, to return about October 1st. The workroom will be closed during that time.

TRAVEL.

EUROPE. Unusual tour at unusual price. Liverpool to Naples, Passion Play; 31 days, \$475.00; chaperone. Address "RECTOR A. B.," care LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

WANTED, copy of LIVING CHURCH, April 13, 1907. Will pay reasonable price for sale, or temporary loan. (Rev.) C. T. Pfeiffer, Canton, N. Y.

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.

APPEALS.

THE CHURCH MISSION TO DEAF-MUTES IN THE SOUTHERN DIOCESES.

The Deaf-mute missionary begs to call attention to his Church work in the South. Owing to the vast field he covers and to the large number of widely separated deaf-mute congregations he ministers unto his TRAVELLING EXPENSE FUND has become exhausted.

Now, shall the inarticulate cry of God's silent congregations for the preaching of the Gospel in their own beautiful language of signs from henceforth go unanswered, or receive but feeble response?

Contributions to the work may be sent to (Rev.) OLIVER J. WHILDIN, 1017 Brandy Ave., Baltimore, Md.

NOTICES.

SUMMER SCHOOL FOR THE CLERGY OF THE MIDDLE WEST.

GAMBIER, OHIO, MONDAY, JUNE 13, TO FRIDAY, JUNE 17, 1910.

The object of this school is to bring together the clergy of the Middle West, especially those in the state of Ohio, for conference and fellowship in the common cause of increasing the efficiency of the Church in this section of the country.

Gambier, with its historical associations and natural beauty, offers an ideal location for such a purpose. The committee in charge hopes that the school will commend itself to the clergy, and that its success this year may prepare the way for its becoming a permanent institution.

The following represents the outline of the programme so far as it has been completed. It will be added to considerably before the date of the opening of the school and will contain the names of other leaders of the life and thought of the Church, from whom acceptance of the committee's invitation is expected:

The session of the school will begin on Monday evening, June 13th, with a conference at which addresses will be made setting forth its purposes and ideals.

Tuesday, Wednesday, and Thursday mornings will be devoted to the presentation and discussion of special subjects: Tuesday—Social Service, Very Rev. W. T. Sumner. Wednesday—Sunday School Pedagogy, Rev. Herman Page, D.D. Thursday—The Ministry for the Age, Very Rev. George Hodges, D.D.

The early afternoon of each day will be left free for recreational purposes, and in the late afternoon there will be an out-of-door service with an address. In the evening of each day there will be an informal clinic for the frank and free discussion of parish problems under the leadership of men of large parochial experience.

On Friday morning Dean Hodges will con-

duct the final session. The school will close on Friday at noon.

Entertainment may be had at Harcourt School, the cost for bed and board being about \$2 per day. There will be no other fees.

Please notify DEAN JONES, Bexley Hall, Gambier, if you intend to be present and desire accommodations.

FRANK DU MOULIN,
H. W. JONES,
THEODORE IRVING REESE,
Committee.

MEETING ASSOCIATE ALUMNI, G. T. S.

Associate Alumni, General Theological Seminary, annual meeting and luncheon, Tuesday, May 10, 1910, 10:30 a. m.

JOHN KELLER, Recording Secretary.

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 LOUISA WINTHROP KOOLES, 507 North Broad Street, Elizabeth, N. J.

\$75,000

Invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS.

As the Church's agent now holds general and special Trust Funds amounting to \$2,473,074.59. It has never lost a dollar of its invested funds.

The report of the Trust Funds Committee can be had for the asking.

Write to

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 Ogawa-machi, Kaada, 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.

"THE MEANING OF MONTHS."

Where a dainty booklet is needed for a present at this season of the year, we commend Canon Holmes' little book on the *Meaning of Months*. The booklet has twelve illustrations in color, from water-color drawings by Isabel Bonus, and they are exquisite pictures. The descriptive matter is very entertaining, and one learns much that is pleasing to know. Bound in parchment cover, and sells for 65 cents postpaid. If wanted for a birthday, graduation or any other inexpensive gift, it will be found very desirable. It is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

CHURCH PAPER EDITION.
Size, 5 5/8 x 3 1/4 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.

INFORMATION AND PURCHASING BUREAU.

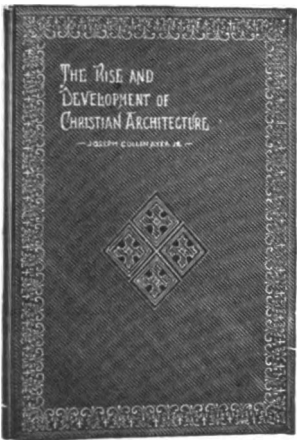
For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

GRADUATION PRESENTS.

One of the handsomest books we have ever made is *The Rise and Development of Christian Architecture*, by the Rev. Joseph Cullen Ayer, Jr.

It is in quarto form so as to admit of large cuts. The binding in cloth is very attractive, and the letter press is beautifully done. The book will never be old and out of date, as the subject will always be a live one, and this is of standard excellence. In Church schools or secular schools, books will be required for prizes and for graduation presents as gifts from friends. This book is of real value, and the price is far below that which the book warrants. We commend it to our readers as very desirable for any purpose where a nice gift is wanted. The list of illustrations will give some idea of the scope of the book, the titles being as follows:



ILLUSTRATIONS.

- Aix-La-Chapelle, Cathedral*
- Amiens, Cathedral from the south*—Diagram; Facade; Apse; South Transept; Interior of Nave.
- Assisi, St. Francis*—Facade
- Clermont, Notre Dame du Port*—Apse.
- Constantinople, St. Sophia*—Exterior; Interior; View from Gallery; Ground Plan.
- Durham Cathedral*—View from the North; Plan; Nave; Galilee Chapel.
- Florence, Santa Croce*—Facade; Interior; Cloisters.
- Florence, San Miniato*.
- Gloucester Cathedral*—Nave; Lady Chapel; Detail of South Transept; View from the Southwest.
- Lichfield Cathedral*—West Front; Nave.

- Mayence Cathedral*—General View; Western Apse.
 - Milan, St. Ambrose*—Exterior; Interior; Pulpit; Altar.
 - Nuremberg, St. Sebaldus*—Exterior of Choir; Interior.
 - Orvieto Cathedral*—Facade.
 - Piacenza Cathedral*.
 - Pisa Cathedral*—Exterior; Ground Plan; Interior; Campanile.
 - Ravenna, St. Apollinare in Classe*—Exterior; Interior; Mosaic Representing St. Apollinare Preaching.
 - Rome, St. Clement's*—Interior.
 - Rome, St. Paul's Without the Walls*—Interior.
 - Romsey Abbey*—Exterior of Choir; Nave.
 - Salisbury Cathedral*—View from the Southeast; Plan; Facade; Interior of Nave; Choir.
 - Spires Cathedral*—Facade; Apse.
 - Toulouse, St. Sernin*—Apse; View from Northwest; View from Southwest; South Portal.
 - Tournai Cathedral*—View from the South.
 - Ulm, Minster*—Facade and Tower.
 - Vienna, St. Stephen's*—Interior View from the Southwest.
 - Windsor, St. George's Chapel*—Nave; South Front.
 - Worms, Cathedral*—Southern Side; Western Apse; Ground Plan; Interior.
- The price of the book is \$1.50; by prepaid express, \$1.70.

CHRIST LORE.

In publishing books of standard value, there is always danger in their being obscured after a time by the publisher overlooking them, because of his zeal to push the new books which are constantly coming from the press. Eight years ago we published, in conjunction with an English house, an extremely interesting and also valuable book entitled *Christ Lore*; being the Legends, Traditions, Myth, Symbols, Customs, and Superstitions of the Christian Church, by Fred'k William Hackwood, F.R.S.L. There are thirteen chapters, as follows: "Christian Symbolism," "Mary, Virgin and Mother," "The Childhood and Youth of Christ," "Incidents of Christ's Ministry," "Christ's Teaching," "Incidents of the Holy Passion," "The Resurrection and Ascension," "Pentecostal Times," "Martyrs and Apostles," "The Doctors of the Church," "Traditions connected with the Church," "Hagiology," "The English Calendar." This Table of Contents, with its sub-heads, takes up six pages, which shows the great variety of topics. There are a very large number of illustrations. The book is a mine of information, and as a reference book it is invaluable. It should be in all Public Libraries, as the book will soon be out of print, as it is expensive to make, and not of a "popular" character so as to warrant repeated editions. The clergy would do well to call the attention of librarians to the book for the benefit of those interested in the Beginnings of Religious Art, Legendary and Folk Lore Beliefs. The book is finely bound in cloth, printed on coated paper so as to bring out the details of the illustrations, and handsomely printed. Price, \$2.50; by prepaid express \$2.70. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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 - M. J. Whaley, 430 Fifth Avenue.
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 - Church of the Ascension.
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 - Lycett Stationers, 317 North Charles Street.
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The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

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BOOKS RECEIVED.

