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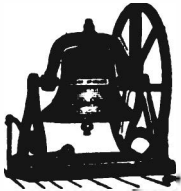
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A Weekly Record of the News, the Work, and the Thought of the Church

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"BEHOLD, I STAND AT THE DOOR AND KNOCK"

FOR LOW SUNDAY

PERSONALITY is illusive, indefinable. Deep as our affection may be for another, intimate and unreserved, personality eludes us. It has its inner citadel whose recesses we may not penetrate, whose secrets we may not surprise. We come at last upon a door we may not pass. We are conscious now and then of how powerless even love is to lead us deeply into the life of another; we know of a deep within ourselves, lonely, speechless, inaccessible. Back of all our thought and emotion, back of our completest self-revelation, self-giving, there is always that strange consciousness of a self unrevealed, hidden, remote, ungiven; the sense of a self that is not wholly our own, that unites us in an indescribable manner with a deeper, invisible, spiritual world. Incapable of analysis as this consciousness is, much of our inner life is lived behind that closed door. We have all had that feeling of great possibilities before us; hints within us of more splendid life than we have known; or memories, as it sometimes seems, of a life that we once did know and in this commonplace world have half-forgot. There is a world of dreams within us, of unuttered, unutterable hopes, of indefinable fears and strange withdrawals.

At the inner door there stands one knocking. Sometimes he taps lightly, so gently that one can scarcely hear, so softly that it is easy to persuade oneself that no one is there; again, he knocks sharply, insistently, sending the sound echoing and re-echoing through our souls—the knock of destiny; or perhaps he knocks quickly, to a joyful listening, to a hearty welcoming. He that standeth knocking is the Lord. Straight through all the crust of time that clings to a man, Christ goes to that inner citadel, remote, inaccessible, dark, gloomy, as it may be, and knocks at the door that He may enter there, possess that self, and possessing that, possess the man. "Behold, I stand at the door and knock." It is Christ who knocks at the door of the soul. Now in the sharp rap of conscience; now in the strong imperative of duty; again with the gentle tap of the Beloved.

There come times when we are torn between two courses of action; when duty points in one direction—unattractive, difficult, stupid, sometimes repulsive, duty; and all else—desire, pleasure, inclination, self-interest—constrains us in quite the opposite way. We know the conflicts of conscience into which we are betrayed by our besetting sin; the alternating hopes and fears; the cautious resistances; the strong and passionate, the weak and timid, yieldings. It is in the time of such conflict that God is nearest; that Christ is knocking, knocking most persistently. When temptation tortures, grace is nigh.

And then sometimes we do sin—and the short-lived satisfaction is gone, and the bitter taste is left, and regret, the most sterile of all emotions creeps over us and chills the heart. It is then in such hours, drab, dull, horrid, there comes a better feeling, sorrow, a keen desire to make amends, to be and do better in the future. Then it is that Christ, standing at the door, knocks firmly. If we do not open, His knock becomes the knock of destiny that knocks and then knocks no more—it echoes die away, and we are left alone.

Again, there are times when life goes well with us, when the very elements seem in tune with our mood; the mind is clear, and the heart expands; we long to give ourselves and of our best. Then again Christ stands at the door of our souls and knocks, gently, softly; it is the tap of the Beloved, to whom love alone may open.

In some such experience—temptation, repentance, love for others, self-sacrifice—you have felt Him near, have heard the sound of His hands knocking at the door of your soul. With what response does He meet from you? L. G.

THE EMPTY TOMB

MATERIAL things have a natural fascination for a practical age. We are familiar with their power to absorb the energies of men to their loss of vital interest in the things of the spirit. There is also in evidence among us a frank appeal to the religious minded people to abandon all material conceptions of religion and to seek a purely spiritual meaning for it. Veiled as the dualism is, it finds a ready response from those who wish to separate their lives into two water-tight compartments, one containing their religious aspirations, which are not to be permitted to intrude upon the business code enthroned in the sanctuary of the other. Can the Catholic Church afford to admit the truth of this separation? Is her sacramental system, her elaborate ceremonial, her use of the outward, all a relic from a discarded stage of human development?

Liberal Protestants and Roman Catholic Modernists alike appeal to the apocalyptic character of our Lord's teaching. Both alike regard His use of outward signs as a condescension to the circumstances of His times. True, their objects are wholly different. The former wish to show that primitive Christianity has, to all intents and purposes, perished from the earth. They wish to show that the Apostles adjusted themselves to an unexpected thwarting of their original hope of the immediacy of the end, when all things were to be restored. The Modernist, on the other hand, is chiefly concerned with separating the content of the Gospel from its envelope. And he strongly holds that the Catholic Church has kept the tradition practically unimpaired, even when least her members understood its force. But both agree that the Kingdom has not yet been established on the earth in the form that Christ preached it. They differ *toto caelo* as to the explanation of that deferment.

Perhaps it is impossible for any non-Roman to understand the internal politics of the Vatican. We wonder why the Papal authorities think it salutary to fulminate against the speculations styled Modernist. But it is not a sign of great acuteness to conjecture that they see in this new attitude of thought a practical abandonment of the envelope of the Christian Religion. The heavy logic of the Roman mind reads into the attenuation of the outward form a practical denial of its truth and validity. Nor can we blame the Curia for seeking to guard the souls that look to it for guidance. We merely wonder whether the rough and ready weapon of repression and excommunication is effective. Our methods are not theirs.

Against the etherialized interpretation of an apocalyptic vision of the Resurrected Lord we set the solid, silent witness of the Empty Tomb. Here is a fact that lies in the plane of the physical and phenomenal world. We find a solace in the hardness of the rocky sepulchre. For after all, we are not disembodied spirits, but men of flesh and blood. We love to stand on something that feels firm beneath our feet. A purely mental conception lacks the convincing force of a stubborn, earthly, concrete sign. That we can handle. That we can examine. It appeals to our sober senses as a real thing. Its very grossness is a comfort to us, for it is familiar and comprehensible and eminently tangible.

The Tomb is empty. That is a fact to stand upon. There is no Body there. It is a silent witness, but we can interrogate it. The Tomb is empty. Then the Body has been removed. But how? Will the Tomb yield an answer to our questioning? Then first we must go back to the hour that it had last before been empty.

That, too, we can study from a well authenticated narrative. No man had lain in the sepulchre of Joseph of Arimathea. Its use for the Burial of our Lord was partly accidental. It owed its signal honor to its proximity to Calvary, and the pressure of the near approach of a high Sabbath. It would have been defilement to the Feast to leave the bodies hanging on their gibbets after the setting of the sun. A hasty burial must be given, and the dying malefactors roughly despatched, if necessary. But One was spared that last indignity, for, to the marvel of the Roman governor, He was already dead. It was a simple matter to prepare the Body for its final resting-place. A hundred pounds of spices were at hand to seal the graveclothes, as they were wrapped around the Body. Their aromatic gum would keep the folds from coming loose. The turban for His Head was quickly wound. And so the sad procession went its way to the new Tomb. There they reverently laid Him. His sacred Body rested on the floor of the vault, and a ledge raised about two inches above its level supported His Head. They

must not linger there. For a watch of Roman soldiers was to be set to guard against a secret removal of the Body in false fulfilment of His prophecy to rise again the third day after. To make assurance doubly sure, the vault was sealed by rolling up a heavy stone that quite closed up the door. And Roman guards were not easily corrupted.

These men were. Is this a trick to throw us off the scent? If the rulers could bribe these men to silence, could not the disciples have done it just as easily? We feel as if the ground were slipping from us, till suddenly we remember that the Tomb stands empty. The Body is not there. But in the softened light we suddenly see that the Tomb is not entirely empty. Something white gleams before us. There are the graveclothes lying, undisturbed. When St. John seized the significance of their silent message, he believed. And so may we.

They lay there open for inspection all that Easter Day. Hundreds must have visited the Tomb. Not one who had witnessed the awful tragedy of the Friday in frightened horror, but would be there to see this new marvel that had happened. The Roman guard was still set. Merely as police they would be needed in the face of all that crowd. They had to protect the property of Joseph of Arimathea, a councillor of the Jews. Nothing could be disturbed. What said these silent witnesses? The Body had gone. The clothes remained. Riflers would certainly have carried off the Body as it was without wasting the time to strip it. If it were His disciples, they would in mere reverence have left Him covered. Nor would it be so easy to unbind the graveclothes. In that hot climate the gums from the spices would have melted, so that the folds would stick together. Nor were there any marks of violence. Its total absence is the most conspicuous feature of the whole description. The clothes are lying, "and the napkin (better, turban) that was about His Head, not lying with the linen clothes, but wrapped together in a place by itself." The linen clothes and the turban still retained their original position. All the emphasis that Greek can give is brought to bear upon that small word "lying." It gives to it the force of "lying undisturbed." Nothing has been removed, except the Body. Where are the hundred pounds of spices? There is no trace of them, because they lie concealed within the clinging folds of the linen clothes. This is the miracle to which these silent witnesses give evidence. No human power had been at work to remove that Body from the Tomb. Not even angel hands have unbound Him. For the clothes are not unbound. In the uncertain light of early dawn Mary of Magdala could not see this for herself. In the broad daylight of the risen sun—there is no twilight in Palestine such as we know—St. Peter and St. John could see the undisturbed condition of the ceremonies. And it brought home to them, as it must have brought home to many on that day, the firm conviction that He had risen from the dead.

It was the only explanation. To leave those clothes so quietly lying there behind Him, He must have passed through them, as later He passed through the closed doors of the upper chamber where the disciples were assembled for fear of the Jews. Nor must we forget the fact, that the stone was first moved away from the sepulchre after He was risen, and at the request of Mary of Magdala. He had already passed through it. The grave could not hold the Prince of Life.

The Empty Tomb is then our justification for believing in the physical Resurrection of Jesus of Nazareth. However mysterious His appearances to the Twelve and other faithful souls afterwards, whatever be the psychological explanation of them, we do not depend solely on any human witness. Let philosophy identify their personal and inward experience with the transcendental and universal truth, let its psychology proclaim that these subjective visions of the Risen Lord are subjective pictures of something within us that is independent of us and the same for all, yet with a sigh of most profound relief we will seize upon the concrete witness of the Empty Tomb. It is a fact of the work-a-day world. It makes its appeal to our five senses, and we are more than happy to find one place at last where those five wits are not engaged in a conspiracy to drag us down to earth. The physical reality does not exhaust the meaning of the Resurrection. But it justifies the use of outward symbols in the practice of Religion. The Tomb is empty, but the signs are not. The earthward side of the Sacraments attains a new validity. They are no longer shadows. The physical becomes the effective channel of the spiritual. The Bread and Wine, the hallowed Gifts, are raised by angels to the High Altar of Heaven. God Himself is using our outward physical frame to assure us of the reality of our inward spiritual life.

And so we gladly yield to Him the outward worship of our bodies as in lowly adoration we bend before His Altar-throne, with angels and archangels and with all the company of heaven, praising Him who rose from the dead the third day and left behind Him for our eyes to see an Empty Tomb.

WE regret to be obliged to differ with the view that the expense of administration of the General Board of Religious Education may be met by apportionment upon the several dioceses and therefore upon the parishes. The new Board was constituted to make Sunday school work more efficient. That, indeed, requires money. But if the Board cannot, itself, raise the money, it is not reasonable to thrust the responsibility upon somebody else. Moreover an apportionment would be ineffective unless either all dioceses, parishes, and missions should meet it promptly, or the total asked for were increased many-fold so that enough would be received from a few parishes to pay the total expense. Both these alternatives strike us as absolutely impossible.

To levy an apportionment for this purpose would certainly be resented by the Church at large. Few Bishops, probably, would agree to take upon themselves the responsibility of seeing that it was met, and very many—perhaps most—parishes and missions would pay no attention to it. The Board of Religious Education would thus find itself absolutely thwarted in its purpose, and also find that it had lost standing in the Church. And if this Board may levy an apportionment, why not the Social Service Commission, and the other commissions of General Convention? And if the precedent is to be set of having expenses of members attending meetings met in this way, would it not be better that it should be set by the Board of Missions, which already has an apportionment, but whose members pay their own expenses? This General Board of Religious Education, it must be remembered, has yet to prove its efficiency in the Church.

This matter of the expense attending meetings of national boards is one that should suggest great caution in creating such boards; but it is not a matter that can be met by levying apportionments. We fear that the General Board of Religious Education, like every other religious, philanthropic, civic, and other organization not created by the State, will be obliged to arrange its work according to the support that it can raise from voluntary contributions. To seek to do anything else would not only be ineffective, but it would make of the Board a perplexity rather than an aid in the work of the Church; a liability rather than an asset in promoting efficiency.

ANSWERS TO CORRESPONDENTS

T. G.—The veiling of the ornaments of the church during Passion-tide designates the sombre character of the teachings of the season, which begins with the hiding of our Lord from the people, as related in the gospel for Passion Sunday, and merges into the apparent obscuring of His Godhead in the Crucifixion. The custom appears to be a very ancient one, and apparently extended throughout Lent.

G. F.—(1) For explanation of the Lectionary in the *Living Church Annual* for 1912, see page 23.—(2) The derivation of *Maundy* is in doubt; probably from *mandatum*, a command, referring to "A new commandment I give unto you."

READER.—Baptism with water in the Name of the Father and of the Son and of the Holy Ghost, by whomsoever administered, is valid; but if there be doubt as to these essential facts it should be conditionally repeated, even after confirmation.

PRIEST.—Replying further, a correspondent states that an edition of the English Prayer Book in modern Greek was published by the S. P. C. K. in 1839, and may possibly still be obtained.

EASTER EUCHARIST

Ere night they laid Thee in the dark, stone grave
All swathed in bands wound in despairing love;
Dead! Though Thou once didst claim Life from above,
And by God's Power from death itself to save!

Thou, who didst call Thyself a king, they thought
Hadst freed them now from alien Caesar's sway,
And back to Judah, that Palm-Triumph-day
A glorious, free, and holy kingdom brought.

(O Nation's new despair! No crown He wore
But prickling thorns which coursed His form with Red!
Nailed and high-hung upon the cross—and Dead!
Hope gone from David's line, His throne no more.)

To-day, all hail! Thou plead'st in Heaven's glow
The Living Sacrifice we plead below!

JOHN S. LITTELL.

BLUE MONDAY MUSINGS

I ALWAYS like to help a good cause: and publicity is undoubtedly a valuable tonic—and disinfectant! Therefore it gives me pleasure to print the following seductive circular from a high priestess of "New Thought," which has lately come into my hands:

"DEAR FRIEND:—Some time ago I wrote you a letter regarding my offer to New Thought students, and not having heard anything from you, I now write to ask you to join our prosperity league. All my students who have taken the regular course of instruction and many who have only had the four months special work are *members*. You will receive daily treatments for all around success from me and ten of the members *will also* send you kindly helpful thoughts each day, and you in your turn are expected to send in your helpful thoughts to ten other members—in this way we form a bond for prosperity that is positively invincible—please join us and help in the good work—all it will cost you is your membership, etc. God's child need not be poor and he will not be when he knows how to use the Divine Law. That I may feel sure that all will remain with me for one year I ask each to sign the enclosed membership card—date it and return to me. I will then mail you a membership receipt.

"Cordially, MRS. RENOLDS ROWEGENS.

"38 North Pearl Street, Buffalo, N. Y."

[REVERSE SIDE.]

"No. 15.

ONE YEAR MEMBERSHIP CARD

"RENOLDS ROWEGENS PROSPERITY CLASS

"In consideration for mental treatments for health, happiness, and prosperity for one year, I agree to send Mrs. Rowegens 25 cents silver every Monday of each week for one year, or, one dollar on the first day of every month. I also agree to send kindly thoughts to at least ten members of the prosperity class each day, and expect that ten such members will send me helpful thoughts; the names of these members to be sent me by our teacher, Mrs. Renolds Rowegens.

"Signed and dated."

This card does not entitle one to any special work, such as for acute sickness or such distress that would require the teacher giving one treatment *separate* [sic] from the class; for such treatment I expect to pay the regular price, for I realize that "freely we give that we may freely receive."

THE FRANKLY money-getting aspect of this "prosperity league," with its weekly remittance of 25 cents silver to the worthy Mrs. Rowegens—that would certainly mean prosperity for her if she found fools enough!—makes one laugh. But the tragic side of all these religious lunacies, "New Thought," "Mazdaznan," Eddyism, and the rest, provokes other emotions. I heard the other day of a lady, widely educated, gracious, and generous, who fell into the clutches of a harpy practitioner of "mental healing," left her home to be near her "healer," suffered excruciating agonies from some inward malignant growth with no other treatment than a telephone message forbidding her to use even the commonest palliative and ordering her to "deny disease and pain." When the inevitable end approached, the "healer" deserted her entirely; but a good physician, hearing of the case and knowing the victim, forced his way in and soothed her last hours. I am glad to say that he profited by the private telephone connection to tell the "healer" what he thought of her diabolical greed and wickedness.

THE NEW YORK PAPERS of March 21st published a detailed account of a peculiarly harrowing suicide. A wealthy woman from California, returning from Europe, was detected by the customs inspectors in the attempt to smuggle \$20,000 worth of jewels. The jewels were seized, and she was released on bail, but ordered to appear before the U. S. Commissioner the next day. Going to a hotel, she looped a trunk-ropo round her neck, fastened the other to the radiator in her bed-room, and leaped out of her eighth-story window to death.

I narrate this here, because the wretched woman spent her last hours reading *Science and Health*, the *Christian Science Manual*, and the *Christian Science Monitor*, and had marked with pencil a passage in the first-named volume, on page 203: "The so-called sinner is a suicide." When Eugene R. Cox, head of the Christian Science Publication Society, was asked to make some comment upon the tragedy, he is reported to have said, "Christian Science recognizes that the word suicide exists; the fact that Mrs. Eddy used it in two places in her works indicates that she recognized that there was such a word. But Christian Science recognizes only immortality; it does not be-

lieve that one can better his position or make it worse by an act of violence directed against one's self."

