

# The Living Church

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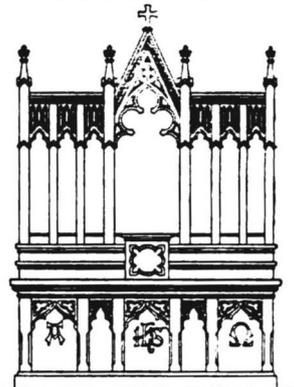
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## THE WAY TO EMMAUS.

FOR LOW SUNDAY.

AS Cleopas and a friend, two of the disillusioned disciples of Jesus, were walking home to Emmaus the evening of the third day after the Crucifixion, they talked together of what had happened, comforting each as they might. As they walked and were sad, Jesus, risen though they knew it not, drew near. But they did not recognize Him, and to His question of why they were sad, one answered, "Because of Jesus of Nazareth, who was a prophet mighty in word and deed, whom our rulers have crucified. But we trusted it had been He which should have redeemed Israel." Then Jesus said to them: "O fools, and slow of heart to believe all that the prophets have spoken, behoved it not the Christ to suffer these things and thus enter upon His glory?" And beginning at Moses, He expounded to them all the scripture concerning Himself.

And as they drew near the village where they lived, Jesus would have gone on, but they pressed Him to remain with them, for it was toward evening and the day was far spent. And while they were sitting at meat together, He took bread, and blessed it, and brake it, as He had done before, and gave it to them to eat. And in the breaking of the bread they recognized Him, and He vanished from their sight. And rising up, that very night they returned to Jerusalem, and found the eleven, who greeted them, crying, "The Lord is risen indeed, and hath appeared unto Simon." Thus it was that confidence in their lost leader—now the Risen Lord—was restored, and immortal hopes were rekindled in their hearts.

How well many of us know the way to Emmaus!—sadness at heart, sorrow for our own life, with no zeal to take up old tasks or courage to begin new ones; confidence in God shaken by the trials and discouragements of life. The world often seems "very evil." After nineteen centuries what has Christianity accomplished? There are millions of people who have not heard the name of Christ. The Church still divided! Sometimes when we think of these we are tempted to cry, "We trusted that it had been He which would have redeemed Israel." And then in the personal life, those unconquered faults—that quick tongue, that sensual love of pleasure, that stubborn pride, that unreasonable sensitiveness, that spirit which will not forgive! And we trusted that it had been He which should have redeemed us! But it is not our faults, alas! that always give us most concern, but our circumstances; the irritating elements in our own families, the people we cannot please, the misunderstandings that come between us and those we best love, broken friendship, vanished love, poverty, misfortune perhaps. These things are hard to bear, and tempt us to lose confidence in God's love. We know the way to Emmaus.

And then on the weary way, Jesus, risen from the grave of our dead hopes, appears; we do not always recognize Him; until as He tarries with us, in some act of common life, as in "the breaking of bread," we know that it is the Lord. How variously He appears! Sometimes in the trustful smile of a little child that quickens tenderness in us into life; in the cheerful suffering of some brave heart; the quiet firmness of a trusted friend who can say "No" to some temptation that finds us weak; the calm example of self-forgetting service; the memory of a loved one who hoped better things for us than we have done. Or Jesus may appear in some deeper experience of the inner life—in the achievement of some sterner resolution, in some stricter self-denial, in some more passionate refusal to enjoy a forbidden pleasure; in some prayer that has been wrung from our troubled soul; in the breaking of bread at His altar when He draws near. God does not fail us, it is only we who fail Him. All the power of the Cross and the Resurrection is ours to use, if we will have it so.

L. G.

## BIBLES AND THE BIBLE.

THE tercentenary of the King James Bible suggests a comparison of "Bibles" with the Bible. Had the anniversary fallen half a century ago, the extravagant panegyrics of this masterpiece of good English would have included little recognition of the real place which the Bible, and in particular, this translation of the Bible, rightly holds as the human medium of revelation. To-day not only has Bible-worship fallen largely into abeyance, but the popular mind has run into the other extreme. The English Bible is rapidly becoming a sealed book to the masses. They no longer read it. They do not recognize allusions to it. They ascribe little of authority and less of sanctity to it. The Bible is paying the penalty for its exaltation by Protestantism into a position of superiority to the living voice of the Church, such as it never was intended to occupy.

On its literary side we rightly view the King James Bible as preëminently the classic of English composition. To a considerable extent it derives these qualities from the earlier translations of Tyndale and Coverdale, but the group of scholars who effected the seventeenth century revision gave their own impress to it as well. The Vulgate dates from a period of Latin decadence. One need only compare it with the sonorous phrases of Cicero or the poetry of Vergil to realize that it is not, of itself, a masterpiece of literature. But the English language was in the period of freshness and purity when our translations were made. Saxon English was still virile, and Norman English had softened it and welded it into a language of beauty and culture.

The Jacobean revisers were not straining to produce a mechanical text book. The slavishness in which nineteenth century revisers prided themselves that, as a rule, every Hebrew or Greek word was rendered uniformly, wherever used, by the same English word, was the very opposite of the earlier conception of the revisers' duty. They were translating thought rather than words; and their ideals were those which had been expressed by Erasmus a century before, "that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveler may, with their narratives, beguile the weariness of the way."

The Bible was, to them, to be rendered into the thought-language of their day. They were to make it a living force in every-day life. And so they produced that marvel of English literature which never intrudes upon one the fact that it is a translation, because it is more than a translation, being an English paraphrase of the original. Almost does the inspiration of Isaiah and "the Preacher," of St. John and the author of the epistle to the Hebrews seem to have been extended to that little company that, with the earlier versions as a basis, produced the Bible that has been the Word of God to the Anglo-Saxon people for three centuries past.

THAT OUR OWN General Convention should have celebrated the Tercentenary by withdrawing from the King James version the exclusive authority to be read in our churches, strikes one, at first sight, as a curious anachronism, which might, at least, have been delayed until the celebration were over. But we are not ready to admit that later versions, of our own day, have supplanted that translation. The demand from respectable and respected sources that the later versions be authorized for alternative use, at the discretion of the officiating minister, had been sufficiently long-continued and earnest to induce legislators, to whom the demand made little appeal for themselves, to withdraw their veto. Thus the optional use was granted by so large a vote as to show that, where no principle were involved, a very large part of the Church was willing to meet the desires of another part. One wishes that the same liberality might have been displayed on other votes, so that a real "era of good feeling" might have resulted. Be that as it may, equal authority with the King James Bible was extended to the English and the American revisions of the late nineteenth century. Highly though we value these for their erudition and for their precision in translation, we shall be greatly surprised if, ten years from to-day, or twenty, or thirty, it shall prove that either of these has, in fact, supplanted the King James Bible for use at the lectern. That they will increasingly become the standard of the scholar in his library we quite anticipate; but that the more beautiful rhythm of the language of 1611 will be permanently displaced by the mechanical translations of our own day, we do not believe. The two versions reflect accurately their two days; the one a day of poetry, the

other a day of prosaic utilitarianism. And we remain idealists enough to believe that in the sacred precincts of the sanctuary, the language of prose poetry will survive rather than the language of nineteenth century workshop precision.

AND YET the very literary beauty of the Bible of our childhood days does, indeed, involve a real danger. The value of the Bible is not primarily that of a literary masterpiece. It is the Word of God. It is the revelation of the will of God to us.

That revelation does not, indeed, come to us primarily through the Bible. "Where did you learn your religion?" asked a wily Roman controversialist of one of our Bishops, expecting to trip him into an ultimate avowal of the supremacy of his own private judgment. "I learned it in church this morning when the Creed was put into my mouth by the Church," was the quick reply. The living voice of the Church is the supreme teacher of our religion. That voice speaks, indeed, the doctrine which the pen of the Church has reduced to written form, in the narratives of the life of our Redeemer and all that precedes and follows those narratives, so that the voice of the whole Church never can differ from the written word that has been guaranteed by the whole Church. The fact remains that we, the children of the Church, go primarily to our mother, the Church, to be taught those things which a Christian ought to know and to believe to his soul's health, and only secondarily to the Bible. Yet the decline in Bible reading in our homes is a sad feature of twentieth century life, and one which no amount of Bible exposition or preaching can atone for. We shall be poorer in our religious life if we acquiesce in a condition whereby the Bible, in spite of its widespread circulation, is again becoming a sealed book to the masses of our people.

But the supremacy rather of the Church than of the Bible is our safeguard and comfort when Bible study seems to lead scholars at times into novel if not fantastic criticism. We have no divine guarantee that writers of the Bible were infallibly inspired to teach geology, or biology, or science, or even history. Rather does it appear that by the ordinary use of the scholarship of his own day, in so far as he understood it, each writer whose work is taken as a part of the Divine Library was inspired to do some part—it may be only a humble part—in revealing the Word of God to his own and to future generations. Collectively and as a composite whole, but separately quite as well, the product of that inspired work of many writers becomes to us the Word of God, while yet retaining its human form. Is this a mystery? Well, the mystery of the God-Man, divine yet human, all-knowing, yet, as man, avowing His ignorance, is a sufficient intimation that the written Word of God would probably have like two-fold characteristics. The human body of our Lord was subject to the same biological law whereby its material components were wholly renewed once in every seven years, as are our bodies; and yet at every moment He was as completely Son of God as though no human body enshrined His divinity. So also the increasing of human knowledge may give us wholly changed conceptions of all that is human in the Bible, while yet, at every moment, every part of it is the Word of God. It is strange that a scholarship that is chiefly occupied with the criticism of the human factor in holy writ, should ever have seemed able to impugn the Word of God, which is not dependent upon the precision of the human knowledge displayed by those who have acted as the instruments of revelation. It is strange that orthodox Churchmen should ever have allowed themselves to become excited over a criticism that is as legitimate and as harmless as it was for our blessed Lord to wash His face. But even stranger is it that reverent critics of this sort could have dreamed that the new light which they were able to throw upon these human factors could justify "conclusions" which would tear down the whole structure of divine revelation. "A little knowledge," we have learned to our shame by much of the criticism of the past generation, is, even in the realm of the Bible, "a dangerous thing." As the little knowledge of scholars in this manner of criticism has increased, it has ceased to be dangerous; because the Word of God is no longer viewed as dependent upon the infallible precision of the writings of men, while yet it is forever impressed upon those writings. And so, modern criticism has taught us that the Bible partakes of the nature of a sacrament, with its outward and visible sign, and its inward and spiritual grace, each forever inseparable from the other. With entire equanimity are we able to submit the outward and visible sign to what might be termed a chemical analysis of experts; and then

to laugh at them in contempt if they express themselves in terms of agnosticism because their analysis has not revealed to them the inward and spiritual grace.

BUT AFTER ALL, what really concerns us in the Word of God is the divine side of it. If we are content only to study dates and questions of authorship and comparative philology and the many other phases of the human side of revelation, we shall miss the whole bearing of revelation. The importance of the Bible to us is twofold. It marvellously bears witness to Almighty God, leading up, step by step, from the creation of the world to the dazzling revelation of Himself in His incarnate Son, and then treating of the inevitable corollaries in life, temporal and eternal, of that Incarnation; and it also brings an individual message, day by day, to the human soul that searches for it. Fresh every day is the Word of God. Every crisis in life, every perplexity of modern living, every sorrow, every care, is the background upon which some chaste ray of light will shine more brightly if one will let it. The Word of God is given us for every-day use. It is a mine of riches, a comfort in sorrow, a guide through eternity.

Thus viewed, we shall not be disturbed by the turbulence concerning critical questions that may go on about us. We shall know that no criticism can detract from the superb character of that Figure which occupies its central place, nor cloud the divine light that shines from Him.

FOR a modern exhibition of "prelacy," "autocracy," and several other choice species of the sort of things that puritan Churchmen vehemently protested against with respect to the attitude of Lord Bishops, one must now be directed to Southern Virginia. The Bishop of that diocese "enjoins and admonishes" the rector of Christ Church, Norfolk, to "refrain from singing or intoning or having sung or intoned by the choir and congregation, those parts of the service which the rubrics require to be said, in contradistinction to the parts of the service where the rubric requires the service to be said or sung."

The Bishop evidently supposes that to intone is to "sing," within the meaning of the rubrics. But that idea is wholly unfounded. To sing is "to utter in musical sounds or with musical alternations of pitch" (*Century Dictionary*). Intoning is *saying*, according to all the precedents of liturgical usage. Has Bishop Randolph never attended a "Cathedral service" in England, "Low" or "High," and heard the "said" parts of the service intoned? Does he suppose that continuous usage has no interpretative authority?

Amidst a long list of definitions of the verb "sing," in the *Century Dictionary*, there is, indeed, a subordinate use noted whereby the term may mean "specifically, to intone"; but unfortunately for the Bishop, that definition is marked by the dagger which indicates "obsolete." The only citations of authority for that usage are two from works of the fourteenth century. They are a clause from Sir John Mandeville, "Thei suffre not thei Latynes to *synge* at here Awteres," and a clause from Piers Plowman, "The mede that meny priestes taketh for masses that thei *synge*." Now if the Bishop desires to revive fourteenth century usage he is entirely within his rights. The Church has the wealth of full nineteen centuries to draw from, and we shall not raise the superficial cry of "mediaevalism"—the Anglican equivalent *qua* bogey of the term "modernism" among Romans—with which to combat him. It is just as legitimate to revive fourteenth century usage in the Church as sixteenth or seventeenth or nineteenth century usage. But the right to prefer and to revive mediaeval usage does not give the Bishop the right to "enjoin and admonish" his clergy to conform to such usage. This is the twentieth century, and when the Bishop issues a bull to his clergy requiring them to conform to the usage of the fourteenth century, we maintain without fear of successful contradiction that his action is *ultra vires*. His bull is not worth the paper upon which it is written. The Hildebrandine ideals of the fourteenth century cannot be read into the canon law of the twentieth, and the Bishop of Southern Virginia cannot lawfully force his clergy to an obsolete usage of five hundred years ago. True, he may conceivably be able to furnish modern Italian precedents for such an autocracy as is involved in his latest bull, and we suspect that a careful search among congregations in Naples or Palermo might furnish him with precedents of priests and congregations that submit to them; but if we appreciate rightly the twentieth century, Anglo-Saxon type of the Catholic religion which prevails generally in Virginia, we venture to say that he will not

find a like willingness to accept a papal absolutism among those who inherit the traditions of Richard Channing Moore and William Meade. But of course if we are wrong, and American Bishops can, by their personal fiat, inflict fourteenth century uses upon the congregations of their dioceses as paramount law, there are uses and other uses that may thus be inflicted, and other Bishops must obviously be allowed a like freedom of selection.

In order to test this important question, we beg to suggest to the rector and the vestry of the parish whose rights the Bishop has invaded, that they make solemn protest to the House of Bishops, asking that House to define (a) what is the liturgical meaning of the verb "to say," and (b) whether a Bishop has the authority to "enjoin and admonish" that services in a parish church be performed according to his personal preference, according to obsolete fourteenth century precedent, thus trampling under foot the rights of the rector and the congregation.

And if the prelacy of the Bishop of Southern Virginia shall be pronounced by the House of Bishops to be within the law of this Church, the rest of us will, of course, loyally conform to it. Low Churchmen will of course realize that the Bishops of *all* dioceses will be similarly empowered to assume the immediate direction of the services in *all* the churches of their several dioceses, notwithstanding the protests of rectors and people; and no doubt the Bishops generally will be prepared to fulfil such duties, if the law be thus expounded. We strongly suspect that in the long run, Low Churchmen would not be gainers by such a finding on the part of the House of Bishops, and we should suppose they would think a good while before inviting Bishops to assume the direction of their services in the average diocese.

But apart from all questions of partisan gain or loss, we here and now raise our humble protest against the prelatival assumptions of the Bishop of Southern Virginia, as these are set forth in the official letter from which we have quoted.

AMERICAN Churchmen owe a debt of gratitude to the anonymous "special correspondent" of the (London) *Church Times*, whose fourteenth and final paper in a series of "American Sketches" is reprinted in this issue. Americans are not always debtors to English travelers. "Writers on America," well says the present writer, "are usually obsessed by the little things, the iced water, the expectorations, the sleeping-berths on the railroads, the newspapers." Too often these superficialities keep even distinguished travelers from seeing anything else. This may arise from a sort of intuitive resentment that Americans should possess national characteristics that differentiate them from Englishmen, for an English traveler in Florence or Venice or Dresden or St. Petersburg so quickly adjusts himself to local surroundings as to be able to write of the real things in those cities without continual emphasis upon the superficial. Be that as it may, we do not often receive in America so discriminating a visitor from over seas as him who has penned these "American Sketches" in the *Church Times*. To a large degree he sees us as many of our own thoughtful people see themselves.

Perhaps his view of the Church is a little colored by the fact that he has seen principally the "show" churches of our cities, which, of all our churches, are the least representative. Not many of our clergy were led, as the net result of the attempt to coördinate party views in the Cincinnati Round Table, to preach to their people distinctly inflammatory sermons on partisan lines, and most of us could wish that the New York church in which this chance visitor heard one such sermon might have assumed a somewhat smaller perspective in his mind. He struck an unfortunate day to visit St. Bartholomew's, when the rector was preaching such a sermon, which was neither representative of the best thought of his own party in the Church, nor, we believe, a just measure of the rector or of his congregation. That sermon, in its published form, was rather vigorously criticised in our own editorial columns. It may, unhappily, be true that the American Church is "face to face with a recrudescence of Protestant controversy," and that that sermon helped to embitter it; but nobody realizes half so well as the ultra-partisans who have promoted that controversy, what the inevitable outcome of it is bound to be. Americans, on the whole, are not narrow partisans. Between Catholic comprehension and Protestant partisanship they will inevitably choose the former when the issue is presented clearly to them. The issue between the ideals of the two round table conferences is too

clear-cut and distinct to be disguised. Not only do American Churchmen, on the whole, see, with our critic, "how preposterous it is to bind the American Church to the Caroline divines," but they are coming to see more and more plainly how preposterous it is to tie this Church to any century of history or to any land in which history has been made. We are coming gradually to treat the sixteenth and seventeenth centuries as interesting epochs in history, which have left a lasting impress upon the Church, but to which no greater deference need be attached than to any other centuries. In short, we are gradually learning, in spite of partisan agitators, to discuss questions on their merits rather than on the issue of what Caroline divines or any other divines of any single era thought about them. We are trying to promote largeness of perspective and to heal wounds rather than to increase partisanship. All this is a part of the "advantage" which, as our courteous critic points out, we in America have which English Churchmen do not possess. And quite truly do we realize the "corresponding disadvantages" of our position.

We thank our critic. He has sometimes criticised and sometimes commended, but he has sought, throughout, not to be superficial, and he has always looked beneath the surface. Had he known the Bishop of New York better he would not have referred to him as a "fashionable Bishop," in spite of the fact that St. Bartholomew's remembers that he was once its rector. That the writer was obliged to judge the whole by the parts that were thrust more conspicuously within his range of vision was inevitable. He has given us very much to think about, and has left no wounds such as less thoughtful critics have too often inflicted.

### ANSWERS TO CORRESPONDENTS.

H. D.—(1) A crucifer, wearing gloves in procession, and afterward serving at the altar, would probably wish to remove them for the latter service, and there is no reason why he should not.—(2) The more orderly use is for those who collect the alms to remain at the entrance to the choir, in the nave, where a server may receive the contents of the collecting basins in the larger basin, which latter is taken to the celebrant.—(3) Dearnier's *Server's Handbook* is the best guide for a server, though any such manual would require adaptation to local customs.

D. L.—In the *Living Church Annual* for 1910 was published a list showing the Episcopal Succession of our present Bishops, step by step, from Stigand, Archbishop of Canterbury, cons. 1043. Prior to that date there are no extant records showing the names of actual consecrators, but the succession is traced through the Archbishops of Canterbury and York, who took order for each consecration, and whose successive names are given, from Theodore, cons. in Rome by Pope Vitallan, 688; and through the Bishops of Rome prior to that date.

SEEKER.—(1) A Bishop's duties toward detached Churchmen in places where there are no Church services held are those of chief pastor; but they are not susceptible of enumeration by canon, and such people should communicate with their Bishop and seek such ministrations as he may be able to give them, personally or through others.—(2) We have no statistics showing how many towns of 1,000 inhabitants in states named are without the services of the Church.

H. J.—The Church is obliged to insist upon the confirmation of persons received from the Lutherans. There will generally be no difficulty if the distinction between what is implied in Lutheran confirmation and in Church confirmation be pointed out.

H. M. I.—Except by referring you to the advertisements in THE LIVING CHURCH, we do not know where altar breads in hexagon or octagon form are made.

WHAT DOES the resurrection of Christ mean? What did it mean to the disciples? It was to them, first of all, a proof of the divine Messiahship of their Lord. The disciples believed that Christ was the long-promised Messiah until He was crucified, and then their hopes were cruelly dashed to the earth. But after His resurrection, when He appeared to them, when they heard His words and felt His presence, their hopes revived and they realized that after all their faith had not been misplaced. It is no wonder then that the resurrection of Christ became the great foundation fact upon which they based all their preaching. To them the resurrection of Christ was an indisputable proof of the truth of His claims.—*Reformed Church Messenger*.

THE EVANGELISTS may be said to ascribe three main purposes to our Lord's reappearing. The first is evidential, the second instructive, the third authoritative. By evidential purpose is meant a desire to convince the apostles of the fact of His resurrection. The instructive or prophetic purpose was to prepare them for their subsequent work as teachers. The authoritative purpose was to confer on them a power and a commission. Under one or other of these three divisions all that they tell us of our Lord's resurrection and self-manifestation may be included.—*Rev. W. J. S. Simpson*.

### BLUE MONDAY MUSINGS.

A GOOD Roman friend of mine has just sent me, cut from an Irish Roman paper, *The Leader*, this tribute to the retiring Archbishop of Armagh. Despite a few phrases we should have worded differently, the whole is so different from the usual bitterness and wrath and anger and clamor and evil-speaking of Roman journalism when it is a question of ecclesiastics independent of Rome, that it is worth reprinting, surely. Those of us who met St. Patrick's 110th successor in New York some years ago, when he was lecturing at the General Theological Seminary, can appreciate its truth:

"WILLIAM ARMAGH.

"The retirement of William Alexander, the Protestant Primate, from the public life of a country that he has adorned for more than half a century, has evoked a hush of sympathy and affection in every corner of Ireland. It is no mean achievement to have held the great position that has been his through these decades of stress and strife, and yet to be leaving our midst without an enemy against him in the length of Ireland.

"Born as long ago as 1824, a survivor of Oxford in the burning days of Newman's apostolate at Great St. Mary's, and the very last of the crown-bishops in the palmy days of the Establishment, he is a link with many far-forgotten things, and perhaps the only historical figure with us to-day. Scholar and preacher in his day, as none other of his generation, with him the Celtic fire dies away from the Anglican pulpit. But, though eloquence must perish on the winds, true poetry can never die, and Dr. Alexander's name is one that no Irish anthology can afford to be without. Years before there was a revival of Irish poetry, a young Donegal clergyman had sung, among the sandhills of the west coast:

"And the Atlantic's roll full often,  
Muffled by the sandhills round,  
Seems a mighty city's sound,  
Which the night-wind serves to soften  
By the waker's pillow drowned—  
Seems a peal of thunder, caught  
By the mountain pines and tuned  
To a marvellous gentle sound;  
Wallings where despair is not—  
Hearts self-hushing some heart-wound.  
Still what winds there blow soever,  
Wet or shine, by sun or star,  
When white horses plunge afar,  
When the palsied froth-lines shiver,  
When the waters quiet are."

"And in later years, filled with work and stress, the gentle writer of these lines never forgot his early musings with the communion of nature, with that great mystery in which all true Irish hearts since the days of Colum-cille have found a common delight. Ireland has had her full share of warriors, but her peacemakers have been very few, and the departure of William Alexander leaves the country without the influence of one who, by rare and silent ways, achieved an abiding work of reconciliation and mutual respect, though often the word of the Psalmist must have come into his mind—"Though I spoke unto them of peace, yet made they ready for battle." Nothing is pleasanter to record of his declining years than the friendly relations cultivated with his eminent namesake upon an adjoining hill, and a delightful passage in Miss Eleanor Alexander's book—the *Lady Anne's Walk*—comes to mind, when she is complaining that the wild-birds in the palace garden have been 'tempted away by a kind old cardinal, who, in black soutane, piped with red, and scarlet biretta, can be seen any afternoon spreading bread-crumbs for his feathered neighbors at the top of a fine flight of steps that leads to his fine new Cathedral.'