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

- E. P. DUTTON & CO. New York.**
 - Jesus According to St. Mark.* By J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalen College, Oxford. Examining Chaplain to the Bishop of Gloucester. Price \$1.50 net.
 - The Story of Padua.* By Cesare Foligno, illustrated by Giovanni Vianello. Price \$1.75 net.
 - Rest and Unrest.* By Edward Thomas. Price \$1.00 net.
- THOMAS Y. CROWELL & CO. New York.**
 - The Winning of Immortality.* By Frederic Palmer, Author of *Studies in Theologic Definition, etc.* Price \$1.00 net.
 - Hubbell's Cash Account For the Use of Sunday-School Treasurers.* Containing a Record of Class Collection, and Classified List of Receipts and Disbursements.
- A. R. MOWBRAY & CO. London.**
 - The Organization of the Orthodox Eastern Churches.* By Margaret G. Dampier.
- HOUGHTON MIFFLIN COMPANY. Boston.**
 - Essays on the Spot.* By Charles D. Stewart, Author of *Partners of Providence, The Fugitive Blacksmith, etc.* Price \$1.25 net.
 - The Right Stuff.* By Ian Hay. With Frontispiece by James Montgomery Flagg. Price \$1.20 net.
- STURGIS & WALTON CO. New York.**
 - Children's Gardens For Pleasure, Health and Education.* By Henry Griscom Parsons, Secretary and Practical Adviser of the International Children's School Farm League, Director of the Department of School Gardens, New York University. Illustrated. Price \$1.00 net.

SKEFFINGTON & SON. London. [Through Pacific Coast Church Supply Co., Seattle, Wash.]

An Analytical Transcription of the Revelation of St. John the Divine. With Introduction, Brief Commentary, and a Dictionary of Apocalypse. By the Rev. Herbert H. Gowen, Rector of Trinity Parish Church, Seattle, and Lecturer on Oriental Literature at the University of Washington.

EDWIN S. GORHAM. New York.
Beginning at Jerusalem: Studies in Historic Communion of Christendom. By Rev. T. J. Lacey, Ph.D., Rector of Church of the Redeemer, Brooklyn, N. Y. Price 60 cents net.

THE MACMILLAN CO. New York.
Western Women in Eastern Lands. An Outline Study of Fifty Years of Woman's Work in Foreign Missions. By Helen Barrett Montgomery. Price 50 cents.

PAMPHLETS.

Philanthropy and Public Opinion. III. A Year Under A New Name. A Statement by the Editors of the *Survey* in Behalf of Charities Publication Committee. [105 East Twenty-second Street, New York.]

The Interparliamentary Union and its Work. By the Rev. James L. Tryon. [American Peace Society, 31 Beacon Street, Boston, Mass.]

Year Book and Register of the Parish of Trinity Church, in the City of New York, 1909.

The Church at Work

PLANS FOR GENERAL CONVENTION.

ARRANGEMENTS have been made whereby the Music Hall in Cincinnati, shown in the accompanying illustration, has been secured for the use of the General Convention to be held in October. The main hall will accommodate some four thousand persons, in addition to eight hundred on the platform in front of the large organ. The late Theodore Thomas is said to have remarked that this hall had the finest acoustic properties of any known to him. On another floor in the same building the House of Bishops will hold its sessions. The Woman's Auxiliary will be accommodated in still another portion. Lunch rooms sufficient to accommodate both houses and the Woman's Auxiliary as well are con-

our parishes, as out of a total of thirty-one parishes and missions in the Twin cities, only seven were represented.

AN L. M. M. CONVENTION was held at Fargo, N. D., on April 19-21st. There were 700 men at banquet, among them two Roman Catholic priests. The registration was 808, and the average attendance at the day sessions was 275. Nine of the clergy of the Church were present besides the Bishop and Secretary Rollit and a half dozen laymen were present from outside Fargo. A celebration of the Holy Eucharist was held at the Cathedral with special intentions for the convention. Fargo decided to advance its offering from \$2,347 to \$4,700, and recommended a like advance over the state. These figures

6:30 p. m., followed by the closing meeting at 8 p. m., when an address was delivered by Miss Sara D. Bluxome, general secretary of the order.

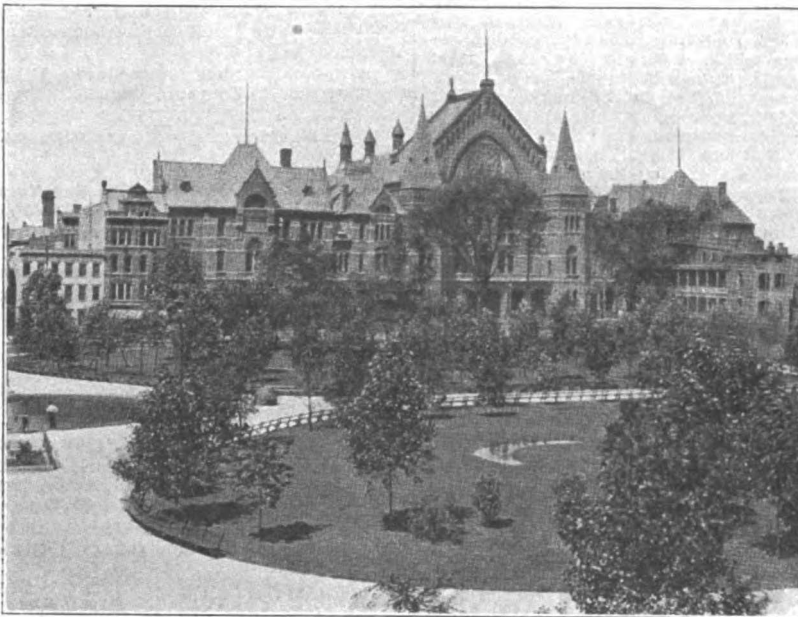
SUNDAY SCHOOL CONVENTIONS.

THE SUNDAY SCHOOL Convention arranged by the Newark Diocesan Commission on Religious Education was held on last Wednesday afternoon and evening in Trinity Church, Newark, N. J. Its success in point of attendance, interest, and educative value was so pronounced that other like gatherings are already planned for next year. The programme included an address of welcome by the rector, the Rev. Louis Shreve Osborne; Opening of the Conference, Bishop Lines presiding. Speakers and subjects were as follows: "The Sunday School and the Layman," Mr. Henry E. Rees, superintendent Trinity Church Sunday School, Hartford, Conn.; "The Sunday School and the Parish," Rev. George D. Hadley, rector St. John's Church, Jersey City, N. J.; "The Sunday School and the Diocese," Rev. Carlton P. Mills, educational secretary of the diocese of Massachusetts. After supper and a social hour a service was held in Trinity Church, preacher, Rev. Herman L. Duhring, D.D., secretary of the Joint Commission of the General Convention on Sunday School Instruction.

THE OHIO VALLEY Sunday School Institute met in Trinity Church, Moundsville, W. Va., on Tuesday, April 5th. Nine schools were represented by thirty-nine delegates. A number of visitors also attended. Papers were read and addresses made by the Rev. F. P. Willes of Grafton, the Rev. L. W. S. Stryker, the Rev. Robert N. Meade of Pittsburgh, and Bishop Peterkin, Dr. Aschman, and Prof. Rand of Wheeling discussed "Sunday School Hymns." A resolution was passed to present to the diocesan council in June, with the annual report of the Sunday School committee, a plan for the organization of other Sunday school institutes. The next session of the institute will be held in St. Luke's Church, Wheeling, in November.

MEETING OF GEORGIA DIOCESAN BOARD OF MISSIONS.