I am unable to gather from this whether Eddyites deny the fact of suicide, contenting themselves with the acknowledgment that the word exists; but in view of the alarming number of suicides among Eddyites, it might be well for them to consider the cause.

I HAD A LETTER the other day from a parson's wife, begging me to say a word here about a crying evil: the delay in paying clerical salaries. I suppose it is true that not a parson in the country receives as much salary now as he would earn if he had chosen to go into some other profession or business; and that clerical salaries are the very last to be increased, let the cost of living go ever so high. But the rectors of large city parishes, where financial matters are in the hands of prompt and business-like vestrymen, do not suffer, even though they may have to calculate shrewdly. The real hardship comes to the shamefully underpaid country clergy, who cannot even reckon confidently upon receiving every first of the month the meagre sum they have been promised. Is not the ordinary policy to pay all other bills first, and let the rector's salary take its chances? "He can wait; he has no remedy." And so his accounts must go unsettled, his credit be impaired, himself be forced to humiliating explanations to the butcher and the grocer: while the laymen sneer at the "business incapacity of the clergy"! It is brutally dishonest and wickedly inconsiderate. All honor to those Bishops who enquire into such matters, and take such order as secures that every priest in their dioceses may be sure of his income, however small it is, at the time when it is due. There are Bishops, indeed, who talk and act as if they were in offensive and defensive alliance with the rich laymen of their dioceses against the clergy of the second order: evil shepherds they, who betray the under-shepherds and leave them to the wolf of poverty. I knew a great Bishop, now with God, who said once, "My club is always red with the blood of the laity." We knew what he meant: his laymen loved and honored him; but they knew that they must treat their rectors and missionaries with justice, or they would come into conflict with one higher than the priests. *O si sic omnes!*

WELL-TO-DO lay-folk fail to appreciate what a narrow margin most of the clergy have to reckon with, else they would be more considerate. A mission priest told me recently that when he had asked the trustees of a Church institution to let him have his month's salary as chaplain a week in advance, because of Christmas expenses, they refused contumeliously, on the ground that "it would be contrary to custom." Is courtesy contrary to custom? If so, so much the worse for the custom! That wealthy family who summoned an old rector back for a funeral, his successor being ill, and never offered to pay his traveling expenses, little knew how deep that additional burden cut into \$100 a month—less than the upkeep of their biggest touring-car. The clergy, as a class, are splendidly self-sacrificing and cheerful in their austerity: but it is discreditable to the congregation of the Lord that they should be compelled to such extremes of economy.

AND YET, almost always, it is just because people don't know, or don't think. My opinion of human nature rises every year, as I see how soft hearts really are, once they are touched, how readily purses open, once the need is understood. A definite appeal for a particular need will always bring a response. It is only that people are not yet educated up to the point of doing a regular duty regularly, without a special summons every time. Let them once taste the joy of giving, however, and they discover that no pleasure compares with it except the pleasure of knowing that one honestly fulfils his Master's precept, and administers *all* entrusted to him as a trust from above.

PRESBYTER IGNOTUS.

ANY STRICTNESS which sours our temper, which makes us dislike our fellows or, again, any which interferes with our duties, and oppresses us with little fidgety difficulties, instead of carrying us along in obeying the laws of our state of life, is almost certain to be a morbid strictness. The object of all strictness is to fence duties round, so as to make their performance more sure, and to fence our hearts round, so as to make the feeling more human and so more heavenly; and if our strictness does not give us these results, we must look to it that we are not making some great blunder.—*Bishop Temple.*

ENGLISH CHURCHMEN-LIBERALS WILL OPPOSE WELSH DISESTABLISHMENT

Significant Gathering Held at the Church House

E. C. U. UPHOLDS THE SANCTITY OF MARRIAGE

Bishop of St. Asaph on the Coal Strike

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 26, 1912

A PRIVATE meeting of Churchmen who are convinced Liberals in politics, and who have done their party effective service at many a general election, and are now resolutely opposed to the proposals of the Government either for Disestablishment or Disendowment, was held last Tuesday at the Church House, Westminster. The meeting was called by the Dean of Lincoln (Dr. Fry), was presided over by the Bishop of Birmingham (Dr. Russell Wakefield), and was addressed by Mr. George Harwood, M.P., Professor Stanton of Cambridge University, Admiral Sir Cyprian Bridge, and Archdeacon Fearon of Winchester. There was a large attendance. A resolution was adopted pledging those present to resist the bill so far as it could be interpreted from the preliminary utterances of Cabinet ministers. It was resolved to form a Liberal Churchmen's Protest League. A strong committee was appointed, with the Bishop of Birmingham as president, and an executive committee with the Dean of Lincoln as chairman. It was decided that membership of the League should be confined to those who supported the Government at the last general election. Great disappointment was expressed at the deferring of social reforms for a measure which could in no way help to solve the present problems, and strong disapproval of any proposal to secularize funds which for centuries had been devoted to distinct religious purposes.

The second general meeting of the English Church Union for the yearly session was held at the Church House on Thursday last, in the evening, when the chair was to have been taken by Lord Halifax, president of the Union. He, however, wrote that he had been suffering from an attack of pleurisy for nearly three weeks. The subject before the meeting was "The Marriage Law of the Church," and Lord Halifax expressed briefly in his letter his views thereon with characteristic directness and convincing force.

It was impossible to shut their eyes, he said, to the fact that a determined attack was being organized on the sanctity and obligation of Christian marriage. The tone of the press, the views advocated in much of current literature, the doctrine preached in popular novels, the revelations that were made in the proceedings of the Divorce Court, were proof of that. The foundations of Christian morality were being called in question; the existence of the family was being sapped. There was, he supposed, little doubt what the nature of the report of the Divorce Commission was likely to be. But their duty would be to state in unmistakable terms that, whatever the consequences, Churchmen and Churchwomen throughout the length and breadth of the country were determined to uphold the law of the Church in regard to the indissolubility of Christian marriage, and to insist that, whatever the recommendations of the Commission might be, and whatever change in the civil law might be made in consequence, the Church should be free, without let or hindrance, to enforce its own discipline and maintain its own law in regard to the obligations of Holy Matrimony and the consequences which those obligations carried with them.

The special speakers at the meeting were Canon Maclean, Proctor in Convocation for the diocese of Salisbury, and the Rev. William Crouch, a Cambridgeshire vicar. The resolution was adopted.

In a letter to the *Times* newspaper the Bishop of St. Asaph (Dr. Edwards) makes a weighty contribution to the discussions both in and outside of Parliament concerning the terrible coal strike which has plunged the whole country into a state of quasi siege. The Rt. Rev. Bishop says:

"I write with some knowledge of the colliers in North and South Wales. The present trouble would speedily end if two things were done. Let it be legally provided that the opinion of the men shall be obtained by a secret ballot and their votes counted as at a Parliamentary election. My second point is simple. I have always thought that it was an elementary and fundamental principle of English law that every citizen had the right to be protected in the pursuit of his lawful occupation. A party that gave the ballot in Parliamentary and municipal contests can hardly refuse its protection to the work-

man in his industrial contests. In my own district, given this protection to the collier, the strike would end to-morrow. As to the rest, the Government has only to discharge its primary duty as a Government."

Perhaps, says the *Times* in a leading article, a ballot, if a real and secret one, as suggested by the Bishop of St. Asaph, would be the speediest course to take.

There is announced to-day the decease, in his 64th year, of the Rev. A. W. Hutton, rector since 1903 of the Church of

Death of the Rev. A. W. Hutton
 St. Mary-le-Bow, Cheapside, who had four years previously been received back into the Church after a lapse first to Roman Dissent and then to Rationalism. Mr. Hutton began his varied and roaming career after his graduation at Oxford and his ordination, as one of the staff of clergy at St. Barnabas', Oxford, 1871-73. He was then appointed to succeed his father as rector of Spridlington, Lincolnshire, where he was born. After an incumbency, however, of only three years, he seceded to the Roman Communion, and became a member of John Henry Newman's Oratory at Birmingham and a *persona gratissima* to that famous Oratorian. Here he remained until 1883 when he seems to have lost his Christian faith altogether, and withdrew into a position of complete isolation as regards organized Christianity. For a time he devoted himself to lecturing and writing on ethical subjects, and then became the first librarian of the Gladstone Library at the National Liberal Club in London. Upon his return to the Church and resumption of his priestly office he served for awhile the assistant curacy of St. Luke's, Richmond. His subsequent appointment by the present Archbishop of Canterbury to the important City church in Cheapside was quite rightly the subject of some adverse criticism. Among Mr. Hutton's published works, says the *Times* obituary, the best known is perhaps that on Cardinal Manning in the series of "English Leaders of Religion." And the writer of the obituary goes on to say:

"On the death of Cardinal Newman he published a series of articles, not altogether of an eulogistic type, on his former chief, but though they met with some severe criticism they were evidently the sincere expression of his estimate of the famous Oratorian. A special interest attaches to these reminiscences, as Cardinal Newman was known to have been intimately associated with Mr. Hutton, to whose controversial work on *The Anglican Ministry* he wrote a preface, styling him 'my dear friend,' and strongly recommending the book."

By the irony of events, however, as we have seen, Mr. Hutton came again to believe in those orders which he affected to despise in his Roman book. *R. I. P.*

Miscellaneous Items
 The Gore Memorial committee has decided to recommend that the memorial to the first Bishop of Birmingham (now Bishop of Oxford) should take the form of a bronze statue to be erected in the Birmingham pro-Cathedral grounds. Perhaps it will seem to many people that such a scheme as this is rather premature.

The Rev. Canon Mason, who has been master of Pembroke College, Cambridge, since 1903, has announced his intention to resign the mastership at Michaelmas next, in order to devote himself more fully to ecclesiastical work at Canterbury.

The Bishop of London is expected to arrive home from Egypt and the Holy Land on Tuesday in Holy Week.

J. G. HALL.

THE QUIET WORKER

How WELL and truly the devout and steadfast worker knows, and makes his life conform to, the deep and solemn truth that in the quiet, faithful, unflinching discharge of duty lies the truest, purest answer to the call of God to work in His vineyard. This truth is emphasized in the words of an English writer: "It may seem strange," he says, "but long experience proves that those who are most talked about are not the men who do most, and leave the deepest mark upon their time. All of us, who are even a little behind the scenes, know that the half a dozen men who sustain by their steady industry and great business skill the leading organizations of the Church have names that would not be recognized by the great majority of even intelligent newspaper readers. They care nothing for the applause of the public—their own conscience approving, and the sense that they are doing God's work satisfy them." This is good and profitable reading for those who take pleasure in the limelight of publicity, and who are never so happy as when they see their names in print. The praise of God is infinitely better and more lasting than the praise of men; and the "still small voice" is far more audibly heard in the daily round of duty faithfully and thoroughly done than when our ears are filled and our hearts are gratified by the resounding plaudits of the multitude.—*Canadian Churchman.*

ENORMOUS CROWDS ON GOOD FRIDAY IN NEW YORK

Many Turned Away from Trinity Church

SEAMEN'S INSTITUTE BUILDING READY TO BE OPENED

Branch Office of The Living Church }
 416 Lafayette St.
 New York, April 9, 1912 }

THE very inclement weather which prevailed in and about New York in the earlier part of Holy Week seriously affected the attendance at Lenten services except in the churches where noon-day services were provided for business people. As Good Friday came nearer, there was a decided improvement in the weather conditions and greatly increased congregations. One who has attended the Three Hours' service at old Trinity downtown for many years, reports that the crowds about the Church were never so great. There was not even standing room within the church, and the police were needed to manage the people attempting to gain admittance into the over-crowded church. The preacher for the week was the rector, the Rev. Dr. Manning. He also gave the meditations at the Passion service. Many people, finding no room at old Trinity, went up Broadway, hoping to gain admission to the services at St. Paul's chapel of Trinity parish. Here they found every seat taken and many standing. The noon-hour service was over shortly before 1 o'clock and the congregation was dismissed. Another service was begun about 1 o'clock, and this was very well attended. Other churches in the metropolitan district were filled and some were crowded at the Three Hours' service. Many had out-of-town preachers, Dr. van Allen, of Boston, giving the addresses at the Transfiguration. It is the estimate of many observing Churchmen that Holy Week, and especially Good Friday, was marked by earnest preaching and extraordinary devotion.

Beautiful weather prevailed in New York on Easter Day until shortly after noon, when a heavy wind and rain storm swept over the city. Large morning congregations are generally reported, especially at the Cathedral of St. John and at old Trinity, where hundreds were unable to gain admission. The storm seriously affected the attendance at afternoon and evening services in Greater New York and neighboring districts of Long Island and New Jersey.

An event of unusual interest on the down-town East Side waterfront will take place on Tuesday afternoon, April 16th, at 3 o'clock.

New Building for Seamen's Institute
 when the cornerstone of the new Seamen's Church Institute Building will be laid at South street and Coenties Slip. The new home of the Institute, it is confidently declared, will be the most costly and greatest building of its kind in the world. At present the executive offices are located at No. 1 State street. Bishop Greer is president; Mr. Edmund L. Baylies is chairman of the executive committee; the Rev. Archibald R. Mansfield is superintendent; and Frank T. Warburton is secretary and treasurer. It will be a great day for the friends of the many thousands of seamen coming and shipping from the port of New York. Special cards of admission to the ceremony may be had from the officers of the Institute at the above address.

A guild house especially for the use of deaf-mutes is to be erected in connection with the work of St. Ann's Church of St. Matthew's parish, and it is to be a memorial to the late Rev. Dr. Gallaudet, the distinguished worker among those unfortunate people. A lot has been secured for the purpose in front of the present church on 148th street, and the contract has been let for an edifice of three stories, so built as to make provision for a fourth story in future. Apartments for a curate will be provided on the third floor, while the two lower floors will be devoted to club house purposes, and folding glass partitions on the first floor will open into the entrance corridor of the church, thus enabling the assembly room to be used as a part of the church when necessary. Funds for the erection of the edifice have been raised but none are available for its furnishing, and the hope is expressed that these furnishings may be given as an added memorial to Dr. Gallaudet by those who appreciate the value of his work. The treasurer is Mr. Ogden D. Budd, 68 Broad street.

Endowment to Provide Flowers for Deaf-Mutes
 Miss Amy Townsend has given an endowment fund to the Cathedral of St. John the Divine, the income of which is to provide in perpetuity the flowers to adorn the altar, in memory of her parents. The memorial flowers were used for the first time on Easter Day.

THE QUESTION every morning is not how to do the gainful thing, but how to do the just thing.—*John Ruskin.*

HOLY WEEK IN PHILADELPHIA

Good Weather and Good Congregations Generally

CHIMES DEDICATED ON EASTER MORNING AT CHURCH OF THE SAVIOUR

The Living Church News Bureau }
Philadelphia, April 9, 1912 }

CHE advantage of good weather helped materially in the observance of Holy Week in Philadelphia, for in this self-indulgent age, cold storms mean empty pews; and the long-delayed sunshine conversely brought people out. The Brotherhood week of prayer, kept in coöperation with other men's organizations, was chiefly observed at the noon services at the Garrick Theatre, where about three thousand folders, with the topics for meditation and prayer, were distributed to men, and the Rev. Wilson R. Stearly made the suggested topics the subjects of his addresses. During Passion Week and Holy Week up to Good Friday, the Brotherhood added to its other services a daily service in the Vernon Palace Theatre, Germantown.

On Good Friday the Three Hours' devotion was kept in a large number of the parishes, in addition to the Prayer Book offices. Bishop Rhinelander gave the meditations at the Memorial Church of the Advocate (the Rev. Henry M. Medary, rector).

On Wednesday in Holy Week an informal but important conference was held at the Church House under the auspices of the diocesan Commission on Social Service, preliminary to plans for enlisting the parishes in some definite forms of social work. It was felt that the first necessity was to become familiar with the different activities that were undertaken in the city, to prevent duplication and overlapping; so representatives were invited from both the Social Service Committee of the Men and Religion Movement and the similar committee of the Federation of Churches. Bishop Rhinelander was present during part of the session. Mr. Clinton Rogers Woodruff, chairman of the Commission, presided, and full and illuminating statements were made as to the efforts for social uplift, already undertaken, or about to be undertaken; and as to methods of bringing to bear all the spiritual forces of the community upon community needs.

A larger conference, for which this was preparatory, is to be held in the Church House on the afternoon of April 22nd. Bishop Rhinelander will preside, and invitations will be sent to the clergy, to former members of the Christian Social Union living in the diocese, to the officers of the Church clubs, and to others who are particularly interested in this form of Christian work. The diocesan Commission is in close and constant touch with the plans of the Joint Commission of General Convention (of which body its chairman, Mr. Woodruff, is a member).

On Easter Day, the Bishop officiated at the 8 o'clock celebration of Holy Communion in the Church of the Saviour, West Philadelphia (the Rev. Robert Johnston, rector), and after the service, dedicated the new "Mary A. Neafe Memorial Chime," which was then rung for the first time. The chime, of thirteen bells, from the McShane foundry, Baltimore, is the gift of Mrs. William Garrett. The inscriptions on the bells are taken from Tennyson's "Ring out, wild bells" in *In Memoriam*. The largest bell bears the following inscription:

The Souls of the righteous are in the hands of God
In Memory of
MARY A. NEAFIE
by
MARY M. GARRETT
In the sight of the unwise they seemed to die,
But they are in peace.
CHURCH OF THE SAVIOUR,
Philadelphia, Pa.
Rev. Robert Johnston, Rector.

Later in the day, the Bishop administered Confirmation at old Christ Church, according to the tradition of the diocese, and in the evening at the Good Shepherd, Kensington.

Nowhere was Easter more notable than at St. Andrew's, West Philadelphia, where, for a long time it had been thought that changes in the neighborhood had pronounced the doom of this church, which, years ago, was one of the best and most desirable of our parishes.