"And Catholics will remember, too, the courteous hospitality of the teacups which was extended by the household of the palace to Cardinal Vannutelli on the occasion of his visit to Armagh as the emissary of Papal Rome, whereby many a bigot living and dead was made to writhe in his bed. Armagh will be the poorer of a venerable personage. Generous to a fault, bestowing his moneys for the good of his Church, broad-minded and tolerant to a degree, that he was made to realize at diocesan meetings even to tears, was beyond the comprehension of his flock, he labored nobly and modestly for the High Church ideals he had learnt from Keble, and if he was worsted in his endeavor to preserve the beautiful symbol of the cross in the liturgy of his Church, there was not an Orangeman in the end who did not recognize his genuine worth was above all cavil. And he himself, though subjected to many insults and aggravations of the type that led to his garden wall being smeared with the word Ichabod on the occasion of his entertaining to dinner the Nationalist member for Derry, held on through years of good report and evil, refusing always to believe that the time had come when his chair no longer needed the virtues of the perfect Christian gentleman.

"Few, indeed, have there been of his ilk among the crowd of state-prelates that England has given us, but with Bedell his memory will be blest by Catholic and Protestant alike. Did not the Irish soldiers cry over the latter, whose scholarship and Celtic learning they knew well to respect—*requiescat in pace ultimus Anglorum?*

"And perhaps the key of William Alexander's gentle years among the Irish people may be found in his own pathetic lines:

"O ship! O sail! far must ye be  
Ere gleams like that upon ye light.  
O'er golden spaces of the sea,  
From mysteries of the lucent night,  
Such touch comes never to the boat  
Wherein across the waves we float.

"O gleams more magic and divine,  
Life's whitest sail ye still refuse,  
And flying on before us shine  
Upon some distant bark ye choose.  
By night or day, across the spray,  
That sail is very far away.'

"And with these exquisite verses before our mind's eye, we will bid farewell."

PRESBYTER IGNOTUS.

### ANNOUNCEMENT AS TO THE BIBLE.

THE Oxford University Press announce for publication in May *The 1911 Bible*, containing the Authorized Version of 1611, with the text carefully corrected and amended by American scholars.

The fact that after three centuries of use the Version of 1611 is still, for the enormous majority of the English-speaking peoples of the world, the *Authorized Version*, has universally been felt to demand commemoration; and this feeling has found expression everywhere in the public prints, in sermons, and in great Christian assemblies.

It was felt, however, that in preparing an edition commemorative of an event so unique, occasion might fitly be found for a careful scrutiny of the text with the view of correcting, in the light of the best modern research, such passages as are recognized by all scholars as in any measure misleading, or needlessly obscure.

This scrutiny was committed to a committee of thirty-four eminent Hebrew and Greek scholars, representing all of the great evangelical bodies, and many foremost universities and schools of divinity.

The result of their labors is, therefore, neither a new translation nor a revision, but a scholarly and carefully corrected text of the historic English Bible, the time-honored Authorized Version.

Other distinctive features will be:

(1) A system of chain references tracing through the whole Bible the greater themes of the divine revelation from their first clear emergence to the final and complete form in the New Testament.

(2) A new collected-reference system, the plan of which is to concentrate at the passage where a word is used in its most characteristic sense, the more important occurrences of that word elsewhere in the Bible.

(3) A new method of paragraphing.

(4) Large, black face type, combined with the Oxford fine white, and famous Oxford India papers.

How unsatisfying is the system which only teaches the dead, historic Christ, says the *Lion of St. Mark* (Evanston, Ill.). To have only that, gives us but another wise man, perhaps the wisest of the wise, but so much the worse for us. If this is so, precept has been added to precept, precept to precept, and while men looked with wonder upon the words of wisdom of Socrates and others, with awe and despair would they behold the spiritual and loftier views of Christ.

The world never approached with any marked degree towards the precepts of Socrates; he was a wonder in his age. But behold the transformation of the world by the light of Christ's teaching. Why? Not because the teaching was so different from that of Socrates; not because men are better to-day; not because men are in any way changed; but because of the working of this principle of life which is active in the world to-day.

The world has been helped by the wisdom of dead men; their footsteps have been followed to a certain degree; but history nowhere gives us evidence of such a marvelous transformation as Christ has made and such a potent power in the world as has been His power from the time of His teaching to our own day. Remove, then, the truth of Easter, and Christ's teaching would soon lose its potency; His words would be but dull tools imperfectly fashioning the better nature of mankind, and so the world would not grow better but would return to its former darkness, and this would end in death. The bright millennial sun grows fair and round, and heaven's days begin here on the earth, because our Christ is not a dead Christ, but a living, active, God-man, the Resurrection and the Life.

## THE BIBLE TERCENTENARY IN ENGLAND

### Ancient Manuscripts and Natural History Collection to be Exhibited

### SIX DIOCESES ARRANGE CONFERENCES ON SUNDAY SCHOOL WORK

Canon E. E. Holmes to Succeed Archdeacon Sinclair in London

#### OTHER REPORTS OF ENGLISH CHURCH NEWS

The Living Church News Bureau,  
London, April 4, 1911

IN commemoration of the 300th anniversary of the issue of the famous version of the Holy Scriptures produced by the English Bishops in the time of King James I., and which since then has been the Bible of the Catholic Church in this country, the authorities of the British Museum have arranged an exhibition at the great building in Bloomsbury which illustrates the whole history of the transmission of the Holy Scriptures from the earliest times, so far back as surviving manuscripts date. Among the rare exhibits is a ninth century Pentateuch, which, as the official printed "Guide" to the exhibition says, is "probably the oldest MS. in existence of any substantial part of the Bible in Hebrew." Here is a volume of the Greek "Codex Alexandrinus," one of the three earliest and most important Bible MSS. known to exist, having been written probably about A. D. 450. Of the many other ancient codices is the exquisitely illuminated Lindisfarne manuscript of the Gospels in Latin, produced by Bishop Eadfrith before A. D. 700, with an Anglo-Saxon translation inserted between the lines by a tenth century priest named Aldred. Here, it may be well to point out, we have one of the many pieces of evidence that Holy Scripture was in the vulgar tongue in the Middle Ages. It is, indeed, most important to bear this in mind and especially just at this time, when the tercentenary of the present Bible of the English Church (and of other parts of the Anglican communion) is being largely exploited in the interests of Protestant sectarianism and of Undenominationalism, and when its exponents and votaries are trying to make out that the written Word of God was unknown to our forefathers in their mother tongue before the time of Wycliffe. The first book ever printed in Europe was a Latin Bible, issued from Gutenberg's press in 1466, of which a copy may be seen at the museum. The present exhibition contains a number of the vernacular Bibles published on the continent in the latter years of the fifteenth century, and also copies of Miles Coverdale's translation and of the "Great Bible" of the reign of Henry VIII. Of the Authorized Version, A. D. 1611, we are shown all the earliest editions. Further in honor of the Tercentenary of the present English Bible, it has been thought appropriate to illustrate the natural history of the Bible from the collections in the possession of the British Museum, of which the Natural History Museum, South Kensington, is a part, and this idea has found favor with the trustees, at the head of whom is the Archbishop of Canterbury. An exhibition is therefore now being prepared at the Natural History Museum of all the animals, plants, minerals, and precious stones mentioned in the Bible.

The Winchester Diocesan Sunday School Committee has invited the six neighboring dioceses to send delegates to confer on Sunday school work. This is believed

#### Inter-diocesan S. S. Conference

to be the first attempt at the coöperation of diocesan committees that has ever been tried. The delegates from Canterbury, Winchester, Chichester, Exeter, Gloucester, Oxford, and Salisbury will meet at Winchester on May 9th. After an early celebration of the Holy Eucharist in the Cathedral on May 10th, the conference will be held under the presidency of the Bishop of Chichester. The Archbishop of Canterbury and all the Bishops of the dioceses concerned, as well as the Bishop-elect of Winchester, have given their hearty approval. The subjects to be discussed will be the visitation of Sunday schools, with the standard of efficiency to be adopted; the subject of catechizing by the St. Sulpice or any other method; the improvement of the efficiency of Sunday school teachers; the formation of a permanent inter-diocesan committee. The credit of initiating the conference is due to Canon Braithwaite of the Winchester Cathedral chapter. A full report of the conference will, it is hoped, be published.

An influentially attended meeting has been held in the

Middle Temple Hall (off Fleet street) in aid of the prison work of the Church Army. Mr. H. D. Greene, K.C., presided, and those present included her royal highness Princess Christian.

**Prison Work of the Church Army**

Mr. Hamilton, K.C., addressed the meeting on the Church Army's prison work. Under recent legislation the courts had power to make accused persons probationers instead of punishing them, and the Church Army was entrusted with the cases of many probationers. He was glad to say that, with the exception of about five per cent, all their probationers had turned out well. In regard to actually convicted and imprisoned offenders, the Church Army did its utmost to reclaim them on discharge, and their efforts were very successful, though not as successful as the army could wish. Mr. Justice Grantham of the High Court, in moving that the prison probation work of the Church Army was worthy of support, gave instances which had come before him in his judicial capacity of the value of efforts made by the Army on behalf of discharged prisoners who were really anxious to reform.

**Church Waifs and Strays Society**

A meeting in support of the objects of the Church Waifs and Strays Society was also held the same day at the private house of the speaker of the House of Commons, and these present included a large number of members of the House of Commons.

The chairman, Mr. FIRE PEASE, M.P., said that out of nearly 16,000 children who had passed through the society's hands 85 per cent. had proved successful cases, 10 per cent. had been doubtful, and only 5 per cent. had been failures. It had now over 4,200 children under its care. Mr. WILSTON CHURCHILL, M.P., said that he knew from the work which came under his view at the home office how important a part the society was taking in the reclamation of youth. There was one section in the great sphere of the prevention and relief of destitution which was more important than all the rest put together; he meant that which was concerned with the care of the young. He desired to express the satisfaction which he was sure they all felt that the Church should not have neglected this most essential and necessary field of labor. "The Church," said Mr. Churchill, "was of all social organizations and institutions in this country the most ancient, as she was the most powerful, and when she turned her hand, as she had done, to the rescue, care, and protection of the children, the work must redound not less to her honor than to the prosperity of all who dwell in the United Kingdom." State action, whether wise or unwise, could never take the place of voluntary effort.

**Lectures on Plain-song**

At the Birmingham University, under the auspices of the department of Music and Professor Bantock, the Bishop of Birmingham presiding, Mr. S. Royle Shore of Birmingham, a well-known literary as well as practical musician, recently delivered the first of three lectures on "Plain-song in its Practical Aspect," particularly addressed to the clergy, organists, choir singers, and others interested in the subject. This is probably the first occasion, says the *Church Times* correspondent in Birmingham, that an English diocesan Bishop, or English University, has recognized the subject of plain-chant. The lecture drew an excellent and deeply interested audience, and was illustrated by examples of plain-song sung by those present, many of whom were members of the new choir of clergy. The Bishop said he believed scientific musicians were again interested in plain-song. He was himself very dissatisfied with much of the music he heard in going about to various churches, and was satisfied they should give the Church's ancient music a good hearing. Mr. Royle Shore had taken more pains, he said, to popularize plain-song and make it of use than any one of them (there that evening).

**Address by the Bishop of London**

The Bishop of London, speaking at the annual meeting of the medical Aid Society for Necessitous Gentlewomen, said he would "throw up his orders and leave the Church to-morrow" if he thought that God cared for one set of the community and not for the other. He believed that God had given the minority their riches in trust in order that they might pass them on to the poor.

**HOLY WEEK IN LONDON.**

J. G. HALL.

ABLEGRAMS to American papers tell of a "curiously continental" scene in London on Good Friday, when, with chants and hymns, some four thousand men marched from Trafalgar Square to St. Paul's Cathedral. Some two hundred priests, bareheaded and in white surplices, were preceded by the processional cross and there were three monks in Franciscan habits. Following the clergy were all classes of laymen—city men, in frock coats and top hats, artisans, in their Sunday best, and portly churchwardens, with massive gold chains. About the middle of the long procession the Bishop of London walked, preceded by a priest, carrying the crozier, and accompanied by his Suffragans. The crowds were respectful. A similarly fine procession was seen at St. Paul's on Maundy Thursday, when the brilliant Yeomen of the Guard and Children of the Almonry were present. On Tuesday there was an enormous congregation at St. Paul's to listen to a magnificent rendering of Bach's "Passion." Thus, says a report in the *New York Evening Post*, the English are becoming apparently serious-minded and fond of religious displays and of the highest class music. The object of the Good Friday procession was to make intercession for England and this coronation year, but the Bishop of London also wishes to emphasize the importance of the cross as a religious emblem.

It is announced to-day that the Bishop of London has appointed the Rev. E. E. Holmes, Hon. Canon of Christ Church, Oxford, and one of the Brothers of the Royal Chapel of St. Katharine, Regent's Park, N. W., to be Archdeacon of London (and thus a Canon Residentiary of St. Paul's), in the place of the retiring Archdeacon, Dr. Sinclair. This is a most surprising but amazingly good appointment. It is perhaps without precedent that a priest who has held no benefice in the diocese, nor indeed, strictly speaking, been one of the Bishop's clergy, should be appointed to so prominent and responsible an office as that of Archdeacon of London. Canon Holmes is quite widely regarded as one of the most superior and useful men in the Church. He is an excellent spiritual director, an able and impressive preacher, a fine and thoughtful writer, while, withal, an out-and-out Catholic. As the *Times* newspaper accurately observes, the Bishop, with characteristic courage, thus sets up "a new standard of Archidiaconal values." The newly appointed Archdeacon of London was trained for holy orders at Lichfield, and was ordained priest in 1875. He was resident chaplain from 1884 to 1901 to Dr. Stubbs, when Bishop of Chester and of Oxford, whose addresses and visitation charges he edited. At the desire of the Bishop of London he gave the new book, *Prayer and Practice*, has, alike from the Bishop of London's recommendation and its own merits, been the most talked about and perhaps most widely read book this Lent. He gives evening addresses weekly to women at St. Paul's, and the numbers have increased to over 1,000. He is 56 years of age.

**New Home of the Benedictine Nuns**

The Abbess of Malling writes in the March quarterly number of *Pax* that their new home at Millford Haven (Pembrokeshire, South Wales), to be called St. Bride's Abbey, in the hands of many workmen. The house is being thoroughly cleaned and repaired, and a chapel and refectory built of wood. They are also adding a story to a large building near the house, which will make provision for thirty-two nuns. All this is made possible, together with the whole cost of their moving, and the motor for the Abbot of Caldey's convenience in reaching Millford Haven, by the most generous and timely gift of a friend who insists on anonymity. They hope that the move will take place on April 25th. It appears that since the previous issue of *Pax* an interesting discovery has been made; for this Community of Benedictine Nuns and that the land on which St. Bride's Abbey stands was originally a part of Pill Abbey, belonging to the Monastery of St. Dodnial. Both Pill Abbey and Caldey Priory (Isle of Caldey) were daughter houses of St. Dodnial's, and it is a great happiness, says the abbess, for them to feel that even in a rented house, "we shall live on old Benedictine land, and in a place, moreover, that was so closely associated with Caldey." As to the future of St. Mary's Abbey, West Malling, Kent, the Community very much hope that it may be possible for some of the nuns to carry on the life and work there.

**HOLY WEEK AND EASTER IN NEW YORK**

**Threatening Weather but Large Attendance at Services**

**LONG RECTORSHIP CONCLUDED AT ALL SAINTS' CHURCH**

**Death of Rev. Samuel Edson and of William C. Pierpont**

**OTHER RECENT ITEMS OF METROPOLITAN NEWS**

Branch Office of The Living Church  
416 Lafayette St.  
New York, April 18, 1911

**H**OLY WEEK began with a snowstorm on Palm Sunday and the week was generally inclement. Easter Day was threatening, with rain and flurries of snow in the morning. Large attendance, however, is generally reported at Holy Week, Good Friday, and Easter services in the churches of the Metropolitan District. St. Paul's, Brooklyn, had one gift of \$100,000 on Easter Day. The mission sermons by Father Frere at this church were heard by very large congregations. The attendance during Holy Week at old Trinity, Manhattan, where Father Figgis preached, was greater than last year. Great crowds attended St. Paul's chapel in the downtown business district on Good Friday, although the exchanges and other financial centers were closed.

As announced recently in these columns, the Rev. Dr. Dunnell, retired on Easter Day from the rectorship of All Saints' Church, Henry and Scammel streets, after serving forty years. A confirmation service by Bishop Greer was attended by several military organizations, of which Dr. Dunnell was chaplain, in the afternoon. The rector's farewell sermon was preached at the night service. The venerable priest, now 86 years old, will live in Red Bank, N. J., where he ministered years ago. He is remembered by many in New Jersey as an energetic and valued member of the convention of the old undivided diocese of New Jersey.

All Saints' Church was fostered by old Trinity for many years. The building, a year older than the rector himself, has a seating capacity of 1,300. When he came to the parish in November, 1871, the usual congregation at Sunday services filled the pews. But a marked change came over the neighborhood, and now All Saints' is surrounded by an alien though not unfriendly people. Indeed the retiring rector is very popular with his neighbors. The church will not be closed, but the services will be maintained for some time to come. While other Christian congregations dissolved or moved uptown on account of depleted numbers, All Saints' Church has remained and will minister to the needs of the people yet remaining.

The Rev. Samuel Edson of the diocese of Easton, who has been living in this city since retiring from active work, died in St. Luke's Hospital on Good Friday, after an illness of three months. Mr. Edson had determined some months ago to remove to Delphi, Ind., on Holy Saturday. He was graduated at Trinity College in 1855, and from the General Theological Seminary in 1862; was ordained deacon in that year and advanced to the priesthood the next year by Bishop Upfold. His early ministry was spent in Indiana and Illinois. Later he did pastoral work in Pennsylvania. From 1885 to 1892 he was rector of Christ Church, Newton, N. J., and resigning here, he had several parishes in Maryland, until compelled by failing health to retire. He was 75 years old. Funeral services were held in the hospital chapel on the evening of Easter Day. He was highly esteemed for his fidelity as a priest and his gentle manners.

While attending to duties in Christ Church, Yonkers, on Passion Sunday, William C. Pierpont, a vestryman of the parish, was stricken with heart disease. He died at his home on Palm Sunday in the 72d year of his age. The funeral was held in the parish church on Wednesday, April 12th. Mr. Pierpont was a well-known member of the New York Produce Exchange, having been in the produce business for fifty years. His wife, three sons, and three daughters survive him.

That there are many sick folk in New York City dependent on charity every day in the year, and that the city and state appropriations are quite insufficient to do this humane work, are facts brought out in a recent official statement from the Hospital Saturday and Sunday Association. The president, Mr. Robert Olyphant, says: "Our last year's figures show that the forty-five New York hospitals which are aided through the Hospital Saturday and Sunday Association are caring for 3,155 free bed patients every day in the year on an average. All our contributions are used solely for this most necessary service to the sick poor. The appeal both to pity and to good citizenship should be irresistible when one thinks of these 3,155 beds, each containing a suffering man, woman, or child whose own home can offer little comfort or means of recovery. Think of the tenfold increased cost to society of failure to give

proper care to the sick or injured among the poor in New York's crowded tenements.

"Charles Lanier, our treasurer, has received to-day a new contribution of \$2,500 from a New Yorker abroad, who wishes it included in the distribution about to be made to the hospitals. Some of them do not know which way to turn for daily maintenance. Surely there are many others who will gladly respond to such a need at such a time as this. Ten dollars provides a week of hospital care that may save a life.

"Many gifts large and small are still needed to make up the \$200,000 which is called for this year. They may be sent to Charles Lanier, treasurer, 59 Cedar street, or to Mrs. James Speyer, treasurer Woman's Auxiliary, 257 Madison avenue, New York City.

In the Church of the Ascension, on Good Friday night, Bach's great but seldom heard and but little known "Passion According to St. John" was sung under the direction of Richard Henry Warren. "The Passion According to St. Matthew," by the great German master, has been sung by the New York Oratorio Society for quite thirty years. The difficulties encountered in preparing the "St. John" oratorio were great. It is said that several tenors undertook to sing the solos, but were obliged to surrender the commission.

The first of a series of services for theatrical people was held on Palm Sunday afternoon under the auspices of the Actors' Church Alliance, in the Garden theatre, which was tendered by Miss Mildred Holland. It was largely attended. The Rev. Walter E. Bentley preached a sermon. Miss Holland, president of the Alliance, made an address outlining the work and aims of the Alliance. The Rev. C. H. Kidder of Asbury Park, and Charles T. Catlin, treasurer of the organization, also spoke.

A series of interesting organ recitals is to be given at the Cathedral of St. John the Divine, on the fine organ recently completed. Miles Farrow, organist and choir-master of the Cathedral, will give the inaugural recital on Thursday, April 20th, the day after the consecration service, at 5 o'clock in the afternoon.

Arthur S. Hyde, organist and choirmaster of St. Bartholomew's Church, will play at the same hour on the day following, and on Saturday, the 22d, at 5, Felix Lamond, organist and choirmaster of Trinity Chapel, will be at the organ. On Mondays in May, at 5 P. M., recitals will be given as follows: May 1st, Warren R. Hedden of the Church of the Incarnation; May 8th, Clarence Dickinson of the Brick Presbyterian Church.

On Saturday, April 8th, Dr. Wilfred Grenfell was the guest of honor at a luncheon given at the Lawyers' Club, by the executive committee of the "Pilgrims." Men prominent in Church life were present. The distinguished guest told of his work and of his plans. He has been in New York for two weeks. He starts for his northern missionary field about the first of May. His work has been described by Henry Van Dyke in these words: "For twenty years Dr. Grenfell has thrown himself into the work of helping these people in Christ's name and in Christ's way. He has healed the sick, clothed the naked, delivered the captive, and taught the people of his thousand-mile parish to understand the love of God through the love of man. He has built four hospitals, and established eight coöperative stores where the fishermen get fair prices for their fish, and buy their supplies at reasonable rates; given surgical and medical care to thousands of patients, and preached the good news of Christianity from house to house and from ship to ship."

By the will of Ellen H. Cotheal, sister of Mathilda F. Rhineland, filed April 12th, the Society for the Destitute Blind receives \$6,000; the General Theological Seminary, \$15,000 for a fellowship and \$5,000 for a scholarship; the Vaughan Teachers' Rest, \$10,000; the Domestic and Foreign Missionary Society, \$5,000 on the death of a friend; the General Clergy Relief Fund, \$10,000 on the death of a servant; the trustees of Church Property in the Diocese of New Jersey, a third interest in the residuary estate, for St. James' Church and Sunday school, Piscataway, N. J.

The Paddock Lectures for 1910-11 will be delivered at the chapel of the Good Shepherd, at the General Theological Seminary, on the evenings of April 24th, 26th, and 28th and May 1st, 3d, and 5th, at 6 o'clock. The lecturer is the Rev. Dickinson S. Miller, Ph.D., Professor at Columbia University and Professor-elect of Christian Apologetics in the General Theological Seminary, and the subject of the course is "The Rational Life and the Religious Life."

A fund is being raised for the building of a chapel in connection with Hope Farm, at Verbank, and the St. Elizabeth's Guild of St. Agnes' Chapel has interested itself in the matter. Hope Farm is a Christian home which Bishop Greer founded for little children who are destitute of proper care and guardianship. They are not criminals or misdemeanants, but simply children of neglect, and the purpose of Hope Farm is to shelter and protect them with the educating influence of family care and affection. For the chapel fund contributions may be sent to Dr. Bellinger, St. Agnes' Chapel, West Ninety-second street, New York City, designated "For the building fund of the Chapel at Hope Farm."

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**HOLY WEEK AND EASTER IN PHILADELPHIA****Many Prefer Boardwalks to Services and Sacraments****GRACE CHURCH ABANDONED AFTER EASTER SERVICES**

Settlement Work to be Undertaken at Trinity, Southwark

**OTHER LATE NEWS OF THE QUAKER CITY***The Living Church News Bureau  
Philadelphia, April 18, 1911*

**I**N spite of the cold and rainy weather preceding Easter, trains and trolley cars were crowded on Good Friday and Easter Even, with persons planning to spend the feast of the Resurrection in social gayety at Atlantic City and other seaside resorts. This godless fad, which makes of the most significant festival of the Christian Year a mere holiday, with its meaningless "boardwalk parade" and other features by no means so harmless, is the saddening other-side of the picture of Easter joy and devotion. It ought to inspire the Church to renewed missionary effort in fields close at home, as well as abroad.

Easter in Philadelphia was the coldest in years, and for a good part of the day cloudy and windy; but neither that nor the exodus to the shore prevented large congregations, many communions, and generous offerings. There is little exceptional to report. In most of the larger parishes there were three Eucharists and in some more. In general there is a steady increase in the number making their communions at the early services. Mr. George W. Jacobs, warden of the Church of the Holy Apostles, was called from his place in the church by a fire in his Walnut street bookstore, which did considerable damage, fortunately all covered by insurance.