IN CONNECTION with the regular quarterly meeting of the Board of Missions in Christ Church, Cordele, Ga., April 27th, a new custom of having a series of addresses delivered by members of the board and ministers of near-by churches was inaugurated. The general subject at this meeting was, the Kingdom of God Growing. At the opening service on Tuesday night the Bishop spoke on the general subject of the conference, "The Kingdom of God Growing." Wednesday morning there was a celebration of the Holy Communion with intention for the growing of the Kingdom, and especially for care and protection for those at present under persecution in China. Wednesday afternoon, the board held its business session. It was decided to publish a monthly missionary leaflet, to be distributed among the Church people of the diocese, and the Bishop, the Rev. J. B. Lawrence, and Mr. Dobbin Holmes were appointed a committee to attend to the same. The Rev. J. B. Lawrence was chosen as editor. On Wednesday night Bishop Reese and the Rev. C. T. Wright spoke on "The Kingdom of God Growing in America." Thursday morning the Rev. D. Watson Winn spoke on "The Kingdom of God Growing in



MUSIC HALL, CINCINNATI, IN WHICH THE SESSIONS OF GENERAL CONVENTION WILL BE HELD. WASHINGTON PARK IN THE FOREGROUND.

tained in another wing and there is an abundance of excellent committee rooms. It is believed that no previous General Convention has had such satisfactory quarters, and the plan of holding sessions of the House of Deputies elsewhere than in a consecrated church building must be universally approved. A precedent to that effect was set when the General Convention was held in Chicago, but the large expense of renting a building for the purpose has generally been deemed prohibitive. Local committees are actively at work in preparation for the General Convention.

L. M. M. IN ST. PAUL AND IN FARGO.

NEARLY two thousand men sat down to the banquet in the St. Paul auditorium on Tuesday night, April 26th. Three excellent addresses were made, one being by the Rev. H. Percy Silver, secretary of the Seventh Department Missionary Council. A large number of the clergy of the Twin cities with many of their laymen were present. The Bishop of the diocese made the opening prayer but on account of engagements was not present at any other time. On the closing afternoon of the convention a meeting of Churchmen was called, presided over by the Rev. C. C. Rollit, Department secretary. A resolution was passed undertaking to raise double our apportionment for missions; unfortunately it was in no sense a representative gathering of

are considered to be good for an agricultural state in the midst of spring work. The chairman of local committees was Mr. John Frame, of the Cathedral chapter.

MARYLAND COUNCIL, DAUGHTERS OF THE KING.

THE SEVENTEENTH annual convention of the Maryland Council of the Daughters of the King was held Tuesday, April 26th, at St. Paul's Guild House, Baltimore. A special devotional service preliminary to the meeting of the convention was held Monday evening at St. Peter's Church, with an address by Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia. At the opening session of the convention on Tuesday afternoon a "charge" to the council was delivered by Bishop Coadjutor Murray. There are eighteen chapters in the diocese. Of these, fourteen, reporting a membership of 315, were represented at the convention. During the past year three new chapters—at Hancock, Irvington (Baltimore), and the chapel of the Guardian Angel (Baltimore)—were elected as follows: President, Mrs. J. M. Hooper of All Saints' Chapter; vice-president, Mrs. F. J. Bailey of St. Michael and All Angels' Chapter; recording secretary, Mrs. Walter Hoopes of Memorial Chapter; corresponding secretary, Mrs. Albert Homburg; treasurer, Miss Elizabeth Brooke of St. Peter's Chapter. Tea was served to the delegates at

Alaska," and the Bishop added a few impressive words on this work. On Thursday night the Rev. J. B. Lawrence spoke on "The Kingdom of God Growing in China and Japan." The Rev. A. M. Rich spoke on Friday morning on the general subject, "The Kingdom of God Growing." With this service and the announcement by the rector that he would speak on Sunday of the kingdom of God, its past development and future consummation, these interesting addresses came to a close. The congregations were large, and the interest increased to the end.

The members of the board in attendance were Bishop Reese, Rev. D. Watson Winn, Rev. J. B. Lawrence, and Mr. Dobbin Holmes. Other clergymen in attendance were Rev. C. T. Wright, Rev. A. M. Rich, and Rev. J. D. Miller, rector of Christ Church. These addresses were of so much benefit to the people of the mission and the clergy attending, that it was decided to continue the practice and to hold the next meeting in Hawkinsville, July 12th and 13th.

LAYMEN'S CONFERENCE TO BE HELD IN BILOXI, MISS.

UNDER the auspices of the Brotherhood of St. Andrew a conference of the lay workers of the Church in the states of Alabama, Louisiana, and Mississippi will be held at the Church of the Redeemer, Biloxi, Miss., July 1-4 inclusive. While organized by the Brotherhood, the meeting is intended for lay workers in every department of Church enterprise and effort, Sunday school activities being included. Resolutions endorsing and commending this meeting have been adopted by the diocesan councils of Mississippi and Louisiana, besides having the personal recommendation of the Bishops. The preparation of the programme is well under way and it is expected to have a most helpful conference, the leaders to be entirely laymen who have been successful in their particular lines of work. Judge S. McC. Lowrason of St. Francisville, La., has consented to act as general chairman of the conference.

DIOCESAN AND OTHER CHURCH CLUBS MEET.

THE CHURCH CLUB of the diocese of Pittsburgh held its thirteenth annual meeting on the evening of St. Mark's day, April 25th, at the University Club. The treasurer's report showed a present membership of 440, an increase of ten per cent; and a balance on hand of \$170, with all debts paid. The following officers were elected: President, A. P. Burgwin, Esq., Ascension Church; First Vice-President, Hon. J. J. Miller, Calvary parish; Second Vice-President, Mr. Charles W. Dahlinger, All Saints' Church; Secretary, Mr. Southard Hay, Trinity Church; Assistant Secretary, Mr. T. R. Van Pelt, St. Stephen's parish, Sewickley; Treasurer, Mr. William Richards, St. James' Memorial; Historian, Mr. H. R. Scully, Calvary parish; Lay Chaplain, Mr. John Proven, Epiphany parish, Bellevue. After the election, a scholarly address was delivered by the Rev. Dr. Dyess, professor of History in the University of Pittsburgh, on "Events in the Early History of Western Pennsylvania Interesting to Churchmen." He showed that Gen. Braddock was not the vicious man he had sometimes been characterized, but was generous, disinterested, brave, and capable. Later in the evening the Rev. F. W. Beekman and Dr. A. P. Bowie of Uniontown spoke on the project of a memorial park at Braddock's grave, and the plan to secure an appropriation of \$15,000 from the British Government for a monument to him. Mr. Beekman made the suggestion also that two tablets be erected by Churchmen hereabouts, one at Fort Necessity to mark the first religious service held in Fayette county, which was a

Prayer Book service conducted by George Washington, a vestryman and lay reader; and the other to commemorate the burial of General Braddock, when the service was read from the Prayer Book by General Washington. A committee of ten is to be appointed by the president of the club to have the matter in hand.

THE REGULAR meeting of the Church Club of the diocese of Long Island was held on Monday evening, April 26th, at the Diocesan House, 170 Remsen Street, Brooklyn. A lecture on "Pre-Arrangement of the Church" was delivered by the Rev. George I. Browne, rector of St. James' Church, Lancaster, Pa., in which he stated that he thought it a wise plan to change the name of the Church from Protestant Episcopal to American Catholic, before, as he said, the Roman Catholics take the name. The Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, spoke on the lack of initiative as displayed by the laity; he said there was no reason why the Church in Brooklyn could not have a demonstration such as would be memorable. The president of the club, Dr. William S. Hubbard, made a report for the committee which has been appointed to select a memorial window for the club, which will be placed in the Cathedral of SS. Peter and Paul at Washington, D. C. He announced that a member of the committee had visited Washington in relation to the matter, but that a selection had not yet been made and that a full report would be made at the next meeting of the club.

THE EPISCOPALIAN CLUB of Massachusetts held one of its periodic dinners at the Hotel Vendome, Boston, on the evening of Wednesday, April 27th. President Henry J. Ide presided and the special guest of the occasion was the Rev. Leighton Parks, D.D., of St. Bartholomew's Church, New York, and formerly rector of Emmanuel Church, Boston. "The Church and Citizenship" was the subject of Dr. Parks' address and a part of it was devoted to a description of conditions that have to be faced in New York. Another guest was Grafton D. Cushing, president of the Massachusetts Society for the Prevention of Cruelty to Children, and he told of the work being done by that beneficent society since he became associated with it in 1904.