Congregations had dwindled, collections had gone down, and the heavy debt of \$20,000 or nearly so, was like a load on the place. Since the advent of the present rector, six months ago, there have been many signs of renewed life and activity. The congregations have been steadily increasing; the collections have shown a great growth; on Good Friday the church was filled when the "Crucifixion" was sung; and the signs of the present development reached their highest mark in the services of Easter Day. Whereas last year the Easter offering was \$700, this year the amount raised exceeded \$4,000. The changes which have evidenced themselves since October

of last year are a happy augury of a great future when St. Andrew's will again be numbered among the most efficient forces for good in the city.

A reading of the annual report of our Church Home for Children at Angora seems to present a very honest and pathetic appeal to the people of the city to gather to the assistance of this most gracious diocesan institution. The opening of the year 1912 found the Home with an indebtedness of \$2,100, which must prove a heavy load upon the hearts of the faithful women of the Board of Managers so lovingly striving to carry on this work for the Church; as also compelling them, with a capacity for 93 little girls, to reduce this number to 67, and, temporarily at least, to close the doors against new admissions. The names of the good women on the Board provide all the guarantee that can be asked as to capable and frugal management. The deficiency is in large part the result of a long running epidemic of scarlet fever that entailed heavy extra expenses, and the small number of new subscribers enlisting to the support of this excellent charity. In addition there is a sum of outstanding indebtedness, for absolutely needed improvements, of \$3,200, which if not promptly forthcoming must be borrowed from the principal.

Bishop Garland presided and made an address at a service of intercession held by the Mission Study Classes in the Church House in the afternoon of Maundy Thursday.

The work of rebuilding St. Michael's Church, Germantown, made necessary by the serious damage to the church during a wind-storm in March, 1911, has been completed and a new tower and nave were consecrated by the Bishop Suffragan on a recent Sunday. The remodeled church has been occupied, indeed, since the First Sunday in Advent. It was found not necessary to rebuild the chancel, which was left in substantially good condition after the storm, having been erected only eight years previously; but the nave has been rebuilt and enlarged. As now erected, it is supported by eight stone columns. The interior is finished in dark wood. The tiling is in memory of the late N. Dubois Miller, a former vestryman, and was presented by his wife. The tower is low and massive like many ancient structures of this kind seen in England. New gates to the chancel rail will soon be given in memory of the late Rev. William Bernard Gilpin, a former curate of the parish; and a tablet in memory of the late Rosalie Stevenson, wife of Colonel Howard A. Stevenson, will soon be placed in the nave. There will also be placed in the vestibule of the tower a bronze tablet containing the history of the parish. The cost of rebuilding the church was \$16,000. The full sum was raised in five weeks.

The church is built in the graveyard of the Hermits of the Wissahickon, who came to America, in 1694. British soldiers killed in the battle of Germantown in 1777 are also buried beneath the chancel.

CHALDEANS IN TROUBLE AGAIN

CHAT the course of true love (charity) never does run smooth, in spite of the smooth appearance of those who make the collections, is proven again in the case of one of the many bands of Chaldean marauders which are constantly traveling through this country, and obtaining in large measure, funds for orphanages and other admirable charities in far-away Asiatic fastnesses. So many times has THE LIVING CHURCH given warning that so far as can be learned, none of the collections thus obtained ever reach farther than the treasury of the collectors, that it seems unnecessary to prefix a warning in telling the latest available story of these energetic workers—or of the worked.

This time New York City and a professor at St. Joseph's (Roman) Seminary, Dunwoodie, are the scene and the detective. The professor is the Rev. Gabriel Oussani, who, according to the *World*, "knows most of the tongues and dialects of the Levant, besides many of those that are spoken farther to the East in Asia. He knows New York and he knows human nature." This threefold combination of human learning enabled him to do an important piece of detective work.

Four Syrians, or Chaldeans, were making the time-honored collections in New York. They purported to be respectively a bishop, a priest, an archdeacon, and a monk. The matter coming to Cardinal Farley's attention, Dr. Oussani was designated to investigate. He made his way to the Syrian quarters on the lower west side and came upon the whole four. Resuming the account printed in the *World*:

"Dr. Oussani first approached the Bishop. He asked the name of his diocese, whereupon the Bishop explained he was not a Bishop, but a priest in such straits that his superior had taken pity upon him and given him some cast-off raiment. Questions as to the name and station of this Bishop were so skilfully evaded that Dr. Oussani asked the man, as a priest, to show his breviary. Instead of the

[Continued on Page 801.]

HOLY WEEK IN CHICAGO

Various Uses Made of the Evening of Good Friday

FEW SPECIAL EVENTS IN THE CHURCH DURING THE WEEK

The Living Church News Bureau
Chicago, April 9, 1912

PALM Sunday was well observed all through the diocese, the congregations being very large in many parishes. The blessing and carrying of the palms are customs widely observed all through the diocese of Chicago. Passion music was sung in many churches on the afternoon or evening of Palm Sunday. The large section of the community which does not attend Church services regularly, but is still well disposed, and is on the watch for "special occasions," seems in Chicago to be singling out Palm Sunday almost as much as Easter Day as the proper time to throng the churches. They are welcome, indeed, at any time, but how much more welcome they would be if they would come regularly! The influence of sermon-hearing as the chief determining factor in the religious gatherings of so many good people, especially those not of the Church's communion, is largely responsible for the predominance of this theatrical principle of church-going. It is the opposite, of course, of the devotional principle, which the Church so strongly inculcates.

This letter is written too early to contain any account of Easter, or even of Good Friday, beyond saying that the latter day was fairly warm and pleasant; while Easter began early with snow, and a cold wind blew throughout the day, though, for the most part, the sun shone brightly. While, on Good Friday, numbers of parishes have selected the evening for the singing of Passion music, here and there a different use of this sacred evening has been planned, namely, that of conducting public services of meditation, self-examination, and prayer, preparatory to the Easter Communion. There is no use of Good Friday evening which can equal this, for impressive and deeply devotional results. Since the laity so largely neglect the rule of private confession as part of their preparation for Easter (though this is increasing, in some parishes), the next best method, as practiced in some of our parishes, is to take some such book as *The Treasury of Devotion*, or Staley's *Catholic Religion*, and, after hymns, Scripture reading, a meditation, and some collects and silent prayers, to read out the questions for self-examination therein contained, the whole congregation remaining kneeling during the ten or fifteen minutes thus employed. There are so many persons who either do not possess private manuals of devotion, or who do not use them, that such a service as this, on the evening of such a day as Good Friday, is of the highest devotional value. It far surpasses the helpfulness of even such a beautiful and solemn cantata as Stainer's "The Crucifixion," for the evening of this most sacred day, as a number of our parishes are learning.

On Palm Sunday afternoon, the Rev. J. J. Bowker, Director of the Chicago Homes for Boys, baptized twenty-seven of the boys of the Homes, in the chapel, the congregation taxing the capacity of the room to the utmost. The music, which is a prominent feature of the services in this much-used chapel, was beautiful, and the service was a very impressive one in every way. It is with great regret that the widespread clientage of the Homes learns that the Rev. J. J. Bowker finds it impossible to keep the directorship longer than the end of the coming June. The work during the year or so of his incumbency has been prospered in all directions, and the institution is now in first-class condition, both financially and in every other feature. There is a strong Board of Directors, and an equally strong Board of Managers.

The April meeting of the Chicago Branch of the Woman's Auxiliary was held on Tuesday, the second of the month, instead of on April 4th, which would have been their regular day but for the fact that it was Maundy Thursday. The subject was the Junior Auxiliary, and the addresses included one by Miss Van Schaick, on "The Missionary Scrap Book," and one by Mrs. T. Watson, who described the La Grange branch of Boy Juniors. Owing to the change of date, and to the many parochial duties of Holy Week, the attendance was somewhat reduced, but there were possibly seventy-five present. There was placed on sale at this meeting a little book of prayers for the use of Auxiliary women, recently compiled by Mrs. Vincy B. Fullerton, of the Executive Committee of the diocesan branch of the Auxiliary. It is approved by Bishop Anderson, and numbers of copies were purchased for Easter gifts.

The Church of the Epiphany has engaged Mr. A. J. Gladstone Dowie, son of the late John Alexander Dowie of Zion City, Ill., as

Son of Dr. Dowie at Epiphany

lay missionary in the parish. Mr. Dowie was lately confirmed, and is pursuing his studies for the priesthood of the Church. He is a student at the Western Theological Seminary.

According to the *Survey*, Dean Sumner has lately been elected as one of the vice-presidents of The American Vigilance Association, which organization is the consolidation of a number of volunteer societies in various parts of the country that are fighting the White Slave Traffic. The other vice-president is Cardinal Gibbons. Dean Sumner is to be one of the speakers at a dinner to be given at the Chicago Auditorium hotel on the evening of April 10th, to signalize the completion of the first year's work of Chicago's new Court of Domestic Relations.

Dean Sumner Honored

The confirmation class at St. Peter's recently presented included 112 candidates. Bishop Anderson visited St. Thomas' parish (the Rev. J. B. Massiah, rector), on Tuesday in Holy Week, and confirmed a class of sixty-two. On the following evening the Rev. Dr. J. H. Hopkins presented to him 48 candidates, at the Church of the Redeemer.

Recent Confirmations

TERTIUS.

CHALDEANS IN TROUBLE AGAIN

[Continued from Page 800.]

volume containing the daily office of the priest, the man displayed an ordinary prayer book, printed in Chaldaic.

"Dr. Oussani then questioned the Archdeacon. When he was asked how he conducted a vesper service he made no attempt to answer. The man who called himself a priest was even more unhappy under Dr. Oussani's questions regarding the celebration of Mass, and presently he turned to his companions with earnest urgings in Chaldaic to move on.

"That evening Dr. Oussani went to a restaurant on the east side, where he found the rest of the band, which numbered sixteen altogether. There, as at the end of the meeting with the Bishop and his suite, the conversation was all in Chaldaic, evidently because of a belief that Dr. Oussani could not understand it. He had shown an understanding of so much else that the impostors cared to take no chances. But Dr. Oussani did understand Chaldaic, and he had not been long in the restaurant before he overheard the Bishop say sadly: "He's a detective!"

"Dr. Oussani's report to the Cardinal was followed by a complaint to the police. They acted promptly and the beggars were even more prompt in leaving the city. The methodical way in which they worked New York has led the Church authorities to believe that when New York has been left at a sufficient distance the band will resume its operations."

And so the band, driven out of New York, is again on the road, and other communities will receive their cheerful ministrations. Protestant Episcopalians are especially "easy" to these people, and the sympathy which these Chaldeans have for the Protestant Episcopal Church is one that may well bring tears to Protestant Episcopal eyes everywhere, as, in turn, it brings shekels to Chaldean pockets.

And there are other bands as well in other parts of the country, and so far as can be discovered, they are all alike. And Churchmen, like other people, but especially Churchmen, are contributing to them every day—more each year perhaps than they contribute to the entire missionary work of the American Church.

THE OLD SELF

THE GREAT hindrance to the believer's entire surrender and simple trust is the old self. Only as the natural man is crucified with Christ is the new self, the spiritual man, with all his God-given capacities for devotion and service, set free for a complete surrender to God, and offered "as a living sacrifice, holy and acceptable to God." And though the old self will continue to exert its hindering force upon the new as long as the believer lives, still, under the mastering might of "the Spirit of life in Christ," it can be so kept in its crucifixion place and under its sentence of death that it shall never again obtain dominion over him. Sadly true it is that from unwatchfulness, and from weakness engendered by past habitual self-indulgence, the believer, under an occasional sore temptation "overtaken in a trespass," is subjected to the temporary control of the old nature. But so soon as the new nature receives again the restoring grace of the creative Spirit in response to fervent penitence and heartfelt entreaty, its power is re-established over the soul, and peace returns. In view of these vital facts of daily experience, the believer is called, not only to unsleeping trust and consecration, but to ceaseless vigilance, prayer and resistant struggle at every point of exposure to old weaknesses and temptations. Above all should his supreme unceasing desire, aim and petition be that Christ should fill the place and exert the control of the expelled self within his whole spiritual being; in the precious assuring words of the inspired apostle, that "Christ may abide in his heart by faith and be formed within him the hope of glory"; that Christ may be his "life."—*J. G. Butler.*

THE BEAUTIFUL VISION

"I have a beautiful vision of the day when degrading poverty shall be no more."—REV. LEIGHTON PARKS, D.D., at the "Bishop's Meeting," New York

I.

Hail, Happy Day!
For which we work and pray!
When evil shall be overcome by good,
And men unite in one great brotherhood!

II.

Hail, Happy Day!
For which we work and pray!
When poverty with shame shall be no more,
And Dives shall give gladly of his store.

III.

Hail, Happy Day!
For which we work and pray!
When wars shall cease, forgiven all our foes,
"The wilderness shall blossom as the rose!"

IV.

Hail, Happy Day!
For which we work and pray!
When man shall wipe away his brother's tears,
With love his guide through all the passing years!

V.

Hail, Happy Day!
For which we work and pray!
Fair vision! may we still thy radiance see,
Till dreams at last become reality!
Asbury Park, N. J. MARTHA A. KIDDER.

THE COUNTY UNIT FOR RELIGIOUS SURVEY

ILLUSTRATED BY THE DIOCESE OF CHICAGO

ILLINOIS and Wisconsin are the only two states in which diocesan boundary lines cut through counties. This is unfortunate for the five dioceses involved in these two states, as the county is the best unit of measurement for a social and religious survey. Every diocese aims to make such a survey; but practically no diocese is succeeding in making an adequate scientific survey.

A priest entering a diocese receives little assistance from the diocesan board of missions or deanery organization in learning the conditions of his new parish, town, or county; or of the diocese as a whole. The report at the annual convention of a committee on the "State of the Church" is insufficient. It is made by a special, not by a standing committee. The board of missions of a diocese as a rule, has not sufficient data at its command, nor is the data systematically and constantly gathered. It is too much to demand of the Bishop of a diocese, that he shall be expected to know all about every part of the diocese and supply the ammunition for the diocesan clergy and be the sole creator of that inspiration and vision that is born of knowledge. Just as many a rector is worn out by having to supply the energy to the parish, so also many a Bishop is overtaxed by clergy and laity who leave to the Bishop this work of discovering and arranging the facts concerning the moral and social state of the diocese. He is pastor of the diocese, and his parish, the diocese, knows little of itself. A survey would save from isolated parochialism.

Why not have a diocesan survey in every diocese? Let the survey be made by a permanent committee, working through the rectors and laity and acting as a clearing house for data. Dr. Carol Aronovici's *Knowing One's Own Community* and George F. Wells' *A Social Survey* are replete with valuable suggestions. There are many other books on the subject. Every man who is trying to serve Christ and do his duty to God and his neighbor feels the need of knowing all he can of his community's real problems.

Such a survey, made and maintained, and always growing, would give the diocesan board of missions a fairer chance to plan for conquest, would assist the Missionary Department officers, aid the parochial clergy, and inspire the people with greater confidence in the efficiency of the Church to meet the needs of the people of to-day.

The Men and Religion Movement, the Religious Education Association, and the Y. M. C. A., have attempted with considerable success such surveys from their respective points of view. Most efforts have been spasmodic. To have an ideal survey, we must keep constantly at work at it. There is no diocese that is maintaining an adequate survey to-day.

Let Chicago lead. Why not? The diocese of Chicago comprises twenty-three whole counties and portions of two others. We have parishes or missions in all but six of these counties.

The 15,057 square miles of the diocese of Chicago support a population of 3,277,733, of which 2,405,233 are in Cook County.

Consider for comparative study Cook County as a city-diocese and the remainder of the diocese as a rural diocese. Or view the diocese as a whole and compare with the states of New Jersey and Massachusetts which together have an area about equal to the diocese of Chicago, and have a population of nearly six million, and 115,288 communicants of the Church. This suggests a future for our 29,096 communicant roll. Like Henry Clay, we seem to hear "the march of coming millions."

In ten counties in the diocese of Chicago the population is decreasing. The increase of population is found in the towns and cities. In rural districts, farms are decreasing in number and increasing in size. Only a little over fifty per cent of the farms are now operated by the owners. A conference on rural life might study out some of the religious problems involved in these changes.

In only one city outside of Chicago have we more than one parish: Evanston has two parishes and a mission, but is in Cook County. Oak Park, also in Cook County, has a parish and a mission. Joliet and Sycamore have each a parish and mission chapel.

There are in the diocese a dozen towns averaging from 21,000 to 40,000 in population that have increased in population from 15 to 46 per cent during the last decade. Most of this increase is from the farming townships, where our Church is unknown, for our work is practically confined to the towns and cities. Unfortunately we are not reaching all the towns. There are eleven towns with population from two to five thousand in which we have no organized work.

Just as there are over-churched communities, so also there are neglected townships. About one in ten of the rural "churches" is "making good" in giving effective spiritual and moral and social leadership. The Church that serves best the rural people is the Church that will best serve the urban communities.

These general remarks suggest a great field of service for the Church that a Survey would perform. The need of such a work is evident to all. Why not do it? We need to know our field better, to plan larger things, to have more accurate information available and base our plans on facts scientifically gathered and known by clergy and laity. They will then give their allegiance and support to greater effort in diocesan missions.

"THY GOD, THY GLORY"

By RALPH ERSKINE GENTLE

WE should be saved from many unworthy conceptions of the future life, if we held more steadfastly to the great truth that God Himself is the portion of the inheritance. The human spirit is too great and too exacting to be satisfied with anything less than Him. And the possession of Him opens out into every blessedness, and includes all the joys and privileges that can gladden and enrich the soul. We degrade the future if we think of it only, or even chiefly, as a state in which faculties are enlarged, and sorrows and sins are forever ended. Neither such negatives as "no night there," "no more pain," nor such metaphors as "white robes," and "golden crowns," and "seats on thrones" are enough. We are "heirs of God," and only as we possess Him and know that we are His, and He is ours, are we "rich to all intents of bliss."