The Rev. John Neville Figgis, D.D., of the Community of the Resurrection, was the preacher at the mid-day Eucharist at St. Mark's on Easter Day. Fr. Figgis also addressed the children of the parish at their service in the afternoon.

Easter Day at Grace Church was a day of mingled joy and sorrow for the congregation, reinforced by many former members of the parish, gathered for the last service before the destruction of the building, which has been sold to the Reading Railroad Co. The Reading tracks are now in the rear of the church, and factories and warehouses hem it in on the other three sides, though when the parish was organized in 1826 it was a growing residence section. Several years ago, in contemplation of the possibility of such retreat, the parish established Grace chapel, in West Philadelphia, on the border of the Fairmount Park, and thither the congregation will migrate. The Rev. H. Richards Harris, D.D., will be rector of the transplanted parish, and the Rev. W. J. Cox, under whom, as vicar, the chapel has prospered, will assist him.

Palm Sunday and Holy Week were marked by large congregations in all the churches from which reports have been heard. At St. Clement's the blessing and procession of the palms before the midday Eucharist, a service always of solemn beauty, was participated in by a great throng of worshippers. During the week special music was sung in most of the churches, Stainer's Crucifixion being the favorite, though Maunder's "Olivet to Calvary" was given by a number of choirs. At St. James', Haydn's "The Passion" was given on Palm Sunday afternoon. The observance of the week was almost universal among the Protestant denominations, a gratifying condition, which was helped by its adoption by the men's brotherhoods as a week of prayer. One Methodist minister announced an innovation upon the Three Hours' service which has grown customary among us, in a continuous service of "seven hours at the Cross" on Good Friday, from 2 to 9 p. m. The Rev. J. O. S. Huntington, O.H.C., gave the meditations at the Three Hours in old St. Peter's. At St. James', the distinguished journalist, Talcott Williams, LL.D., editor of the Philadelphia Press, made an address on the evening of Good Friday.

Bishop Thomas, whose illness is related below, was sufficiently recovered to preach, according to appointment, at the Garrick Theatre noon service on Maundy Thursday and Good Friday. There was a very large attendance on both days. The preachers at St. Stephen's and Christ Church were the rectors, the Rev. Carl E. Grammer, D.D., and the Rev. Louis C. Washburn, D.D. The Rev. H. L. Duhring, D.D., superintendent of the City Mission, took the service at old St. Paul's. The Rev. James B. Halsey of St. Timothy's Roxborough, closed the series at the Garrick on Easter Even. Good Friday was observed by the customary solemn services in our churches, to which a

few added the Mass of the Presanctified, and in St. Clement's the devotions of the Stations of the Cross were held in the evening.

The Rev. Britton D. Weigle (formerly rector of St. Paul's, Salinas, Calif.), who has been spending the past year in the East pursuing special studies in social problems, has accepted the rectorship of Trinity Church (Southwark), Philadelphia. Trinity Church was originally located in one of the fashionable sections of the city, and the cornerstone was laid by Bishop White. Owing to the extension of the business section and the turning of the tide of population, the Church was later located in one of the newer factory districts of North Philadelphia. Plans are being perfected to extend the work of the parish along social and institutional lines. A parish house is to be erected at a cost of about \$40,000. Mr. Weigle became interested in social, college settlement, and institutional Church work while practising law in San Francisco. Since entering the ministry he has devoted his attention especially to the problem of "The Church and Labor." He has recently been associated with Dr. Floyd Tomkins, on the staff of Holy Trinity Church.

Much concern is felt in the diocese over the illness of Bishop Thomas, who has been assisting Bishop Mackay-Smith during Lent. Bishop Thomas was first attacked on Monday of Holy Week, while in the Bishop's rooms in the Church House, with severe hiccoughs, which continued for more than two hours, in spite of the efforts of a physician who was called from the Jefferson Hospital to relieve him. The appointments for the day were cancelled and the Bishop was urged to rest as much as possible. On Wednesday another attack came on, while he was in his apartments in the Colonial Hotel. The care of a physician and a day of absolute quiet restored him sufficiently to take the appointment for confirmation at the Church of the Holy Trinity in the evening. The physicians attribute his illness to indigestion brought on by fatigue.

The annual report of the Galilee Mission, just issued, records a year of earnest work on the part of the superintendent, the Rev. J. J. D. Hall, and his helpers, with the result that "the number of men rescued from lives of vice and wretchedness has been greater than ever before." The emphasis has been laid more upon the spiritual than upon the social and philanthropic aspects of the mission. The attendance of men at the nightly services shows an increase, but there is a large falling off in the number of meals served and beds rented. This is due to the policy of the superintendent to use these agencies as aids to men who are trying to struggle free from temptation and make a fresh start, and not simply as a competitor to the cheap lodging houses, which enable the tramp and the beggar to continue as parasites upon society and make no demand on them for self-help. Two of the converts of the year have become candidates for the ministry, and another is an assistant in the Jerry McAuley Mission in New York. The reading room, the clothing department, the Brotherhood fund, and the ice-water fountain (the gift of Mr. John E. Baird) have all continued their usefulness.

The Rev. F. W. Tomkins, D.D., chairman of the committee on Missionary Mass Meeting, May 5th, announces that the speakers will be Bishop Woodcock, Rev. J. A. Staunton, Jr., and George Wharton Pepper. Bishop Mackay-Smith will preside, and Dr. Hubert Carleton will be one of the speakers at the supper of the Men and Religion forward movement on Thursday, April 20th. E. H. Bonsall is chairman of the local committee.

**THE EASTER HOPE.**

THE EASTER HOPE is the basis of true Christian optimism, says the *Christian Observer*. Christ carried about with Him the consciousness of triumph and the joy of victory. It was this which made the *Via Dolorosa* the way of conquest and the sunlight of Easter morning banish the darkness of that tragic Friday afternoon. The cross was but the stepping stone to the throne of love, and hope blossomed out of death and the tomb. "For the joy that was set before Him He endured the cross, despising the shame, and sat down at the right hand of God." The stone was rolled away for Him, it was rolled away for the women and it will be rolled away for us. "Rejoice in the Lord, and again I say rejoice." Take down your harps from the willows of sorrow, ye sad and disconsolate children of God, and catch up the song of the angels and join in the praise of the risen Christ. The stone was rolled away and Christ lives. Take down your harps, ye pessimists, and tune them to the notes of civil, social, and moral reform and prepare your hearts to sing of better times. The kingdom of God is working in the hearts of men, the spirit of righteousness is elevating the race, the spirit of missions is gripping the Church, and the spirit of fraternity is laying hold of the hearts of men. Political grafters are making confessions, political despots are being unhorsed, crime and vice are being hounded to their lair, selfishness and cruelty are on the wane, poverty and injustice are being diminished, iniquitous trusts and combines are being formed into societies for charity and philanthropic service, the open saloon and intemperance are being driven from the field, and the clouds of war and international strife are giving place to the reign of universal peace. Yes, the stone is being rolled away.

## EASTER WAS A RECORD DAY IN CHICAGO

### Many Communion, Large Offerings

#### BUT A PATHETIC FAILURE TO SUPPORT A WORK FOR BABIES IS ALSO CHRONICLED

Will Chicago no Longer Care for these Babies?

The Living Church News Bureau,  
Chicago, April 18, 1911

EASTER in Chicago was a clear, beautiful spring day, not very warm, but with a bright sun that undoubtedly assisted greatly in getting an unusually large number of people out to the altar at the early services. The feature of the day throughout the city seems to have been an unusually large number of communions made. Thus, St. Peter's reports 910 communions, believed to be the largest number ever made at a Chicago church in one day. Christ Church reports 740, St. Paul's, Kenwood, about 500, St. Luke's, Evanston, 500, the Church of the Redeemer 430, Trinity 305, and in the other parishes numbers proportionately large.

Several of the parishes are rejoicing to-day in the giving of large sums of money which they have been needing for special purposes. St. Luke's, Evanston, had an Easter offering of \$12,800, of which \$10,000 is for the building fund. Christ Church, Chicago, had an offering of about \$5,400, all for the building of the new parish church, which is to begin in the near future. The Church of the Redeemer had an offering of about \$3,000 toward the payment of its indebtedness. St. Peter's raised \$3,000 toward the furnishing and finishing of the new Butler Memorial House. Many memorials and thank-offerings were given in the various parishes, perhaps the most valuable of which was a new window to go over the high altar in the Church of the Redeemer. The Bishop, as usual, celebrated and preached at the High Celebration at the Cathedral, taking for his subject, "Easter and Death." Dean De Witt was the preacher at the University of Chicago service in Mandel Hall. The Dean is also preaching there daily this week at the students' chapel services.

In the midst of the Easter rejoicing it is hard to have to record that the Sisters of St. Mary have been forced to close the "Baby Department" of St. Mary's Home for Girls, for lack of funds. This charity covered a field of endeavor for children which is otherwise unsupplied, the caring for babies whose parents found themselves temporarily incapacitated, through sickness or other unavoidable misfortune. The sisters have been doing this work quietly and without advertising their good works, and the very busy Church people of Chicago seem to have overlooked their claims to support. The sisters hope and believe that aid will come soon for the resuming of this work; but meanwhile, as they have no means of support save the offerings of interested individuals, the nursery has been closed and quite a number of small children are almost literally thrust out into a world which is unable to receive them and properly to care for them. The home proper, for older girls, is still being continued, although funds for that are none too plentiful. Two years ago there was a large "holiday shop" held at the La Salle Hotel for these homes, and several thousand dollars were raised, but all this money was used almost at once for needed improvements, and since then contributions have been much smaller than the sisters have a right to expect.

BERNARD I. BELL.

## HOME.

(In Memory of A. H. C.)

The shaded room, and, in the same low chair,  
The brave, bright woman, learning to forego  
The things she loved—careful that none should know  
Weight of the chain which held her always there.

Her heart's long garnered sunshine glad to share,  
And blessing life with her life's overflow—  
Whose voice but hers could speak its welcome so!  
What other room with her room could compare!

This is the Home which memory makes mine,  
Inalienably mine, forevermore.  
I mount its stairs, and at her open door  
I pause as at the entrance of a shrine.  
This cannot change, nor pass—it will endure.  
Here centres Love—like God's—undying, sure!

JOHN MILLS GILBERT.

## THOUGHTS ON IMMORTALITY.

THE BISHOP OF LONDON.—Five minutes after death you will be exactly the same person as five minutes before. As a matter of fact, death makes no difference whatever to a person. What a comfort to know that that dear friend is the same on the other side, still loving us, still caring for us, still praying for us, still the same to us! Why it is everything. The happy land is *not* "far, far away." You young men and women of to-day have a most extraordinary help in your belief to what we had. We had to hold tight against science; now you have the world of science on your side to-day; and all the professors of the universities are telling us that "the things that are unseen" are the real ones, and the things that are seen are the "temporal" ones.

CANON SCOTT HOLLAND.—But then there is another aspect altogether which death can wear to us. It is that which first comes to us, perhaps, as we look down upon the quiet face, so cold and so white, of one who has been very near and dear to us. There it lies in possession of its own secret. It knows it all—so we seem to feel. And what the face says in its sweet silence to us as a last message from the one whom we loved is "Death is nothing at all. It does not count. I have only slipped away into the next room. Nothing has happened. Everything remains exactly as it was. I am I, and you are you, and the old life that we lived so fondly together is untouched, unchanged. Whatever we were to each other, that we are still. Call me by the old familiar name; speak of me in the easy way you always used. Put no difference into your tone. Wear no forced air of solemnity or sorrow. Laugh as we always laughed at the little jokes we enjoyed together. Play, smile, think of me, pray for me. Let my name be ever the household word it always was. Let it be spoken without an effort, without the ghost of a shadow upon it. Life means all that it ever meant. It is the same as it ever was. There is absolute, unbroken continuity. What is this death but a negligible accident? Why should I be out of mind because I am out of sight? I am but waiting for you for an interval, somewhere very near, just round the corner. All is well. Nothing is hurt. Nothing is lost. One brief moment and all will be as it was before. How we shall laugh at the trouble of parting when we meet again!" So the face speaks. Surely, while we speak, there is a smile fitting over it; a smile as of gentle fun at the trick played us by seeming death. It is not death. Nobody is dead. It would be too ludicrous to suppose it. What has death to do with us? How can we die? Everything that we cared for and loved exists. Physical death has no meaning, no relation to it. Reason refuses to bring the two together. There is no common term. Nothing that we see in this dead material now laid out under our eyes represents or involves or includes the thing that was, or is, alive. That which we loved is not here. That is all. It has dropped out. It has slid away. We are as sure of this as we are of our own identity. We cannot conceive any other possibility. Reason and imagination alike repudiate it."

## INCONSISTENCY.

Isn't it strange that men who call themselves Christians; who love our Lord Jesus Christ and own Him God the Son Incarnate; who admit the Fatherhood of God and the holy Sacrifice of His Son; who "bow and scrape" and make the cabalistic signs of the secret society; who will not dine at tables set with other than conventional dishes; who wear only such clothes as are strictly prescribed by some official rule of their order; who do all things else by traditional measure and tape—isn't it strange that such men should pride themselves upon the fact that they need no priest to interpret for them the laws of God; that they need no licensed pilot to steer their ship through the tumultuous oceans of doubt and ignorance, and that they can brush aside the conventionalities of the religion which was founded by Christ Himself, and which was once and for all interpreted by the holy apostles?

No law-abiding citizen may select laws to satisfy his own individual tastes. No candidate can gain admission to any secular organization except by subscribing to and by adhering to the hard and fast rules of that organization, and, more important still, he cannot conceive a way to enter into fellowship with the Lord Christ. The right way, the only way, was conceived by Christ Himself; was taught by Him to the saints, and has been handed down somewhere, somehow, through every generation, and will thus be handed down even unto the end of the world. Christ Himself so warranted, and in the Holy Eucharist, and in that alone, He has established that warranty by His Mysterious Presence. He who does not believe this does not believe in the omniscience of our Lord Jesus Christ. If he believe not in the omniscience of Christ he cannot believe in God. The Father, the Son, and the Holy Ghost are inseparable in the Christian mind.

Men may seek the true method of worshipping God; they cannot choose. Men may seek the Church of God; they cannot choose. Without the environment of the Church, men cannot worship God in God's way. Encompassed by the traditions of the Church, influenced by its ritual, disciplined by its laws, taught by its authorized priests, they may, if they will, enter the very Presence of the Most High, and never appeal in vain.—*The Kalendar*, parish paper of the Church of the Redeemer, Chicago.

## THE ANCIENT CHURCH OF ASSYRIA.

BY THE REV. A. A. V. BINNINGTON.

THE Church of the East, for so many centuries practically unknown to the western world, is, in these latter days, exciting great interest and enquiry, and this for several reasons. One is the influx of Asiatics which America is witnessing; another is the modern movement to evangelize the world; and yet another is the laudable desire to understand the distinctive point of view of all who profess and call themselves Christians.

Modern research has opened up a most interesting history of one of the oldest races of mankind on its ecclesiastical side. Until quite recently we were in almost total ignorance of the Church in Assyria from the date of its foundation until the year 300 A. D. A manuscript lately discovered proves to be a series of biographies of the Bishops of the Church in the province of Adiabene. This manuscript, now printed by the Dominican Fathers at Mosul, in the French language, is really the Church history of Assyria from 90 to 550 A. D. It is of immense importance in many ways, and not the least is the witness it bears to Episcopacy as the mode of government in the primitive Church. The Church of Assyria, originally, was that branch of Christianity which spread itself independently in the countries to the east of the Roman empire—in the lands, that is, which we now call Mesopotamia and which formed, in the days of the apostles, the Parthian, and in later times, the Persian, Empire. It was founded by missionaries from Edessa, and tradition, confirmed by the latest historical discoveries, has given to the first of these the names of Adai and Mari. The former, before the close of the first century, preached in the country about Nineveh and he died in the year 104. He was probably one of "the Seventy."

In the second century the Church spread rapidly in the midst of an effete paganism, and when, in 225, the Persians displaced the Parthians as rulers of the country, there were twenty Bishops. It will be remembered, however, that a Bishop of that period was rather different from a diocesan of to-day with his many priests and extended territory. The house of Sassan commenced the second Persian Empire, which lasted until the rise of Mohammedanism in 640. The Sassanid kings were far less tolerant than their Parthian predecessors, and under their government the spread of Christianity became much more difficult. They had a religion of their own, Zoroastrianism, and were jealous of the spread of any other; still, although Christianity was disliked, it was not persecuted until the conversion of the Roman Emperor Constantine, who was the standing enemy of the Shah-in-Shah. Some years previously the persecutions of the Christians in the Roman Empire had driven thousands of believers into Assyria and Adiabene, thus materially strengthening the Church; indeed so important did it become that the Bishop of Selucia-Ctesiphon claimed the title of Patriarch, thereby assuming the same dignity as the Bishops of Rome, Jerusalem, Antioch, and Constantinople.

Papa, the Patriarch, was not summoned to the Council of Nicæa, 325, by Constantine, nor were any of his Bishops invited to attend; the reason, probably, was that they did not represent the Church in any part of the Roman Empire. Apparently the Church of Assyria remained ignorant of the great council for eighty years, and was spared all the confusion of the Arian controversy.

The Roman Persian war which broke out in 337 was disastrous for the Assyrian Church. Three Patriarchs perished in quick succession and the names of 16,000 other martyrs are known.

Ultimately the affliction passed and in 410 the Church was given a definite firman of toleration and allowed to organize itself under its own Catholicos. The records show that in 424 within the Patriarchate were five Metropolitans and sixty Bishops. Their jurisdiction extended from the Romano-Persian frontier to the islands of the Persian Gulf; and the still existing "Christians of St. Thomas" in Malabar were another limb of the body, and to this day recognize the authority of the original Patriarchate.

Now comes the most interesting fact in the history of this branch of the Catholic Church. The Moslem conquest, and the substitution of Islam for the religion of Zoroaster, was a distinct gain for the native Christians. The Church was not only tolerated but respected by the Arabs. The victorious tribes had taken over the whole machine of the Sassanid organization; but they were for several generations unequal to its management, consequently every department of the civil service was

controlled by the Christians, who also for centuries had a monopoly of the medical profession. Colleges were in existence at Nisibis and Selucia, and in them the Arabs learned philosophy and the culture of the age, sitting at the feet of Assyrian professors.

When it is remembered how much of the culture of mediæval Europe came to it through the Saracens of Spain, it will be seen that we, too, stand indebted to those who first taught the Saracens. All the philosophy of the schoolmen depends on Aristotle; and Aristotle became known to mediæval universities in translations from the Arabic, for the production of which Assyrians were ultimately responsible.

In the year 636 a missionary from the Assyrian Church reached China and was welcomed by the people. An inscription known as the Imqua-fu, the date of which is 778, records the names of three Bishops and more than eighty clergy in a list confessedly incomplete. The Church in China grew rapidly, and when in the thirteenth century the Venetian Marco Polo arrived in the country, he found our holy religion in every one of the ten provinces of the empire. The result of his visit was the invasion of China by the Franciscans in 1293, who voted all Christians heretics who did not recognize the Holy Father; a person of whom the native Christians *had never heard*. The end of the attempt to Romanize China and Chinese politics was the extirpation of Christianity in 1400 by Tamerlane. It is both wonderful and sad to know that but for the interference of Rome, China to-day would be a Christian land with an Apostolic Church and valid sacraments.

The kingdom of Prester John, the priest king among pagans, at whose court attended a Patriarch and twelve Bishops, was, minus some of the embellishments of Ariosto, a fact beyond question. Prester John ruled in Tartary. He was a founder of a Christian dynasty whose kings were called usually by the name Ung Khan, *i. e.*, Jukhanan or John. This line of kings existed about two hundred years and was finally overthrown by Jenghiz Khan in 1187. Such Christianity as existed during this time in Tartary resulted from the labors of Assyrian missionaries.

In the year 1200 political events of importance again stirred Mesopotamia. The rule of the Khalifs of Baghdad came to an end, and the kingdom of the Mongols took its place. Kubla Khan ruled from Pekin to Mesopotamia, and both he and his successors retained their fathers' paganism for several generations before they finally adopted the Mussulman faith. Tidings of this strange people reached Europe, and the statesmen of the thirteenth century saw in these kings who had arisen beyond the land of the Saracens possible allies in a probable future crusade. Messages from Edward I. of England and from St. Louis of France came to Pekin, and Argon, the king, decided to send ambassadors of his own in reply to these Western strangers, who were, he understood, Christians, and had many Christian subjects. Thereupon he ordered the Assyrian Patriarch, Alaha III., to go generally to the West and to make alliances in his name. Alaha himself could not go, but he sent a substitute—a Chinaman born in Pekin. This person, Soma by name, in due time presented himself at Rome. It must have been a strange incident when Soma proclaimed himself Archdeacon of a Church and representative of a Patriarch of whom the College of Cardinals had never heard at all. Soma, on his part, was equally astonished. "Never came there a man from the Pope to us Easterners," he declared. He had, in fact, never heard of the Pope. He was permitted to celebrate the Holy Eucharist with his own liturgy, which he did in the presence of all the resident Cardinals and Benedict XI. At a later stage of his journey he had an audience with Edward I., and that the greatest of English kings should have received the Blessed Sacrament from the hands of this Chinese son of the Assyrian Church is a point of deep interest in the past and of happy omen for the future.

Nothing came, of course, from the romantic embassy at this time, but it was the fruitful cause of untold trouble to the Assyrian Church before many years. Rome again intervened and certain Dominicans bore a letter to the Patriarch Alaha demanding obedience to the Pope. Many other emissaries followed with the same demand, and eventually the ancient Church of Mesopotamia was rent in twain. The history of Protestantism shows us how, a division having occurred in the Church, a never ending subdivision is the result. So it was in Assyria. Disintegration produced degeneracy, and loss of spiritual vitality naturally followed. Roman intrigue, Kurdish oppression and massacre, and the impertinent interference of

Protestant missionaries have in combination produced sad havoc among the descendants of this once great Christian *ecclesia*, and the final step was taken in 1896, when the more educated of their number in Persia sought and found a refuge in the Russian Church.

### “AS OTHERS SEE US.”

**P**ROBABLY the American Church is face to face with a recrudescence of Protestant controversy, says the “special correspondent” of the (London) *Church Times* whose “American Sketches” have several times been quoted in these columns, and whose final article is so thoughtful in its review of American conditions as seen by an English traveler that it is here reprinted in full.

The unfortunate Round Table conference at Grace Church,\* which set out with the intention of finding a common ground in respect of the name of the Church, seems to have resulted in a fusillade of what is called “anti-sacerdotalism.” It is worth noticing that this new phase of Protestantism comes from the wealthy parishes of New York. Prominent among these parishes is that of St. Bartholomew’s at which the Decies-Gould wedding took place the other day, with accessories which were appalling irreverent. True the Bishop pronounced the benediction, but the interior of the building at the time of the marriage presented the appearance of one of the exotic houses at Kew Gardens. Fashionable weddings are a trial to the devout Churchman all the world over, but surely nothing could be worse than the Decies-Gould wedding. What the common people think of the house of God, as St. Bartholomew’s was described in the yellow journals, with all the florid and flaunting ornamentation, can well be imagined. It is not ill for the future of the Church in America that wealth and power should range itself on the side which is frankly antagonistic to the spread of Catholic truth. Out of it may spring a widening of the Catholic grip, inasmuch as the common man will learn wherein lies the true love of the people. It may be that we shall one day look back with gratitude to the fact that a fashionable Bishop unwittingly forced into the foreground the central truth that the Church of Christ must be the Church not only of the fashionable quarters, but of the toilers in the hive also.

It is this phase of American life which is most inspiring. Here there is, indeed, an “ethnic stew.” People of all races are crowded in the grey quarters. In comparatively small towns the Italians outnumber the Americans. Rome loses them in thousands. The reason is not far to seek. Whatever the virtues of the American school system may be—and they are undoubted—it leads directly towards secularization of thought. Children of all races pour into them. They lose the child’s atmosphere of religion; they gain a common basis of what I may call Anglo-Saxonism. They pass through this period, learn our tongue and adopt much of our outlook. Too often when they grow up they have lost their hold on religion. Rome tries discipline of a rigorous kind. Marriages in registry offices are pronounced to be utterly null and void. In strange defiance of all appreciation of the Church’s law of marriage it is declared that only marriage before a Roman Catholic priest is binding. Of course this is intended to make marriage more stringent; in point of fact, it has the opposite effect, for men and women come to the divorce courts who salve their consciences by the thought that the Church to which they once belonged regards the marriage as not being binding. It is quite true that in many cases the dissenting bodies lend color to the Roman argument by their shocking looseness. What shall we think of a Presbyterian society in Atlantic City which offered for sale by auction a marriage license, and a lawyer’s undertaking to conduct the divorce proceedings afterwards free of charge?