RECENT MEMORIAL GIFTS.

ON ST. GEORGE'S DAY negotiations were concluded with Dr. H. E. Anthony, whereby his residence and the grounds adjoining St. Matthew's Church, Moravia, N. Y., came into the possession of the parish. This purchase was the result of a gift of \$3,500 made to St. Matthew's Church by the Hon. Edwin S. Day for a rectory in memory of the late Mrs. Day and will hereafter be known as "The Phoebe Day Memorial Rectory." The new rectory has been improved very materially during the last three years by the late owner, who has expended fully \$1,000 on the place, and it is now worth \$4,000. Acting under the stimulus of the recent gift, St. Matthew's congregation is raising sufficient funds for the extension and completion of the chancel of the church as a memorial to the late William Keeler, who gave largely to the building fund at the time the present church was built, and it is expected that active work on the chancel will be started immediately. In the new chancel it is expected to erect a new altar and reredos to the memory of Dudley Loomis, Esq., the founder of the parish. Other new chancel fittings will be a pulpit, lectern, altar rail, credence table, Bishop's throne, and clergy stalls. The chancel with the furnishings therefor will represent an outlay of about \$2,000.

THROUGH the generosity of Mrs. Louis Findley Monteagle a new building with modern equipment is assured to St. Luke's Hos-

pital, San Francisco. The new building is to be a memorial to Mr. Calvin Paige, an uncle of the donor, and will cost approximately \$300,000. From the estate of the late Mr. D. O. Mills will come a gift of \$100,000 to St. Luke's Hospital, so that the financial stress of the past will be removed and an enlarged sphere of usefulness secured for the good work.

A NEW memorial window, in memory of George H. Champlin, was dedicated on April 17th in All Saints' Church, Brookline, Mass. The window contains the figures of the Apostolic Martyrs, SS. Stephen, Peter, Paul, and James.

AMONG recent gifts to the Cathedral at Honolulu, Hawaii, is a pair of very fine and unusually massive brass candelabra, each with sockets for seven candles, the gift of Mrs. E. D. Tenney, in memory of her father, Captain James Makee.

A CHANCEL has been added to the church at Kingman, Kan., and two stained glass windows have been placed therein by Mrs. C. C. Vandeventer, in memory of her husband, who was one of the leading Churchmen in the district of Salina.

THE CHURCH CONGRESS.

A SPECIAL correspondent of the LIVING CHURCH will furnish full reports of the papers, speeches, and proceedings of the Church Congress, which meets in Troy, N. Y., May 10th to May 13th inclusive. The headquarters of the Congress and of THE LIVING CHURCH will be the Hotel Rensselaer. The general secretary is the Rev. Dr. Carstensen, Riverdale-on-Hudson, N. Y. Programmes and other information may be had upon request to him.

Visitors will find at St. Barnabas' Church (Fifth Avenue and Middleburgh Street) a free and open church, daily service at 9 A. M. and 5 P. M., and a daily celebration at 7 A. M.

PAROCHIAL IMPROVEMENTS.

THE RESIDENCE of a prominent citizen of Auburn, Maine, together with the large and centrally located lot on which it stands, has been purchased for St. Michael's mission (the Rev. Arthur T. Stray, priest in charge). The property adjoins that on which St. Michael's is located, and the two united have a frontage of 173 feet. The house, which contains eleven rooms, with all modern conveniences, will be at once used as a rectory, and the old rectory will be converted into a parish house. It is hoped within a few years to erect a stone church, to replace the present structure, which is of wood. Auburn is a city of over 12,000 souls, and the work of the Church there is steadily growing.

THE MISSION of the Good Samaritan connected with St. Paul's Church, Oakland, Cal., is rejoicing in a practically new chapel in a more desirable locality than that which it has occupied for many years past. The new building, which was recently opened by the Bishop, is a gift in memory of Mrs. Elizabeth C. Van Winkle, by whom the work was started nearly thirty years ago. The work of the mission is under the care of the Rev. R. Franklin Hart, curate of St. Paul's, and with its improved quarters will reach out to even greater usefulness than in the past.

ON SATURDAY afternoon, April 24th, Bishop Burgess laid the cornerstone for the new parish house for All Saints' Church, Bayside, L. I., which is to be built in the rear of the church on Second Street. The Bishop was assisted by the rector, the Rev. William E. McCord; many visiting clergymen were present as well as a large number of the congregation and their friends. The foundation has been completed, and it is expected that the building will be finished in

about two months. The structure will cost \$6,000.

WORKMEN are putting in place the new altar and reredos in Ascension church, Washington, D. C. The altar is eight feet long, and is made of Indiana limestone. The reredos is a sculptured panel in bas relief of Leonardo da Vinci's "Last Supper." The whole will be surrounded by a barrier of stone and a cornice and pierced cresting, with the figure of an angel on either side.

WORK on the crypt of Grace Cathedral, San Francisco, will be started at once, with the intention of having it ready for the holding of the next diocesan convention.

ALBANY.

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

Session of Susquehanna Archdeaconry.

THE ARCHDEACONRY of the Susquehanna held its Eastertide session in St. John's Church, Richfield Springs, on April 26th and 27th. Owing to vacancies in several parishes the attendance of the clergy was somewhat smaller than unusual. A missionary service was held on the evening of the 26th, at which excellent addresses were made by the Rev. C. W. Shiffer, on "Diocesan Missions" and the Rev. E. W. Greene, on "The Theory and Method of Foreign Missions." On the afternoon of the second day the Rev. Ralph Birdsall, rector of Christ Church, Cooperstown, read an essay entitled "A Substitute for the Saloon" in which he told of the genesis and working of "The Stone Jug," an interesting and successful experiment in Cooperstown. In the evening the convocation sermon was preached by the Rev. William J. Wilkie of Stamford. The business transacted during the session was of routine character. A change in the rules was made, shortening for the future the sessions of the Archdeaconry. Considerable time was profitably spent in the discussion of Sunday school work. This was introduced by an address on the subject by Mr. John Carey of Richfield Springs. The next meeting of the Archdeaconry will be held at Sidney on September 27th and 28th.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Waynesville Mission S. S. Offering.

AT THE Sunday school festival service of the Waynesville Associate mission, held in the Church of the Holy Communion, Balsam, in Easter Week, the offerings from the mite-boxes of four schools amounted to \$177.57. And when to this was added later the offerings of two others not then represented and the promised doubling of the best three mite-boxes in each of the six mission schools, there was a grand total of \$233.44. In accordance with a custom begun by the late Rev. Walter Hughson, a pretty white banner was presented to the Sunday school having the largest offering. This year the successful contestant was again the Balsam School with an offering of \$82.50 (an average of about 80 cents a box). St. Mary's, Micadale, being a close second with \$79.25.

BETHLEHEM.

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

Archdeaconry Meetings.

THE ARCHDEACONRIES have recently been holding their spring sessions. That of Scranton met April 18-19th at Trinity Church Carbondale. Bishop Talbot, Archdeacon Cox, the general missionary, and some seventeen of the clergy were present. A most excellent literary programme was carried out, a book review by Rev. A. L. Whittaker of Honesdale being especially fine. At the public services

splendid anniversary addresses were given by the Bishop and the Rev. M. A. Shipley of Hazelton, the latter making an impassioned plea for inaugurating work among the aliens who are crowding into our diocese.—THE READING Archdeaconry met in Christ Church, Reading, April 25-26th. The sessions were unusually well attended, practically all the clergy being present to give a formal farewell to the retiring Archdeacon, who leaves May 1st for Dover, Del. Among the interesting exercises was the presentation to Archdeacon Thompson of a purse of gold from the Bishop and clergy, the presentation being made by Rev. Benjamin S. Sanderson of Trinity Church, Bethlehem. The Rev. A. A. Bresee, vicar of All Saints', Leighton, was chosen as Archdeacon, Rev. H. E. A. Durell of East Mauch Chunk succeeding him as treasurer, and the Rev. B. S. Sanderson taking his place as the clerical member of the Board of Missions of the diocese. The next meeting place will be Hazelton, for the fall session.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Convocation of San Jose—Memorial Chapel Blessed in San Francisco.