That inheritance is set forth as being "in light," and as belonging to "saints." Light is the element and atmosphere of God. He is in light. He is the fountain of all light. He is light; perfect in purity, perfect in wisdom. The sun has its spots, but in Him is no darkness at all. Moons wax and wane, shadows of eclipses fall, stars have their time to set, but "He is the Father of lights, with whom can be no variation, neither shadow that is cast by turning."

All that light is focussed in Jesus, the light of the world. That Light fills the earth, but here it shineth in darkness that obstructs its rays. But there must be a place and a time where the manifestation of God corresponds with the reality of God, where His beams pour out there is nothing hid from the heart thereof, nothing which they do not bless, nothing which does not flash them back rejoicing. There is a land whereof the Lord is the Light. In it is the inheritance of the "saints;" and in its light live the redeemed who have God for their companion. All darkness of ignorance, of sorrow, and of sin will fade away as the night flees and ceases to be, before the rising sun. "Thy God, thy glory."

The Old Testament

BY THE REV. R. B. NEVITT

ON glancing at the lists of sermon-subjects from time to time mentioned in the papers, the impression left upon the mind of a reader is, that the Old Testament is almost entirely neglected. Few courses for the Lenten season recur to mind which bade fair to deal with subjects drawn from that volume. Perhaps here and there appear some sermons drawn from Isaiah, or from the Psalms, especially from the Messianic sections of either. But even they are few and far between. It may be easier to understand this neglect than to defend it. Undoubtedly it is in large measure due to a reaction from the older type of Puritan preaching. But there is also a modern discouragement to face in Higher Criticism of the Ancient Covenant. These two forces are at work to turn the parson from the Hebrew Scriptures in making selection of his texts. It seems much easier to bring St. Paul to bear upon social service problems of the day than the legislation of the Pentateuch.

No doubt the Puritans exaggerated the Hebrew spirit underlying the Christian Covenant. With all their opposition to the works of the law, they contrived to reenact for their own guidance much of its most drastic legislation. Popery and prelacy were to be dealt with as the Israelites dealt with the idolaters of Canaan. The root and branch policy of extermination was confessedly derived from the wars of conquest by which God's ancient people entered upon possession of the promised land. It is not without significance that with their most famous deserter, Thomas Wentworth, Lord Strafford, is linked the immortal watchword, "Thorough." At least it had the merit of making the issue clear. But thoroughly imbued as they were with the hard spirit of the Hebrew conquerors, they had but a narrow conception of the Old Testament. They made selections of passages that they liked, so that from another cause, yet no less effectively, they brought about again the former state, that many Books were begun that were left off when but two or three chapters had been read. It is remarkable to compare the sources of the texts used in the sermons of Stuart times. Hooker, Laud, and Andrewes lay far more books under obligation to them than do Cartwright and Knox and their followers. It is the Catholics who show a wide familiarity with the Scriptures, not the Puritan divines. The Minor Prophets and the deuterocanonical books received but scant courtesy from the champions of "the open Bible."

Notwithstanding this Catholic use of the Old Testament, in spite of the good example set by Dr. Pusey and the Tractarians, latterly we have rather fought shy of citations from the ancient Law. There is the great difficulty at the outset, that many are convinced of the truth of the conclusions to which higher critics have come in regard to the literary history of the Old Covenant. But they are equally aware that their congregations are in no mood to appreciate the readjustment of the values to be assigned to individual Books under the new order of things. These clergy feel that it is simpler and more expedient to avoid contentious subjects. And they are probably right. To disturb the traditional view is a dangerous task. And yet it has been done with the thoroughness of a revolution, but so gradually that the extent of the revolution has almost escaped notice. Nothing is more instructive than to note the wholly different method employed by the fathers in their use of the Old Testament from our own. The Massoretic text was not sacrosanct to them. Even the Septuagint they cite quite loosely. We have made the present Hebrew text almost a fetish. Yet it is but a critical recension of the Books. It even has faults of omission, in spite of the wonderful care that was taken to secure the accuracy of each copy. The archetypal Manuscript of the printed Hebrew Bibles of to-day was made in the tenth century of our era. The oldest Manuscript of the New Testament goes back to the fourth century. But whereas we cannot place implicit confidence in all the readings of any one codex of the Greek Bible, we can rest assured that the Hebrew copy is a faithful reproduction of the edition of the Massorettes. This marvellous accuracy has resulted in the growth of a peculiar veneration for the Bible as being literally inspired, and has also called forth a scrupulosity in the quotation of those Books which was unknown to the Fathers. Clement of Rome, toward the end of the first century, had no hesitation in citing Isaiah to prove the antiquity of the episcopal and diaconal offices: "I will appoint their Bishops in righteousness and their deacons in faith." Our Authorized Version of

this same passage runs: "I will also make thy officers peace and thine exactors righteousness" (Isaiah 60:17). What should we think of a man who thus perverted Holy Scripture to prove the antiquity of the very names applied to Christian ministers? Moreover, in order to get the word "deacons" into this passage, St. Clement substitutes it for the Greek word "rulers."

This merely serves to illustrate the method of the fathers. Though St. Clement quoted loosely, St. Irenæus quotes the same passage accurately for the same purpose at a later date. This allegorical use of the Old Testament was carried still further by Origen. The Church has always sanctioned this free use of the Holy Scriptures. And when we have adjusted ourselves to the modern view of the Bible, we may learn much therefrom for our own homiletic purposes.

They found their justification in the fuller meaning which the Resurrection gave to the ancient Scriptures. Nor must we forget that only gradually did the Apostolic writings and the Gospels gain an equal level with the Old Covenant in the Christian Church. We do not derive our holy Faith from the written record of it. The Faith must have been there before it could be written down. The Faith is the life of a living Body, not the historic monument of an extinct institution. That Faith has been crystallized in the pages of the Old and New Testaments and in the Books of the Second Canon. Can we not make more use of this crystallized form? It may be of interest to the scholar to discover that there are omissions in the Massoretic text. The Massorettes themselves have marked eight and twenty *lacunæ* in the Hebrew text. One of them is notable as the lack is supplied by the Greek text: "And Cain said unto his brother, Let us go over unto the plain." The words of Cain have been omitted from the eighth verse of the fourth chapter of Genesis in the Hebrew, although they are necessary to the sense. But surely the story is still valid as a warning against jealousy, for which purpose St. Clement cites it, no matter what our critical view of the origin of the narrative may be. And so with all the other narratives contained within the sacred volume. We must not read into them our attitude toward the facts of history. We must accept the methods then employed. Unless our Church is prepared to issue an official revision of those ancient narratives in accordance with the canons of modern historical writing, we are abundantly justified in making them as they stand the basis of our homilies. Our people know them in that form. It is the form in which they have been presented through the ages and still are day by day and Sunday by Sunday as often as we recite the Divine Office. There is no dishonesty in so using them. There is dishonesty in defrauding our people of the messages they so nobly enshrine.

This is a serious loss to piety. A wider study of the Fathers will do much to rectify it. For "the Old Testament lies open in the New," is St. Augustine's corollary to the statement that "the New Testament lies fallow in the Old." Ours is it to dig in that fertile soil and out of our vast storehouse to bring forth treasures new and old. Rich will be his reward who thus meditates in the Law of God, and richer still the spiritual wealth of all his hearers.

THE POWER OF THE RESURRECTION

SINCE THE Resurrection, civilization has been progressive, cumulative, not sporadic. Each century has added to the results of the preceding one.

More especially is this increasing power making itself felt at the present time. A new type of life is being manifested. The earth for the first time is being systematically explored, opened up, civilized. We are looking around us with a sense of having newly arrived. New lands are being opened, forests felled, regions mapped. Old civilizations are being influenced, bettered. Schools, factories, churches, are dotting pagan wastes. Electricity and steam pulsate through every people. Liberty, education, justice, safety, health, are leavening heathen populations. There will soon be no white man's burdens. A new and better humanity is apparent. Man is indeed rising from the dead. The spirit of the resurrection is everywhere visible and the stretches of the world's future are rosy with promise. The age is one of unbounded hope and eager, confident, expectancy. The day is at hand. Easter is the pledge and the sign.—*Rev. W. S. Sayres, D.D.*

The Church and Social Service

BY THE REV. FREDERICK K. HOWARD

IN Fogazzaro's "The Saint" is depicted, as all will remember, a meeting of Italian Churchmen to consider the welfare of the Church.

The leading spirit, and most of his companions, desired an intellectual reform, a restating of the traditional faith in harmony with the spirit of modern science and democracy.

To the annoyance of the chairman and almost to the disruption of the meeting, a Franciscan monk insisted that the primal need was a moral reformation, a practical application of religion to life.

In this scene from what may be called the novel of Modernism, at least in Italy, is pictured the age-long conflict caused by the divergence of thinkers from workers, of idealists from realists, of faith from works.

But just as surely as we see this divergence at the focus, we later view in the perspective their coalescence; so that it is evident that in the long run the thinker and the worker are both necessary to the fulfillment of the prayer, "Thy Kingdom come, Thy will be done."

It goes without saying that this is the age of the social epoch in the evolution of society. It will be recognized by impartial students that there are two factors in the working out of the equation, which is nothing less than the coming of the kingdom of God. 'Tis needless to state that these factors are the Church and the Social Movement.

What is their relation to each other?

That belated type of Christian, the individualist, maintains that they have no relation. To him the social movement is secular and worldly, while the Church is sacred and other worldly, its chief concern being not to save society, but to save individuals out of society.

The so-called regular or scientific socialist asserts that the social movement is due to and concerned with purely material, industrial, and economic forces and results. To him, religion is either a buttress of capitalism to be destroyed or a relic of superstition to be treated with contemptuous indifference. To those thinkers and workers whose minds are free from the tyranny of the "closed question," it is patent that the Church and the Social Movement are both factors and that each implies the other and needs its coöperation.

The Church is realizing more and more that the Social Movement is of vital concern to her and that its right guidance is necessary to her efficiency, if not to her very existence. Because modern social and industrial conditions are reacting to the detriment and oftentimes to the destruction of the character of the individual and the family, which have hitherto been the chief concern of the Church, Christians who can read the signs of the times are aligning themselves up as sympathizers with what social workers are trying to do, even if they cannot always approve of the way they are trying to promote social welfare.

In one way the Church has been continuously loyal to her mission. She has ever played the Good Samaritan to the victims of might and greed who are exploited by the unscrupulous and avaricious strong. As Lecky has well said, "The Christian Church has covered the world with countless institutions absolutely unknown to the old heathen world." The character of the Christian individual, the creation and existence of the Christian family, are confessedly the work of the Church."

But the economic stress of the competitive system in a commercial age, involving, as it does, the exploitation of the weak by the strong, is gravely endangering the maintenance of the Christian character and family. When honest, truthful men say that loyalty to the ethical standards of the Church and the practice of modern business methods are incompatible, it is time for the Church to ask the cause and see to its removal. When enlightened consciences will no longer permit the golden rule and the competitive system to be amicable partners, economic and industrial conditions call loudly for the consideration of Christian thinkers and workers. When a man may be kind, considerate, and altruistic in his family life, and must be, under stress of competition, severe, selfish, and egoistic in his business life, one or the other must give way. When industrial workers must toil all day, the father cannot be expected to perform every paternal duty. When, in addition, the mother must be a bread winner, the parents must largely abdicate their office. And when, furthermore, the children must

toil all day to help their parents, the family life ceases in any vital sense.

For the sake of preserving her own handiwork, as a prudential measure, and of fulfilling her mission of ministering so that "nothing human shall be alien to her," the Church is called to wider and more advanced thought and action to-day. Her power for righteousness must be felt in the business and industrial world to the moralizing of relations in all spheres of human life. The old call to minister to those who have fallen among thieves must be understood as involving a crusade against the conditions that allow the thieves and murderers to thrive and practise their nefarious occupations. The accent is changing from "things that can't be cured must be endured" to "things that can't be endured must be cured." When we keep the thought, it is surprising how many things formerly considered incurable are found to yield to the will finding a way.

Here is certainly a call to the Church to fulfil her mission of ministration in the spirit of the Christ and teaching all men that "the strong ought to bear the burdens of the weak."

If the Social Movement needs the Church to furnish it with the spirit of idealism, the Church equally needs the Social Movement to preserve it from the spirit of other worldliness and to keep it from faith without works, which is the bane of religion.

The Church should be the soul, the Social Movement the body, of the kingdom whose purpose is that "God's will may be done on earth, as it is in heaven."

While the aim of social workers is the amelioration of the common lot, of which the religious expression is "the new heavens and new earth wherein dwelleth righteousness," there are many theories and methods advocated for bringing to pass the "consummation devoutly to be wished." Whether the Church can approve of any or all these socialistic programs may well be debatable, but that she should be in sympathy with what they are trying to do may be assumed as beyond question.

The three stages of scientific socialism may or may not be actual periods in the evolution of modern society, but its attempt to deal with industrial and economic relations so as to improve the condition of the common lot here and now is worthy of the admiration and emulation of the Church that asks, "whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

When the few have vastly more than they need, earn, or deserve, and the many have much less than they need, earn, and deserve, "how dwelleth the love of God" in a Church that "cares for none of these things"?

To avoid glittering generalities and indefinite arraignment of the Church for not doing anything to the point, without suggesting any definite way of bringing corporate action to bear in a concrete manner, I would submit three methods with the positive, comparative, and superlative degrees of assurance as to their being the right way.

After some study of present needs in the light of past experience, I am convinced that the Church must approve and coöperate with the Social Movement along three lines indicated below:

1. Its social service must, for the present, be expressed through individuals and special societies of Churchmen, who have a born inclination for taking the part of the underdog. Men's clubs in every parish might well furnish an outlet for progressive Christians to make the Church count as a definite force in community life. When corrupt politicians and oppressive employers, who rob the public or "grind the face of the poor," realize that a certain course of action will array the votes and moral indignation of the men's clubs of the Church against them, they will think twice before acting, for an adverse majority is the only thing that can put the fear of God and the square deal into the souls and conduct of such men. Since in every age of transition either the conservative or progressive individual is liable to alienation, this suggestion is offered as a *via media* worth trying in the social crisis, as giving an outlet for the energies of the advanced men, without forcing corporate action upon unwilling individualists.

2. I would more confidently urge upon the clergy the duty of teaching the gospel of social service, since the Church is not

committed to individualism, competitiveness, or capitalism, although most of the teaching in the past has given the impression that such is the case. Preachers of the gospel are heralds of the Kingdom wherein God's will shall be done on earth as it is in heaven, and their sympathies should ever be with movements that aim to create conditions where it shall be easier to do right and harder to do wrong than in former years, and the golden rule may have a better opportunity of becoming a practical rule in all walks of life. Because there has been much preaching that was not according to knowledge is no reason why the priest's lips, that should keep knowledge, should be sealed because he cannot read the signs of the times. It is his business not only to read but also to "mark, learn, and inwardly digest" the said signs, and to speak with no uncertain sound.

These two suggestions are put forth tentatively, because they concern the responsibility of the Church only so far as men's clubs and clergy can express it. But of the third suggestion I am absolutely certain that the sympathy, approval, and cooperation of the whole Church, "the apostles, elders, and brethren," may, must, and will be given to the fourth of the stages through which society has not yet passed; but must pass to reach "that far-off, divine event, toward which the whole creation moves."

If the gospel may be described as service inspired by love and measured by sacrifice, the work of Christian civilization will be complete when the law of service becomes the common law of life.

To reach this fourth and highest stage of service there are three preliminary degrees of advancement from the unconscious service of animate and inanimate creation, through the slavery of conscious but unwilling service to the commercialism of conscious and willing service for a consideration. When civilization, which is now on the commercial plane, shall have attained the fourth stage of conscious, free, and willing service, such as the holy angels render to God Himself, the Kingdom of God will have come on earth. Such is the vision of the prophet and seer who foresaw the evolution of "the new heavens and new earth wherein dwelleth righteousness," in which service shall be inspired by love and be its own reward. In her perennial role of the Good Samaritan, "the holy Church throughout all the world" can *ex animo* and *con amore*, find herself in sympathy with the aim of every movement that tries to free men from conditions that cultivate, encourage, and reward selfish service, and endeavors to create environments congenial to the growth and cultivation of altruistic life.

IS THE CHURCH OLD-FASHIONED?

IT IS GREATLY to be feared that the Church must plead guilty to the charge that she is old-fashioned. There is no escaping it. Here are some of the counts:

The Church is old-fashioned enough to believe in the sanctity of marriage and to repudiate divorce; to cherish modesty in girls and purity in boys; to think that vile dances and indecent plays and nasty novels corrupt society. The Church is so far behind the times as to frown on gambling at bridge and fraudulent advertising and reckless motoring and ruinous competition; so primitive indeed in her view of society as to believe in freedom and the rights of the people and the duty of men to organize for their own protection—nay, even to believe that property is a trust and that it is not lawful to do what one will with one's own.

The Church is old-fashioned enough to believe in God and Christ, in the Bible and prayer and public worship. She is, strange to tell! old-fashioned enough to believe that Lent is a good thing; that it may benefit even an up-to-date club-woman or a hustling business man to admit on Ash Wednesday that sin is dreadful, and for a few weeks to give up some of the ordinary ways of life and devote more time to devotion and thought about religion.

We might multiply such examples. But it is needless. There is no doubt the case is proved.

And yet? and yet?—ask the question again! Is the Church old-fashioned? If to be old-fashioned means to have no message for the present age, we can answer roundly and heartily "No." For who can find anything better for the curing of our present ills than these same old-fashioned things: God and Christ, duty and love and reverence, modesty and purity, and temperance and unworldliness.