Thus our American brethren have a stupendous task. They have to insist upon Catholic rigor, precisely as it is, no more, no less. They have to bear in mind the ultimate needs of the “ethnic stew,” the precious souls of dozens of different races.

\* The writer has here confused two entirely distinct “round table conferences,” as readers of THE LIVING CHURCH will, of course, recognize. The Round Table conference “which set out with the intention of finding a common ground in respect of the name of the Church” was held in Cincinnati immediately prior to General Convention. The later “Round Table” at Grace Church, New York, had the avowed object of retaining the present name and of inaugurating a distinctly partisan propaganda, hostile to the earlier and comprehensive movement, and designed to counteract the influence of those who had sought to bring parties together. The writer is obviously referring here to the second of these conferences only.—EDITOR L. C.

Their temptation is rather to emphasize too much their English kinship. It is a pity that Admiral Sims should violate international courtesies by a speech at the Guildhall. It is a thousand times more pitiable that our American brethren should deal with the claims of the Church as merely “Anglican.” Dr. McKim quotes the Caroline divines. If he had any sense of humor he would see how preposterous it is to bind the American Church to the Caroline divines. The argument in England is altogether different. What are the Caroline divines to this vastly commingled race? The flirting with Dissent is due to the same over-English spirit. True, Clause 19 has had a set-back, and even the Bishop of Pennsylvania has protested against the interpretation of his consent to an “occasional use of the pulpit by a Presbyterian as a pronouncement in favor of general interchange of pulpits.” In truth, one or two of the Bishops are alarmed at the results even of a very modified adoption of the “concessions” of the ill-starred clause.

It is very easy to make an utterly wrong estimate of the situation. The American press is so eager for sensation that the reader is apt to get the sensation out of perspective. Not every rural dean is a champion cracker-eater; not every Bishop preaches thousand-dollar sermons; not every priest preaches on the hobble-skirt; not every church is meditating the use of the cinematograph. In quiet ways sound work is being done—unhonored and unsung. Not every millionaire is ranged with fashionable religion. One has purchased the control of magazines here, not with a view to money-making, but to cleanse their pages. Another has contributed to a Church unity fund in an admirable way, keeping back a dominating power which is greater than the power of the kings. Optimism is sometimes very dangerous and blinding, but I come back from a country parish to-day which has warmed my heart. Such parishes are the salt of the American Church. They exist more numerous than we suppose, because, indeed, the blazing light from the sensational prints throws them into the shade.

So we reach the summing-up of these fugitive papers. Our brethren in America have advantages which we do not possess. No such scene could occur in America as that pitiable scene in Manchester of which we have just read. But there are corresponding disadvantages. Liberty needs sorely to be curbed, or the sense of unity will be destroyed. There is far too much “I am of Paul; I am of Cephas.” Man has been made too great; God has become too small. There is a glorification of the human instrument which is a positive danger. Again and again I have found souls who have lost their faith because it was pinned too securely to one man. It is explicable, of course, in a country which as yet is battling with pioneer problems. The battle produces a magnificent individual type. Both man and woman have come out of the conflict with wits sharpened and with perceptibilities alert. The race is swift and undue adulation is given to the winners. He who triumphs is given that most precious of laurels, the first page of the newspapers. He who is defeated appears only in the “Necrology” column. Hence, arises, out of the alertness of mind and the keenness of general interest, a temptation which is woefully subtle. He is a strong man, Bishop or priest or layman, who can fight against it. Moreover, it is accentuated by the spirit of sociability. Mr. Bryce has dealt with this characteristic in his own tender way. In a country where loneliness is a terrible thing, one dreads to stand alone. The character of an eccentric is difficult to sustain. The great man is expected to be strong; he is admired as a ruler—without the title; his visits to Washington are watched with interest; his purchases of controlling stock are watched with admiration. But he must not differ in essence from his fellows. Democracy makes this to be the one great aim and to violate it is the unpardonable sin. It is not a country for Daniels. The price which it has paid for freedom is to place a singularly clear boundary beyond which individual assertion must not pass.

All this stands in the way of the Catholic movement at present. It would take a giant to protest against the extravagances of Madison avenue. So I am of opinion that our brethren need, above all, the realization of the value of simplicity. Ritual is a thorny theme. There are many conceptions of ritual, and I am no expert. I have seen evidences of the perusal of Mr. Dearmer’s writings, but these evidences have been mixed and confounded with evidences of the use of Belgian and Greek methods. Not that I object to eclecticism, but I do object to the manifest lack of a central aim. I should like to see a voluntary self-repression in this matter of ritual. There is room for the Catholic party here to protest (if I may use the

word) against the over-elaborations which have seized the fashionable parishes. I could sacrifice incense readily; I could see an advantage if the processions were shorn of their embroideries; I could see beneficial results from the surrender of elaborate renderings of the Mass, if only by so doing the worshippers could share in a single and clear realization of the Mass of the people. Let it be plain and direct and even homely. Let it be a communion of men and women who wear the wedding garment and have weaned their souls by fasting and prayer. Let it be the singing of hymns and the participation in rites which are full of meaning. The harps and the drums are not essentials. Nor need the papers declare a "vested choir" to be one of the attractions. The plain white farmer's smocks of the English choir-boys of the past were simple and uniform and chaste coverings meet for the presence of God, and not an elaborate dressing for the presence of man. The essentials of ritual need sorely to be made plain to the American worshipper. Our friends have visited English churches and have failed to understand the depth of the Ritual movement. They have imitated many externals. They have used their liberty of choice in a bold fashion. But there is a danger lest by so doing they miss the pearl of great price.

It is difficult for the Church to plead with the nation in respect to luxury-love and extravagance, if she herself is over-adorned. It is difficult for her to tell men and women whose lives know no self-denial, because of the prodigious outflowing of wealth, that vigorous self-discipline is the central need of a Christian when she herself shows so little of self-discipline in the matters which appeal to the fleshly eye and the fleshly ear. I would say no word of disrespect for the use of beautiful things in the worship of God, but it is a different matter when the beautiful things themselves become the apotheosis, or are in danger of becoming the apotheosis. It is different, too, when those who scorn the Catholic name use these accessories by way of pretence or of rivalry. Then, surely, is the time for the Catholic-minded to lay aside, even if the heart at so doing be heavy, the things which make for ease and languor of soul. So far by way of voluntary surrender of things lawful, though possibly inexpedient. But there is another point. In the attitude towards Rome some care is needed. There is a blot on our sister Church in respect of recent happenings. I am afraid that all the traditions of English Catholicism are in revolt against some of the phases of Perpetual Reservation as I have seen it practised. Here, again, I would remind myself that the American Church is not so closely bound by these traditions as we are at home. But the history of Perpetual Reservation is not quite such as would encourage a Church, in strong rivalry to the central feature of Roman Catholicism, to adopt it in absolutely the Roman fashion. The ministry to the sick and dying is another matter, of course, and can be met without the devotional exercises which one finds here and there. And the adoption of such practices, in the present state of affairs, is as much an annihilation of the fact of episcopacy as the Papal doctrine. Sooner or later herein will come the conflict. The lapses from Rome will force it to the forefront. Is it not better to keep the issue clear and to respect synodical episcopal authority even in the things of smaller import?

Writers on America are usually obsessed by the little things, the iced water, the expectorations, the sleeping-berths on the railroads, the newspapers. I think by so doing they are apt to miss the stupendous fact that in this country the Anglo-Saxon, strengthened by many combinations, is working out a new nationality. It is of the utmost importance to the Church. Economic forces are welding together a great industrial fusion. The trusts are passing through their earlier stages and are becoming vast corporations, controlled by government in an intimate way, where they perform public service. The native sociability is acting in a similar direction. Moreover, the hands of authority are being cleansed, and the increase in general culture is beginning to purify the political classes. Simplification in electoral methods is in process, and democracy is coming to learn that it cannot rule save by chosen representatives, and that caucuses are of all tyrannies the most hideous. The world of art and letters—especially drama and music—is on a high plane, indeed, and even the sensational press is showing some signs of grace. Withal it is a sensitive and proud people, having a sense of revolt against authorities which make an over-claim. All these are factors. The Church of America will be shaped by them; in turn, she will shape them. Our brethren of the American Church have the mission of non-Papal Catholicity as their heavy responsibility. The English

have made their contributions—not wisely or with aforethought. Now our brethren, with our intense sympathetic interest, have the work of full fruition, so far as human hands can bear it. They may establish the Church, in God's own time, more deeply in the hearts of the people than any enactment or royal privilege ever could establish it. They may inspire the thought and aims of a nation which has almost infinite possibilities before it. They may check credulities and encourage the faith; they may control erratic wills and inspire humility and prayerfulness; they may curb passions and present a consecrated people, full of high endeavor, in all humbleness to the Presence of God.

## PICTURE AND SONG.

BY CYRUS MENDENHALL.

HERE are many standpoints from which to view our world. Some seem inclined to the opinion that it is a stupendous failure. They see it as a vale of tears, a wilderness of woe, an arena in which evil in hideous forms predominates. We are bidden to ignore it, think only of a world to come, and even sigh to leave this sphere where we are unfortunately placed.

This is morbid. God makes no blunders. He formed the earth. Here He has seen fit to place man. Without losing sight of the fact that sorrow and evil exist, why be blind to the truth that goodness, purity, and blessing much more abound? What we know of any other world is learned here. Let us see its loveliness and enjoy its bounties, with trust and gratitude, feeling that God who made this world can and will give us another and a better beyond.

The universe is a picture painted by the divine Artist. Its rolling landscapes, hills, dales, rivers, lakes, and oceans; its trees, bushes, grains, grasses, and mosses, with a flora so diversified in loveliness, in green, gold, blue, scarlet, white, and endless variations, are pleasing to the eye. Exquisite perfume, sweet incense which nature sends up to her God—all this, and more than thought can grasp or pen record, goes to form the picture we, alas, too often look upon so thoughtlessly.

There is a song accompanying this picture which God has hung in the great gallery of His world—a sweet and sacred song, full of the melody of birds, the harmony of rustling leaves, the soft cadence of purling brooks with pebbly bottoms. The winds, insect life, all lend their parts, and in dulcet strains the picture and song seen and heard each day teach a common lesson of inspiration and lofty sentiment. Written in the blue arch above with stars, recorded on earth by lilies and roses, sung by birds, leaves, streams and winds, the whole thought is, God's love.

May our blind eyes and deaf ears see and hear the wonders God hath wrought. He would lead us to Himself. He speaks in a Father's love through all He hath made. Jesus taught grand lessons from water, grain, and flowers. Strive to make earth sweet, do good, create a heaven around you.

Work earnestly and gratefully in this present world, being assured that we may safely leave the morrow with Him who cares for us to-day.

"May we so pass through things temporal, that we finally lose not the things eternal."

## THE ANGELS ARE SINGING!

The angels are singing,  
The Easter bells ringing,  
The flowers are blooming to-day;  
O mortals rejoice on your way!

The Saviour has risen,  
No longer the prison  
Of Death shall His Majesty hold;  
Each minute new glories unfold!

O mourner in sorrow,  
There dawns a bright morrow!  
The message of Easter is thine,  
And thou shalt find comfort divine!

The angels are singing,  
The Easter bells ringing,  
Creation its homage shall pay,  
And hail our Redeemer to-day!

MARTHA A. KIDDER.

WHILE WE can never sink down too deep into the abyss of our own nothingness, we can never with too absolute abandonment fling ourselves over the dizzy brink of the mystery of God's love.—*Rev. Matthew Russell.*

### THE FAIRHAVEN BRONZE DOORS.

**A**T Fairhaven, Mass., one of the most remarkable groups of ecclesiastical buildings erected in modern times has arisen, a memorial gift to the Unitarian Society of that village by the late Henry H. Rogers of New York, a native of Fairhaven. The architects, Brigham, Coveney & Bisbee of Boston, have had entire liberty in designing the church, the parish house, and the parsonage; and the result is one of extraordinary richness and beauty. The general style is late Perpendicular, and preserves the best Churchly traditions, without being archaic or lifeless. Mr. Coveney, the second member of the firm, is a well-known Churchman of Boston, identified with the parish of the Advent there, and doing much lay mission work in country stations; and it is not surprising that Churchmen should find much to admire in his part of the designs at Fairhaven. The latest addition is a pair of bronze doors, fourteen feet high and eight feet wide, each cast in one piece except for the figures adorning it, and weighing altogether nearly five tons. They have been on exhibition this month at the bronze foundry of the makers, John Williams, Inc., New York, and many who have seen them call them the most important work of the kind since Ghiberti's "Gates of Paradise" were cast for the Baptistery at Florence.

The treatment of the faces of the doors is of the utmost richness and elaboration. The central feature on the outside is a figure of Christ in the act of benediction, set in a niche and sheltered by a canopy of intricate design bearing four angelic heralds proclaiming the Gospel Message to the four quarters of the world. Two banners at the sides of the central niche bear an inscription the Gospel Message, "Behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Saviour." The central figure is flanked on either side by three of the apostles, six in all on the outer face, the other six being placed in corresponding positions on the inner face of the doors. The apostles carry their symbols, and beneath each is a shield bearing the symbols in low relief. In this series St. Paul appears in place of Judas Iscariot.

Forming a frame around the doors on both the exterior and

interior is a series of canopied niches filled on the exterior with figures representing great characters in the history of Christianity.

The period from the beginning of the Christian era to the Reformation is represented by great men of the Catholic Church, Eastern and Western, Continental and English; the Post-Reformation period by great reformers, members of the various Protestant bodies.

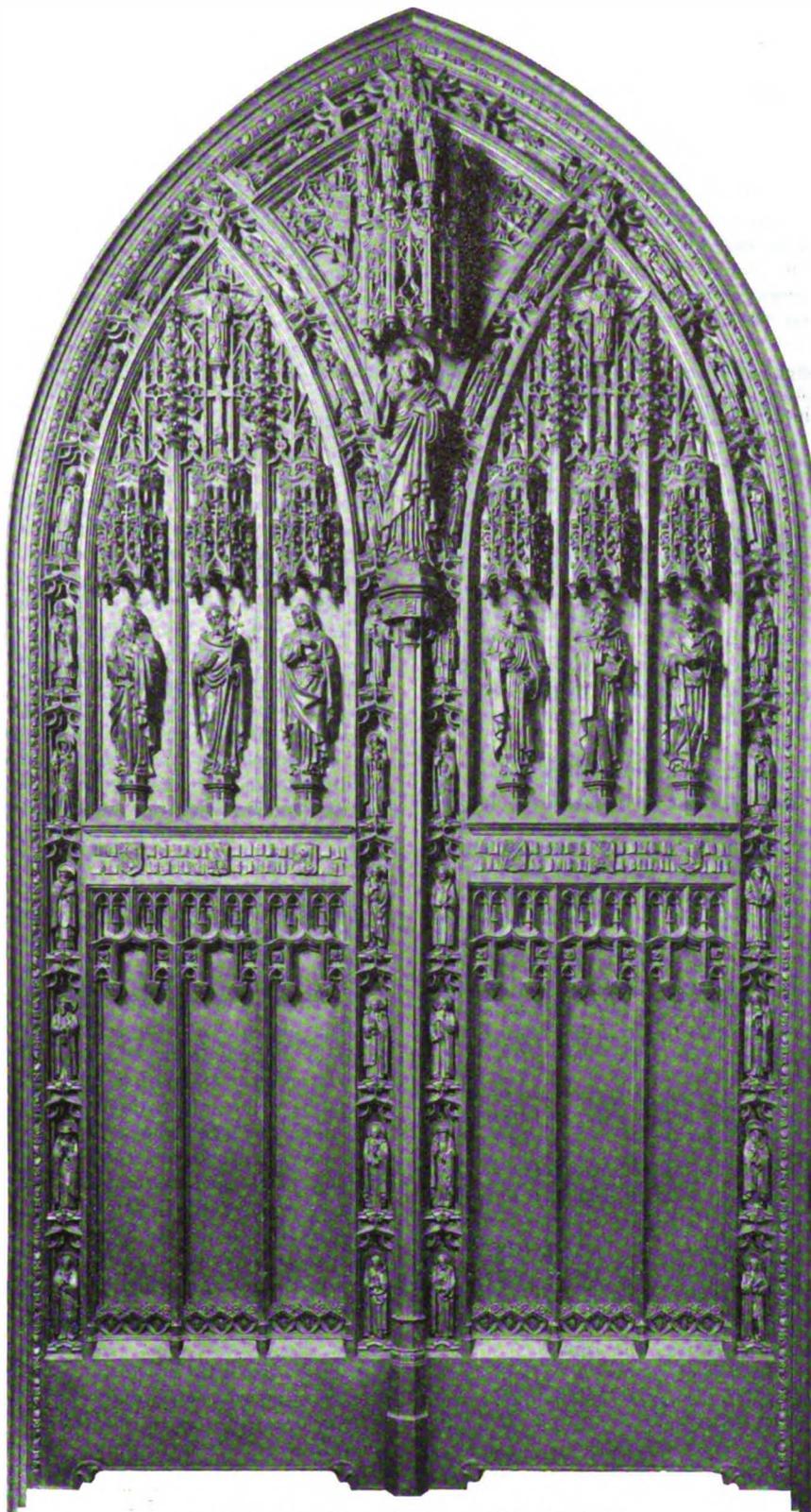
Following is a list of the figures:

St. Clement of Rome,  
St. Mark the Evangelist,  
St. Luke,  
St. Ignatius,  
St. Justin the Apologist,  
St. Athanasius the Great,  
St. Cyprian,  
S. Cyril of Jerusalem,  
St. Ambrose,  
St. John Chrysostom,  
St. Jerome,  
St. Paulinus of Nola,  
St. Augustine of Hippo  
St. Leo the Great,  
St. Gregory the Great,  
St. Augustine of Canterbury,  
King Alfred,  
St. Bernard of Clairvaux,  
St. Bede the Venerable,  
St. Francis of Assisi,  
Thomas & Kempis,  
Savonarola,  
Wycliffe,  
Servetus,  
Melancthon,  
Luther,  
Calvin,  
Swedenborg,  
Latimer,  
Bunyan,  
Baxter,  
Williams,  
Wesley,  
Fox,  
Knox,  
Priestley,  
Parker,  
Channing.

On a ribbon directly beneath the symbols of the apostles appears on the exterior the legend, "Behold, I stand at the door and knock. If any man hear My voice and open the door, I will come in to him and will sup with him and he with Me." In a corresponding position on the interior the legend reads, "I am the Door; by Me if any man enter in, he shall be saved and shall go in and out and find pasture."

Directly beneath these inscriptions is a series of corbels from which spring the tracery members, bearing various types of crosses which have been used in Christian art.

The figures of saints and worthies were all first carved in wood by I. Kirchmayer of Cambridge, the well-known Ober-Ammergau sculptor, and afterwards executed in bronze. If the grouping is rather unusual, and one might wonder how the originals would get on together in the flesh, it is at any rate clear that the positive teaching far outweighs the negative, and that Athanasius and Cyprian, to name no others, will prevail against Servetus and Priestly. But apart from hagiology, the work is a triumph of American art, as well in the design as in the execution.



THE FAIRHAVEN (MASS.) BRONZE DOORS.  
(From photograph, copyrighted by John Williams, Inc.)

## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

THE Roman Catholics have been a little slow in getting into line for modern social work, but they are making up for lost time, for in September last they held their first national gathering of lay charities in the United States. It was the first time in which the Roman laity active in the field of charity came together for the purpose of exchanging ideas and experiences and for mutual inspiration. Now that the full report (published by the "Secretary of National Conference of Catholic Charities, Catholic University of America," Washington, D. C., \$2) is before us, we can see how complete and satisfactory was the whole meeting, which was a really extraordinary success. The spirit of its work is indicated by the aims which animated its founders from the beginning. They were four-fold:

- (1) To bring about exchange of views among experienced Roman Catholic men and women who are active in the work of charity.
- (2) To collect and publish information concerning organizations, problems, and results in her charity.
- (3) To bring to expression a general policy toward distinctive modern questions in relief and prevention, and towards methods and tendencies in them.
- (4) To encourage further development of a literature in which the religious and social ideals of charity shall find dignified expression.

This meeting furnishes an interesting example for the American Church to follow, and it is devoutly to be hoped that her laymen will take to heart the lesson it teaches in developing an *esprit du corps*, in mutual help and inspiration, and above all in demonstrating to the world that the Church is awake to her social obligations.

Among the topics discussed at the meeting were:

The Dependent Family, the Problems of Dependency, Hygiene of the Home, Fresh Air Homes, Catholic Social Settlements, Hospital Dispensaries, Friendly Visiting, Temperance Work Among the Poor, Legal Aid to the Poor, The Church and Social Reform, The Reform Problems which the Church Should Meet, The Catholic Layman and Social Reform, The Development of the Social Conscience, Problems in Delinquency, The Protection of Young Girls in Modern Cities, Federation of Women's Societies, Care of Delinquent Children, Special Papers, Coöperation with the Juvenile Court, Juvenile Probation, The Big Brother, Institutional Care of Children, Necessity and Advantage of Orphan Asylums, Boarding Out of Children, Placing Out of Children, Loss of Faith Among the Poor, Care of the Unemployed, Schools for Social Study.

### HOSPITAL SOCIAL SERVICE.

Under the present system of hospital administration, Dean Wooley of the Cincinnati Medical School tells us, a charity patient comes to the hospital sick. He is cared for, treated, and recovers. Then the work ends. He is discharged convalescent, but too weak to work. No friends, perhaps, and perhaps no money. The chances are that he is worse off than when he entered the hospital. A child is cured and is then sent back to the same old conditions which caused the illness.

Under the new system, with social service, a patient is followed. He is given clothes, money perhaps. The home is cared for, arrangements are made for work after complete convalescence under proper conditions. The hygienic conditions are remedied so that the child will not come back for the same reason a second time. And if it be the parents who are patients, the children are cared for until the parents can take up their duties again. "This modern hospital branch"—this extensive service—"takes over the personal troubles and burdens of the patient before and after medication." Furthermore the Dean points out the underlying theory of this work is to be found in the modern conception of the relation between the mental and the physical, a notion that has developed *pari passu* with the growth of modern psychology, and which has literally been forced upon the medical profession. According to this conception, which is based upon observation and experiment, mental and physical cannot be separated. Each is dependent upon the other. A man who has lost his arm and his job at

the same time, and who has a family that depends entirely upon him, cannot bear the dreadful routine and waiting in a hospital ward, nor recover as soon as he should under other more favorable circumstances. So "moral and spiritual problems branch out of medical problems. Behind much physical suffering is the mental torment, the doubt, fear, worry, or remorse that the stress of life has created in most of the sick and in many who call themselves well. Without recognizing and treating these ills of the mind it is impossible to control the bodily sufferings for which people consult the doctor." The patient, too, has an important part to play beside being the object of all this. Were he only that, he would occupy the same place he has in our more ancient, now almost forgotten, system of philanthropy, in which he played the part of a grateful recipient.

### PROTECTING AND EDUCATING THE DEFECTIVES.

The only way to prevent the increase of the feeble-minded, in the opinion of Alexander Johnson, secretary of the National Conference of Charities, is to bring about the complete segregation of all mentally defective and prevent them from reproducing their kind. At a conservative estimate, the proportion of feeble-minded boys and girls in existence who have inherited their misfortune is not less than 75 per cent. If we segregate all feeble-minded, we can save this 75 per cent of the next generation.

The feeble-minded girls must be protected. They are as good and as pure as any other girls, but their affliction has made them unusually affectionate and foolish. They do not know what they are doing, and they will fall an easy prey to degenerate brutes who are only too ready to seduce them. We are continually recruiting degenerates with the strong and the vicious. "The defectives are the weaker part of the body politic," Mr. Johnson avers, "and as such we are responsible for them. We must care for those we have, give them, as nearly as we can, the life of normal human beings, in all save marriage. Of marriage we must say to them, 'Not for you; Not for you!' The blind and the deaf seldom pass down their defects, but the feeble-minded do, almost without exception."

The school for the feeble-minded should be large, because the inmates could then be more satisfactorily graded. Then, too, association with one another helped them and made them happier. The mentally stronger helped the weaker and pitied them. Wisconsin, he said, had one institution of this character, but it needs four in all, each with 1,000 inmates. Thousands of defectives can, he declared, be made self-supporting under guardianship.