THE CONVOCATION of San Jose met in Trinity Church, Menlo Park, on Tuesday and Wednesday, April 19th and 20th. The first session was devoted to the discussion of The Saving Work of the Probation Court and its Officers. Address were made by the Rev. C. H. L. Chandler of the Armitage Orphanage for Boys, by Miss Mary Cowling and Mr. J. C. Astredo, the Bishop's Aid for boys. During the evening session addresses were made by the Rev. N. B. W. Gallwey on "Parochial Responsibility for Local Church Extension" and by Rev. J. W. Gresham on "The Responsibility for Increase in the Ministry." On Wednesday morning the celebration of the Holy Eucharist was followed by addresses on missions study and the Crocker medal for proficiency in missions study in Sunday schools. Reports on the Easter offering with other convocation business brought the meeting to a close.

A SERVICE of benediction was held by the Bishop on Sunday, April 10th, for the completed Lion Memorial chapel in St. Stephen's Church, San Francisco. This chapel was planned and started by the Rev. Edgar J. Lion who was rector of the parish for the first twenty-seven years of its history. Succeeding rectors have continued the work and paid the indebtedness, making the chapel a memorial to the one who planned it. At a special gathering on April 18th those interested in the work had the pleasure of destroying the mortgage.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Brotherhood Gathering at Oswego.

THE ANNUAL meeting of the Oswego Assembly, B. S. A., was held at Christ Church, Oswego, last week, with seventy boys and young men in attendance, which shows the healthy condition of the different chapters. The Rev. Frederick S. Eastman of New Hartford preached on the "Prayer Life," and Mr. Cedric C. Bentley, a student at Hobart and a postulant, was re-elected president.

CONNECTICUT.

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

Services at St. Paul's, New Haven.

ST. PAUL'S CHURCH, New Haven, closed the first year of later evensong on Sunday, April 24th. The congregation was a record one. This service has been somewhat of an experiment, but so successful has it been that it has been decided to begin a second year the first Sunday of October. A noticeable

feature of the service has been the large proportion of men that have been present. The preacher throughout the year has been the Rev. William Porkess.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Rector Installed at Wilmington.

THE Rev. ARMAND DER. MEARES was installed as rector of Christ Church, Wilmington, on April 17th, with impressive ceremonies, Bishop Kinsman officiating.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Meeting of Lancaster County Churchman's Association.

THE ANNUAL meeting of the Lancaster County Churchman's Association was held in the North Memorial parish house, Columbia, on Tuesday evening, April 26th. Eleven parishes were represented as follows: Two from Lancaster, Mount Joy, Mount Hope, Marietta, Manheim, Paradise, Nickel Mines, Leacock, Quarryville, and Columbia. To these should be added Yeates Institute in Lancaster.

After a short business session the banquet was served. The principal address was by Mr. J. W. B. Bausman of St. James', Lancaster, the subject being "Personal Service." He presented the opportunities and responsibilities of the men of the Church. His address was a calm, sane statement of a man of affairs to men of affairs of what lies ready to hand to be accomplished by just such men. It was a very impressive address. The next meeting is to be held in St. James', Lancaster, in the fall. It is the purpose of this association to bring the adult male membership into closer fellowship and encourage them to greater usefulness in the Church.

INDIANAPOLIS.

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

Death of Mr. Richard L. Talbot.

MR. RICHARD LITTLE TALBOT, for nearly fifty years a resident of the city of Indianapolis, died at the home of his daughter, Mrs. Arthur Boothby, April 24th. He is survived by a widow, who was Miss Eviline Read of Louisville, Ky., and by the following children: Joseph C., Richard I., and Howard M. Talbot, and Mrs. Arthur Boothby. He was a brother of the late Rt. Rev. J. C. Talbot, D.D., second Bishop of Indiana. The funeral was held in Christ Church, Indianapolis, Tuesday afternoon, April 26th, and the interment was at Crown Hill Cemetery. The rector, the Rev. J. D. Stanley, officiated.

KENTUCKY.

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

Death of Mr. William H. Robinson—Notes.

GRACE CHURCH, Louisville, has lost one of its oldest and most faithful members in the death of Mr. William Harley Robinson, which occurred on Thursday, April 28th, at the Norton Memorial Infirmary, after an illness of some months. He was born in England eighty years ago but came here as a young man. He was a prominent member of Grace Church and had served on the vestry for a number of years. Mr. Robinson is survived by one son, A. H. Robinson, and a daughter, Mrs. John L. Frazer. The funeral was held at Grace Church on Friday afternoon, April 29th, the rector, the Rev. Lloyd E. Johnston, officiating, and the interment was in Cave Hill cemetery.

ON TUESDAY evening, April 28th, a special meeting for men and boys was held in St. John's Church, Louisville (the Rev. Arthur Gorter, rector), at which an address was delivered by Mr. W. A. Haberstro, field secre-

tary of the B. S. A. The meeting was held under the auspices of the local council of the Brotherhood and representative from the various Louisville parishes were present.

A HANDSOME set of altar lights has recently been placed in Christ Church, Elizabethtown, of which the Rev. Arthur Gorter is priest in charge.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

April Meeting of the Diocesan Auxiliary—Brotherhood Conference at St. Luke's, Brooklyn—Other News.

AT THE APRIL meeting of the diocesan Woman's Auxiliary the Rev. W. A. Goodwin was the principal speaker. The united offering is now more than \$3,500. On May 31st will be held the out-of-town meeting, at Garden City, as is the custom the year of the triennial convention.

A CONFERENCE of the Brotherhood of St. Andrew was held on April 28th in the parish hall of St. Luke's Church, Clinton Avenue, Brooklyn. About thirty of the seniors of the Long Island Local Assembly attended. The first session at 6 o'clock was conducted by Percy J. Knapp, the last year's work was reviewed, and the reports were generally satisfactory. At 7 o'clock they adjourned for supper furnished in the parish hall by the women of the parish, and afterward heard a talk by the Ven. Charles S. Burch, D.D., Archdeacon of Richmond, Staten Island.

ON EASTER DAY the Church of the Holy Trinity, Clinton Street, Brooklyn, gave a sum of money more than sufficient to cancel the four notes of \$1,000 each on the property at 122 Pierrepont Street. The debt on the property of the parish, exclusive of the mortgage on No. 124 Pierrepont Street, amounts to \$26,000. The Church owns three houses on Pierrepont Street with a mortgage only on one. A friend of the parish, who desires to remain entirely anonymous, has offered securities of the value of \$10,000 to be added to the present endowment fund, provided the parish clears up its whole debt of \$26,000 by Easter Day, 1911. The vestry will accept this conditional gift and has decided to ask for two offerings during the coming twelve months for the purpose of securing the necessary amount. The first offering was taken on Sunday last and the other will be received at a later date.

THE NINETEENTH annual meeting of the Archdeaconry of Queens and Nassau was held April 27th at St. James' Church, Newtown. There was a gratifying attendance of clergy and laity. Archdeacon Duffield presided and made a report of his work and outlined future policies. Existing mission work will be strengthened before new missions are planted. The retiring officers were reelected. Mention was made of the \$5,000 legacy to diocesan missions made by the late Mrs. Franklin B. Lord. Bishop Burgess was present at the opening service and celebrated the Holy Communion, being assisted by the Rev. E. M. McGuffey, rector of the parish. The Women's Parish Missionary committees, auxiliary to the Archdeaconry, met the same day. The officers were reelected. The annual receipts were \$600, with all pledges paid.

THE MEN of St. Paul's parish, Glen Cove, have organized a Men's Guild with sixty members. The new organization will hold occasional meetings for discussions and lectures. The rector, the Rev. John W. Gamack, is president; other officers have been elected: James B. Kelly and Henry King, vice-presidents; Percy Grosky, secretary; and Wm. H. Lang, treasurer.

THE 31ST Local Assembly meeting of the Daughters of the King of the diocese will be held on Wednesday, May 11th, at the Church

of the Redeemer, Brooklyn. At the evening service the Rev. C. R. Stetson, vicar of Trinity Church, New York City, will preach.