Get down on your knees, Christian people, and thank God you are old-fashioned and pray to be delivered from the lure of the present age.—*Berkeley (Cal.) Churchman.*

SUCCESS is usually the result of a sharpened sense of what is wanted.—*Frank Moore Colby.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

SOCIAL PROBLEMS AT CONFERENCE OF CHURCH CLUBS

SOcial problems will occupy the attention of the next National Conference of Church Clubs, to be held in Baltimore, April 23rd and 24th. The governor of the state, Hon. Phillips Lee Goldsborough, will discuss the subject, "Some Work that a Churchman Should Do, in and out of Church"; Louis B. Runk of Philadelphia, "Should the Church take Part in Political Reform Movements"; Prof. Joseph H. Beale, of the Harvard Law School, "Can the Church take Part in Labor Disputes of Public Service Corporations where the Hours of Service and the Rates of Wages are the Points at Issue"; Jackson W. Sparrow, Cincinnati, "Should the Church take Part in Movements for Housing and Tenement House Reform, and to what Extent"; John A. Cline, Cleveland, "Should the Church Forward Employers' Liability and Safety Device Legislation"; Clarence A. Lightner, Detroit, "Our Responsibility for the Boy"; and Dr. Howard A. Kelly, "The Social Evil."

This is by all odds the most comprehensive discussion of the social obligations of Churchmen thus far arranged by any Church organization. The speeches at the dinner will deal with the same subject.

Great credit is due to the president of the Conference, Hon. Ulysses L. Marvin, of the Cleveland Church Club, for the arrangements for this very practical and timely discussion.

THE UNITED STATES KILLS ANNUALLY MORE MINERS THAN THE WHOLE WORLD BESIDES

"Twenty-one out of every thousand miners lost their lives in Colorado in a single year," said Dr. John R. Haynes of Los Angeles, California, in his address before the joint session of the American Association for Labor Legislation and the American Economic Association, in Washington, D. C. "All the coal mines in the United States should be protected by the establishment of an interstate mining commission with power to enact and enforce regulations in this industry."

"This commission," he continued, "should have direct charge of the coal mines owned by the nation, whether operated by the nation or under private lease. National regulation in European coal mines has enormously reduced the percentage of fatalities in the last eighteen years, while with interstate regulations in the United States during the same period the rate has steadily increased from 2.67 in 1895 to 4.86 in 1907. The death rate in the various states, too, has varied tremendously from 2.25, the average rate in Illinois for a term of years, to the frightful figures in the case of Colorado for the year 1907, when 21 out of every 1,000 miners lost their lives in a single year, more than twenty times the rate of fatality for Belgium or France."

The national government has saved the lives of thousands of railroad employees by enforcing the use of automatic couplers and other safety appliances. Why should it not protect the lives of coal miners by enforcing in the case of mines producing coal for interstate markets such regulations as have been proven efficient in the saving of life? State regulation has failed woefully in the past. It is altogether unlikely that it will improve in the future, for the following reasons:

First: Each state fears to impose regulations upon its own coal operators more burdensome than those to which their competitors in other states competing in common markets are subjected.

Second: Each individual state cannot for itself make the scientific investigations, or maintain a body of experts, of the efficiency easily attainable by the national government.

Third: State inspectors owing to political influences are notoriously less efficient than federal inspectors.

"Three European experts, invited by our national government to inspect our mines, agree that American mining, now so fatal, can be made as safe as any in the world, and at a very small increase, if any, in the cost of production." According to Dr. Haynes, "Under state regulation during the last twenty years, 30,000 coal miners

have been killed and 80,000 seriously injured. We kill every year more than all the rest of the world beside. Both common sense and humanity demand that the Federal Government safeguard the life of the miner as it has come in recent years to safeguard the life of the railroad worker."

HOME RULE FOR OHIO CITIES

There is a strong movement in Ohio to secure municipal home rule. At a recent conference attended by city officials and representatives of business and civic bodies from eighty-four cities a resolution was adopted declaring that the conference expressed its firm belief that the only effective and permanent relief for our cities from the evils of legislative interference is to be found in the adoption of the principle of municipal home rule as now in operation in eight states of the union. The recommendations as finally adopted provided for the following:

Any city may frame its own charter and exercise thereunder all the powers of local self-government; but shall be subject to and controlled by the general laws of the state, except in municipal matters.

Cities shall have the authority to provide for the manner of organization and conduct of their public schools, subject to the general education laws of the state.

The general assembly shall have the authority to limit the power of cities to levy taxes and incur debts for local purposes.

The general assembly may require uniformity in reports from cities and retain the right to examine books and accounts of all municipal authorities.

Under the constitutional amendment recommended, Ohio cities, by the exercise of the initiative and referendum, would be given the fullest liberty to govern themselves. They could adopt their own charters after these have been written by a commission of five men, provided either by act of council or initiative election. The charter then would be subject to the approval of the people at a referendum election and if adopted it opens wide the gates of civic progress.

ONE DAY OF REST IN SEVEN

The American Association for Labor Legislation is deeply concerned about securing one day of rest in seven. In a recent statement it declared that the number of industries that are kept in continuous operation and the number of wage earners who are regularly employed every day in the week in such industries have greatly increased in recent years; that the so-called Sunday Laws enacted in the first instance to protect the day from desecration have not only, in the turmoil and rush of modern industrial condition, failed to do that, but have also signally failed in protecting men from the debasing effects of continuous seven-day toil; that regular employment for eight hours or more a day on all seven days of the week tends to undermine the health, dwarf the minds, and debase the morals of those engaged in it, by depriving them of the opportunity for reasonable rest, relaxation, and enjoyment with family and friends which is craved by every normal person. It also declares that several large companies have found it practicable to adopt a system allowing one day's rest in seven to all employees in continuous processes.

This Association therefore favors and pledges itself to support legislation that will serve to protect industrial workers from being required or permitted to work regularly seven days in any week, and has appointed a committee to draft a bill designed to accomplish this object.

STANDARDS OF LIVING

An investigation into the standards of living and labor is being made by the Committee of the National Conference of Charities and Correction. This committee is attempting to work out a brief statement for publication on the following topics, which perhaps may be called "Planks in a Living and Industrial Platform:"

WAGES. (Minimum wages, relation of wages to irregular employment, etc.)

HOURS. (Limitations per day, per week, for men, for women, for children, regulation of night work, etc.)

SAFETY AND HEALTH. (Sanitary standards, exclusion of minors from dangerous machinery, compensation for injuries, etc.)

HOMES. (Relation of congestion, rent, etc., to industry, employment in homes.)

TRADE LIFE OR WORKING YEARS. (Recommendations as to the minimum limit at which self-support should begin; maximum limit beyond which it might be unnecessary; and measures to provide for old age, etc.)

A NATIONAL PARK BUREAU

President Taft in a message said: "Our national parks have become so extensive and involve so much detail of action in their control that it seems there ought to be legislation creating a bureau for their care and control."

The Forest Service, it is understood, would like to be given entire charge of national parks and "scenic reservations." This plan does not meet with the approval of the persons who have put their energies into legislation for the creation of a park bureau. One of the national park enthusiasts has said one or two things which possibly Mr. Pinchot and Mr. Graves may not find pleasant, but in a way perhaps the enthusiast has the right of it. Here is what he said:

"The forester is a lumberman with culture; the park man is a practical poet; the forester thinks ever of lumber; the park man always of landscape; the forester would lead all streams into a pile and keep their waters at work; the park man would have the wild cataract leap in white glory ever in view to rest and refresh the tired and visiting worker. Each of these men is right in his place, and both are needed, but it would be a double misfortune to put a forester in charge of a park."

"EDUCATIONAL OPPORTUNITIES IN CHICAGO"

The above is the title of an exceedingly interesting and valuable summary prepared by the council for Library and Museum Extension. It is an attempt to "take stock" of Chicago's educational resources. The council, in issuing the summary, designed this to call more general attention to the city's educational facilities and to co-ordinate them for more effective work. The same council has published a bulletin giving a list of public lectures now being given under various auspices in the city of Chicago.

DENTAL DISPENSARIES

Strausburg, Germany, has a school dental dispensary which is attracting a great deal of attention on this side, especially in those cities which are giving attention to the question of establishing similar schools and clinics in this country. The *Dental Dispensary Record* has been giving much attention to this whole subject, and recently devoted an entire issue to a discussion of the work being done in Strausburg, as well as in certain places in this country. The Rochester Dental School is maintaining a clinic which has done most useful work.

RHODE ISLAND is considering a Workmen's Compensation Bill which exempts from its provisions employers who have less than ten workmen. There is some objection to this exemption on the ground that the family of an employee should be protected irrespective of whether the employed man works for a large or a small employer of labor. At the same time it must be borne in mind that the degree of personal responsibility is much larger in places where small number of men are employed than in a larger place.

THE MOVEMENT to save the natural resources of the country now includes a legislative attempt for the "conservation of scenery." Senator Smoot has introduced a bill in Congress "To establish a Bureau of National Parks, and for other purposes." The bill is endorsed by the American Civic Association and by the Appalachian Mountain Club of the East and the Sierra Mountain Club of the West.

THE CHURCH PERIODICAL CLUB has at its disposal from time to time copies of *The Survey* which it will be glad to send to priests who are unable to subscribe to the periodical. Applications will be filled in the order of their receipt. Address Church Periodical Club, 281 Fourth Avenue, New York City.

"BISHOP ISRAEL is an asset to any community, and he came to Erie just at the right time"; so declared a recent visitor to that city in a letter. "I am delighted to find that the chairman of the committee on City Planning appreciated his worth. Bishop Israel has been made a member of the committee."

NEWSPAPERS and magazines published last year 1,500,000 inches with regard to tuberculosis and its prevention. If all this publicity were gathered into one paper, the National Association estimates that it would make a paper of over 6,250 pages.

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.

A SELF-SUPPORTING CITY

To the Editor of *The Living Church*:

LET me add another illustration of the principle of the self-supporting city, the ancient city of Nara in Japan. Nearly all tourists know its beautiful park, where the deer feed unrestrained. Few of them probably know that the mountain behind it, Kasuga Yamay, is a part of it, and that the timber taken from this more than maintains the park. To enlarge it, as has been frequently done, part of this income was used a few years ago to buy the property on which our mission residence stood, and remove this to another part of the city. The amount of surplus income the city receives I do not know, but larger or smaller, the principle is the same.

THEODOSIUS S. TYNG.

IT WORKS BOTH WAYS

To the Editor of *The Living Church*:

YOUR recent editorial on an "Itinerant Ministry" has interested me greatly, and in referring to the canon law on the "Dissolution of the Pastoral Relation," I find the following "Canon 38," which may surprise some other layman as much as it does me.

"A Rector may not resign his parish without the consent of the said parish, or its vestry, or its trustees, whichever may be authorized to act in the premises." If this part of the canon were more generally known among the laity, there might be some diminution of the itinerant clergy, for while the people may frequently wish to be rid of their rector, is it not just as often the case that the rector wishes to leave a place for more alluring fields, when sometimes his plain duty is to stay where he is? Yours for canon law 38 in both of its aspects.

ALICE BEARDSLEY WHALING.

Texarkana, Texas, March 27, 1912.

A NOVEL PLEA

To the Editor of *The Living Church*:

IN a recently issued pamphlet entitled, "A Plea for the Constitutional Study of the Church's Name," the Rev. Dr. Nash dwells upon what was done by those who adopted the Church Constitution of 1789; and he lays special emphasis upon the part secured to the laity in legislation.

Dr. Nash's habit is to make his meaning very clear, but I could hardly trust my eyes when I read the following sentence: "The power of the purse, as Anglo-Saxons have learned and as they have taught the world, is the only safe-guard of constitutional law and liberty."

It is hard to believe that he means that the purse has or ought to have such power in the Church, or that, in the hard times closing the eighteenth century, the purse played a prominent part either in the forming of our American Church Constitution or in safeguarding it after its formation.

We have no reason to suppose that Bishop White and the other members of the Convention were Needle's-eye Churchmen.

Rockport, Mass., April 2, 1912.

F. W. BARTLETT.

CHURCH ECONOMICS

To the Editor of *The Living Church*:

HOW can the Mission of the American Church be put on a business basis, until the main financial administration is transferred from the parish to the diocese?

To-day, the deliberate goal set before every mission-congregation, every missionary jurisdiction, is a backward, instead of a forward goal. Self-support, not support of the Church, is the incentive appealed to; local independence, not corporate action. "Raise enough money to support your own clergy, relieve the Church of the responsibility of taking care of you, and you will be independent, you can indulge your own tastes, indeed you will be able to help control the Church's policy without being controlled in return."

And so the Church limits her extension by the law of supply and demand, entering a community apologetically, on the assumption that the mission must be supported by the community if at all. The missionary is practically left to support himself by his wits. His success is measured by his ability to secure the rest of his salary from the people among whom he works. And in most cases, this means that a definite conception of his mission is a handicap; he must make the Church tolerable to the people who are to support him, without too radically revolutionizing their religious preconceptions. All this, in order to save money for the Church that sends

him out, and to get as much as possible out of the local community; so that the ears of conventions may be soothed with glowing reports of the growth of missionary work—work which, often, falls flat as soon as the missionary leaves, because it has no depth of earth.

It is such policy as this that has resulted in the material dependence of the Church, not upon the truth of her own Divine character and mission, but upon the large number of those whose adherence to the Church is conditional, and whose very position as semi-detached patrons of the Church makes them unresponsive, from the very outset, to Church teaching.

Is it not time to reckon up the real cost of our parish-centered system, and ask whether the Church can afford to keep on being administered chiefly in order to accommodate those of her kind patrons who give conditionally? Are the advance soldiers of the Church likely to be efficient as a rule on the "no-plunder-no-pay" basis? Are Bishops-elect offered a business proposition unless they are assured of a living salary for every priest and missionary in the diocese? Would it be more wholesome, or less, if missionary congregations could be told by their missionary, "Your main offerings henceforth go to the Board of Missions"?

What if the next Bishop-elect were to reply to the Standing Committee somewhat as follows: "I will accept on the following conditions: Let six of the strongest parishes of the diocese consent, for five years, to be administered financially by the Bishop and the Board of Missions, each parish pledging \$5,000, \$4,000, \$1,500 respectively—something over the clerical salaries and missionary offerings of each parish hitherto. Let the Bishop and Board fix a uniform salary, based on the local cost of living, and eventually let the Bishop and the Board apportion the clergy to each parish and mission. Let lay representation be assured by the diocese paying expenses of all lay deputies at conventions and board meetings, as well as clergy."

Of course, the six parishes might not consent. But if they would not, it would then become clear what is blocking the efficiency of the Church's mission—the unwillingness of the strong to bear the burdens of the weak; local concentration of power, without corresponding responsibility.

W. M. GAMBLE.

TITHES AND TAXES

To the Editor of *The Living Church*:

SOME years ago, after becoming rector of Trinity Church, Watervliet, N. Y., I found that the church and rectory stood on land that paid tithes to Union College. Desiring that the land should be owned entirely by the corporation, I entered into communication with the trustees of the college, asking if they would sell the claim, and what the price would be. They replied that they did not wish to sell, as they considered the investment a good one; but that as it was a church that wanted to buy, they would reluctantly accept a specified sum. The amount was beyond the means of the parish, and the matter dropped.

The senior warden's house stood on land also subject to the same college tithes. We never felt that we were helping to support Union College, but that we were paying rent for land worth more than we had paid for it.

H. H. OBERLY.

Elizabeth, N. J., April 6, 1912.

A WELSH EPITAPH

To the Editor of *The Living Church*:

WHILE visiting Old Conway, North Wales, I entered the antiquated Church of St. Mary, which is a part of what was once a Cistercian Abbey, founded by Llewellyn ap Torwerth, A. D. 1185, and from its walls I copied the following quaint nautical poetry, of the Resurrection:

"Tho' Borus' blasts and Neptun's waves
Have tost me through and fro,
In spite of both, by God's decree,
I harbour here below,
Where I do now at anchor lye,
With many of our Fleet,
Yet once again I must set Sail
Our Saviour Christ to meet."

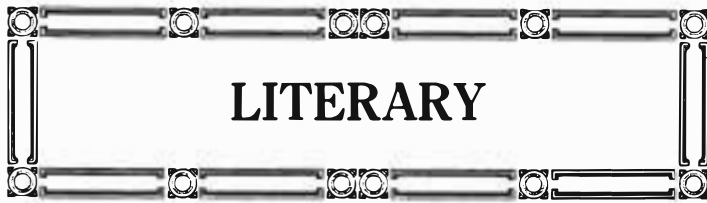
It is to the memory of one Thomas Foulkes, a mariner.

S. H. WOODCOCK.

UNIMPORTANT DOUBTS

MOST DOUBTS have little to do with the question of duty. Every doubt that does affect duty can be solved; all others are unimportant. To recognize and act upon this truth is to shake off the slavery of doubt which needlessly holds so many in bondage. Every child of God could discover within himself enough honest doubts to-day to keep him busy for the rest of life, and then have to leave them unsettled, if he sets his mind in that direction. But many a one is finding peace and usefulness in turning away from every unimportant doubt to the real questions of life and duty that challenge our energies. Such a one recently wrote to another, concerning a doubt as to God's purposes: "As the question was one wholly beyond me, and upon the solution of which my duty did not at all depend, I let it go." In that course we shall always be blessed.

—*Sunday School Times*.



LITERARY

RELIGIOUS

Christianity: An Interpretation. By S. D. McConnell, D.D. New York: Longmans, Green & Co. Price, \$1.20 net.

That such a book as this should come from the pen of a priest of the Church is a sad fact to contemplate and it can only be to many a serious rock of stumbling. We have no heart to set forth the contents of this "interpretation" of Christianity in any lengthy detail. We must, however, direct attention to two or three points in the volume. The chapter on "Immoral Salvation" is a ruthless denial of the doctrine of the plenteous redemption wrought out for mankind by our Lord's sacrifice on the Cross. The recognition of Him who was condemned to the death of the Cross under Pontius Pilate, by myriads of penitent and believing Christians, as the Lamb of God, a victim for the sins of the world, is characterized by Dr. McConnell as a "strange and ghastly fiction." He also denies that our Lord ever declared Himself as the ransom given for many, or uttered at the Last Supper that His blood would be shed for the remission of sins. Such expressions, according to Dr. McConnell, are easily disposed of, since they do not belong to the original Gospel narrative, but are interpolations and were never in the mind or on the lips of Christ. Thus he handles Gospel facts and truths, that will not fit into his interpretation.