A MORE RIGID and immediate enforcement of the law against spitting on sidewalks and in other public places has been ordered by Police Commissioner O'Meara of Boston in a second general order to the police, read at roll call. Beginning at once, the police will arrest without discrimination all persons, regardless of sex or age, who are seen by them to violate the law. The special enforcement of the law will be thorough and continuous, as the police commissioner believes that the time has come to remove the limitations suggested in the instructions issued to the police on November 15th. That all who use the city streets may thoroughly understand the situation, Commissioner O'Meara again quotes the law against spitting in public places.

THE NATIONAL ECONOMIC LEAGUE recently held two ballots to determine what subjects were to be considered by the council of that organization to be of the greatest importance for consideration during the coming year. On the first ballot direct legislation, including direct primary nominations, direct election of United States Senators, the initiative, referendum, and recall, received 35 per cent of the votes, and the question of efficiency and delay of the courts in the administration of justice received 19 per cent. On the second and final vote the first question received 56 5-10 per cent and the latter 43 5-10 per cent.

WARRINGTON, England, is providing for the erection of baths in connection with the public schools.

EMPLOYERS are promoting play to increase the industrial efficiency of their workers.

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### THE RURAL PARSON AND HIS GLEBE.

To the Editor of *The Living Church*:

HERE are some ideas that are less practical than others. Among these, the least practical of all to my present thinking, other problems aside, is that of the revival of the "Parson and his Glebe"—half-preacher and half-farmer (or truckster)—as a promising solution of the present apparent staggering problem of how to feed our missionaries in the rural parts and keep them interestedly at work at a minimum of cost to the general Church. And, myself a missionary in such parts for the last eighteen years, always having a "glebe" (or at least a garden spot) as large as I could cultivate profitably and without prejudice to my pastoral duties, keeping live stock up to the limit of my wife's willingness to accept the drudgery of the farm life, and as fond of the work thus entailed as any man living, I think I know whereof I speak. Nor, laying aside the lessons taught me by experience in the premises, am I able to discover just where the promoters of the said idea have found footing for their academic reasons even. For, except a few Horace Greeleys and other visionaries of his sort when telling "what they know about farming," who does not know that in these days of high specializations found necessary to individual success in all departments of human industry, the farm and the ministry included, the man of to-day able to find a good living in the pursuit of two divergent employments, both of them his masters, and each commanding an equal output of his energies and interest, is a rarity scarce enough to adorn a gallery of geniuses? Even a Morgan must stick to his finance; an Edison to his laboratory, and so on; while even so long as forty years ago, even a Greeley found that cabbage raising at a cost of \$2 per head diminished somewhat both the profits and influence of his really great newspaper. So radically in the last generation or two have the changed conditions under which the average man lives and works operated, to the disaster of the old regime, which bestowed success upon the farmer who knew how to turn a furrow only because he knew how to sharpen a plowshare also—the work of a blacksmith. And what, I would ask, is the preacher, and especially the rural class of him, but the average man in his gifts and opportunities for making a success of his calling? For above this, the more plethoric pulpits, or canonries of the larger towns, or the more sentimentally attractive foreign fields probably would have swallowed him long since—so hard is it for the weak human nature of even the best of us to realize that the best service may be that of those who can keep courage to "stand and wait," or, in other words, to keep from casting ourselves down from the pinnacle of the temple at a dare from the devil.

Since, therefore, the rural missionary is but this average man, who cannot make a success in either, if compelled to combine two vocations in one, let us away, for a time at least, with the "glebe" idea as a dependence for his partial support. There is nothing in it—even worse than nothing, from whatever point one may view it.

As I say this, however, I would not have it understood that, greatly as I am opposed to the "glebe" idea as a dependence for missionary support, I have the least quarrel with it as a possible auxiliary to missionary efficiency. But here the dependency must be principally upon the personal tastes of the missionary men. If these incline them to a little profitable farming during recreation hours, let them have the increase of it; but if not, don't starve them when the lure of the brooks, or of the mountains, has captured them instead.

W. H. KNOWLTON.

### "THE PULPIT FOR THE GOSPEL ONLY."

To the Editor of *The Living Church*:

THE discussion in your columns as to the subject of preaching suggests the question why Christ and His apostles did not preach politics as the prophets did. If the question is not well considered, their authority may seem conclusive against our preaching anything but the "Gospel" of individual relations. But it takes little thought to discover that there was then no politics to preach about, beyond the statements that kings must be honored and taxes paid. The people to whom our Master and His missionaries spoke had no votes, no power of controlling political conditions, no influence over the formation of law, the operations of courts, or questions of war and peace. The Gospel that was preached to them was applied to the real questions of the day, their day. Is that a reason why we should not preach about the vital questions of our day, why we should be silent about the power we all have to influence through

politics the questions of poverty and injustice and intemperance and corruption? That would indeed be a remarkable instance of "corrupt following of the apostles" [Article 25] and of their Master. THEODOSIUS S. TYNG.

### ASIATIC SOLICITORS NOT ARMENIANS.

To the Editor of *The Living Church*:

I AGREE with the sentiments expressed in a recent issue of *THE LIVING CHURCH* regarding Asiatic solicitors. At the same time, I feel that the mention of Armenia in this connection is apt to convey the impression that some, if not most, of these solicitors are Armenians.

Nothing could be further from the facts. No Armenian, clergyman or layman, has at any time wandered about the country soliciting aid on behalf of his Church or countrymen. I can speak with certainty upon this subject for I am well acquainted with most of the Armenian clergy in America, including the Vicar-General, Rev. Bathos Kaftanian (113 East Twenty-sixth street, New York), Rev. Theodore Isaac, rector of the Church of St. Gregory the Illuminator, Fowler, Calif.; and the retired Bishop, Rt. Rev. H. Sarajian, Fresno, Calif. If any one cares to consult these gentlemen I know they will endorse my words.

Some two years ago the Armenians of Boston held a mass meeting and passed resolutions against certain Syrians who go about soliciting in the name of the Armenians, sometimes claiming to be such. On this occasion the Armenians warned Americans against being imposed upon, as these solicitors were not Armenians and were in no instance authorized to solicit on behalf of the latter.

A few days ago I met a Nestorian priest and deacon who informed me they were soliciting on behalf of the survivors of the last Armenian massacre. When they learned how much I knew about the Armenians they tried to wriggle out of what they had said; but a notice which appeared in a newspaper in a neighboring town showed that they made the Armenian massacres their chief stock in trade for getting at the purses of the people. And these Nestorians bore letters of endorsement from several of our Bishops and Church dignitaries both in the United States and Canada!

W. E. ENMAN.

### THE CHURCH'S OPPORTUNITY.

To the Editor of *The Living Church*:

BISHOP KINSMAN'S *Principles of Anglicanism*, admirable in every respect except its deplorable title, sets forth very clearly and effectively how the Church, when confronted by two extremes, has always chosen both, and that its principle is the combination of two-fold truth. That is a true mark and inevitable result of the real breadth or Catholicity of the Church, and it is a doctrine which we need greatly to take home to ourselves; for most of us, whether we boast that we are Broad or Catholic, remain human and rejoice chiefly in partisanship. If we would heed Bishop Kinsman, we would get together and make the comprehensiveness of the Church a compelling force; but we do not often, as individuals, care much for any view of truth but our own, and are filled with complacency if we can tolerate the existence in our Communion of views not too widely divergent, reserving the right to maintain that only our party are true Churchmen. Our vociferations deafen and confuse those who would be glad to escape from sectarianism, but who cannot see any substantial difference between their sectarianism and our partisanship.

Hence we progress crab-wise, our two big claws interfering with, if they are not tearing, each other, and there is danger that, while our minds are intent only on manipulating them, the world will pass us by. We are so intent on ourselves that we risk losing for the Church that truly Catholic leadership for which the world, more or less consciously, is waiting. And, besides, we are so much afraid of making a mistake, that we dare not try to make anything. So, hampered by each other, held back by timidity and blinded by self-complacency, we stand aloof from the beginnings of great national movements. Granted that there is danger in them, could not the Church lead them away from danger? Would it not be better to try to lead in the right direction than to sit on the fence and criticise the procession? The two eyes which our two parties represent, and which ought to enable us to sweep the horizon, are too often looking for motives in each other, and so, being squint-eyed, we cannot see the goal the Church should be striving to reach, and hence the progress the Church is making, not the petty larceny of proselyting, but the real approach to taking possession of the heritage so clearly recognized in Dr. Smyth's *Passing Protestantism and Coming Catholicism*, is made not by us, but in spite of us.

Bishop Kinsman did not mean to say literally the "combination of two-fold truth," for truth is one. He meant the apprehension of the one truth underlying the double aspects, the shield which is one, though from its right it looks golden, from its left, silver. Now the proof of the Catholicity of the Church, as he shows so clearly and as Dr. Newman Smyth did before him, is that because it preserves the Catholic Faith, it rejoices in the restoration by the Protestant Reformation of such Catholic principles as the open Bible and the right of the individual to immediate access to God his Father. Now the Catholic Faith is eternal and fundamental, far removed

from any question of opinion or taste or prejudice. But we put foremost our opinions and our prejudices, and because we do not seek to proclaim together the one fundamental truth underlying our partisan extremes, we do not present it to the world, and so a great part of the world does not know that the fundamental truth has been entrusted to the stewardship of the Church. Thus we talk of the priesthood, on one side, in such a way that intelligent Protestant manuals speak of the right of immediate access to God as a new principle first announced by the Reformation, and, on the other, in such a way that men reject it because they do not see that it is the divinely appointed organ through which, on its human side, the whole Body of the Church discharges its sacramental functions.

In our constant struggle to outvote the other party, we lose sight of the distinction between unity and uniformity. We will not fix our eyes on the Church of the future, which is to be adorned with all the precious things, not only ours, but those of our brethren whom in our self-complacent ignorance we term schismatics. For instance, do we not still make a fetish of the Prayer Book and so prevent the recognition of its priceless value? How many of us could hear with equanimity a declaration by the Church that it would welcome those who are willing to return to the fold, provided they are not forbidden to use extempore prayer at all?

And we insist upon the Historic Episcopate, as if the Church had been founded that there might be Bishops. Bishops are only a corollary, as Bishop Kinsman shows. "Had the Lambeth fathers coupled "Historic Church" with Scriptures, Creeds, and Sacraments, it would have been more clear why their Quadrilateral should not have been left a Triangle. The fourth essential principle is the Church principle, if it is anything at all." The fundamental truth is the Church, the Body of Christ, the organism in which His Life dwells, and the ministry is only "functional for, and representative of, the whole laity of God." But because we neglect the conception of the Church, which our brethren might accept, and flaunt the historic Episcopate in their faces, they see only the human side, for Bishops do not cease to be men, and therefore our brethren conceive of the Church only as an organization, made and governed by man, and when we talk of Bishops as ruling the Church, a pseudo-Catholic idea, they not unnaturally remember evil Popes and unwise Bishops. Hence many have lost sight of the definite Faith, the vital union with Christ, which is the life of the Church, and they do not value the Sacraments as they ought, and so they fail to share the fullness of Christ's purpose.

If the Church is to continue to lead toward the World Conference, can we not rise, in this Easter season, out of our timidity and self-complacency and narrowness, and setting aside, at least for the present, all questions of administration, press eagerly forward to that fundamental unity which shall convince the world of Christ?

Very truly yours, ROBERT H. GARDINER.

Boston, April 15, 1911.

### EASTER.

Far o'er the distant eastern skies,  
Fair morning light is breaking;  
The misty shades of twilight rise,  
And earth from sleep is waking.  
For Christ hath risen from the tomb,  
The stone is rolled away,  
And lo, He brings from out the gloom,  
Glad dawn of Easter day.

He comes in rays of glory crowned,  
From out death's portals springing,  
To those who wait in prison bound—  
Glad news of freedom bringing.  
His hands have loosened every chain,  
His love hath won the strife;  
And His the sorrow, His the pain,  
And ours the light and life.

Oh, Blessed Heart, by anguish scarred;  
Oh, love, death's terrors scorning,  
Thou, heaven's gateway hath unbarred,  
The earth with light adorning.  
The grave's grim shades no more are feared,  
The tomb with love is bright,  
And mist and cloud have disappeared,  
In Resurrection light.

Then Alleluias let us sing,  
Our praise with angels blending,  
In glory to our risen King,  
Who comes with life unending.  
Hell's mighty armies far have fled,  
The conquests all are o'er,  
For Christ hath risen from the dead,  
To reign forever more.

ALLEINE LANGFORD.

## Literary

### THE RESURRECTION.

*The Nature and Evidence of the Resurrection of Christ.* By the Rev. E. H. Archer-Shepherd, M.A., Vicar of Avenbury, Herefordshire. London: Rivingtons, 1910.

This is an interesting and suggestive book. The author recognizes the unique importance of our Lord's resurrection, and states the evidence for it in a telling way. In his *Prolegomena* he discusses the various rationalistic theories framed to account for belief in the resurrection, and among them "the theory of hallucination; or, as it is sometimes called, the vision theory." This theory he strongly condemns; and yet it is extremely difficult to distinguish this denial of the resurrection from his own view of its nature. "When reality presents itself to the spirit, sense-perception clothes it in the garb of the phenomenal. Hence, when the risen Lord in all the reality of His spiritual being appeared to the disciples, they saw Him as He had parted from them—'this same Jesus'—clad, doubtless, in the familiar garments He was wont to wear. He may have seemed to wear the very seamless robe which had become the property of a Roman soldier" (p. 11).

Again: "Sceptics often ask, 'Why did not the risen Lord show Himself alive to the rulers who put Him to death?' It is not certain that they could have apprehended Him with their bodily eyes, whilst their hearts were utterly destitute of faith and hope and love" (p. 90).

This view of the Resurrection arises from the author's conception that our Lord's body at the Resurrection became "spiritual" in the sense of being transmuted into spirit. On this and other questions he speaks with a confident certitude which greatly detracts from the value of his book. For example, "It is the Catholic faith that our material bodies will in some sense rise again. But it is important to remember that, when they rise, they will be no longer material. That which is 'sown a natural body,' will be 'raised a spiritual body.'" (p. 13).

But is St. Paul's "natural" equivalent to "material"?

Again: [The Lord's body] "had undergone the change which awaits the sons of God, when they who are now subject to the conditions of time and space shall be released from these limitations, and when the sense-perception of phenomena shall give place to the more immediate knowledge which is of the spirit" (p. 11). Is it certain that we shall ever be released from the limitations of time and space?

Again: "The last miracles in human history wrought *immediately* by God were in connection with the Incarnation and Resurrection of Christ. The 'breathing of the breath of life' into what was thenceforward 'man' may have been the last occasion before that. Between these two events—the creation and the redemption of man—there is an interval of not less than 50,000 years. We know that the next miracle will be the coming of our Lord Jesus Christ with all His saints."

These are samples of the strange sayings of which the little book is full.

G. B. J.

### OTHER CHRISTOLOGY.

*The Work of Christ.* By Peter Taylor Forsyth, D.D. New York: Hodder & Stoughton.

Dr. Forsyth was introduced as it were to Churchmen when he shared in the conference upon Priesthood and Sacrifice called together by Dr. Sanday some ten years ago at Oxford. Recently he has become widely known by the publication of two striking and important books, viz., *The Cruciality of the Cross* and *The Person and Work of Christ*, the latter being his "Congregational Lectures" for 1909. To these a third is now added, *The Work of Christ*. The new volume supplements the other two in form rather than in substance. Written from notes of extempore lectures, it contains the main points of the author's theological message in forceful, popular, and conversational statement.

It is nevertheless a book of distinct and real value. It is vigorous and vivid throughout, and full of strong things tersely and brightly spoken. "You cannot keep Christian piety alive except upon Christian truth. You can never get a Catholic Church except by Catholic truth." "The great issue of the hour is the issue between the Church and civilization. Their essential difference is this: Civilization at its best represents the most man can do with the world and human nature. But the Church, centered upon Christ, His cross, and His work, represents the best that God can do upon them." "Atonement in the Old Testament was not the placating of God's anger, but the sacrament of God's grace."

Dr. Forsyth emphasizes again and again fundamental truths too often lost to sight in modern theology. He has a strong apprehension of the representative, racial personality of our Lord, of the

essential place of the Church in Christian life, of the power of a definite faith, of a purpose of God revealing itself in Holy Writ.

This last is well put. There are three ways of reading the Bible. The first way asks, What did the Bible say? The second way asks, What can I make the Bible say? The third way asks, What does God say in the Bible? The first seeks to discover the true historic sense, the second satisfies our personal religious and spiritual needs, the third unfolds to us the will and thought of God Himself. It is in the light of this last method of study that Dr. Forsyth is brought in his interpretation of the work of Christ. The centre of all is the cross. It is in the cross that the work is concentrated and consummated. This is not a theology alone, but a theology illuminated by a deep personal experience. The author writes as one who has known what it is for faith to fail in these modern days, and what it is for faith to be restored. He has found it again and anew on Calvary.

J. C. R.

*The Faith of a Modern Christian.* By James Orr, D.D. New York: Hodder & Stoughton.

This very interesting volume, as the author informs us, is written "more in the nature of a personal testimony to what he believes to be the essence of the Christian faith, than an elaborate statement of the grounds of that faith." The book contains twelve short chapters and covers 235 pages. At the very outset the author wishes to impress upon the reader the fact that he has no sympathy whatever with those "modernists" who leave no room for the supernatural interposition of God in behalf of man's redemption, and brings out this very point very clearly and forcefully in Chapter IV., which treats of miracles. Chapter VIII., on "Jesus and Paul," is quite satisfactory, in which chapter the author discredits any such ideas as have been advanced by Baur and Schmiedel, that St. Paul was the first to set free the principle of universality in the Gospel of Jesus and also the first to introduce the sinlessness of Christ. All the chapters, as the author informs us, are written in a simple, direct, and unpretentious style, and are addressed, not to scholars and theologians, but to those who have little time or taste for learned disquisitions. Books of this character, and written with such purpose in view, are greatly needed at the present time, yet we feel that for that very reason they should be all the more guarded in their statements of historical facts and theological truths, lest erroneous impressions are left in the minds of those who have not the time, ability, or means at their disposal to verify statements made concerning the fundamentals of the Christian religion. In Chapter X., p. 184, the author states that, "The Anglican Church, Protestant in origin, is claimed by some as a branch of the Catholic Church, distinct from both Latin and Greek."

With such an exception occasionally we feel that Dr. Orr has treated his subjects with care and scholarship.

G. H. KALTENBACH.

### MISCELLANEOUS.

*The Essence of Religion.* By Borden Parker Bowne. Boston and New York: Houghton, Mifflin & Co.

This highly interesting book contains twelve very thoughtful and helpful sermons on some of the most vital questions of the Christian religion, and while written in a popular style, one is conscious of the marked scholarship and earnestness of the author throughout.

THREE EXCELLENT additions to the "Handy Volume Classics" of Messrs. T. Y. Crowell & Co., are entitled, respectively, *Best American Essays*, *Best American Orations*, and *Best English Prose*. The first two of these are edited and compiled by John R. Howard, who has acted in a similar capacity for several earlier works, and the third by Adam L. Gowans. Each of these volumes by its selections gives an excellent insight into the writings of the authors who have become classics in their respective fields, and the selections are long enough to do justice to their authors, especially in the two volumes of American selections. [Thomas Y. Crowell & Co., New York. Price 35 cents each.]

ESTHER SINGLETON adds another to her long list of services in presenting scenes of foreign lands and guides to things that are worthy of introduction, by her recent book, entitled *How to Visit the Great Picture Galleries*. In some 500 pages she depicts in plain terms the world's masterpieces of art as these are found in the great galleries of the capitals and other cities of Europe, and the book is also well illustrated with half-tone reproductions of many of these masterpieces. [Dodd, Mead & Co., New York. \$2.00 net.]

A TWO-VOLUME edition of the American Revised Bible in library style, India paper, red leather, and gilt edge, is published by Thomas Nelson & Sons. It is an exceptionally convenient edition for reference, by reason of the lightness of the volumes and the readable text, and is issued as volumes of "Nelson's New Century Library." Price \$2.25 per set.

## Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

FROM Miss Emery comes the inquiry: "Do you find an interest in your LIVING CHURCH department, and from how wide an area do communications come?"

Yes, my dear Miss Emery, we *do* find a growing interest. Never yet has news been lacking to fill our two columns. And from the Pacific to the Atlantic coast and from Michigan to Florida our news has come. Some dioceses are very hot-beds of splendid work and it is good to have their doings as inspiration to the rest of us. We hope that proper names are always printed correctly; sometimes they are written somewhat illegibly.

"INTEREST in Church extension is nearly all a matter of education": so writes Mrs. Francis, wife of the Bishop of Indianapolis, who, although sojourning away from home for health's sake, has carried on during Lent a Chinese mission class. This she did last year also, in her home town, using *The Uplift of China* as a text book from which to make incursions into many other writings.

The Lenten season just ended has added more to the missionary intelligence of women than any previous one. The Auxiliary's pledge "to learn" has been well met. Many, very many, branches have followed some plan, in which part of the women prepared themselves to instruct and many gladly listened. In one historical course just ended, the women came as regularly as if they had paid for the course, and the conversations brought out by the papers often extended past the hour for dismissal.

"Never," said one woman, "did I think anything would make me give up my Friday sweeping-morning, but I am amply repaid."

And knowing then that the Auxiliary has a wonderful work and a grateful one in doing this, every diocesan board should push this educational part more than ever before. Perhaps it would be wise to follow the example of Louisville and have a chairman for this especial work.

AT THE CLOSE of one Lenten class a faithful attendant said: "I have learned so much this Lent. Would it not be great if we could have some such thing going on all the year?"

SEVERAL INQUIRIES have come regarding the invitational circular printed in the last number. It is asked whether they are printed and for sale. They are not. But they can easily be printed or typed. They should be made neat and small, the address written in and signed by the diocesan and local Auxiliary presidents. There is then a suggestion of the personal invitation about them which bespeaks for them more courteous attention than is given the ordinary circular.

THE CONSENSUS of opinion about the modern Sunday school is growing to be condensed in one phrase: "Do not compel the rector to be superintendent of your Sunday school." Then comes the puzzling business of getting the layman who can and will fill the difficult position.

From the Rev. William Bedford Jones, rector of the Church of the Redeemer, Elgin, Ill., comes a valuable experiment. He writes:

"We found it difficult to get a suitable superintendent for our Sunday school over a year ago. So I appointed Miss Elizabeth Ansley and gave the machinery over to her care, reserving the selection of lessons and the catechizing for myself. As a result the school has grown from about 30 to 145 enrolled. It is thoroughly systematized and full of interest, the collections averaging over \$5 each Sunday. At the beginning of Lent, Miss Ansley organized a Junior Auxiliary of the scholars capable of working, and as a result we have just shipped two barrels packed full of clothing, games, and presents to the Sisters of St. Mary on the Mountain; a conservative estimate valued the contents at \$87. This is remarkable, as the parish has not been noted for missionary zeal. In addition to this, our Woman's Auxiliary has just adopted a course of missionary study to cover a

year, monthly, with papers on various mission fields and a current topic quiz at every meeting."

This experiment of making a Churchwoman superintendent of the Sunday school has also been tried profitably in St. Stephen's parish, Terre Haute, Ind.

AT A DIOCESAN board meeting lately an out-of-town member was present who happened to be the U. O. treasurer for her parish Auxiliary. She was full of enthusiasm and told us her method, which as yet had not had time to show results. It is customary for the U. O. boxes to be distributed by the U. O. diocesan treasurer, but "I wanted a hundred for our parish (two hundred communicants) and so I sent direct to Miss Emery for the boxes," Mrs. Spalding said.

"Did you have any trouble in placing that number of boxes?" she was asked.

"Yes; a good many women said they would not take them because they could not give anything, so I asked them please to take them and read the prayer on them every day."

Is not this a great thought? No longer will the little blue box "mock" at us

"With its hollow sound and its light, light weight,  
And its short neglected prayer."

This suggestion may well be copied by all of our U. O. officers. The poem, "The Little Blue Box," sent out with the boxes is a beautiful little conscience stimulator and we all owe its author, who modestly withholds her name, a debt of gratitude.