ON ASCENSION DAY the first anniversary of the rector of St. Paul's Church, Clinton Street, will be celebrated with special services and music. In the evening the sermon at Solemn Evensong will be preached by the Rev. Harry Howe Bogert of Point Pleasant, N. J. The new altar in the Lady chapel will be blessed by the Bishop.

MARYLAND.

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

Marriage of Rev. F. K. Little—Death of Mrs. R. W. T. Dawson—Other General and Personal News.

THE Rev. FRANCIS K. LITTLE, assistant minister at Emmanuel Church, Baltimore, and Miss Esther Hope Low, daughter of Mr. and Mrs. William G. Low of Brooklyn, were married Thursday, April 21st, at St. Ann's Church, Brooklyn, N. Y., by the rector, the Rev. C. Campbell Walker.

MRS. RACHEL W. T. DAWSON, widow of Americus Dawson, and for many years a faithful member of St. Bartholomew's Church, Baltimore, died April 21st at the home of her brother, Mr. W. Burns Trundle, a vestryman of that church. The funeral services were held April 23d, the Rev. Romilly F. Humphries (rector) and the Rev. S. H. Orrick officiating.

GEN. LAUBASON RIGGS of Baltimore, widely known in financial and military circles, a trustee of the Peabody Institute, and a prominent Churchman of the diocese, was on April 25th nominated by Mayor Mahool and unanimously confirmed by the city council as a member of the school board of Baltimore City for a term of six years.

IN ACCORDANCE with the proclamation of the Grand Sire of the Independent Order of Odd Fellows calling upon the various lodges throughout the world to observe the ninety-first anniversary of the order, which occurred on April 26th, the lodges and encampments of Baltimore and vicinity joined in a special service at the Church of the Messiah, Baltimore, on the evening of the 26th. The shortened form of Evening Prayer

was said and a sermon was preached by the rector, the Rev. Peregrine Wroth, after which an address to the members of the order was delivered by John B. Goodwin, Grand Secretary, Sovereign Grand Lodge.

THE Rev. OLIVER J. WHILDIN, priest in charge of the deaf-mute mission of Grace Church, Baltimore, reports on attendance of sixty deaf-mutes at the Easter morning service, with the largest number receiving Holy Communion on that day in a long time. Seventy-one deaf-mutes attended the social gathering of the Men's Club, held lately, and the lecture of Prof. Hotchkiss of Gallaudet College, Washington, on April 8th. In addition to his work in Baltimore, Rev. Mr. Whildin's field of missionary work covers the whole South, south of Mason and Dixon's line to the Gulf of Mexico, and from the Atlantic ocean to and including the diocese of Arkansas.

THE Rev. W. H. HEIGHAM, who resigned the rectorship of the Church of the Holy Cross, Baltimore, on April 15th, assumed charge of Grace Church, Waycross, Ga., on May 1st. In his departure from Baltimore both parish and diocese have sustained the loss of a self-denying and consecrated priest.

MASSACHUSETTS.

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

A Correction.

IN CONNECTION with the account printed in these columns last week of the dedication of the new parish house of All Saints' Church, Brookline, it should be stated that the entire building was given by Mr. F. P. Addicks as a memorial to his wife, and that there was but one memorial tablet dedicated in memory of Mrs. Addicks.

MILWAUKEE.

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

Death of Mrs. F. W. Boyd—Bishop Woodcock on "The Church in the Diocese"—Personal.

THERE DIED at Waukesha on Thursday evening of last week, the widow of an old-time clergyman of the diocese, the Rev. Frederick W. Boyd, D.D., who was for many years rector of St. Matthias' Church in that

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community. Dr. Boyd passed to his rest some years ago and his widow now follows him at the age of eighty-seven years. She is survived by two sons, L. T. Boyd and Walter S. Boyd of Milwaukee. The rector of the parish, the Rev. F. D. Butler, officiated at the burial service and requiem.

THE BISHOP of KENTUCKY delivered the last of a series of addresses under the auspices of the diocesan Church Club on Thursday evening, April 28th, in St. James' Church. His subject was "The Church in the Diocese," and the able address was heard by a large congregation.

THE Rev. GEORGE F. BURROUGHS, rector of St. Andrew's Church, Milwaukee, who is travelling abroad, expects to leave Liverpool on the *Merion* on June 15th and to arrive home about July 1st.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Three Diocesan Clergymen in Hospitals—Progress on the New St. Mark's Church, Minneapolis.

THE Rev. C. H. MOOK of the Church of the Holy Communion, Redwood Falls, is in the Cobb Hospital, St. Paul, slowly recovering from a severe operation, that was performed just before Easter. His physician says a period of prolonged rest is needed. He will probably spend the summer at one of the lakes near-by. It is hoped and expected that he will resume his work in autumn.

THE Rev. R. C. TEN BROECK, curate of the Church of St. John the Evangelist, St. Paul, while riding on a bicycle, was run into by an automobile on Wednesday, April 27th, and severely cut and hurt about the head and shoulders. He is at St. Luke's Hospital, St. Paul. The doctors hold out every hope for a speedy and permanent recovery.

THE Rev. H. B. HEALD, priest in charge of St. John the Baptist Church, Minneapolis, was operated on at St. Barnabas' Hospital, Minneapolis, on Thursday, April 28th, for appendicitis. It is expected he will be at work again within three weeks.

WORK IS progressing rapidly on the new St. Mark's Church, Minneapolis, which is a very imposing building, nothing in the Twin cities being able to compare with it. The opening service is planned to be held on the Feast of St. Michael and All Angels, this year, the rector choosing this date rather than Sunday in order that the clergy may be able to participate. Special services and exercises will continue through that week, concluding with the services on Sunday, October 2d.

MISSOURI.

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

Trinity Church, St. Louis, Acquires St. Mark's Church—Services in the St. Louis Workhouse—Notes.

THE BUILDING once known as St. Mark's church, St. Louis, which during the past six months has been in the hands of one of the sects, has now been acquired by the congregation of Trinity Church. The edifice, which was erected as a memorial to the late Bishop Robertson, had never been consecrated. It will be occupied on the first Sunday in May.

THE CHAPEL of the St. Louis workhouse has been fitted for divine service through the generosity of the Ascension parish, St. Louis. It is a most comfortable and dignified little chapel, much appreciated by the inmates.

THE Rev. G. F. TAYLOR, at present assistant at St. Peter's Church, St. Louis, has been elected priest in charge of Holy Cross mission. The work is in the nature of a social

settlement and the north end of St. Louis offers great opportunity for such work. The Churchwoman's Club of Missouri has presented Mr. Taylor with a set of Eucharistic vestments and the work at Holy Cross will be conducted along Catholic lines.

THE Rev. L. B. RICHARDS (St. Stephen's, St. Louis) has been appointed examining chaplain.

THE ANNUAL flower sermon will this year be preached at Christ Church Cathedral by the Bishop of Chicago.

THE Rev. A. A. V. BINNINGTON, rector of the Church of the Ascension, is giving a series of lectures in St. Louis on "The Social Life of the Sixteenth Century."

THE DEAF citizens of St. Louis presented the Rev. James H. Cloud with a handsome gold watch on the occasion of his birthday recently and in recognition of his twenty years' service among them. In the presentation speech reference was made to the missionary's active interest in educational, social, civic, and literary affairs as well as those of the Church.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Diocesan Convocation Held at Berlin.

THE ANNUAL convocation of the clergy of the diocese was held at St. Barnabas' Church, Berlin (Rev. P. M. Wood, priest in charge), Tuesday and Wednesday, April 26th and 27th. A public missionary service was held Tuesday evening with addresses on missionary topics by the Bishop Coadjutor, the Rev. W. Stanley Emery, and the Rev. William Porter Niles. At this service and at the Eucharist at 7 o'clock about thirty Russians with their priest were present and after midnight and later in the morning the Russian priest celebrated three times for different shifts of mill-workers, the first celebration being at 1 o'clock in the morning. The attendance of these thirty Russians at the evening service, occupying the front seats and apparently very attentive, was a comfort to the preacher, who did not find out till later that they did not understand English. In the morning session a very interesting paper on "Child Labor" was read by Rev. John A. Chapin of Tilton, who showed the improvement in conditions in New England during the past few years, so that there is comparatively little breaking of the law at the present time. This paper was followed by a presentation of the subject: "Place of Emphasis in Preparation for Confirmation," Bishop Parker emphasized the



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need of plain moral teaching and of teaching of intelligent Churchmanship. Both these subjects were discussed very generally and very helpfully.