The author's primal theory that man is not created in natural immortality of soul, figures largely in the volume. Man is no more inherently immortal than is a dog or a horse. St. Athanasius and many other ancients are claimed to hold with Dr. McConnell the natural mortality of the soul. Plato is the arch heretic in affirming the immortality of the human soul. Others espoused his doctrine and handed it on into Christian times, but it is a pagan and not a Christian truth. Of course, Dr. McConnell sets forth all this in clear and interesting language and bases his contention on the facts of biology and psychology.

The lamentable condition of the religious world to-day and the vast alienation of men from organized Christianity, are depicted in strong colors, and we may not unfitly ask in the words of the heading of one of the chapters, "Are we still Christians?" Whatever our answer may be, one thing seems certain, that the kind of Christianity Dr. McConnell champions in the "interpretation," cannot possibly bring relief to the living and struggling man, nor to the sinful, the sick, the down-trodden, the sad, the aged, the penitent, the dying. In summing up, we can only say that Dr. McConnell's Christianity is not the Christianity of the Cross and the (unexpurgated) Gospel and of the universal Church—nor does he claim it to be. It is his own. Why then not expurgate the word Christ, and call it McConnellianity?

Communion With God. By Darwell Stone, D.D., and David C. Simpson, M.A. New York: Charles Scribner's Sons. Price, \$1.50 net.

Communion with God may be viewed as that particular aspect of religion which concerns man's consciousness of the actual relations existing between himself and the deity. The purpose of this volume therefore is to trace the history of the search for God and God's self-revelation from the time when man's conception of something beyond himself became living, and of such a kind that he was in conscious relation to it, until it found its climax in the Christian religion as illustrated in the actual lives of the earliest adherents of Christ, shown in the New Testament and continued in the faith, gifts, and sacramental life of the Church. The volume will be found most useful to Bible Class teachers and in normal classes in the Sunday school. It is not written for experts but for plain people, and therefore the discussion of critical and controverted matters is generally avoided. There is an appendix containing a list of books for those who desire to study further on the lines of the book. There is also a good index of subjects and an index of Biblical passages, which add to the practical convenience of the work. JOHN CARR.

The Moabite Stone. By W. H. Bennett, D.D. Edinburgh: T. & T. Clark, 1911. Imported by Charles Scribner's Sons. Pp. 86. Price, \$1.00 net.

This scholarly little volume will surely prove a great help to the Hebrew student who wishes to study the Moabite Stone and its relation to the ancient Hebrew alphabet. The treatment of the history, contents, and significance of the famous inscription is delightfully comprehensive and exact, and as such must also be of general public interest. Very interesting is the comparison of the characters of the Square Hebrew with the Moabite alphabet and the ancient Hebrew characters of the Siloam Inscription. The author's notes in great detail upon the literal translation and the text of the inscription are most carefully made and of great value. He has also added in the appendices the text of the Siloam Inscription and the Gezer Calendar transliterated into Square Hebrew. All who are interested in the study of the Old Testament will be indebted to Dr. Bennett for placing at their disposal so much information in such concise and comprehensive form. One great merit of the book lies in the

skill which is shown in making the subject readable and interesting to those who have no technical knowledge of Semitics and yet desire to know something of this famous monument. H. C. A.

Cui Bono? Or "What Shall It Profit?" A gentle philosophy for those who doubt. By Harwood Huntington, Ph.D. New York: Longmans, Green & Co., 1912.

Here is a small volume which ought to find many readers, and do much good. One constantly hears—and perhaps himself says—"What's the use?" It usually results in half-hearted belief and service, or none at all. Dr. Huntington asks this question of religion, and shows how the ancient religions failed to bring peace to men, and that there was a constant trend toward pessimism until Christ and His Gospel came preaching life and peace. The discussion of eastern philosophies and their results is interesting, and ought to be convincing as to their inability to save the world. His chapters on Christianity the Civilizer, and Christianity Transcendent are particularly valuable. It would seem as if Dr. Huntington's volume must bring help and relief to those troubled with doubts, and honestly desiring light.

RECENT PAMPHLETS AND TRACTS

In promoting its useful work the Joint Commission of General Convention on Social Service has issued a pamphlet entitled *A Social Service Programme for the Parish*, in which very practical suggestions are made as to the manner in which both city parishes and rural parishes may first secure a survey of their own local territory and then begin to build constructively according as local circumstances may require. The pamphlet has been sent to the various diocesan commissions for distribution, and may presumably also be obtained by application to the field secretary, the Rev. F. M. Crouch, 273 Quincy street, Brooklyn, N. Y. *Religion in Our Colleges and Universities*, by the Rev. Lyman P. Powell, combines useful papers on this subject that have appeared in *Good Housekeeping* and *THE LIVING CHURCH*. A novel and thoughtful paper is *The Religious Possibilities of the Motion Picture*, by the Rev. Herbert A. Jump. [Printed for private distribution by the author, New Britain, Conn.]

Two missionary pamphlets issued by the Church Missions Co. are respectively the *Missionary Leaflet, Lesson 3*, containing illustrations of Indian work; and a pamphlet in the Round Robin series entitled *Followers of the Trail III—The Mountain Trail*, by Sarah Lowrie. This latter is an account of the early Spanish missions on the Pacific Coast; interesting, and yet one feels that our children should be taught of our own Anglican missions rather than of those of other religious bodies, without disparagement of the latter, but with the feeling that our own history affords abundant opportunities for the training of Junior Auxiliary classes for whom these Round Robin publications are intended. [Church Missions Publishing Co., Hartford. Price, 10 cents.]

The fifth of the *Prayer Book Papers* against any change in the name of the Church is written by the Rev. Frederick Palmer, D.D., who reveals throughout his paper the considerable extent to which he has not followed the controversy in recent years, whatever may have been his familiarity with it a generation ago, and finally ends in triumphantly overthrowing the alleged position of his opponent. It must be pleasant to be able to write in this strain and feel that one has succeeded in his task. A limitation of these Prayer Book papers is that they contain no intimation as to where or by whom they are published or where they may be obtained. One would think that if only as evidence of good faith this information would be given.

A very sensible and eirenic publication in a booklet of 32 pages is *A Plain Man's Thoughts on Biblical Criticism*, by Eugene Stock, D.C.L., in which the author pleads for fairness to the "higher critics," showing various possibilities by which brethren might dwell together in unity if only they desired to do so. One wishes that an equally eirenic spirit might prevail among Mr. Stock's fellow partisans in this country with respect to issues in which they differ with others in the Church. [Longmans, 15 cents.] A practical and devotional treatise of value is *The Blessed Sacrament and Unity*, by the Rev. Gerard Sampson, C.R., in which it is shown that over-definition, whether by Rome or by Protestantism, has been the means of obscuring the value of the sacrament as the center of unity. [Mowbray; Y. C. Co., 20 cents.]

The convention sermon preached before the Annual Synod of the diocese of Quincy last November by the Rev. Chapman Simpson Lewis, M.A., is published in pamphlet form with the title *The Clarion Call of the Church*, and is an admirable presentation of the subject. A tract that will be very useful for distribution among people who still object to "prayers out of a book" is *Why Use Forms of Worship?* by the Rev. T. Tracy Walsh, Yorkville, S. C. It is a simple and well written tract. [Whittaker, 3 cents.] A series of tracts in regard to the Tithing System, a half dozen in number, is received from "A Layman," 143 N. Wabash avenue, Chicago, and the sample set might very likely be obtained for about 20 cents in stamps.

There have lately been reprinted in tract form by The Young Churchman Co. in their popular series of Church Booklets an article from *THE LIVING CHURCH* of March 2nd, *Finding Out Who is "Boss."* and also an editorial entitled *The Business Side of Missions*, and the *Is Baptism Important?* by the Rev. H. H. Bogert. The first of these reprint of a tractate of several years ago in rewritten form entitled is sold at \$1.00 per 100, and the others at \$2.00 per 100.

DEPARTMENT OF
SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana

THE meeting of the General Board of Religious Education has been postponed from April 16th, the date set at the Chicago meeting, to June 12th, when it is to meet in Philadelphia. This has been done on account of the situation which the Board finds itself facing. To prosecute its work with any hope of success, or with any expectation of making itself a real force in the field of religious education, the Board must have an executive secretary. Individual parish priests, or men who are busy about other work, cannot give to this work either the time or the thought that it demands. To accomplish even a part of what is set before us by the General Convention will require all the time and all the energy of a very strong and well equipped man, together with all the assistance he may be able to secure from other workers. This involves money, and the measure of success will depend to no small degree, up to a certain point, on the measure of money.

MONEY IS NEEDED for the work of the Board primarily to secure such a man as we have in mind. His salary must be paid by the Board. He will have large travelling expenses; these must be met. An office and an office clerk, or secretary, are absolutely essential if he is to travel as he must. These again cost money. There must be some, probably a good deal, of printing done. This will take more money. The Board is to meet twice a year and its Executive Committee twice more. It is not unjust to expect that the legitimate travelling expenses of members of the Board should be paid. In fact it is only so, that many of the men now on the Board, some of whom are the best fitted men in the Church for this position, can serve the Church, as she asks them to do, in this way.

After very careful consideration by the Board in Chicago last January, the budget for the year was fixed at \$15,000. Even this sum was felt by many to be inadequate to prosecute the work properly. Two methods are open to raise this sum. The one is that suggested in part by the canon, gifts from individuals; the other is a general coöperation of the entire Church through its official representatives. The latter is the only dignified way for the Board to be supported. This work, whatever its inception, is now the work of the Church as a whole. It has been adopted by the General Convention, and the different Department conventions that were authorized by that canon have, with one exception, already met and started to press forward this educational work. It stands on a similar footing to the work of the Board of Missions. It is the Church's work, not the work of individuals or of any group. It is the Church that ought to support it.

SO FAR THIS support has come in but slowly. The explanation of this lies probably in the fact that it is but a short time since the apportionment was certified by the Finance Committee, and that few dioceses or districts have been able as yet to bring the matter to the front. But it is essential that this be done at once. Most of the Councils or Conventions meet during the next two months. At these, some definite arrangement ought to be made looking to the support of the Board. How this shall be accomplished in the separate dioceses is a matter for local arrangement. That it will be arranged for, is the confident belief of the officers of the Board, as of every member of the same. That it be done promptly is essential to the practical efficiency of the Board's work. Because of the failure of an immediate response, this postponement was deemed necessary. The Church will not, we believe, make necessary another delay in June. But if there is to be progress then, and a secretary elected, the response must come before the meeting.

ADEQUATE HOUSING for Sunday schools is beginning to attract the attention that it deserves. In Dr. Smith's recent book, *The Sunday School of To-day*, reviewed in these columns on

February 17th, there is an excellent chapter by Mr. Charles William Stoughton, A.I.A., to which we would direct more particular attention at this time. In the older days of Sunday school work, the place where the school met was of slight importance. The basement, or church proper, or a large assembly hall in a parish house, seemed to meet all the demands of the day. And it probably did. But with the graded school, a different situation arose, and men came to recognize that just as it is impossible to teach a large secular school in one class room, so it is impossible to teach a good-sized Sunday school in one or even in two rooms. When every one was learning the same lesson, it was perfectly convenient for all the classes to be in one room. When no manual work was done, or when there were few if any equipments, if we may be pardoned the term, a group of classes crowded together in rows was not quite impossible, if each considered the rights of others as to noise and room. And when out of the common lesson the priest, or superintendent, catechized the entire school, a common assembly hall was a great advantage.

BUT WITH THE CHANGE in these conditions that graded work has brought about, these conditions are no longer tolerable. Separate rooms of some sort are essential: permanent rooms are most advantageous, where upon the walls we can find pictures and maps and the other helps that belong to the different grades.

Mr. Stoughton has discussed the means by which these desired results can be obtained from an architectural standpoint, both in new and in old buildings, with admirable clearness, and we cannot refrain from calling the particular attention of those who are studying this subject to what he has said. It is true that the real question at issue, complicated as such questions generally are by that of cost, turns upon the point of what is the immediate or dominant purpose for which a parish house is being built. If it be, as its name implies, a parish house, then it must house all the different activities of the parish, and should supply rooms for guilds and clubs and a large assembly hall for lectures and such general purposes as cannot be cared for in the church proper, as well as suitable rooms for the Sunday school. Mr. Stoughton is suggestive on this line, and reminds us, though with scant approval, of the possibility that a series of doors of one sort or another supplies. It was our fortune once to see this method admirably applied in a large boarding school. A common assembly hall, suitable for the entire school, was, by a clever arrangement of sliding partitions, subdivided into a study hall with its desks and several class rooms with satisfactory isolation and with adequate wall space and blackboards. To apply such a method to many assembly rooms in our parish houses would be possible, and at an expense that would quite justify itself in the resulting of efficiency.

OCCASIONALLY, as in the case of Christ Church, Winnetka, Ill., begun by the Rev. H. W. Starr while rector, it is possible to attain such ideal conditions as make the Sunday school the great central idea in building a parish house, and as a result, to secure the very best arrangements for the school.

What can we say these should be? First of all there must be a large, airy, light room for the Primary Department. This ought to be of sufficient size to give plenty of opportunity for marching and for table work and for the circle. The Main School will need class rooms, according to the size of the school, of sufficient number to allow each class to be in a separate room during the lesson period. These rooms ought to be light and well aired. Mr. Stoughton suggests sixteen by sixteen feet as a "unit for classes of fifteen." In the Upper or High School there should be the same arrangement of class rooms with further rooms for Bible classes or advanced classes of whatever sort. In a twelve grade school, with no more than one class for each grade for boys and for girls, allowing the two lower grades to the primary room, we would require twenty such class rooms. A large assembly hall is equally necessary. But it is possible to plan this in connection with the main, non-school section of the parish house, or, if need be, to utilize, for catechising purposes, the church. This would not do away, however, with the need for such a hall at other times.

A further requisite, of vital importance to the efficiency of the school, is an office and library, and probably a manual working room.

TO SOME OF OUR READERS this may seem an unnecessarily elaborate proposal. But the question turns upon the attitude toward the Sunday school. Just so soon as men come to recog-

nize the tremendous importance of the Sunday school work and that to a large degree the future of the Church depends upon it, just so soon will there be adequate support for the work, whether parochial, diocesan, departmental, or general; and the question of suitable housing for the school will sink into oblivion as a predetermined and already admitted obligation that must be and therefore can be met. It is at this point that the roads separate between the effective and the ineffective methods. It makes no difference what particular modification there may be in the details of the method used; efficiency must result from the recognition of the importance of the work. And when the importance is recognized, support both of means and workers will follow.

"MUSIC—A SICK ART"

It must indeed be a musical world broken in pride and faith that can leave unchallenged the declaration of so great and broadly cultivated a musician as Josef Hofmann that he is 'inclined to believe that there is little modern music of much account,'" says Arthur Farwell in *Musical America*, in a striking and original discussion of "Music—A Sick Art." As Mr. Farwell sees it, modern music is sick in just the proportion as it has gotten away from religion or religious aspirations. After reviving the early history of music to prove his point he takes up the late schools and observes:

"Not until the Renaissance did music come to full flower again from the soil of religion. In Palestrina music again received that full measure of nourishment which union with religion alone can afford it, and again the world saw a mountain peak rise in the field of musical art. The Catholic Church to-day does not look with high favor on any music since that of Palestrina, while students of musical history recognize his music as the highest expression of musical art from the Attic drama to Bach.

"The passion of religion next burst forth in the Reformation, and reacted against the music of the Renaissance with the Lutheran choral. Musical art was at that time glorifying counterpoint, and when the new religious movement fecundated music, as it was certain to do, it was inevitable that a Bach should be the result. Music again sealed the heavens on the ladder of religion and once more the world had musical art at its highest.

"And that was the end of the union of music with formidable religion. The failure in a profound religious sense of the Reformation, drove music from the Church, and religion has thus far provided no opportunity where it could return to it. Music was compelled to seek out its own salvation in its own right and interest, as art, abstract and unrelated. And it sought out a Beethoven. Now Beethoven was a Catholic, but an ill-timed and ill-placed one, so far as musical art was concerned. If the Protestant Church could not have held him, neither could the Catholic Church of the time feed him, in his artistic growth.

"Beethoven was a tragedy of anachronism. He was, however, profoundly religious by nature (i.e., orthodoxy aside), and threw the whole seriousness of his nature into the symphony, an abstract art form which had grown up from melody influenced by the simple music of the people. Into this form, serene enough under Haydn and Mozart, Beethoven carried a colossal unrest which undoubtedly reflected disturbance of the Gothic soul unsatisfied in religion while intense in native mentality and spirituality. He reacted to his isolated circumstance at first by making music itself his religion. But while his deafness and labor made him a recluse, his sheer humanity drove him to a glowing creed of democracy. Separated from human contact, he longed for it; failing it in his life he sought it through his art guiding his symphony not to remoter abstraction, but at least to a concrete expression of brotherhood and joy. Beethoven was truly Prometheus snatching divine fire from heaven for men, when they could no longer find it in the Church itself. What the Church of the Renaissance had done through Palestrina, what the Church of the Reformation had done through Bach, Beethoven, standing alone with God, tried to do out of his own soul. And our academies to-day, teaching his melody, harmony, rhythm, and form, think that they are teaching Beethoven!

"Wagner, less naturally and less profoundly religious than Beethoven, although always deeply held by mystical conceptions of redemption, was finally driven, through sheer intensity of aspiration, to seek the fulfilment of music through its union with religion. Finding it impossible, like Beethoven, to do this through the Church, he sought to do it, like Beethoven, out of his own soul. 'Parsifal,' a 'consecrated festival stage play,' is undoubtedly the most heroic failure of modern times. The world would have it merely as another opera, perhaps through a partial failure on Wagner's part, as well as through the world's own prejudice.