IN ST. JOHN'S CHURCH, Detroit, on April 1st, was held the first United Offering meeting of the triennium. The Junior and Babies' departments were also represented and the meeting was noteworthy for several reasons. One was its size and representative character, the day being Saturday, when school teachers and pupils were able to attend. There were delegates from Saginaw, Bay City, Jackson, Port Huron, Mt. Clemens, Bad Axe, and other places. The offering—a part of the United Offering to be given in New York in 1913—was over \$600. The service itself was memorable, the Bishop being celebrant at the Holy Communion, at which 175 received. His sermon was based on the Gospel for the Fourth Sunday in Lent and was divided as follows:

1. Organization and systemization—without these the work of the Auxiliary would be impossible.
2. Making use of present opportunities however small.
3. Consecration of our own means; those who have abundance giving plenteously, those who have little giving gladly, and these gifts made with prayer and faith.
4. Economy in time and money, which is a successful element in missions.

Lastly, the call of the home work as well as the foreign; the need in Detroit arising from the sudden growth of our city is one which we must not ignore.

WHEN the Golden Jubilee Missionary meeting was held lately in Burlington, Vt., much interest was inspired in the China mission by Miss Gertrude Stewart of Hankow, formerly of Trinity Church, Rutland. She gave several talks on the great work being done there in behalf of Christian missions; one on the Open Door for the Gospel's spread and one on the increasing need of means and of helpers in that field.

FROM WESTERN New York notice is given of the annual meeting of the Girls' Friendly Society in Christ church, Rochester, Wednesday, May 3d. The celebration of the Holy Communion at 9:30 A. M. will be followed by the business meeting of the diocesan Council. The Associates' Conference will take place in the afternoon of May 3d at 2 o'clock.

The joint missionary work of the G. F. S. in the diocese during Lent was for St. Matthew's mission, Fairbanks, Alaska, and included articles for the annual fair, which largely supports St. Matthew's Hospital; for the hospital, and Christmas gifts. Twenty-five copies of the *Alaskan Churchman* received from the Rev. C. E. Betticher, Jr., have been distributed to the parish branches.

AT THE APRIL meeting of the Woman's Auxiliary of Chicago the topic was The Junior Auxiliary. The feature of this was the address of Mrs. William C. DeWitt, who spoke with able earnestness on "What can the Woman's Auxiliary Do for the Juniors?" Mrs. DeWitt said in part that her thoughts were not new but old ones redressed; that on the one hand there was the need felt by the Juniors, on the other hand the lack of appreciation of this need on the part of the Woman's Auxiliary. The younger society was called into being at Washington, and was given its purpose and its aims. The Juniors, composed of young people and children, ask for aid and instruction from the parochial societies, which in turn are instructed by their diocesan boards. It is necessary for mothers to sacrifice themselves, and the time has come for the Woman's Auxiliary to

sacrifice for her child, the Junior Auxiliary, and for the diocesan mother to help the parochial mother so that some woman may be found in each parish who is willing to interest herself in teaching the Juniors in the right way. The offering of the day, \$30, was given to a kindergarten.

FROM LONG ISLAND: St. Margaret's Guild held a missionary tea in the parish building of St. Mark's church, Eastern Parkway, Brooklyn, on Saturday, March 25th. The rector, Rev. John D. Kennedy, diocesan officers of the Woman's Auxiliary and the Periodical Club, and other guests made addresses. There was a large attendance, and much interest in mission work and methods was aroused.

### IS THIS PRACTICABLE?

A CORRESPONDENT of many years writes to the secretary of the Woman's Auxiliary to the Board of Missions:

"I noticed in the *Spirit of Missions*, a while ago, that some one had loaned herself for a year to mission work. I have felt for a long time that some help might be given in that way each summer, by women of leisure, to the various mission stations in our own country, where the tired workers need rest and change for a time. In my own case I would gladly give my services for a month or two to relieve some one who ought to take a vacation, yet finds it difficult to be absent from her post, because her co-workers need companionship and the work must go on.

"I usually spend four months, and often five, away from the enervating heat of this climate, and I dread the long absence from home without my regular duties, and often without regular Church privileges or opportunities for Church work. It has become a problem where to go and what to do. I am too far advanced in life to go into regular training, and have not the strength to take up permanent work in the mission field, but it seems as if there might be something one could do when there is so much to be done for Christ. With forty years' experience in housekeeping and raising a family, ability to sew and mend, literary and musical somewhat, and independent, it would seem as if there might be some small niche a willing spirit could fill for a time. The seven or eight months at home are very busy ones, but four months are too long to be idle, with only reading, fancy work, and visiting to fill in the time. If half of that could be well spent in helping along the Kingdom, one might be happier.

"I believe there are many other Churchwomen, like myself, who would be glad to help; those who are at liberty and at leisure. In reading of work done in England, they seem there to make use of such agencies to further their work.

"I know that permanence is very desirable in any work and that this would be only temporary, but my idea is that a substitute, to relieve the pressure, which must be hard at times, might encourage and strengthen the permanent workers and enable them to do better work. Is there any place for the leisure class in Church work, as well as in club work? Of course such helpers should be at their own expense and give their services."

This is the third letter upon this subject received within a week. A young woman writes: "Will you kindly let me know if you hear of any teachers in any of the missions who could return home for a year's rest if there were some one to take their place?" And another young woman says: "I expect to have the four months of this summer at my disposal, in which case I should be most glad to give my services, if there be any place outside a city in which a temporary and untrained worker could be of use. As for qualifications, I am sorry to say that I have none that do not appear on the surface, except perhaps that I am not afraid of work."

If any Bishop or authorized head of work feels that these letters suggest a possible solution of difficulties and relief in meeting trying problems, please communicate with the secretary of the Woman's Auxiliary, Church Missions House, 281 Fourth avenue, New York.

WHETHER we are prepared or not to accept the occurrence of the Resurrection as a fact of history, says Canon Robinson, we cannot deny the influence which a belief in it has exercised in the world. We cannot deny that it has brought life and immortality to light as no other belief could conceivably have done: that it has substituted for the fear of death, for a large portion of the human race, that sure and certain knowledge of God which is eternal life; that it has permeated our customs, our literature, and our language with a glory and a hope which could have been derived from no other source. It is easy to say that these results afford no direct evidence that the belief to which they are due is a true one; but as we say this we feel that instinct is a safer guide than logic, and our instinct refuses to admit that the greatest blessings which have come to mankind have been the result of a mistake, or that the story which has transformed the world is a romance.

## ALL ABOUT THE MELANESIANS.

By M. B. W.

GOOD morning, ladies, I was so *afraid* I would be late—I do so want to hear Dr. Kent—these returned missionaries are so interesting”—

“Just where—or what—are the Melanesians—do you—?”

“Oh, Mrs. James, so glad to see you—you’ve deserted us lately—what is it—nerves or weather?”

“Yes, you may be right, but I always believe in paying first-class prices—then you get first-class service, and”—

“Oh, that queer place where you have to stand in the hall for hours before you can get a table—every one goes there and the autos just line”—

“I think Arnold Bennett’s books are stupid—I don’t care if they are the fad.”

“Not a real hobble, you know, a sort of glorified”—

“I know I might as well be dead—but I hate Bridge.”

“And the way she runs it is perfectly terrible—no system at all—and every cassock a different shade of red.”

“No, my husband doesn’t want to fuss, so you see”—

“And she says she understands Meistersinger”—

“Absolutely no good at all—the music thin—and the plot! Well, my dear, the less you say about *that*”—

“And royal purple velvet this season—every other girl you meet”—

“I’m so glad we’re going to hear all about the Melanesians”—

“I told her not to do it—but”—

“And they say it’s all true—I can’t believe it—don’t speak of this, will you, because”—

“Ladies, will you please come to order—we are fifteen minutes late already. The secretary’s report first, please.”

“The regular monthly meeting of St. Hilda’s Missionary Guild was held on December 20th. Thirty-five members were present. The treasurer reported no receipts since the last meeting. The corresponding secretary had received several letters but found she did not have them with her. There were no reports from the delegates to the city, county, and state committees, as these ladies, owing to social and other duties, had been unable to attend their respective committee meetings. Mrs. Smith, Mrs. Jones and Miss Robinson—all unfortunately absent—were unanimously appointed a committee of three to take entire charge of the supper to be given to the five hundred members of the Mission Sunday School next month. It was moved and seconded that any member of this parish, whether enrolled on the list of this organization or not—or any one recommended by any member—may be entitled to the privilege of contributing to the Perpetual Endowment Fund. The social given in November was a great success. All the members were present, and a pleasant evening was enjoyed. The deficit in the expense account is \$50, which it was voted to raise before attempting any of our other obligations.

“Respectfully submitted.”

“All in favor of accepting the minutes as read, please signify—contrary minds—. The treasurer’s report now, Mrs. Hastings, please.”

“Annual dues received from two members only. . . . \$2.00

Donation toward support of missionary in Anvik. . . 1.75

Towards scholarship at Mountain Stream. . . . . —”

“One moment, Mrs. Hastings, will you please explain to the ladies about that scholarship?”

“Certainly, Mrs. Brian. We are pledged, ladies, to the support of a scholarship at the Mountain Stream School for Boys, and so far we do not seem to be making progress. Now I would suggest”—

“I think in such cases, the best way is”—

“Some parishes give so much a week, and”—

“I believe the only way is to get small pledges, say five”—

“The envelope system would be just the thing here—and then no one would know what any one gave, and”—

“I think we should have cards printed and put in all the pews, pinning them down to just what they will give, either weekly, monthly, or by the year, and then we will know”—

“Why not let them make special offerings—some people prefer”—

“The only way is just for each one of us to ask the people who sit near her in church. Now I”—

“Why can’t the vestry make an appropriation—I’m sure they”—

“In some parishes the rector just says he wants so much, and”—

“Or we should ask for the open offertory some special Sunday”—

“Ladies—ladies—please come to order! Will some one make a motion to”—

“I make a motion to lay this question on the table until we have time to discuss it.”

“The motion is moved and seconded—all in favor—. Have you anything more, Mrs. Hastings? If not, the treasurer’s report will be accepted. Thank you, Mrs. Hastings. Now, the corresponding secretary.”

“I have a letter from Mrs. Barnes from the Sunflower Agency which I will read:

“My dear friends of St. Hilda’s Guild:—

“Your beautiful Christmas box was most welcome. The stockings lasted nearly a whole day before the toes came through. The red mittens were hailed with shouts of joy and the ravelings have served to brighten up our mission station much more than if they had remained on the grimy fists of our little charges. Everything you sent was most useful and I am sure your own Christmas was more joyful from your generous gifts to your brethren at this far outpost. Your donation of \$3.00 to our building fund was most valued and we can almost see our new chapel completed. I will not take up your time by enumerating all your articles of kindly thought, but must not omit to mention how thoroughly little Black Horse and Quick Bear appreciate their rag dolls. Once more thanking you each and all for remembering us so comprehendingly and liberally—!”

“Ah, most gratifying. Anything more, Mrs. Chambers?”

“Well, I had two or three other letters—requests for money or clothing—one was from China, I think—another from Alaska—I forget exactly—but I do not seem to have them with”—

“Never mind, Mrs. Chambers, next time will answer quite as well. It is half-past eleven, now—and we came especially to hear all about the Melanesians, you know, from Dr. Kent, whom I shall take great pleasure in introducing to”—

“One moment, Mrs. Brian—that matter of the budget for”—

“Excuse me, Miss Parish, I think that was to be tabled.”

“I think not, Mrs. Hastings—I feel it my duty to bring it before the ladies at this meeting, as”—

“If you will pardon me, Miss Parish, I am quite positive it was decided that nothing farther should be done in the matter at present.”

“You must excuse me if I differ from you entirely, for”—

“Ladies, in view of our main object this morning, I suggest that this discussion be postponed to our next meeting. Now, may I intro”—

“I would like to say, Mrs. Brian, that a donation is badly needed for Squasha, and”—

“May I ask where Squasha is, Mrs. Fergus?”

“Certainly, Miss Manly. Squasha, ladies, is on the west coast of Zabaglione—the west coast, not the east—and is a most interesting and growing mission. The natives, so gentle and really refined, are docile as children, and their great black eyes open wide with eagerness and excitement as they follow the teachings of Mr. Tadger, the earnest missionary, who has been so wonderfully successful in winning their candid minds and in gaining their timid affections, and”—

“Excuse me, Mrs. Fergus, this is most interesting, and we only wish we might give Squasha our full attention—but you remember time presses and this morning it is the Melanesians that”—

“Oh, Mrs. Brian, you won’t forget will you, that the Church Periodical Society needs books and old Christmas cards, and pictures and dictionaries and sermons and papers and magazines and hymnals and”—

“No—no indeed, Mrs. Charles—I will not—but”—

“And, Mrs. Brian, I want especially to ask the ladies to bear in mind that St. Dinah’s Guild is ready and anxious to do all sorts of plain and fancy sewing—ecclesiastical or lay—laundering of all kinds—will make cake to order—go out by the day—can furnish house servants—is expert in Southern cooking—can put up jellies, pickles, preserves of any kind—is competent to”—

“Er—ah—er—Ladies—Mrs. Brian—I deeply regret the necessity, but I am pledged to another address at St. Barbara’s at noon, and as it is now within two minutes of that time, I shall reluctantly be compelled to bid you good morning—thank-ing you more than I can say for this most interesting and instructive opportunity of meeting with your Guild.—Good morning, ladies.”

## Church Kalendar



- Apr. 2—Fifth Sunday (Passion) in Lent.  
 9—Sixth Sunday (Palm) in Lent.  
 " 10—Monday before Easter.  
 " 11—Tuesday before Easter.  
 " 12—Wednesday before Easter.  
 " 13—Maundy Thursday.  
 " 14—Good Friday.  
 " 15—Saturday. Easter Even.  
 " 16—Easter Day.  
 " 17—Monday in Easter.  
 " 18—Tuesday in Easter.  
 " 23—First Sunday (Low) after Easter.  
 " 25—Tuesday. St. Mark, Evangelist.  
 " 30—Second Sunday after Easter.

### CALENDAR OF COMING EVENTS.

- Apr. 25-28—Meeting of the Church Congress in Washington, D. C.  
 " 26—Conv. Miss. Dist. of Arizona.  
 May 2—Dioc. Conv. Mississippi, South Carolina; Conv. Miss. Dist. New Mexico.  
 " 2-3—Annual Conference of Church Clubs in Philadelphia.  
 " 3—Dioc. Conv. Alabama, Louisiana, Massachusetts, Washington.  
 " 9—Dioc. Conv. Dallas, Harrisburg, New Jersey, Pennsylvania.  
 " 10—Dioc. Conv. Arkansas, Delaware, Georgia, Tennessee, Texas, Western Massachusetts; Conv. Miss. Dist. of Kearney.  
 " 16—Dioc. Conv. Bethlehem, Kansas City, Long Island, Missouri, Newark, Rhode Island, Western New York; Conv. Miss. Dist. Western Colorado.  
 " 17—Dioc. Conv. Florida, Los Angeles, Maine, Michigan, Nebraska, North Carolina, Pittsburgh, Virginia, West Texas.  
 " 18—Dioc. Conv. Maryland, Indianapolis.  
 " 19—Dioc. Conv. Southern Ohio; Conv. Miss. Dist. of Eastern Oregon.  
 " 20—Dioc. Conv. East Carolina.  
 " 21—Dioc. Conv. Iowa.  
 " 23—Dioc. Conv. Chicago, Erie.  
 " 30—Dioc. Conv. Central N. Y., Kentucky, Minnesota, Southern Virginia.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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

#### ALASKA.

Rev. C. E. BETTICHER, JR.

#### BRAZIL.

Rev. W. M. M. THOMAS.

#### CHINA.

#### HANKOW:

Rev. AMOS GODDARD of Shansi.  
 Rev. PAUL MASLIN of Wuhu.  
 DEACONESS GERTRUDE STEWART of Hankow.

#### SHANGHAI:

DEACONESS T. L. PAINE of Shanghai.

#### JAPAN.

#### TOKYO:

Rev. R. W. ANDREWS.

## Personal Mention

THE Rev. JOHN A. CARR will become rector of St. James' Church, Trenton, N. J., on Low Sunday, having resigned St. Andrew's parish, Lambertville, N. J., to take this parish in the see city.

THE Rev. JAMES COSBEY assumed his duties as rector of the Church of the Good Shepherd, Buffalo, N. Y., on Good Friday. His address is 96 Jewett avenue.

THE Rev. SAMUEL M. DORRANCE of Ashland, Ore., has accepted the rectorship of St. George's Church, Central Falls, R. I., lately vacated by the removal of the Rev. LUCIAN W. ROGERS to Chestnut Hill, Newton, Mass. He assumes his new duties on July 1st.

THE address of the Rev. W. J. EHRHARD is 253 Eleventh street, Hoboken, N. J.

THE Rev. ARTHUR L. FENDERSON of Haverhill, Mass., has resigned his parish to accept service at Grace Church, Vineyard Haven, and St. Andrew's Church, Edgartown, Mass., and will begin his new work on May 1st.

THE Rev. SYDNEY GOODMAN, on Easter Day, assumed the rectorship of Emmanuel Church, Holmesburg, Philadelphia, and should be addressed accordingly.

THE Rev. HERBERT A. GRANTHAM, rector of St. James', Stanton, and St. Barnabas', Marshalltown, Del., has accepted a call to take charge of the work at St. Andrew's, New Kensington, and St. Thomas', Sandy Creek, Pa., in connection with St. Thomas' Church, Oakmont. He will commence his new labors in May.

THE Rev. HENRY E. KELLY, for two years one of the staff of clergy at St. Stephen's Church, Boston, has accepted the post of assistant at St. George's Church, Bridgeport, Conn.

THE Rev. CHARLES JAMES KILGOUR, rector of Christ Church, Lykens, Pa., and in charge of St. Paul's, Williamstown, for more than eighteen years, has resigned that work. He will spend a few days in Philadelphia and after that will pass some time in his boyhood's home in Virginia.

THE Rev. B. WELLINGTON PAXTON has accepted the rectorship of St. Andrew's Church, Cleveland, Ohio. His resignation of St. Phillip's Church, Newark, N. J., will take effect about May 1st.

THE Rev. WILLIAM POYNTELL KEMPER entered on his duties as rector of Trinity Church, Woodmere, L. I., on Easter Day.

THE Rev. GEORGE B. PRATT, curate at St. Luke's Church, Evanston, Ill., has been appointed priest in charge of St. Paul's Church, Savanna, Ill., and will assume his new duties on May 1st.

THE new address of the Rev. HENRY R. REMSEN is 135 Richmond street, Brooklyn, N. Y.

THE address of the Rev. THEODORE SEDGWICK has been changed from 533 Portland avenue, St. Paul, Minn., to 103 East Twenty-first street, New York City.

THE Rev. G. B. STONE, until recently assistant at St. James' Church, Capitol Hill, Washington, D. C., was one of the passengers on the stranded steamer *Prinzessa Irene*. He is now rector of St. Mark's Church, Florence, Italy, and is returning to this country for a two months vacation.

THE Rev. W. A. TUCKER, vicar of the Church of the Good Shepherd, Hopkinsville, Ky., has been given two months' leave of absence, from Easter Day, by the Bishop of the diocese to take a trip to his home in the West Indies.

A NEW curate for Trinity Church, Boston, Mass., has been found in the person of EDWIN H. VAN ETEN, a senior at the Episcopal Theological School, who will permanently associate himself with the staff of the Rev. Dr. Mann on his graduation and ordination to the ministry in June. Mr. Van Eten is a native of Rhinebeck, N. Y., a graduate of Amherst College, and for three years was a master at St. Mark's School at Southboro.

### ORDINATIONS.

#### DEACONS.

LONG ISLAND.—On December 16, 1910, in Trinity church, Boston, Mass., by Bishop Lawrence, acting for the Bishop of Long Island, CLAYTON MACKENZIE LEGGE. The candidate was presented by the Rev. Edward S. Drown, D.D., and the sermon was preached by the Bishop, who was also celebrant of the Holy Communion. The Rev. Samuel Babcock, the Rev. Albert Slayton, and the students of the Episcopal Theological School were also present.

#### PRIESTS.

NEWARK.—At St. Mary's Church, Ridgefield Park, on April 8th, by the Bishop of the diocese, the Rev. HUGH B. MCC. JAMESON. The Rev. E. J. Cleveland of West Hoboken preached the sermon and presented Mr. Jameson for ordination. Archdeacon Jenvey, Dr. Lyman-Wheaton, the Rev. Messrs. Kirwin, Dodd, Lewis, and Webb also assisted in the service. Mr. Jameson will remain at Ridgefield Park, where he has served since last autumn.

### DIED.

EDSON.—In St. Luke's Hospital, New York, on April 14, 1911, after long and faithful service in the ministry of the Church, the Rev. SAMUEL EDSON. Interment was in All Saints' churchyard, Navesink Highlands, on Easter Monday.

MACLAGAN.—Entered into life eternal, April 12, 1911, ANNIE MOLLOY (BIRD) MACLAGAN, daughter of the late J. W. D. MacLagan.

"Precious in the sight of the Lord is the death of His saints."

YARNALL.—At Brooklyn, N. Y., on April 3, 1911, WILLARD KEYES HOPE, dearly loved elder son of Mrs. George H. YARNALL. A memorial service was held in St. James church, Shaftesbury, England, on April 5th.  
 Jesu, mercy.

### 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.

GRADUATE NURSE wanted to take charge of Mission Hospital in Georgia highlands; also KINDERGARTEN TEACHER fitted to train pupil teachers. Address H. P., LIVING CHURCH, Milwaukee.

LOCUM TENENS wanted, priest, three months from July 1st. Write for particulars to Rev. JAMES COPE, Miami, Florida.

#### POSITIONS WANTED.

CATHOLIC PRIEST, well supplied with vestments and other Church ornaments, seeks Catholic parish. Musical; can train boy choir; is considered fair preacher; visitor, active, robust, single. Address, FELIX, LIVING CHURCH, Milwaukee.

BY a refined, capable woman of middle age, parish work or position as house mother in Church school for the coming year, September, 1911. Highest references. Address CHURCH-WOMAN, LIVING CHURCH, Milwaukee.

JAMES PEARCE, Yonkers, N. Y., Reformed Church (church sold), seeks another organ anywhere; widower; moderate salary; mixed or girls' choir (not boys); formerly Christ Church, N. Y., St. Mark's, Philadelphia, etc.

WANTED, in fall, by Churchwoman experienced in visiting, directing boys' and girls' clubs, etc., a position as rector's assistant. Address F. C., LIVING CHURCH, Milwaukee.

YOUNG WOMAN, experienced with children, going to England in May, would assist with children for expenses over. Address M. R., LIVING CHURCH, Milwaukee.

PRIEST with five years' experience, considered good preacher, now curate, desires country parish. Address AMERICAN, LIVING CHURCH, Milwaukee.

A PRIEST desires a position as teacher for next school year. Some experience. Address K. S., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires post. Address M., LIVING CHURCH, Milwaukee.

### CLERICAL REGISTRY, NEW YORK.

PARISHES, supplied with CLERGYMEN, and CLERGYMEN placed in PARISHES. Satisfactory terms to Candidates. CIRCULARS, 136 Fifth Avenue.

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CHURCH POST CARDS.—I have over three hundred of them, showing churches of all denominations, and from all parts of the country. They are 5 cents each, or 50 cents per dozen, postpaid. Ask for Catalogue A. Sent free on application. Address: A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

**DR. VAN ALLEN'S** new tract, *Born of the Virgin Mary*, a correspondence with the Massachusetts Board of Education, and a lecture on the Virgin-Birth. Sent post paid for 11 cents; in quantities of fifty or more 7½ cents. Apply to J. H. HUNTING, 30 Brimmer street, Boston.

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

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\$75,000

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281 Fourth Avenue, New York.  
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*Treasurer and Financial Agent,*  
Church House, Twelfth and Walnut Streets,  
Philadelphia, Pa.

**OFFICIAL—DIOCESE OF ATLANTA.**

To enable my clergy to trace the increasingly large number of communicants coming into Atlanta and to secure their definite attachment, I beg the reverend clergy of other dioceses and cities to send to my office the names and addresses of any communicants known to have removed to Atlanta within the past three years, not including those who have been duly transferred by letter.

Leading information, personal or family, will be of still further assistance to locate and attach these children of the Church who are at large.

**C. K. NELSON,**  
*Bishop of Atlanta.*

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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.

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R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
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The Young Churchman Co., 484 Milwaukee St.

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A. C. McClurg & Co., 215 Wabash Avenue.  
The Cathedral, 117 N. Peoria St.

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Lehman Art Co., 3526 Franklin Ave.  
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*Our Work in Utah, Idaho, Nevada, and Arizona in 1910.* Being the Story of the Utah Gospel Mission of Cleveland. [The Utah Gospel Mission, Cleveland, Ohio.]

## The Church at Work

### GIFTS AND BEQUESTS.

THE WRECKING company which dismantled the old St. Clement's chapel on the Philadelphia road near Baltimore, Md., lately abandoned, has given to the diocesan committee on Church Extension a stained glass window and the very sweet-toned bell which hung in the chapel. These articles will be used in the Lycett memorial portable chapel, which will be employed for missionary services throughout the diocese.