NORTH CAROLINA.

Jos. B. CHESHIRE, D.D., Bishop.

Some Results of the L. M. M.—Personal and Other News.

AS A RESULT of the Laymen's Missionary Movement in Greensboro, many parishes of the diocese have begun active campaigns in behalf of missions. The outcome in some of these parishes has been no less than astonishing. The most notable instance is that of Christ Church, Raleigh, where already the contributions have risen from the apportionment of about \$200 to over \$800.

THE Rev. JOHN J. GRAVATT, Jr., representing the Church Student Missionary Association, spent two days at the University of North Carolina as the guest of the rector of the Chapel of the Cross. Mr. Gravatt preached in the church on Sunday morning, the 17th, and spoke to a gathering of students that night in the Y. M. C. A. building.

UNDER the direction of the rector of St. Mary's School, Raleigh, there will be a summer conference at St. Mary's, June 20 to 25th. The clergy of North and South Carolina are invited. The chief speaker will be Bishop Kinsman. There will probably be other prominent speakers from a distance.

THE Rev. R. W. HOGUE will represent the diocese at the missionary convention to be held in Chicago, May 2d to 6th. Two hundred and twenty delegates are allotted to the Church at this missionary gathering.

QUINCY.

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

Sudden Death of Charles Fowler.

AT ST. MARY'S SCHOOL, Knoxville, on last Monday, occurred the sudden death of Charles Fowler, an aged blind man who has been for more than thirty years the organ-blower in the school chapel. He will be remembered by all former pupils of St. Mary's, who have for so many years read to him every evening during the school year. He was a regular and devout communicant. His burial took place on Wednesday from the chapel where he had so long and faithfully served, the chaplain, the Rev. W. O. Cone, officiating and celebrating a requiem. The body was laid to rest in Dr. Leffingwell's family lot in Knoxville cemetery.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Bereavement of the Rev. Dr. G. McC. Fiske—Meeting of Providence Convocation—Brotherhood Gathering.

THE RECTORY of St. Stephen's Church, Providence, was saddened by the death on St. Mark's day, April 25th, of the wife of the rector, the Rev. George McClellan Fiske, D.D., whose beautiful life and constant ministrations were matters of loving recognition in the parish and in the whole city and diocese. Some account of Mrs. Fiske's life and character is contained among the memorial notices in the present issue and need not, therefore, be duplicated here. Many expressions of sympathy have been given to the bereaved rector.

THE PROVIDENCE Convocation met in annual session at Grace Church on Wednesday, April 24th. The diocesan missionary reported the holding of services in several rural districts where there had previously been none and an increased number of services in other sections of the diocese. The missionaries all spoke encouragingly of the progress of the Church at their different stations. The officers were all reflected. The Rev. Charles A. Meader, diocesan missionary, was recom-

mended to the Bishop for his appointment to act as dean. The secretary was instructed to send a message of sympathy, esteem, and affection to the Rev. Dr. Fiske, rector of St. Stephen's Church, in his sad bereavement caused by the death of Mrs. Fiske on April 25th.

THE JUNIOR ASSEMBLY, B. S. A., held a meeting in St. Stephen's parish house, Providence, on Thursday evening, April 28th. Mr. Hubert Carleton, the general secretary, and Mr. Leonard N. Webb, the national executive travelling secretary, addressed the members, especially emphasizing the evidence of a boy's sincerity in his desire to help other boys.

THE DIOCESAN committee on Christian Education arranged a meeting of the different Sunday schools in the diocese on Saturday afternoon, April 30th, in St. John's Church, Providence, to present to the Bishop the Lenten offering. The attendance was large. Addresses were made by the Rev. Prof. Staples Drown of Cambridge and the Rev. William E. Gardner, secretary of the First Missionary Department. The entire offering amounted to \$2,094.10, the largest in five years.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.
Clerical and Parochial News.

THE NUMBER of the clergy in the district has been increased by the addition of three priests. The Rev. Richard Cox takes charge

of Oberlin with four outlying stations; Rev. J. O. Babin has taken charge of the work in Anthony and Harper, and the Rev. H. L. Anderson, late of Cedar Falls, Iowa, has gone to Kingman.—ON MAY 1ST, the district welcomed its first Archdeacon, the Rev. Edwin F. Wilcox. His headquarters will be in Salina.—ANOTHER mission has become a self-supporting parish, the third in the district, Minneapolis. At the present the parish is without a rector.—A FULL vested choir of men and boys has been introduced into the Cathedral. The choir is vested in purple. The present order of services includes a choral celebration of the Holy Eucharist every other Sunday at least.

THERE ARE NOW two places where the daily Eucharist is said: the Cathedral and St. Paul's, Beloit. In the latter place the Eucharist has been restored to its place as the chief service of the day. Among other gifts presented recently to Beloit may be mentioned a silver ciborium, a sanctuary lamp, processional torches and crucifix, black vestments given by the Guild of All Souls, and a white cope.

A PATROL of Boy Scouts has been formed in the Cathedral, from the choir boys, and another at St. John's School. These patrols, patterned after the famous English organization of that name, are the first to be formed in this country.

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BOYD VINCENT, D.D., Bishop.

Junior Auxiliary Meeting at Columbus — News Notes.

THE DIOCESAN Junior Auxiliary met at St. Paul's Church, Columbus, recently, a large number of the branches being represented. Addresses were made by the Rev. Samuel Tyler of the Church of the Advent, Cincinnati, and the Rev. Thomas W. Cooke, rector of St. Andrew's, Dayton.

THE CINCINNATI CLERICUS was recently entertained by the Rev. A. A. Pruden, chaplain, U. S. Army, at the Army Post, Fort Thomas.

ARCHDEACON WEBBER will hold a mission at the Church of the Good Shepherd, Norwood, May 10th to 15th, inclusive.

TENNESSEE.

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

Services at Etowah.

THE Rev. E. S. DOAN, Archdeacon of Eastern Tennessee, recently held some special services at Etowah, sixty miles south of Knoxville on the Louisville & Nashville railroad. Etowah is a rapidly growing railroad town and is only three years old. It has at the present time a population of about 3,000 people. A small chapel will probably be erected there next fall. The Bishop recently visited the mission and confirmed two young railroad men, one of whom was a convert to the Church through a mission conducted by Archdeacon Doan some time ago.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Annual Council, Daughters of the King — Notes and Personals.

THE FOURTEENTH annual council of the Daughters of the King was held last Thursday in St. Stephen's Church, Washington. It began with a service and quiet hour, conducted by Rev. Canon Austin. At 12:15 o'clock the council was organized, the roll was called, and committees appointed. Then came luncheon and the social hour. The business session began at 2:30 o'clock. It embraced a special paper by Mrs. Wood and an address by Rev. John W. Nichols. At 7:30 o'clock there was Evening Prayer and an address by Rev. F. B. Howden, rector of St. John's, Georgetown. Mrs. A. A. Birney was re-elected president of the order in the diocese of Washington; Mrs. G. C. F. Bratenahl, vice-president; Mrs. H. C. Gilmore, second vice-president; Mrs. Davies, recording secretary; Mrs. Howard G. England, corresponding secretary, and Mrs. W. J. Myrth, treasurer. Mrs. Birney was elected as the delegate to the convention of the organization to be held in the fall.

PLANS of the new parish hall of Epiphany parish, Washington, have been drawn and have gone forward to the consulting architects in Boston for final approval.

THE Rev. Dr. R. H. McKIM has left the city for a week's visit to friends and relatives at Upper Brandon, Va., on the James river. Dr. McKim has been far from well, but is now much better.

THE Rev. Dr. C. ERNEST SMITH delivered a lecture to the students of the Virginia Theological Seminary last Thursday on the subject of preaching, his subject being "The Four Kinds of Preachers."

NINE PARISHES and missions have completed their apportionment for the present fiscal year for general missionary purposes, viz., Ascension, Epiphany, St. Paul's, Rock Creek, St. George's chapel, St. John's, St. Margaret's, St. Thomas', Chapel of Nativity, St. Matthew's, Chesapeake Junction, All Saints', Chevy Chase.