"Since Wagner, music has gone its exceedingly devious way, helter-skelter, seeking further to find itself. It has tried to find itself within itself, as an abstraction. It has tried to realize itself by a marriage with philosophy, with literature, with mathematics, with psychology, with heaven knows what not. It is wandering over the

earth like a lost soul, finding no effort too desperate in the hope of salvation. It has carried possibilities to their limits and impossibilities to their extremes. Sophistication is heaped on sophistication, strain on strain, in the hope of winning back the disheartened muse through sheer desperation of effort. It is no wonder that Mr. Hofmann and many another finds that there is 'little modern music of much account.' The Russian school is sincere because it represents the genuine effort of a long oppressed people to free itself. Its emotions are real.

"The chief good in the monstrous modern effort of musical composition is that it shows that the world has not lost faith in the idea of music. It is bound to make something of it, and, sooner or later, it will.

"America inherits from the beginning the disease with which music is afflicted. Music reaches America with a well-nigh lost soul. That soul it can find again only, in one sense or another, in religion. What the American religion is to be no one knows, but when it is born music will be reborn with it."

A GREAT WORK

By C. H. WETHERBE

A GREAT work is accomplished when one has succeeded in inducing a youth, of poor parentage and very humble surroundings, to make his best endeavor to become a man of character and broad usefulness. There are many of such ones in our land, and within them lie hidden possibilities awaiting the means of discovery and development. There are many more youth of this kind than the world dreams of. They are in places where the most of people least suspect that they are.

When the late Dwight L. Moody was a lad, no one who knew him had the faintest conception of his ever becoming one of the greatest evangelists of the century. He did not receive any marked encouragement from either relatives or friends. So far as we know, no one encouraged him to become an evangelist. But when he did get into the work, he made a practice of seeking for jewels in the minds and hearts of young people; and, by encouraging words and good advice, he led them into self-discovery, and into spheres of eminent activity.

Then note the career of the late Marshall Field, the famous merchant prince of Chicago. From 14 to 18 years of age he resided in Conway, Mass., among its stony hills, and close by one of the little brooks which ran down the eastern Hampshire and Berkshire hills. Full of energy, he bent down to hard work. Every year he planted a large potato field. He did the plowing with his own management, and after digging the crop, he carried the yield in baskets, on his shoulders, to a distance, for winter quarters. His friends encouraged him in his ambitious endeavors, and in due time he became a country merchant. Long before he reached eminence, he was in the habit of inspiring boys and girls with a strong purpose to develop themselves in such directions as their talents seemed to lead them into. Such a work was, in itself, a great and most worthwhile one. I commend to my readers such a course. By their advice and encouraging words they may lead many a poor youth to fit himself for spheres of great usefulness.

THE IMMORTELLE

[CALLED IN AUSTRALIA, "FLOWER OF THE SOUL."]

Flower of the Soul, that speaks of endless life,
Scentless, evasive, and with beauty rife,
Sweet in the scrub thou growest white and pure,
Telling of hope and resurrection sure.

Flower of the Soul! 'Tis meet that thou shouldst lie
Pale on my breast the day I come to die,
Grasped in my hand, thy ever glad refrain
'Though man be mortal, he shall live again.'

Flower of the Soul! I pray that in my grave
Kind friends may fling thee in thy beauty brave,
Symbol of Life Eternal, minding me
Of Heav'n, of God, of Immortality.

A. G. H. G.

THERE ARE some people whose smile, the sound of whose voice whose very presence, seems like a ray of sunshine, to turn everything they touch into gold.—*Lord Avebury*.

THERE CAN be no true rest without work and the full delight of a holiday cannot be known except by the man who has earned it.—*Hugh Black*.

WHAT WE have got to do is to keep up our spirits and be nobly bold. We shall come all right in the end, never fear.—*Dickens*.

MY SAVIOUR NOW

You ask me how I gave my heart to Christ.
I do not know.
There came a yearning for Him in my soul
So long ago;
I found earth's flowerets would fade and die—
I wept for something that would satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you how;
I only know He is my Saviour now.

You ask me when I gave my heart to Christ.
I cannot tell
The day, or just the hour; I do not now
Remember well.
It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think—'twas then I let Him in.
I do not know—
I cannot tell you when;
I only know He is so dear since then!

You ask me where I gave my heart to Christ.
I cannot say—
The sacred place has faded from my sight
As yesterday;
Perhaps He thought it better I should not remember where.
How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you where;
I only know He came and blest me there!

You ask me why I gave my heart to Christ.
I can reply:
It is a wondrous story; listen, while
I tell you why
My heart was drawn to seek His face;
I was alone, I had no resting place,
I heard of how He loved me, with a love of depth so great,
Of height so far above all human ken—
I longed such love to share,
And sought it there,
Upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the cross for me—
I nailed Him there!
I heard His dying cry, Father, forgive!
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame;
He called me, and in penitence I came,
He heard my prayer!
I cannot tell you how, nor when, nor where—
Why, I have told you now.

—Selected.

THE OTHER SIDE OF THE NERVOUS STRAIN

By ROLAND RINGWALT

IN the public library, shelves of new books on nervous troubles gaze on the reader. The magazines follow in the same line. Lecturers tell us, and society applauds them for telling us, that the mental strain is greater than it was in the days of our ancestors.

There is no doubt that the number of persons in the intellectual callings has increased, more brains are taxed and some cannot pay the tax bill—all that is demonstrated. But looking further into the matter the world has not found out any new troubles; all our burdens and sorrows were known to our forefathers. Love was quite as serious a matter in the days of fatal duels over a heart affair as it is now. Business anxiety was as wearing in the days of the debtors' prisons as it is under the merciful laws that secure to the poor mechanic the tools of his trade. The worst of modern politics is that a man loses his office, whereas at one time the vanquished might lose his head and have his estate confiscated. A long sea voyage may end in wreck, and wreck is bad enough, yet there are old men who remember the days wherein if a vessel was late mothers feared that pirates had killed their sons. Cross examination may be a weariness to the flesh, still there was a time in which "the

question" meant actual torture. A surgical operation to-day means anæsthesia; once it meant agony.

War, fire, famine, slavery, imprisonment, execution, domestic wrangles, legal intricacies, false accusation, bereavement, deception, remorse, mortified ambition, and business rascality are all mentioned in the book of Genesis, and every generation has had its share of them to wrench and strain its nerves. Hence it may certainly be said of our troubles that there are no new ones under the sun. But for an ever-spreading press and an ever-growing liberty a price must be paid, and that price is an increasing number of persons vain enough to suppose that every one wants to hear their griefs and weak enough to break under the strain former generations endured. In a beautiful house, with stately grounds all around it, with a fine coach and noble horses, a man who was rich and healthy bewailed a smoky chimney, and said to John Wesley, "You see the crosses I have to bear." There are more weaklings in the twentieth century than in the eighteenth. It does not amaze us to read that a man cuts his throat because he has to sell his automobile, or a woman takes poison because she cannot buy coveted jewelry. Not long ago a girl suffocated herself because she failed in an examination, and a boy drowned himself because his mother switched him.

No Czar or Sultan forbids the modern American to complain, hence many persons complain all the time, and think it a proof of mental power to say, "I cannot bear this" or "I cannot endure that." Endurance is an unfashionable virtue: now and then we hear that it belongs to the Indians, still there were some thoughtful old Greeks and some respectable martyrs who bore their afflictions without much lamentation. Modern life brings new comforts, and that should be gratefully owned, but it also brings up a host of feeble specimens who cannot bear any discomfort. A prospective tenant lately refused a house, saying, "I'm not going to leave my bed to answer a telephone call; the receiver must be close to my pillow."

From the fourth to the fifteenth century the men most admired in Europe, the ideals of the world, were soldiers and monks. The ideal was narrow, we have broadened our view, and yet the soldier could endure a long march and the monk could rise on a dark morning without a shriek. After all, the men who followed Washington to Valley Forge and the women whose husbands marched against the Seminole Indians, had their mental anxieties. We have no monopoly of nervous strain, though we make more noise than our forefathers did.

AT THE FOOT OF THE CROSS

By ZOAR

DID you ever take refuge in a church after having been wounded by the sharp tongue of a fellow-man? With the rude answer still echoing in your ears, and in the thick of the desperate fight to conquer your anger, you entered the church. Kneeling in the silence of the sanctuary, you tried to learn anew the meaning of the words of your daily prayer, "Forgive us our trespasses, as we forgive those who trespass against us." Praying for help, looking unto the hills from whence cometh our salvation, your glance fell on the rood-crucifix and suddenly the meaning of the sharp trial became clear. Help was sent from above. "The disciple is not above his Master." "He was tempted on all points as we are, yet without sin." "Father, forgive them, for they know not what they do." As these words came back with startling clearness to your memory, the throbbing heart grew calmer. In the contemplation of the figure on the Cross, the mind dwelt on the indignities He suffered: the spitting, the mocking, the awful scourging, the crown of thorns, the Cross. And yet—you remembered—like a lamb before his shearers is dumb, He opened not His mouth, being reviled, He reviled not again, but on the Cross in the agonizing pains of the crucifixion, the divine lips uttered the wondrous prayer, "Father, forgive them for they know not what they do." Strengthened by the contemplation of His Cross, stirred by the remembrance of what He suffered for you, you rose, ready to forgive, even as God for Christ's sake had forgiven you.

By RELIGION I mean the power, whatever it may be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous hearts, and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplifts men out of the domain of material things, and sets their feet in a purer and simpler region.—A. C. Benson.

THE FIRST SUNDAY AFTER EASTER

The world appeals, with aptest ministry,
To base and sordid self; it fans the fires
Of still unsated, riotous desires,
Allures the eye with various vanity,
The heart with riches, rank, pomp, potency;
Or, with imperious demand, requires
That what to God and good in us aspires
Be subject to a feigned necessity:

And we—compact of flesh, and eye, and heart—
To whom its gifts are precious, and its rage
A fearsome thing, may not by strength or art
O'ercome the world, and win our heritage
As sons of God: dear Christ, the victory
Which triumphs o'er the world is faith in Thee.
JOHN POWER.

Church Calendar



- Apr. 1—Monday before Easter. Fast.
" 2—Tuesday before Easter. Fast.
" 3—Wednesday before Easter. Fast.
" 4—Maundy Thursday. Fast.
" 5—Good Friday. Fast.
" 6—Saturday. Easter Even. Fast.
" 7—Easter Day.
" 8—Monday in Easter Week.
" 9—Tuesday in Easter Week.
" 14—First Sunday (Low) after Easter.
" 21—Second Sunday after Easter.
" 25—Thursday. St. Mark, Evangelist.
" 28—Third Sunday after Easter.
" 30—Tuesday. Eve of SS. Philip and James.

CALENDAR OF COMING EVENTS

- Apr. 16-19—Church Congress, St. Louis, Mo.
" 23-24—Twentieth Annual Conference of Church Clubs, Baltimore, Md.
" 24—Arizona District Convocation, Tucson.
" 24—Louisiana Dioc. Council, New Orleans.
" 24—Massachusetts Dioc. Conv., Boston.
May 1—Alabama Dioc. Council, Birmingham.
" 1—New Mexico Dist. Conv., Silver City.
" 1—Western Massachusetts Dioc. Conv., Great Barrington.
" 1-8—Dedictory Functions, Bethlehem Chapel of Washington Cathedral.
" 7—New Jersey Dioc. Conv., Mount Holly.
" 7—Pennsylvania Dioc. Conv., Philadelphia.
" 7—South Carolina Dioc. Conv., Beaufort.

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.]

ARIZONA.

Rt. Rev. J. W. Atwood, D.D.

CHINA.

HANKOW:

Miss Elizabeth P. Barber of Anking.
Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:

Rev. and Mrs. C. F. Lindstrom, of Kiukiang.

JAPAN.

KYOTO:

Rev. K. Hayakawa, of Osaka.

NEVADA.

Rt. Rev. H. D. Robinson, D.D.

THE PHILIPPINES.

Mrs. Anne Hargreaves, of Bagulo.

SPOKANE.

Rt. Rev. L. H. Wells, D.D.

UTAH.

Rt. Rev. F. S. Spalding, D.D.

Personal Mention

The address of the Rev. CHARLES LAWRENCE ADAMS, after April 20th, will be Center Conway, N. H.

The Rev. W. FRANK ALLEN, curate of Trinity Memorial Church, Binghamton (diocese of Central New York), has accepted a call to become rector of St. Mary's Church, Springfield Center, N. Y. (diocese of Albany), and will enter upon his duties on May 1st.

THE Rev. J. A. BROWN, priest in charge of St. James' Church, Pittston, Pa., will begin his work as rector of Wye Parish, Md. (diocese of

Easton), on April 14th. His post-office address will be Queenston, Md.

THE Rev. ALFRED G. BUXTON, rector of St. John's Church, Camden, N. J., has accepted a call to St. John's Church, Council Bluffs, Iowa, and will begin his rectorship there on May 1st.

THE Ven. Archdeacon FREDERIC B. CARTER, after a rectorship of twenty-seven years, has resigned charge of St. Luke's Church, Montclair, N. J. He will become rector emeritus and will continue his residence in Montclair.

THE Rev. MURRAY WILDER DEWART, for several years past rector of St. James' Church, Roxbury, Mass., has accepted a call to the rectorship of the Church of the Epiphany, Winchester, Mass., from which the Rev. John W. Suter recently resigned. Mr. Dewart will enter upon his new duties on May 1st.

THE Rev. ROBERT B. GOODEN, rector of St. Luke's Church, Long Beach, Cal., has not accepted a position at Harvard School, Los Angeles, Cal., as was erroneously stated in this column in the issue of THE LIVING CHURCH for March 30th.

THE Rev. S. R. S. GRAY, formerly of Pueblo, Colo., is now vicar of Emmanuel Memorial Church, Denver, Colo. His address in that city is Twelfth Avenue West and Lipan street.

THE Rev. CHARLES P. HOLBROOK, formerly of Stafford, Va., is now rector of the Church of the Atonement, Augusta, Ga., where his address is 1018 Telfair street.

THE Rev. GEORGE T. LE ROUTHILLIER of Rochester, N. Y., who has been for the past five months in charge of St. Matthias' Church, East Aurora, N. Y., will end his work there at the close of the present month, when the rector-elect will be in residence.

THE Rev. ROLAND O. MACKINTOSH, formerly rector of St. Mark's Church, Glendale, Cal. (diocese of Los Angeles), is now rector of St. Michael's Church, Anaheim, Cal.

THE Rev. GEORGE L. PAINE, rector of St. Paul's Church, New Haven, will be absent from his parish for several months. He has been in poor health for some time and his physician has ordered him to take a complete rest.

THE Rev. GEORGE FLOYD ROGERS is now in charge of St. John's Church, Lynchburg, Va. His mailing address is Box 142 College Park P. O., Lynchburg, Va.

THE Rev. THOMAS SEMMES is now in charge of Allegany Parish, Allegany County, Va. (diocese of Southern Virginia), and his postoffice address is Covington, Va.

THE Rev. HAMILTON SCHUYLER, rector of Trinity Church, Trenton, N. J., has been granted a six months' leave of absence by the vestry and will sail for Europe on April 16th with Mrs. Schuyler, to be absent until October. His address will be Credit Lyonnais, Paris. The Rev. Charles L. Cooder, formerly of Rahway, N. J., will have charge of the parish during the rector's absence.

ORDINATIONS

DEACONS

ALASKA.—In Eagle Hall, Valdez, Alaska, on March 15, 1912, Mr. W. H. ZIEGLER was ordained deacon by Bishop Rowe. Mr. Ziegler is a son of the Rev. Paul Ziegler, rector of Mariners' and St. Barnabas' Churches, Detroit, Mich., and is the fourth son to enter the ministry of the Church.

OHIO.—In the Church of the Incarnation, Cleveland, Ohio, on March 29th, Messrs. WILLIAM H. ROGERS and LUKE J. BOUTALL were ordained to the diaconate by Bishop Leonard. The Rev. G. F. Patterson presented the candidates and the Rev. Canon H. E. Cooke preached the ordination sermon. The deacons were licensed to preach.

OKLAHOMA.—In St. Paul's Cathedral, Oklahoma City, Okla., on Palm Sunday, Mr. VINCENT COLLYER GRIFFITH was ordered deacon by Bishop Brooke, who also preached the sermon. The candidate was presented by the Very Rev. Dean Colton. Mr. Griffith will have charge of the work at the State University at Norman, Okla.

SOUTH DAKOTA.—At Emmanuel Church, Rapid City, S. D., on April 3, 1912, Mr. HOWARD M. FULWELLER, who has been in charge of the congregation at this point since August, 1911, was ordered deacon by Bishop Johnson of Missouri. The Rev. George Keller of Huron, S. D., formerly priest in charge of Emmanuel Church, presented the candidate and preached the sermon. The Litany was read by the Bishop. Mr. Fulweller remains in charge of the work in his present field.

PRIESTS

ATLANTA.—In St. John's Church, College Park, Georgia, on Tuesday in Holy Week, April 2nd, the Rev. CHARLES KNIGHT WELLER and the Rev. ROBERT THEODORE PHILLIPS were advanced

to the priesthood by Bishop Nelson. Bishop Weller of Fond du Lac, a brother of one of the candidates, read the Gospel and preached the sermon. The Rev. Mr. Weller will continue his work as vicar of St. John's Church, College Park, where he has served for the past three years, and also at St. Mary's Settlement in a near-by factory settlement, which he organized and has maintained for the past year. The Rev. Mr. Phillips is vicar of St. Mary's Church, Columbus, Georgia, and is in charge of the newly inaugurated settlement work among the millworkers of that city. There were thirteen of the diocesan clergy present at the ordination.