BY A PROVISION of the will of Mr. William Van Zandt, late of the village of Avon, N. Y., \$500 is to be given to Zion Church, Avon, if at the time of the death of his sister, Mary Helen Van Zandt, it shall have built a church edifice or have begun the actual construction of one. Also upon the death of his sister aforesaid, the testator provides that \$200 shall be given to Zion Church, Avon.

A LARGE LOT, valued at \$2,500 or more, at Ten Hills, a new and rapidly developing suburb of Baltimore, has lately been presented to the diocesan committee on Church Extension by Mrs. Henry Barton Jacobs of Grace Church, Baltimore, who has her summer residence near-by. This is the second lot that has been given to the committee since its formation a few months ago.

A VERY handsome processional cross has been donated by the Sunday school to St. Alban's Church, McCook, Neb. Other recent donations are a new communion set and a pair of Eucharistic candlesticks.

BY THE KINDNESS of a lady whose name is not given, who was a member of the parish, St. James' Church, Bedford, Pa., is to be provided with a new organ.

### SOME RECENT MEMORIALS.

THE NEW church of All Saints, Whitman, Mass., has been further beautified by the gift of a Bishop's chair, a credence shelf, a ciborium, an alms basin, and three sets of altar vestments, besides other gifts. The chair is given in memory of Mrs. Louise Cole by her daughters. The credence shelf is an Easter offering presented by the minister in charge, the Rev. Clayton M. Legge of the Cambridge Theological School, and his wife. The ciborium is given as a memorial of her grandmother by Mrs. Miles O'Dwyer. The alms basin is given in memory of Mrs. Charles Mellor by her husband, senior warden of All Saints. One set of altar hangings and a dorsal were presented by the Massachusetts Altar Society. A set of communion linen and set of white hangings were made and presented by Mrs. C. M. Legge. Other gifts include a set of book markers made and presented by Mrs. J. Shaw of Brockton, an altar cross by Mr. George Gibbs of the Theological School,

Cambridge, and a Sunday school banner made by Mrs. C. M. Legge, the gift of the guild.

AT THE morning service at St. Paul's church, Albany, N. Y., Palm Sunday, the rector, the Rev. Roelif H. Brooks, dedicated a baptismal service book bound in red morocco and surmounted with a solid brass cross, a handsome specimen of the bookmaker's art. On the inside of the cover there is a plate which bears the following inscription: "A thank offering to Almighty God for the restoration to health of a Little Child. O praise the Lord for His goodness and declare the wonders that He doeth for the children of men." The name of the donor was not given. Then followed the dedication of a memorial window erected "To the glory of God and in loving memory of John A. Hand, 1817-1905, and Marietta Burr Hawley Hand, 1821-1905, members of this parish." It is the gift to St. Paul's of George C. Hawley in memory of his uncle and aunt, who were members of the parish for thirty-five years. The subject is the Angel of the Resurrection announcing to the two Marys the resurrection of Christ from the dead."

A MEMORIAL "parapet" recently placed in Gethsemane church, Minneapolis (the Rev. I. P. Johnson), is twenty-two inches high and extends along the front of the chancel platform from the pulpit to the steps on one side, and from the steps to the end of the platform on the other. It is composed of marble and may form the base of a future rood-screen, both of which have been designed by Mr. E. H. Hewitt. The memorial is given by Mrs. March in memory of her husband, Samuel A. March, for many years a vestryman of Gethsemane Church, and their children, in paradise.

ALL SAINTS' CHURCH, Ashmont, Boston, has been the recipient of several memorial gifts during Holy Week. One gift, the last one arranged for by the late Mrs. Oliver W. Peabody, the generous beneficiary of the parish, is the oak panelling for the choir stalls, which harmonizes with the oaken work in the sanctuary. On Easter Even a new rood-screen, the gift of the parishioners in memory of the wife of a late rector, the Rev. Charles T. Whittemore, was unveiled. This also is of oak and elaborately decorated in colors. A handsome bronze door for the tabernacle on the high altar, also unveiled at the same time, is the gift of the parishioners.

MRS. JOHN B. PURCELL of Richmond, Va., has presented to the R. E. Lee Memorial Church, Lexington, Va., a bronze tablet, as a memorial of her father, General Thomas H. Williamson, and his wife, Louisa Garnett. Gen. Williamson was for forty years a vestryman of Lee Memorial Church. A solid brass eagle lectern has also been given to this church, in memory of Colonel William Pres-

ton Johnson, by his daughters, Mrs. George A. Robinson of Louisville, Ky., and Mrs. Richard Sharpe of Wilkes-Barre, Pa.

PALM SUNDAY morning the Alexis Cutler Smith memorial window in the Church of the Good Shepherd, McDonough street, Brooklyn, was unveiled. Mr. Smith was the first president of the Men's Union and did enduring work in advancing the interests of the club and parish. The subject of the window is "The Child Jesus in the Temple with the Doctors." It is inserted in the south wall of the nave and is the work of Charles Maginn of New York, who executed the Cromwell memorial window in the same church.

AT ST. LUKE'S CHURCH, Richmond, Va., on Thursday evening, April 6th, a brass altar cross was presented by Misses Harriet and Rosa Lowrey, as a memorial to their mother. A touching incident, also, was the use, for the first time, of a pair of vases, a memorial to Helen Turner, a child of the Sunday school, who, during her last illness, saved the weekly offerings she would have given in Sunday school, and the little sum thus left constituted the nucleus of a fund by which the vases were procured.

ST. GEORGE'S PARISH, Wakefield, Kan., has recently put two memorial windows in the east end of the church, one on the south side of the altar in memory of Mrs. Mary Lewis Pearson and that on the north side in memory of the Rev. Alfred Brown, rector of the parish from 1890 to 1894. The latter was given by the Alfred Brown Chapter, Daughters of the King, and the former by the relatives of Mrs. Pearson. They will be unveiled the first Sunday after Easter.

ON PALM SUNDAY, April 9th, in the Church of the Ascension, Baltimore, there was dedicated a beautiful window, presented by Mr. C. J. B. Swindell, a vestryman of the church, in memory of his parents, William and Henrietta Swindell. The subject illustrated is the Annunciation of the Blessed Virgin Mary.

ON EASTER DAY in Christ Church, West River, Anne Arundel county, Md., there was unveiled a handsome brass lectern, corresponding in design to the new pulpit, presented by Miss M. C. Murray as a memorial to her mother.

### NEW CHURCHES AND OTHER PAROCHIAL IMPROVEMENTS.

AT THE annual parish meeting of St. Mark's Church, Milwaukee, it was unanimously decided to commence at once the erection of a new church to cost \$50,000. Over \$12,000 is now in hand with which to commence building. The spacious site of the old church, a frame structure, will be utilized. St. Mark's is located in the midst of a rap-

idly growing and well-to-do community on the east side of the city, and under the present rector, the Rev. G. Heathcote Hills, has been making rapid forward strides. The present church edifice is totally inadequate for the uses of the congregation.

ON PALM SUNDAY St. Paul's church, in the old historic parish of Wickford, R. I. (the Rev. Richard R. Graham, rector), was reopened for service after being closed for many weeks for repairs and decorations. The interior is much improved and gives the impression of a new church. Electric lights in artistic chandeliers have been installed, the open rafters have been restored to natural wood, and the ceiling has been decorated in light colors. A new window in the west end of the nave has been put in place, in memory of Mrs. Harriet Gregory, wife of the late Governor William Gregory, by her son, Mr. Albert W. Gregory. A lectern Bible has been given by Miss Caroline Newton. The new chandeliers were presented by the St. Agnes society and a carpet by the Ladies' Sewing Society. St. Paul's is one of the old colonial parishes, and while ministering to a permanent congregation of well-to-do people, is resorted to by an ever increasing number of summer cottagers and others who come for recreation in the village.

THE MANY activities of St. Mark's parish, Berkeley, Calif., have become so insistent and have grown so rapidly that for some time the need of a new parish house has been pressing upon the rector and vestry. On Palm Sunday the rector, the Rev. E. L. Parsons, was able to announce that this need is to be met at once through the generosity of well-tried friends of the parish, Mr. and Mrs. Whitney Palache and Professor Charles Palache, heirs of the late Mr. and Mrs. James Palache, who were in their lifetime most generous benefactors of the parish. The new building will be a two-story structure, and will contain a large auditorium, a library, offices for parish administration, besides Sunday school rooms and provision for the several activities of a large and growing parish. The plans are now in the architect's hands, and the estimated cost is about \$15,000. It is expected that work will be begun in the near future.

DURING the past month extensive repairs and improvements have been made to the exterior and interior of the Chapel of St. Mary the Virgin, Baltimore. A new entrance to the chantry has been made from St. Mary's street by changing one of the windows into a door, which now makes it possible to use the chantry for reverent worship. The east end has been enclosed by a rood screen of dark wood, making a large and suitable sanctuary. A new reredos has been placed behind the altar, which contains three large pictures set in gold panels. The central panel contains a beautiful copy of the *Ecce Homo*, while on either side are St. Mary and St. Francis in adoration.

A SPECIALLY designed organ has been installed in St. Paul's church, Lockhaven, Pa., and was used for the first time on Easter Day. The instrument, a product of the Austin Organ Co., is a handsome specimen. It occupies a chamber on the north side of the choir, provided for this purpose when the church was rebuilt five years ago. The console is detached and extended to the south side of the choir, a distance of twenty-five feet, the action being electro-pneumatic. It has fourteen speaking stops and, including the mechanical stops, thirty-six in all.

THE EXCAVATION has been completed for the erection of the new girls' dormitory, a memorial to Mr. George C. Thomas, which is being added to St. Augustine's Normal School and Collegiate Institute, Raleigh, N. C. Progress is being made on the superstructure, and it is hoped speedily to complete the north wing. The sum of \$1,000 is in hand toward building the central tower.

ST. MARK'S CHURCH, Brunswick, Ga., is being rebuilt. The nave of the present church is retained, but "veneered" with concrete brick to correspond in external appearance with the chancel, vestry rooms, choir, and tower, which will be entirely new. The cost will be some \$20,000.

#### UNION SERVICES DURING HOLY WEEK.

A FEW instances of "union services" during Holy Week have been reported thus far. In St. Paul the Bishop of Minnesota was one of seven preachers, of different religious bodies, at a Three Hours' service on Good Friday at the First Baptist church. In San Antonio, Texas, a group of "Protestant" churches united in night services during Holy Week. Tuesday night the Bishop of West Texas was one of three speakers at the First Baptist church; and on Good Friday night, at St. Mark's (Episcopal) church a Presbyterian and a Baptist minister, with a layman (faith not stated) were the speakers. Noonday services at St. Helena's, Boerne, same diocese, under the direction of the B. S. A. and with the approval of the Bishop, were held on four days of Holy Week with addresses by Roman Catholic and Methodist ministers, the Mayor of the city, and the assistant priest of the parish, the service each day being taken by the rector, the Rev. Albert Massey; these services being in addition to the regular services of the day. Under the auspices of the "Brotherhoods of Newark," at the series of noon-day services for men only at the First Presbyterian church the Rev. Henry H. Hadley, rector of St. Paul's Church, was the preacher on Monday.

It will be remembered that a group of religious organizations, including the Brotherhood of St. Andrew, issued a call upon Christian people generally to observe this week of prayer with special devotions, and its observance among non-liturgical Christians was very general.

#### EXTRAORDINARY EASTER OFFERING AT ST. PAUL'S, BROOKLYN.

EASTER was celebrated at St. Paul's, Clinton street, Brooklyn, by services of great beauty and dignity. There was an unusually large number of communicants at both of the early celebrations. At the conclusion of the offertorium at the late celebration, the rector, the Rev. A. C. Wilson, announced that the parish had received from a donor, who wished to remain unknown, an endowment of over \$100,000, the income to be applied to the extension of the mission work already carried on by the parish. The members of the choir have presented Father Wilson with a pair of silver candlesticks as an Easter gift.

On Easter Tuesday the rector gave a luncheon to the Catholic Club, with Fathers Frere and Figgis as the guests of honor, and about fifty of the clergy accepted the invitation to attend.

#### EASTER OFFERINGS IN SEATTLE, WASHINGTON.

EASTER in all the Seattle churches resulted in large increases in offerings and number of communicants over all previous years. In total receipts for the day St. Mark's leads with about \$13,000; followed by Trinity, \$1,200; All Saints', \$614; St. Paul's, \$500; Epiphany, \$400; All Saints' (Dunlap), \$300; St. Clement's, \$250.

#### BOARD OF RELIGIOUS EDUCATION POSTPONES ITS MEETINGS.

UNDER THE advice of its president, the Presiding Bishop, and of its executive chairman, and after consultation by correspondence with its present membership, the General Board of Religious Education has decided to suspend further operations until such time as the election of representatives from

the various missionary departments shall have completed its membership. This will probably defer further work until at least the close of the present year. The board regrets the retarding of its work, but believes that its own faith in its representative character must be shown by its willingness to wait until the complete quota of local delegations shall bring into its counsels a nationwide judgment. It is quite likely that at the next meeting, which will be at the call of the president, the incumbents of the various elective offices will, in the interests of larger representation, resign, and the whole present plan of operation be re-submitted for approval or revision. Until the next meeting shall be called, the present organization will stand, though remaining inoperative.

#### OPENING OF ST. PAUL'S CATHEDRAL, DETROIT.

THE NEW St. Paul's Cathedral, Detroit, Mich., will be formally opened for divine worship at the time of the diocesan convention, which commences its sessions on May 17th. The edifice, lacking only part of the great central tower, has cost about \$400,000, and the whole plant represents now an investment of \$500,000. At the time of the opening the debt remaining will be small.

#### ACCESSIONS TO THE CHURCH IN PORTO RICO.

ST. LUKE'S CHURCH, Puerta de Tiena (the Rev. Frederick A. Warden, priest in charge), was visited by the Bishop on Mid-Lent Sunday for the administration of the sacrament of Confirmation. This church is located in a densely populated district and ministers in the English and Spanish languages to the very poorest class of the people, those of the former tongue being the negroes from the British West Indies and those of the latter the people of Porto Rico. The English confirmation service was at 3:30 P. M. and a class of twelve between the ages of 17 and 50 was presented, four of them having been brought up in the Moravian and Methodist bodies. At 7:45 P. M. eleven Spanish-speaking candidates between the ages of 12 and 30 were confirmed, all of whom had been baptized in the Roman Catholic Church, and after the confirmation the Bishop received eight others between the ages of 23 and 55, they having been previously confirmed in the Roman communion but had long since ceased to claim or comply with the ministrations of that Church, and having come under the influence of our Church had been spiritually awakened and longed to receive the Holy Communion administered according to the Book of Common Prayer and become communicants of our branch of the Catholic and Apostolic Church. Among those who desired to be confirmed, or, being confirmed, to be received into full communion with the Church, the priest found four, who although living faithfully together with their partners in life, had never been legally married or had their nuptial vows solemnized. They had not seen the impropriety or moral incorrectness of such living until he explained the place of marriage as a sacrament and holy estate, and in two months he united in holy wedlock four such couples.

#### EPISCOPAL AUTOCRACY IN SOUTHERN VIRGINIA.

A CURIOUS incident is reported from Christ Church, Norfolk, Va. (the Rev. F. C. Steinmetz, rector). The Bishop of Southern Virginia has ordered the rector to cease from intoning the service.

Bishop Randolph wrote: "I therefore, hereby enjoin and admonish you to refrain from singing or intoning, or having sung or intoned by the choir and congregation, those parts of the service which the rubrics require

to be said, in contradiction to the parts of the service where the rubric requires the services to be said, or sung."

Mr. Steimetz's reply, read to the congregation on Palm Sunday morning, was, in part as follows:

"*Rev. and Dear Sir:* I beg to acknowledge the receipt of your letter of the 6th instant containing your godly admonition concerning the services in Christ church. Of course, I shall obey. At the same time, I wish to protest against your summary and brutal action. You have the power to punish me and brand my action as criminal as you have punished and branded an innocent man. Besides, you have brought pain and anguish on an innocent congregation. May God have mercy upon you. May God forgive your tyranny and despotism."

Members of the congregation met at Ferguson's Reid's home to protest against the Bishop's action and the end is not yet, it is understood.

**BISHOP TUTTLE TO ASK FOR A COADJUTOR.**

The Bishop of Missouri announces his intention to ask for the election of a Bishop Coadjutor at the approaching diocesan convention of May 16th.

**NOTABLE CONFIRMATION CLASSES.**

The Bishop of Connecticut recently confirmed, at St. John's Church, Waterbury, Conn., the largest class in the history of the diocese, except the class confirmed when Bishop Seabury made his first visitation. Some time between 1784 and 1796, which numbered 145. The number of the clergy staff at St. John's, with the assistance of Deaconess Griebel, made it possible to divide the classes for instruction, the rector taking the adults, the Rev. John T. Dallas the boys, and Deaconess Griebel the girls, so that all were well prepared for the reception of the sacrament. The class numbered about 100, private confirmation being held for one or two sick persons.

The Bishop of Massachusetts had a busy day on Palm Sunday, for at three churches he confirmed unusually large classes of candidates. In the morning he preached at Trinity Church, Boston, and the confirmation class numbered 93. In the afternoon his class of candidates at St. Paul's Church was 35, and at All Saints, Ashmont, in the evening 91 made up the class, a total of 219 for the day. The class at the Ashmont parish was of special significance as it was the first one prepared by the new rector, the Rev. Simon Blunt, and for an outlying section of the city the size of this class was something quite out of the ordinary. In his sermon at Trinity church the Bishop pleaded for a large endowment.

**DEATHS AMONG THE CLERGY.**

The Rev. Joseph Alexander Russell, rector emeritus of St. Andrew's parish, Charleston, Iowa, entered into paradise on Thursday, April 6th. He was born in Philadelphia in 1822, and graduated from Wesleyan Academy at Williamsburg and the Virginia Theological Seminary, was ordained deacon in 1852 and priest in 1853 by Bishop Marade at Christ Church, Alexandria, Va. The degree of M.A. was conferred upon him in 1856 by Kenyon College. His first charge was St. Paul's Church, King George county, Va., after which he served parishes in Stillwater, Minn., Bloomsburg, Pa., Davenport and Chariton, Iowa, Fall City and Tecumseh, Neb., Monmouth and Newton, Kan. He was also a teacher in private schools at Glens Falls and Clinton, N. Y., and Davenport, Iowa, and in public schools at Galva and Corning, Ill., and Sarah F. Parker of Dalton, Mass., who died

in 1862, and to Jennie F. Cushing of Glens Falls, N. Y., who, in a very feeble condition of health, survives him, with three sons. He was an earnest, practical preacher, a sympathetic pastor, and a teacher of rare excellence—a good minister of God whose work has been well done. He was buried in the family lot in the cemetery of Chariton, Iowa, on Palm Sunday, by the vestry of St. Andrew's parish, the service being read by the rector, the Rev. George R. Chambers.

A news dispatch to the Charlotte (N. C.) papers announces the sad intelligence of the accidental death from drowning, near Morganton, N. C., of the Rev. McNEELY DU BOSE. Mr. Du Bose was a graduate of the University of the South and was ordained deacon in 1884 and priest in 1885 by Bishop Howe. His first work was as rector of a church in South Carolina. He became rector of Trinity Church, Asheville, N. C., in 1890, and three years later he became rector of St. Mary's School, Raleigh, the diocesan school for girls of all the Carolina dioceses. He resigned in 1907 to assume the rectorship of Grace Church, Morganton, N. C., with charge of the Associate Missions.

The Rev. WILLIAM R. WOODBRIDGE, rector of Christ Church, Gilbertsville, N. Y., since a fact recognized by the first Bishop of Washington, Dr. Satterlee, who placed a brass tablet in his church, commemorating the removal of Bishop Claggett's remains from Prince George county to the grounds of the National Cathedral in Washington.

**ACCEPTS CHAIR AT NASHOTAH.**

The chair of Old Testament and Hebrew at Nashotah will be filled next year by the Rev. Howard C. Ackerman, who has accepted an appointment as instructor. Mr. Ackerman, who was ordained deacon in 1906 and priest in 1907, is a graduate of the General Theological Seminary and of Columbia University, and since his graduation has held a traveling fellowship at the General Seminary and has continued his studies in Oxford.

**METHODIST MINISTER TO STUDY FOR HOLY ORDERS.**

The Rev. Howard S. Wilkerson, a Methodist minister of Lynn, Mass., has announced his intention of entering the ministry of the Church, and while preparing for the diocesan conference, and while preparing for the diocesan conference, he will accept service at St. Paul's Church, New Haven, Conn. Lately, when the Methodist conference was making its assignments, Mr. Wilkerson was slated for Fitchburg, but declining the post he then announced his change of religious convictions.

**THE CHURCH AT CROOME, MD.**

OVER THE SIGNATURES OF THE THREE BISHOPS who have jurisdiction in Maryland and the District of Columbia, a circular letter has been issued from the residence of Bishop Harding calling attention to the condition of the church at Croome, Md.: "This interesting church needs considerable repairs to keep it intact, and some enlargement to meet its growing congregation. Under the leadership of the rector, the Rev. Henry C. Parkman, St. Thomas' parish has grown steadily in numbers and spiritual power. Although they are working people and have among them no persons of wealth, nevertheless they have raised for the improvements on the church, rector, and grounds, in the past six years, nearly \$3,000, in addition to what they have given so generously for missions.

"The people are willing to do all in their power toward repairs and improvements, but over and above what they can do it will require about \$3,000 to make the church effective and a suitable memorial of the work of Bishop Claggett.

"It is necessary that something be done at once, and we feel that a congregation that has done so much for itself is worthy of being helped by Churchmen in general in this emergency."

During Mr. Parkman's six years' rectorship the self-apportionment for diocesan missions has increased 300 per cent, and the apportionment for general missions has been paid in full during the past three years.

Bishop Claggett, the first Bishop of Maryland and the first Bishop consecrated in this country, lived on his estate at Croome, Prince George county, Md., and the village was called Croome after the name of his estate. Bishop Claggett continued to be rector of St. Paul's parish, of which St. Thomas' Church was a chapel of ease, for some years after he was consecrated Bishop of Maryland. St. Thomas' Church, since created into a parish, is therefore closely identified with Bishop Claggett, a fact recognized by the first Bishop of Washington, Dr. Satterlee, who placed a brass tablet in his church, commemorating the removal of Bishop Claggett's remains from Prince George county to the grounds of the National Cathedral in Washington.

**THE MISSION AT ST. PAULS, BROOKLYN.**

FATHER FRERE, superior of the Order of the Resurrection, Mirfield, England, has just closed a very successful mission at St. Paul's Church, Brooklyn. The mission began on Friday, April 7th, with a retreat for the women of the diocese of Long Island. The Bishop was present at the Eucharist with address of welcome and commendation, and which the day began, and made a brief address of welcome and commendation, and gave Father Frere his blessing. The attendance was large, a great many remaining for the entire period, others only for a single meditation. Father Frere preached morning and afternoon on Palm Sunday, and every evening but Saturday in Holy Week. The subject of the week was the bearing of the Passion upon the personal religious life, with a constant insistence upon the fact that all were a preparation for the Easter communion. The large church was filled at every service with deeply attentive congregations. On Good Friday it was thronged for the Three Hours' service. The preacher's treatment of the Words from the Cross was at once practical and devotional, and the intercessions

after each meditation were specially helpful. As a preacher, Father Freire unites originality of thought, deep spirituality, and definite theological teaching to extreme simplicity of expression and a charming and cultivated mode of speech. In manner and mode of thought he is essentially modern, and he has the orator's ability to get *en rapport* with his hearers. In addition to the engrossing labors of the mission Father Freire found time on Holy Thursday to give the Long Island branch of the Woman's Auxiliary a telling address on the needs of the mission field, and he preached at the High Celebration at St. Paul's on Easter Day.

**SOCIAL WELFARE WORK IN PITTSBURGH**

FOR TWELVE WEEKS, prior to Lent, a series of meetings was held in the assembly room of the parish house of Trinity Church, Pittsburgh, immediately after the Sunday evening service in the church. These meetings were for the discussion of social, civic, and economic questions. Experts in these subjects delivered addresses and after each address half an hour or more was given for the open discussion of the matter presented. The rector of the parish, the Rev. Dr. Arundel, presided. The meetings were largely attended and were characterized by an intensity of moral earnestness that was remarkable. Among the subjects discussed were, "The Ethics of Child Labor," "The Morals of the Wage System," "Prisons and Prisoners," "Twentieth Century Charity," "Direct Legislation," "The Philosophy of Henry George," and "The Morals of Taxation." The rector opened the series with an address on "The Kingdom of God on Earth," the senior ward of the parish, S. C. McCandless, presiding. These open meetings were followed up, during Lent, by a series of Sunday evening sermons delivered by the rector on the general subject of "Christianity and Social Redemption." The congregations packed the church and were made up, for the most part, of men.