ON ASCENSION DAY at 4:30 P. M. there was an open-air service in the Cathedral

close. The service was held on the floor of the Crypt chapel of the Cathedral, the first time a service has been held on the Cathedral site itself.

WYOMING.

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

Lusk to Have a Resident Priest—General and Personal News.

AT LUSK, the faithful labors of Mr. D. E. Goddard, a lay reader, have brought the work to such a condition that a resident clergyman will be given charge of this point, united with Manville, as soon as one can be secured.

THE Rev. ROBERT McFETRIDGE is expected at Cheyenne on May 6th and will hold his first service at St. Mark's on the Sunday after Ascension Day. On Whitsunday the Bishop will make his visitation to St. Mark's, when the class which the Archdeacon has prepared during his stay in Cheyenne will be presented by him. A reception for the new rector has been arranged by the ladies of the parish at the governor's house, to be held on the 11th inst.

THE RECTOR of St. Thomas' Church, Rawlins, has secured the old Masonic rooms in the town for gymnasium and game rooms, and already from twenty to thirty young men and boys have been gathering under the leadership of the rector.

CANADA.**Condensed News Notes from the Various Dioceses.****Diocese of Montreal.**

HOLY COMMUNION was celebrated on St. Mark's Day in the Church of St. John the

IT SLUGS HARD**Coffee a Sure and Powerful Brainer**

"Let your coffee slave be denied his cup at its appointed time! Headache—sick stomach—fatigue like unto death. I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says a Topeka, Kansas, man.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system.

"Finally, I quit coffee and the conditions slowly disappeared, but one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

"Later, I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

"Common sense came to me and I quit coffee for good and went back to Postum. I at once began to gain, and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

"I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

"My brother quit coffee because of its effect on his health and now uses Postum. He could not stand the nervous strain while using coffee, but keeps well on Postum.

"Miss F., I know personally, was incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

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The Young Churchman Co.

Milwaukee, Wis.

Evangelist, the Church of the Advent, and in St. Cyprian's, Montreal.—THE SINGING of the national anthem and the sight of many roses and of a tattered British ensign, at Evensong in Christ Church Cathedral, April 24th marked the celebration of St. George's Day. The preacher was the Very Rev. Dean Bidwell of Kingston, Ontario.—THE TRAVELLING secretary for the St. Andrew's Brotherhood for Eastern Canada is to spend the first three weeks of May in Montreal, to assist the local committees in their preparations for the Dominion convention of the Brotherhood, which will be held from September 15th to 18th in Montreal. The Executive committee met in the Chapter house of the Cathedral April 28th, to arrange for the secretary's visit.

Diocese of Ontario.

THE PLAN of the new parish hall for Christ Church, Belleville, was submitted to the April vestry meeting and met with approval.—IN ST. JOHN'S Church, Carrying Place, there have been many improvements of late, both in the interior furnishings and on the outside of the building. A very fine parish hall has been built.

Diocese of Ottawa.

SUNDAY, April 17th, was Mission Sunday in the city churches in Ottawa. Among the preachers were Bishop Thornloe of Algoma, Bishop Harding of Qu'Appelle, and the Rev. A. P. Shatford of Montreal. Meetings were held during the week in St. George's parish hall. The twenty-fifth anniversary of the founding of the parish was observed the second week in April.

Diocese of Qu'Appelle.

BISHOP HARDING (Coadjutor) has gone to England to see what steps can be taken to supply the urgent needs of the West for both men and money. In his diocese there is needed at least forty more workers, and he hopes to obtain at any rate half that number during his stay on the other side. He will probably be away most of the summer.

Diocese of Toronto.

AT THE spring meeting of the Mission Board, which was held in Toronto, the Primate, Archbishop Matheson, was asked to represent the Canadian Church at the opening of the new Cathedral in Jamaica (the old one was destroyed by earthquake some time ago), but he found himself unable to go, and the Archbishop of Ottawa promised to take his place.—THE CONGREGATION of St. Stephen's Church, Toronto, has decided to build a new church, to cost about \$60,000. The present building was erected more than fifty years ago and is now much too small for present needs.—IT IS hoped that the chime of bells for St. John's Church, Peterborough, will be installed by next All Saints' Day.—A NEW CHURCH is being planned in the parish of St. Mary's the Virgin, and a men's club is being organized.

Diocese of Niagara.

THE CONGREGATION of St. James', Guelph, is preparing to celebrate the twentieth anniversary of the church shortly.—A NUMBER of handsome gifts have been presented to St. Thomas' Church, Hamilton, during the year, amongst them being an oak reredos and tabernacle for the chancel, in memory of a former rector, Canon Curran.

Diocese of Rupert's Land.

EXTENSIONS and improvements to a large extent are to be made in the coming summer in St. Luke's Church, Fort Rouge. A new organ, costing \$5,000, and a tower, costing \$7,000, are among them.—THE STIPEND of the rector of St. Peter's, Winnipeg, has been increased by \$200.

Diocese of Saskatchewan.

THE CLEMICUS conference held at Prince Albert was very successful and many conclu-

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sions were reached which will be helpful to the diocesan Mission Board.—BISHOP NEWNHAM has been re-elected president of the Moral and Social Reform Council for the province of Saskatchewan.

Diocese of Huron.

THE DIOCESAN synod opens on the 7th of June in London. The plan for equalizing the travelling expenses of the clergy and delegates is to be tried for the first time this year.

Diocese of Fredericton.

THE SEVENTH annual meeting of the diocesan branch of the Woman's Auxiliary was held in Trinity Church schoolroom, St. John's, on Tuesday, April 19th, with a large attendance. At the celebration of the Holy Eucharist there were 156 communicants. At the business session the reports of the various officers showed excellent progress. The report of the treasurer, Miss Louise R. Symonds, showed receipts and expenditures from April 5, 1909, to April 5, 1910, of \$2,408.99 and \$1,683.14, respectively, leaving a balance on hand of \$725.85. The evening was devoted to a reception to members and delegates by Trinity branch in the schoolroom. The second day's sessions began with a quiet hour in Trinity Church, conducted by Rev. Canon Cowie. After adjournment to the schoolroom, Miss Macnaughton talked interestingly on India and papers were read by Mrs. W. B. Belyea of Woodstock, Miss Wilkinson of Bay du Vin, and Mrs. Charles D. Schofield of Fredericton. Mrs. James F. Robertson spoke on Mission Work on the Tobique River. At 4:30, a meeting of the Junior branches, conducted by their secretary, Mrs. G. F. Scovil, was held. A public missionary meeting was held in the evening, at which Rev. R. A. Armstrong presided, and at which addresses were delivered by Rev. A. G. Clark of Battersea, England, Rev. T. H. A. Haslam of Kangra, India, and Miss Macnaughton, who spoke on "Mission Work in India. At the third day's session last year's officers were re-elected. In the afternoon Mrs. H. B. Robinson read an interesting paper on "Current Events" and Miss Florence Macnaughton talked on missionary work. The Rev. R. H. A. Haslam gave a stereopticon lecture on "Work in India" in Trinity Church school in the evening.—THE QUARTERLY meetings of the boards and committees of the Synod, held in St. John and extending over three days, were brought to a close on Friday, April 22d. There was a large attendance and considerable important business was transacted. The visiting and local clergy were entertained at luncheon by the Woman's Auxiliary in Trinity schoolroom on Wednesday and Thursday. The approaching bi-centenary of the Church, to be celebrated at Halifax, Annapolis, St. John and Fredericton, was discussed and delegates named to represent the diocese at the congress, and at the consecration of the new Cathedral to be held in this connection at Halifax.—ARCHDEACON LLOYD with a party of twenty-eight Anglican missionaries arrived at St. John from England by the Allan liner *Victorian* last week and left immediately for Saskatoon.

The Magazines

AN ARTICLE in the *Open Court* for May which is calculated to attract attention and discussion is "Modernism in America," by An Americanist. This is followed by four letters, by A Modernist, addressed to "his Holiness Pope Pius X," with an editorial introduction. They treat of such subjects as "What is Religion?" and "The Attitude of the Modern World Toward Official Catholicism," and are very interesting reading. More letters are to follow in the next number. An excellent likeness of the Pope is printed as a frontispiece.

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