**ATLANTA.**  
C. K. NELSON, D.D., Bishop.  
The Settlement Training School at La Grange—  
Death of Miss Anna Mitchell.

THE PURPOSE of the Training School for settlement workers at La Grange, of which the laying of the cornerstone was described in these columns last week, is to do settlement work among the cotton-mill operatives in the South. It is generally inexpedient, and many times impossible, to do successful settlement work among the operatives, in which religion and social welfare work are correlated, without properly equipped men and women. In justice to the Church and the mill-owners, who are willing to bear the greatest weight of the expense, the work must be done by efficient workers. In addition to this many willing hearts and ready hands when properly trained can be turned to this large industrial class of native stock. This field of work offers great opportunities to the Church with her peculiarly adapted theory of education, development, and growth in spiritual life. To meet these conditions the training school is to be opened in September.

ST. LUKES' PARISH, Atlanta, has lost a most faithful and zealous communicant in the death of Miss Anna T. Mitchell, matron of the Home of the Friendless, which occurred on Easter Even.

**CONNECTICUT.**  
C. B. BRADSTER, D.D., Bishop.  
Growing Work of St. Margaret's School, Waterbury.

THE BISHOP was present at the opening services of St. Margaret's School for girls, Waterbury.

At the conclusion of the brief service of hymns, Creed, and prayers, the Rev. Mr. Lewis welcomed the Bishop as the diocesan head of the school, and spoke of what he had to report concerning the spirit of loyalty, not only to the school itself, but also to the highest ideals of womanhood in education and in character, which is so marked a characteristic of St. Margaret's. The Bishop then made a very helpful and inspiring address. Miss Munro is doing a magnificent work at St. Margaret's, making of it a thoroughly Christian school, and giving to her pupils the highest ideals of Christian womanhood. The school is growing in numbers and influence and bids fair to become again, as it was formerly, a leading school of the diocese.

**DELAWARE.**

FREDERICK JOSEPH KIRKMAN, D.D., Bishop.  
Parish House to be Dedicated at Wilmington—  
Lenten Services—Other Diocesan News.

IN TRINITY PARISH, Wilmington, on St. Mark's Day, the new parish building will be dedicated by the Bishop, marking the successful completion of an earnest effort of handsome home for the work of the parish, and as a new rectory is an important part of it, a home for their rector also.

IN ST. ANNE'S, Middletown, the special preaching on Wednesday evenings in Lent have been the Rev. H. B. Martin of Chester-town, Md.; the Rev. Messrs. A. E. Clay, II. A. Grantham, John Riggs, H. B. Phelps, and Ven. George C. Hall, D.D., of the diocese. In St. Matthews, Wilmington, these have been the various preachers invited: Ven. George C. Hall, D.D., the Rev. Messrs. A. E. Clay, II. A. Grantham, C. B. Dabell (of Glasboro, N. J.), Wm. Hammond, K. J. Hammond, II. A. Grantham, H. W. Wells, and the Rev. Messrs. F. W. Arthur, J. R. Logan of Philadelphia. In St. John's, Wilmington, the Rev. Messrs. F. W. Arthur, J. R. Peckham, W. H. Groff, of the diocese, and W. R. Reach of Scranton, Pa., preached during the Wednesday evenings in Lent. The new regulations of the Post Office department, arranging for less work on the Lord's Day, have been put in operation in Wilmington.

THE DIOCESAN CONVENTION will meet this year for the first time on the earlier date decided upon last year, the second Wednesday in May (the 10th). By this arrangement the parochial year will close in most cases on April 30th.

**EASTON.**  
WM. FORBES ADAMS, D.D., D.C.T., Bishop.  
Progress at All Hallows' Parish, Snow Hill.

PROGRESS in material and spiritual things has been made in this ancient parish during the last six months. The vestry built a chancel and sacristy, the funds being provided by the All Hallows' Guild. Choir stalls made by the Fond du Lac Church Furniture Co. were placed: two as a memorial by her husband of the late Susan J. Davis, who forty years ago was organist, one provided by the Sunday school, and one by the All Hallows' Guild. The wood work of the Church has been toned down to harmonize with the oak stalls by the generosity of the treasurer of the parish. It is hoped in the near future to place a rood-screen and new pews. A

THE BISHOP was present at the opening services of St. Margaret's School for girls, Waterbury.

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**FLORIDA.**

EDWIN GARDNER WOOD, D.D., Bishop.  
Holy Week Services at Jacksonville.

THE SERVICES of Holy Week in St. John's church and at noon in the Grand Theatre, Jacksonville, conducted by the Rev. R. C. Webber, were attended by very large congregations. In the morning he spoke on the great prophets, at noon on Brotherhood topics, and nights on "Things Which Cannot be Shaken." The Bishop considers the work done of the greatest value.

**GEORGIA.**

F. F. REESE, D.D., Bishop.  
Bishop and Clergy Participate in Greek Service at Savannah—Notes.

THE BISHOP was present officially with two of his clergy as chaplains at the religious ceremonial observance of the Greek independent, held in St. Paul's Orthodox Church, Savannah. The services were conducted by Father Artemus David, the priest in charge. The Bishop throughout the service—the Mass and the processions around the church—concoordinated the service in the nave and gave the blessing according to the Orthodox formula. After the service an adjournment was had to the Oddfellows' hall, where addresses were made by the leaders of the Greek colony, the Bishop and his chaplains, Rev. Messrs. Boykin and McEljohn, and several prominent citizens of Savannah.

ST. JOHN'S CHURCH, Savannah, will pay its floating debt of some \$6,000 at Easter, beside making a generous offering for missions.

## INDIANAPOLIS.

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

## Activities of St. Stephen's, Terre Haute—Personal and General Notes.

ON A RECENT visit to Terre Haute, the Rev. Nicola E. Yanney, rector of St. George's Syrian Greek Orthodox Church of Kearney, Neb., turned over the local Syrian colony to the pastoral care and oversight of the Rev. John E. Sulger, rector of St. Stephen's Church, Terre Haute. The colony numbers about 150.—IN CONNECTION with the week of prayer recommended by the Brotherhoods of the various churches of the country, the rector of St. Stephen's inaugurated half-hour noon-day services at one of the downtown theaters during Holy Week. The Lenten services have been much better attended this year than they were last.

BISHOP FRANCIS has appointed the Rev. George G. Burbanck, vicar of St. George's Church, Indianapolis, to preach the sermon at the opening service of the annual meeting of the Woman's Auxiliary, which will take place in Christ Church, Indianapolis, on May 17th.

THE BISHOP of the diocese has appointed May 18th as the time, and Christ Church, Indianapolis, as the place, of the next diocesan convention.

MR. LOUIS HOWLAND, a warden of Grace pro-Cathedral, and one of the leading Churchmen of the diocese, has been made editor of the Indianapolis *News*. Mr. Howland has read papers at various Church gatherings throughout the country.

## KENTUCKY.

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

## Lenten Services in the See City—Theft from Church of the Epiphany, Louisville—Other Items.

THE UNITED Lenten services held every Friday afternoon during Lent at one of the six larger churches in Louisville have been most gratifyingly attended; the one on March 31st was held in the Church of the Advent, at which the address was delivered by the Rev. Charles H. Mockridge, D.D.; and that on April 7th at Calvary Church. Preceding these were held, as in former years, united meetings of the Woman's Auxiliary, and boxes are being prepared for a hospital at McAlester, Eastern Oklahoma, and for an orphanage in Porto Rico. On Palm Sunday afternoon the last of a special course of sermons on "The Church and Her Doctrines" was delivered in Christ Church Cathedral, the preacher being the Rev. Alsop Leffingwell of New Albany, Ind., who spoke on "The Apostolic Ministry and Its Claims."

DURING THE past week at the Church of the Epiphany, Louisville, the box at the door for miscellaneous offerings was broken open and robbed of its contents. Daily service being held there, and the church being always open during the day for private prayer, the thief had no trouble in entering the building and has not yet been caught. The rector, the Rev. Hamilton Mockridge, is ill at his home, having been confined to the house for the past two weeks with an attack of measles.

LATEST REPORTS of the result of the "every member canvass" recently made in Christ Church Cathedral in connection with the duplex system of envelopes being introduced there are that more than \$800 has been pledged for missions and that the offerings pledged for general expenses have been increased fifty per cent.

A SPECIAL united meeting of all members, both senior and junior, of the B. S. A. was held in St. Andrew's Church, Louisville, on Monday evening, April 3d, at which Mr. W. A. Haberstro and others delivered the ad-

resses.—THURSDAY EVENING, April 6th, a Quiet Hour for men was held in Christ Church Cathedral, conducted by the Rev. Lloyd E. Johnston, rector of Grace Church, in preparation for the Week of Prayer.

BISHOP WOODCOCK has just concluded a most successful five days' parochial mission at Grace Church, Hopkinsville (the Rev. George C. Abbitt, rector), held between the Fifth and Sixth Sundays in Lent.

## LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

## Personal Mention.

THE Rev. WILLIAM MORRISON, for sixteen years rector of All Saints' Church, Seventh avenue and Seventh street, Brooklyn, who resigned there last fall, has accepted a position on the clergy staff of old St. Ann's Church on the Heights. In connection with the statement that this is the mother parish of Brooklyn, it is also affirmed that this was the first church in Brooklyn to conduct religious services in the English language.

## MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Revived Activity at St. Luke's, Baltimore—Pastoral Letter from the Bishop—News from Other Points.

ST. LUKE'S CHURCH, Baltimore, passed through a remarkable Lent. The Sunday night congregations increased from 100 to 500 men and women, and the Sunday morning congregations were also large, compared with previous years. During the season the Litany was sung in procession on Sunday evenings,

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A happy old lady in Wisconsin says: "During the time I was a coffee drinker I was subject to sick headaches, sometimes lasting 2 or 3 days, totally unfitting me for anything.

"To this affliction was added, some years ago, a trouble with my heart that was very painful, accompanied by a smothering sensation and faintness.

"Dyspepsia, also, came to make life harder to bear. I took all sorts of patent medicines but none of them helped me for any length of time.

"The doctors frequently told me that coffee was not good for me; but without coffee I felt as if I had no breakfast. I finally decided about 2 years ago to abandon the use of coffee entirely, and as I had read a great deal about Postum I concluded to try that for a breakfast beverage.

"I liked the taste of it and was particularly pleased to notice that it did not 'come up' as coffee used to. The bad spells with my heart grew less and less frequent, and finally ceased altogether, and I have not had an attack of sick headache for more than a year. My digestion is good, too, and I am thankful that I am once more a healthy woman. I know my wonderful restoration to health came from quitting coffee and using Postum." Name given by the Postum Co., Battle Creek, Mich.

"There's a reason," and it is this: Coffee has a direct action on the liver with some people, and causes partial congestion of that organ, preventing the natural outlet of the secretions. Then may follow biliousness, sallow skin, headaches, constipation, and finally a change of the blood corpuscles and nervous prostration.

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3. All questions are reserved to the end, and no answers are given, while written work and reviews are also provided for.

4. Every lesson has a half-tone picture, and there are also helpful diagrams and tables.

5. A list of first lines of carefully selected hymns for each lesson (as a provision against waste of valuable time in the session); a bird's-eye view of the contents of the Bible; a list of books for further study, and an index and glossary, are found in the Senior or Teachers' grade.

## OPINIONS.

"We have devoted more space than usual [a column and a half] to this work, because we believe it is destined to take a leading place among the manuals for instruction now happily increasing in number. We wish it all success."—*Church Times* (London, 1909).

"Mr. Gwynne's Preface in the Senior Grade volume deserves the careful study of all parents and teachers. It is full of wisdom and the results of long experience. We should wish to encourage its circulation as much as we can."—*Guardian* (London, 1909).

"We readily join in the Bishop of London's hope that the book may prove useful to many on both sides of the Atlantic."—*Bookseller* (London).

"In the smaller, ungraded schools, they are the best books we have to-day, to use during the transition period to the really graded school."—*S. S. Commission Bulletin* (New York).

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and rectors of other churches in the diocese preached the sermons. The week day services, particularly those in the evening, were attended as never before in recent years. An awakened interest in the parish has manifested itself of late. This is particularly true of the men, who have organized a club which is doing effective work in the section of the city in which St. Luke's is situated. Plans are being laid for an especially active campaign among men during the summer months. The Rev. Herbert Parrish, the rector, has met with much success since the very beginning of his work in the church and the neighborhood. The preacher at the three-hour service on Good Friday was the Rev. Dr. Lawrence T. Cole, rector of Trinity School, New York City. At the time of the Women's Jubilee missionary meeting, held in Baltimore several weeks ago, the women of St. Paul's, inspired by one generous donation of \$500, subscribed \$1,000 toward the fund asked from the Churchwomen of the diocese for St. Hilda's School, Wuchang, China.

THE BISHOP has issued a pastoral letter, which was read in all the churches on Palm Sunday, on Christian Unity, as suggested by the commission on a World Conference on Faith and Order appointed at the last General Convention; on the Week of Prayer, arranged by the Brotherhood of St. Andrew for Holy Week; on the Forward Movement for the evangelization of the world; on the Missionary Demand in the diocese; and on the work of Church Extension in the diocese. Accompanying the letter were special prayers which he requested the clergy to use daily during Holy Week.

THE REV. W. G. HAUPT, rector of St. John's Church, Havre de Grace, Harford county, has been contributing during Lent to one of the daily papers there a series of articles on the general subject of Lent and Its Observance, which has been read with interest by persons of all denominations. He has also organized a senior chapter of the Brotherhood of St. Andrew, with fifteen members, and a junior chapter will shortly be formed.

MRS. ANNE D. VON KAPFF, widow of Frederick Von Kapff, formerly a prominent financier of the city, died at her home in Baltimore, on April 5th, aged 86 years. She was the first president of the Colonial Dames of America and was a life-long member of old St. Paul's parish, where members of her family have worshipped for five generations. The funeral services were held on April 7th, the Rev. Dr. J. S. B. Hodges officiating, assisted by the rector, the Rev. A. B. Kinsolving, D.D.

**MASSACHUSETTS.**

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

Noonday Services at St. Paul's—Notes.

IT HAS been decided to give over the noonday services at St. Paul's Church, Boston, the week of April 24th, to the cause of diocesan missions, anticipating the diocesan convention, which convenes the following week. On Monday the speaker will be Rev. S. G. Babcock; Tuesday, the Rev. Thatcher R. Kimball of Dorchester; Wednesday, the Rev. Allen Greene of Peabody; Thursday, the Rev. Guy W. Miner of Franklin; Friday, the Rev. Arthur B. Papineau of Maynard; and Saturday the Rev. George W. Sargent of Natick.

THE REV. LUCIEN ROGERS of Central Falls, R. I., who has been called to the Church of the Redeemer, Chestnut Hill, Newton, will begin his duties on May 7th. Meantime the services in that parish are being conducted by the Rev. Dr. Henry S. Nash.

BISHOP LAWRENCE preached at Grace church, Lawrence, on Easter Sunday. It was in that parish that he began his ministry in the priesthood.

**MICHIGAN.**

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

Memorial Services for Theodore H. Eaton.

AT THE NEW St. Paul's Cathedral, Detroit, on the afternoon of Palm Sunday, a memorial service was held in honor of Theodore H. Eaton, senior warden, recently deceased. Among those present were representatives of diocesan corporations and committees, and of the Sons of the American Revolution and the Society of Colonial Wars, of which Mr. Eaton was an officer. The Bishop presided and about fifteen of the Detroit clergy were present in the chancel. The Bishop gave an informal but graceful tribute to Mr. Eaton, and later the Dean read a more formal eulogy in the pulpit, reciting the many benefactions of the deceased which resulted in the erection of the fine Cathedral plant on the new up-town site. Mr. Eaton, son of a former warden of St. Paul's, and later a brother-in-law of the late Rev. Rufus W. Clark, D.D., in whose long rectorate at St. Paul's the removal was consummated, purchased the new site and erected the chapel, a fine building seating 600, at a cost of more than \$70,000, the chapel being a memorial of Mr. Eaton's mother. In the Cathedral itself the costly altar and reredos and the fine east window above them are memorials to Mr. Eaton and his family. He was almost his life through a leader in the diocese, conscientious in his work and giving, repeatedly representing the diocese as a deputy in General Convention.

**MILWAUKEE.**

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

Death of Professor Northmore.

ST. MARY'S MISSION, Sharon, has lost in the death of Prof. John Northmore a prominent member. Prof. Northmore moved to Sharon nine years ago. For forty years he had been engaged in educational work in northern Michigan. Probably no citizen of that region had a larger number of personal friends.

**MINNESOTA.**

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

Miscellaneous Items.

THE REV. ALFRED G. PINKHAM has assumed charge of Epiphany Church, Hamline, in connection with his parish of the Church of the Ascension, West St. Paul. He has been appointed to succeed the Rev. Theodore Sedgwick on the Standing Committee of the diocese.

DURING Holy Week the noonday addresses at the Miles Theater, Minneapolis, were given by Bishop Edsall.

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**NEWARK.**

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

Rev. B. W. Paxton Goes to Cleveland, Ohio.

THE Rev. B. W. PAXTON has resigned the rectorship of St. Philip's Church, Newark, N. J., to accept the charge of another colored congregation in Cleveland, Ohio., known as St. Andrew's Church. It is said to be the largest negro congregation in Ohio. Mr. Paxton came to Newark in 1903, and succeeded the Rev. Reeve Hobbie as rector of St. Philip's.

**VIRGINIA.**

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

Death of Miss Margaret N. Tucker.

THE BISHOP COADJUTOR of Southern Virginia has sustained a bereavement by the death of his sister, Miss Margaret Nimmo Tucker, who died at her home, No. 307 West Franklin street, Richmond, on Thursday, April 6th. She was a most estimable lady, and ever active in good works. She was the daughter of the late N. Beverley Tucker. Her burial took place on April 8th, the services being conducted by the Rev. A. Vaughan Colston, acting rector of St. Paul's Church, Richmond, assisted by the Bishop of Southern Virginia and the Rev. C. Braxton Bryan, D.D., and Rev. Beverley D. Tucker, Jr. The interment was in Hollywood cemetery.

**WASHINGTON.**

ALFRED HARDING, D.D., Bishop.

Anniversary of Christ Church—Other Capital City News.

CHRIST CHURCH, Navy Yard, of which the Rev. Arthur S. Johns is rector, celebrated its 131st anniversary on Easter Day. The parish, of which Christ Church is the parish church, was created in 1794 and is legally known as Washington parish and antedates every other Episcopal organization in the District. Rev. Mr. Johns has been rector since 1897. He is also secretary of the diocese.

THERE is to be a general meeting of all local committees of arrangement for the Church Congress at the residence of the Bishop on April 18th, at 5 o'clock. The meeting is called by Justice Lurton as general chairman. There are in all six committees which should report at this meeting. Arrangements are now completed for the comfort of visiting delegates by the committee on hospitality, the Rev. E. S. Dunlap having been indefatigable in his work to that end.

THE EASTER offerings in the capital will very generally be devoted to the paying off of parochial indebtedness on the churches. At St. Margaret's, St. Thomas', and St. Andrew's this will be the case. At Epiphany, however, it will go toward a new organ. Toward this object \$12,000 is asked. Trinity Church, Third and C streets, will devote its offering toward an endowment fund.

**WEST TEXAS.**

JAS. S. JOHNSTON, D.D., Bishop.

The Forward Movement in San Antonio.

THE DUPLEX envelope system, recommended by the Board of Missions, has been adopted by the vestry of St. Paul's, San Antonio, and committees for a house-to-house canvass have been appointed. In St. Mark's parish, another aspect of the Forward Movement is expressed in a large and active Men's Bible class, recently established under the advice of Mr. B. F. Finney, field secretary of the B. S. A.

THE BISHOP OF BRAZIL, accompanied by his brother, the Bishop of Texas, lately visited San Antonio, and presented in St. Mark's and St. Paul's a description of his mission field.

**CANADA.**

Various Items of Interest from Across the Border.

Diocese of Ottawa.

THERE WAS a very large attendance in the Lauder Hall, Ottawa, when the Rev. Canon Kittson gave a lecture on the Passion Play, during the fifth week in Lent.—THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary will be held on May 16th, 17th, 18th. The preacher at the opening service is to be the Bishop of Montreal.—MANY OF the city clergy in Ottawa are in favor of a general mission being held in all the city parishes at the same time, and it is not unlikely that this will be arranged for in the coming autumn. The question is to be considered at the next regular meeting of the Bishop's conference.

Diocese of Niagara.

AT A meeting of the clergy of the diocese in Hamilton, on April 6th, the question of the appointment of a successor to the late Bishop Du Moulin was discussed. The lay delegates to the Synod had a meeting later. The diocesan Synod will meet in the school-room of Christ Church Cathedral, Hamilton, May 2d, for the election of a Bishop.—THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary will be held May 2d, 3d, and 4th. The preacher at the opening service is to be the Rev. A. P. Shatford of the Church of St. James the Apostle, Montreal.

Diocese of Montreal.

THE NEW pulpit presented to St. Clement's Church, Verdun, was dedicated on

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**SAPOLIO**

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

Easter Day. Other gifts since the opening of the new choir and transept are a baptismal font and a choir screen which was given by the Men's Association of the Church.—CANON ELLEGOOD, of the Church of St. James the Apostle, Montreal, had returned from Atlantic City and was present in church on Good Friday, taking part in the service.

Diocese of Calgary.

THE INTERIOR of the Pro-Cathedral, Calgary, has been much improved.—THE SIXTH Anglican Church in Calgary was opened the first week in April, St. George's, in a suburb of the city. Bishop Pinkham conducted the service, assisted by Dean Paget.—IT IS hoped that a church will be built at Grassy Vale in the coming summer.—A VERY GOOD report comes from All Saints' Church, Bow Island. The first annual meeting of the parish was held March 29th, when it had been barely a year from the time of institution. Much progress has been made.

Diocese of Ontario.

APRIL 17TH being the twenty-fifth anniversary of the Woman's Auxiliary of the diocese, it was suggested that a united service of thanksgiving for all the branches should be observed on that day or one near it.—MUCH SORROW is felt at the death of Mrs. Grout, wife of the Rev. Canon Grout, clerical secretary of the diocese, which took place April 4th. The funeral service was conducted by Bishop Mills, assisted by Dean Bidwell and Canon Starr. It took place in St. George's Cathedral, Kingston.

Diocese of Toronto.

THE CITY churches in Toronto, on Palm Sunday, very generally observed the custom of carrying palms in procession.—A MEMORIAL pulpit, in memory of Arthur John Fidler, M.A., priest, was unveiled and dedicated in St. Clement's church, Eglinton, April 7th.—BISHOP SWEENEY held a number of confirmations in the diocese of Niagara the first week in April. He also conducted the opening services in the Church of the Epiphany, Toronto.—THE NEW building for Wycliffe College, about to be commenced, is to cost \$14,000.

Diocese of Quebec.

A MISSION was begun April 8th in St. Matthew's church, Quebec. The Rev. E. E. Seysinger, C.R., was the missionary.—THE DIOCESAN Synod meets in Quebec June 6th.—A NUMBER of handsome gifts have been given to St. Andrew's Church of the Railway mission, La Tuque. The work is carried on over a stretch of 170 miles.

CONQUERING THE AIR.

THE CONQUEST of the air is being made by the chemist as well as by the aeronaut, says Dr. C. A. Doremus in a recent issue of the Century. The advantage is with the chemist, who not only supplies the aeronaut with needful things, such as the bag and the gas, the frame of the heavier-than-air machine, the motor, and the gasoline, but with remarkable results has also made an independent study of the air.

It is pleasant to have our theories verified. When air was liquefied and solidified, as the theory of heat predicted it would be, there was intense satisfaction in scientific circles. The first great expectations of what liquid air might do were not realized, but important uses for it are being found. Since its constituents have different boiling points, they can be separated from one another by the same methods of distillation that are employed to separate alcohol from water. Thus is obtained nitrogen, from which is manufactured a fertilizer essential to the growth of wheat, known as nitro-lime, or calcium cyan-

amide. This is prepared by passing nitrogen over red-hot calcium carbide.

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"GOD WILL be with us to-morrow as He was yesterday. There is no misfortune that can befall us but by His permission, and if He permits it surely He will give us strength to bear it."

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