OKLAHOMA.—In the Chapel of the Redeemer, Oklahoma City, Okla., on the Feast of the Annunciation, the Rev. JOSEPH M. MATTHIAS, minister in charge of the chapel, was advanced to the priesthood by Bishop Brooke. The Very Rev. Dean Colton presented the candidate and the Rev. William Du Hamel preached the sermon. Mr. Matthias is in charge of the work among the negroes in Oklahoma City.

In St. Philip's Church, Ardmore, Okla., on March 27th, the Rev. FRANCIS PAUL KEICHER was advanced to the priesthood by Bishop Brooke. The candidate was presented by the Rev. William Du Hamel and the Rev. L. L. Swan of Gainesville, Texas, was present in the chancel. The sermon was preached by the Bishop. Mr. Keicher remains in charge of St. Philip's, Ardmore.

DIED

ATWELL.—In Newton, Mass., March 28, 1912, in his 74th year, the Rev. BENJAMIN W. ATWELL, D.D., for many years a successful missionary and rector in the diocese of Vermont, and elsewhere. R. I. P.

BURGESS.—At New Haven, Conn., on Wednesday in Holy Week, April 3, 1912, of pleuropneumonia, the Rev. FREDERIC MERWIN BURGESS, rector of Christ Church, New Haven, Conn., aged 40 years. R. I. P.

DENNISTON.—JOHN ALEXANDER DENNISTON, Wednesday, March 27, 1912. Columbia, A. B., 1867; A.M., 1870; General Theological Seminary, Deacon, 1870; ordained priest, 1871 by Bishop Horatio Potter. Assistant minister, Trinity Church, New York City, 1870. Later, successively rector, St. Luke's, Roselle, N. Y.; Ascension, Jersey City, N. J.; St. John's, Long Island City; Ascension, Brooklyn, N. Y.; curate, St. Augustine's Chapel, Trinity parish, New York. Interred, Greenwood Cemetery, March 29th.

NEELY.—At her home, 4118 Ellis avenue, Chicago, Ill., early Tuesday morning, April 2, 1912, Mrs. HELEN SMEDES NEELY, widow of Albert E. Neely, in her 77th year. Buried from St. Bartholomew's, Englewood, April 4th, Maundy Thursday.

May she, by the mercy of God, rest in peace.

RILEY.—At Washington, D. C., on Easter morning, EUPHEMIA PARKER RILEY, the only sister of the Rev. Theodore M. Riley, formerly of the New York Seminary.

MEMORIALS

ANNIE CAISSON—ALICE CAISSON

In loving and grateful memory of ANNIE CAISSON, December 27th, 1909, and ALICE CAISSON, April 13th, 1910.

"Numbered with Thy Saints in Glory everlasting."

RUTH REYNOLDS CLARKSON

In ever loving and grateful memory of RUTH REYNOLDS, daughter of the Rev. David Henry and Bertha Reynolds CLARKSON, who entered into the Paradise of God, April 17, 1907.

Without fault before the throne of God.

MRS. EMMA B. SANFORD

EMMA BARTOW, eldest daughter of the late Rev. William H. Lewis, D.D., once rector of Holy Trinity Church, Brooklyn, N. Y., and of Emmeline J. Bartow, his wife, and widow of the Rev. David P. SANFORD, D.D., of Connecticut, entered into life eternal from her home in Philadelphia, March 28th, in the eighty-third year of her age.

She was one of the purest, sweetest, and holiest of God's modern saints, loved and revered by many. In all the relationships of life, as daughter, sister, wife, mother, and grandmother, she filled her place to perfection. In many parishes her especial service was the teaching of the "infant class"; and she continued this until seventy years old. Her stories for children made her name and initials widely known. Two sons are in the ministry, the Rev. David L. Sanford, and the Rev. Edgar L. Sanford; a daughter, Caroline H. Sanford, is Head Deaconess of the Church Training and Deaconess House, Philadelphia; another daughter, Amelia L. Sanford, is a graduate of the same school and at work in that city; a third daughter, now deceased, was the wife of the Rev. James H. George, whose son is the Rev. J. H. George, Jr. The youngest child,

Frederick Harriman Sanford, is in business in New York.

"Her children arise up and call her blessed"; and her many friends respond, "Amen!" Her remains repose beside her husband's in Thompsonville, Conn., "until the day break, and the shadows flee away."

HELEN SMEDES NEELY

Strong in the Faith this beloved pilgrim of our Blessed Lord reached the earthly end of life's journey very early in the morning of Tuesday in Holy Week, April 2nd. Mrs. Neely was the widow of Albert E. Neely, who preceded her into the heavenly country by fourteen years. Since then she had made her home with her youngest daughter and her children. She was for the last six years a devout communicant at the parish of the Transfiguration, Chicago. She had been identified with many of the Chicago parishes during her long residence of over sixty years in Chicago. With her husband she was one of the first workers in St. Bartholomew's, Englewood, and did most devoted work there as member of the guild, and for many years, its president. Six of her seven children survive her, the eldest being the Rev. Henry R. Neely, formerly with the Western Seminary of Chicago, and now rector of Trinity parish, Mattoon, Ill. The burial was from Saint Bartholomew's, Englewood, on Maundy Thursday, the thirtieth anniversary of her mother's burial, Mrs. Elizabeth Ritchie at Peoria, Ill., and the twenty-ninth of her grandmother's, Mrs. Eliza Smedes at Beloit, Wis., lacking one day. The late Rev. Aldert Smedes, D.D., of Raleigh, N. C., and the Rev. John Smedes, of New York, were uncles of the deceased. The Rev. Robert Ritchie, late of Saint Paul's, Oakland, Cal., was her brother. The late Rev. Robert Ritchie of Saint James the Less, Philadelphia, was her cousin, and so is also the Rev. Arthur Ritchie, the rector of Saint Ignatius' Church, New York City. May the angels of our God attend her. May rest and peace be hers and light perpetual shine upon her. May she remember us in our pilgrimage and pray for us.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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CATHOLIC PRIEST WANTED—June 11th to August 31st—\$50.00 per month and rectory on the Hudson. Z. V., care of 18 Davies Place, Poughkeepsie, N. Y.

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PAMPHLETS

Twenty-ninth Annual Report of the Executive Committee of the Indian Rights Association. For the Year Ending December 14, 1911.

THE CHURCH AT WORK

BISHOP ROWE LEAVES ON TRIP TO THE FAR NORTH

THE BISHOP OF ALASKA administered the rite of Confirmation in the Church of the Epiphany, Valdez, Alaska, on the evening of March 15th, and on the day following sailed on the *Alameda* for Cordova. From Cordova he will go direct to Fairbanks, Allakaket, and Point Barrow. He will also visit Nome, St. Michael, and Anvik. He will not return to Valdez until the latter part of November or the first of December.

NOTES FROM KENYON COLLEGE

AT KENYON COLLEGE, Gambier, Ohio, during the past month two lectures have been delivered on the Larwill Foundation. On March 22nd Colonel G. O. Shields, president of the League of American Sportsmen, gave an illustrated lecture on "Wild Animal and Bird Life in the United States." Colonel Shields is foremost among advocates for the protection and preservation of wild life, and his compiled list of statistics as to the invaluable services of birds, and the appalling facts concerning their destruction, together with his convincing appeal for immediate effective methods of preservation, aroused

enthusiasm that was unanimous. The slides shown were made from photographs of living subjects and were of unusual beauty.

On Tuesday, March 26th, Professor le Braz of the University of Renn, and of the Alliance Française, gave a lecture in the French language on the subject, "Chateaubriand." In his careful and interesting review of the more important phases of Chateaubriand's life the lectures displayed an illuminating humor in touching upon the finer points. His clear enunciation and exquisite diction were appreciated deeply by those so fortunate as to be among his listeners.

At the invitation of the committee of the Students' Lecture Course, Captain Fleet of Culver Military Academy gave on March 25th an illustrated lecture on the life and experience at Oxford of a Rhodes scholar. Captain Fleet was himself a Rhodes scholar, having received his degree from Oxford but a few years ago, and is therefore thoroughly conversant with his subject. In this connection it may be stated that Kenyon has at present a Rhodes scholar at Oxford, William J. Bland, '10, who is nearing the completion of his second year in residence at Lincoln College. Mr. Bland was last autumn elected secretary of the Oxford Union and has the dis-

tion of being the first American student ever elected to this position.

Easter recess at the College consists of the week which began on April 4th. During the past Lenten season the voluntary noon-day services have been supported by an attendance that was uniformly good.

AN IMPORTANT hearing is in progress in the chapter room of the Cathedral in Cincinnati, Ohio, before the Hon. Lawrence Maxwell, as to the legality of the proposed amendments to the Constitution of Kenyon College. At the last convention of the diocese, a commission on this subject, composed of Mr. W. Kelsey Schoepf, chairman, the Rev. Charles Byrer, the Rev. George Davidson (who has since left the diocese), Mr. William Cooper, proctor, and Mr. Gideon C. Wilson, was appointed and it was agreed to that that body should submit the questions of legality and equity to some learned counsel. The side adverse to the legality of the proposed amendment was presented by Hon. Gideon C. Wilson, chancellor of the diocese, and Mortimer Matthews, Esq., and the arguments and brief favoring the amendment were presented by the Hon. Telford P. Linn of Columbus and Judge U. L. Marvin of Akron. The report of the Commission to the next diocesan con-

vention, which meets in St. Paul's Cathedral, Cincinnati, on Wednesday, May 15th, will be in accordance with the opinion of the referee, who has taken the matter under advisement. The amendments would place the control of Kenyon College in the hands of a self-perpetuating board of small size, and mean the relinquishing by the diocese of representation by members of the board elected by convention. It is contended that the diocese cannot legally surrender this duty.

MANY BEAUTIFUL MEMORIALS AND GIFTS IN OLEAN, N. Y., CHURCH

A NOTEWORTHY instance of the activity of a parish in enhancing the "beauty of holiness" in the worship of the sanctuary, by gifts and memorials, has been recently furnished by the congregation of St. Stephen's Church, Olean, N. Y. (the Rev. James W. Ashton, D.D., rector). The women of the parish have made within the last several months over one hundred separate pieces of altar linen, and embroidered them with their own hands; over forty women were engaged in the work; and the result has been the making of suitable sets for all the early and later celebrations of the Holy Eucharist. Besides, numerous special donations have been made of useful and necessary articles pertaining to the sacred office, and memorials of rich and varied workmanship have been presented. Among the many tokens of interest and devotion has been the placing of a new silver-toned bell in the tower of St. Stephen's, and the gift of twenty-four Hymnals in red binding for the choir, the former by St. Margaret's chapter of the Guild, and the latter by the choirmaster, Mr. Harry Hills; also a Litany Book in red leather binding, a baptismal memorial of Roger Cameron Lutz, presented by himself.

The list of donations and memorials intended for the altar services is long, but may be briefly described as comprising one set of altar linen of nineteen pieces, French embroidered and trimmed with Venetian point lace, presented by Mrs. N. V. V. Franchot; white embroidered silk brocade purse and veil, by Mrs. F. W. Higgins; a set of green damask hangings consisting of superfrontal and antependia with burse and veil, richly embroidered, together with four Bible markers, by Miss Anna Huson; purple damask burse and veil, by Mrs. G. F. Bell and Messrs. C. and T. Jebb, a memorial of Mrs. Frances Jebb, mother of the donors; red brocade burse and veil by Mr. G. F. Bell, memorial of Mrs. Nettie Watson Bell; a set of white brocade hangings, superfrontal and antependia, a wedding gift to the church, and an altar book in red morocco, by Miss Josephine Higgins; four sets of Litany Book markers for the several Church seasons, by Mrs. J. W. Watson, in memory of Mrs. Nettie Watson Bell; four sets of Altar Book markers, by Mrs. Ingraham and her son, Foster. The work of embroidering these several pieces was done by the All Saints' Sisters of Baltimore, in most elegant and beautiful designs, manifesting the taste and artistic ability of those who selected and executed them.

The silver gifts and memorials are a cruet, silver mounted, in memory of Clara Leah Sweet, by her mother and sister; a silver bread-box, a memorial of Mrs. Miranda Ensworth-Briggs, presented by her daughter, Mrs. H. W. Eaton; a silver lavabo, a mortuary memorial presented by the Burleigh family; a silver mounted cruet given by Mrs. Heliker's Sunday school class; a perforated chalice spoon, given by Miss Clay's circle of the Girls' Friendly Society; a large ecclesiastical spoon given by Miss Maude Brooks.

An altar Prayer Book and Hymnal, bound in red leather, were given in memory of Mrs. Frances Jebb; two brass altar vases were the gift of Mrs. Edgar Franchot Munson of Wil-

liamsport, Pa.; an artistic screen for chapel use was given by Miss Lillian Gibbs; covers and ribbons for silk veil rolls by Mrs. Arthur Gibbs; a beautiful work-box containing all the necessary articles for repairs, by Miss Frances Wood; a drawn-work pyx-veil by Mrs. G. Oliver, and a drawn-work credence cloth by Mrs. F. Blakeslee of Pittsburgh, Pa.

The body of the church has been still further beautified by the addition of a brass eagle lectern of exquisite pattern, elegant in its simplicity, a memorial by Miss Anna Huson of her father and mother.

NEW LIBRARY OF THE EPISCOPAL THEOLOGICAL SCHOOL

THE NEW LIBRARY of the Episcopal Theological School at Cambridge, Mass., is completed, and during the Easter holidays the books were removed from the old room in Reed Hall to the new structure. The building is the gift of the late John Gordon Wright of Boston, a former member of the Board of

stacks. There is space here for 15,000 volumes. Leading off from the hall is a librarian's office and a stenographer's room. In the basement are shelves for 25,000 books and a large room for classes or for seminars. There are a large fire-proof chamber and a large safe as repositories for the treasures of the school. The interior was arranged under the direction of Charles S. Soule, who has had large experience in library work.

The present library of the school consists of about 15,000 volumes and this will be placed in the main reading room. It has been suggested to move the diocesan library to the new building and if this were done it would make the library stand high among theological collections. The books are confined largely to theology and kindred subjects because access is given to students of the school to Harvard library, where volumes on other subjects may be consulted.

The first contribution to the library of the school was by the Rev. John Singleton Greene, who left his large theological collection to the school. This was burned in the



NEW LIBRARY BUILDING,
EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

Trustees of the school. The formal dedication exercises of the library are to be held on May 1st. The plan is to combine these ceremonies with those of Founder's Day, which is annually observed. There will be a service in the chapel with an address by Professor Bliss Perry of Harvard University on "Religion and Literature"; and this will be followed by the dedication of the library, with addresses by Bishop Lawrence, a former dean of the School, and President Lowell of Harvard.

The library is of the Gothic style of architecture, and is situated between Burnham Hall and St. John's Memorial Chapel. It completes the quadrangle and fits nicely into the architectural scheme of the school. The structure is of Roxbury pudding stone with Indiana limestone trimmings. The main front is small with a low tower and a wing on either side. The entrance is of Gothic design, done in limestone, consisting of a large panelled door with an arched ornamental window over it. In the rear is a large wing which forms the reading and stack room. The cost of the building was \$35,000.

The main reading room of the library is in the rear wing. It is well lighted and will accommodate seventy-five readers. Ranged along the sides are stacks for books. In the wings on the front sides are the main book

big Boston fire, but was insured for \$10,000. This insurance money was the chief fund for the purchase of the new library. The library has recently come into a bequest of \$20,000 under the will of Dr. Edmund T. Slafter. The income of this is to be used for the enrichment of the school's collection of books. The architects of the new library are Shepley, Rutan & Coolidge of Boston.

RELIGIOUS DESTITUTION IN THE WEST

UNDER the auspices of the "Home Missions Council," comprising representatives of various Mission Boards in the United States, a careful survey of religious conditions in the western portion of our country from Minnesota and Nebraska to the Pacific has been made, and a preliminary report has been issued, which is to be followed by a fuller and detailed report. The Council finds some regions "over-churched," particularly in small towns, but finds much less of that than is commonly supposed, and holds that the condition cannot be judged off-hand merely by counting the steeples in a given community. With regard to religious destitution, however, they find the condition in many places quite serious.

"In one state," says the report, "60,000

to 75,000 of the population were reported as residing five miles or more from a church. A section in the northern part of that state, 40 x 400 miles, has been homesteaded during the last two years and has few religious opportunities; preaching there is mainly by homesteading ministers. It is estimated that 20,000,000 acres of that state, thus thrown open, will be occupied in the next five years. One rich valley of the state, 54 miles from a railroad, with a population of 5,000, capable of supporting 50,000 people, was reported as having but one church.

"In another state 14 counties were said to have but three permanent places in each for worship. One county in still another state has a rural population of 9,000 with no religious ministry except that supplied by the Mormon system. Another county of the same state has a purely rural population of 18,000, yet only two or three of its 65 school districts have regular services; both of these two counties, though not in Utah, are largely Mormon. . . . Thousands of Indians were found who are sun worshippers and pagans, and have never heard of Christ. The 'Inland Empire,' a truly imperial territory, one of the richest and rapidly becoming one of the most highly developed agricultural sections of the Northwest, is said to have no strictly rural ministry except here and there one carrying to the front the historic name Lutheran.

"Among Orientals on the Pacific Coast the Deputation was informed that many Chinese who have been brought to Christ have voluntarily carried the Gospel back to their native province of Canton. Reports, with indubitable proof, show that more effective work has been wrought by these returning Christian Chinese for their country than by all missionary boards laboring in that province.

"One of the most startling facts confirmed by investigation is that Buddhism in Seattle, San Francisco, Los Angeles is aggressively propagating itself from these cities as centers. Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures in various parts of those cities are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive and is grappling in the struggle with the religions and cults of the Orient."

Among the recommendations, it is interesting to observe that they do not recommend "union churches," but rather that the various home mission bodies will separately take up the question of the sections in which there is the greatest need. Particularly they point out the need for additional work among Spanish-speaking Americans and Mexicans in the United States, among Orientals on the Pacific Coast, and among logging and mining camps, while they feel also that conditions in Utah require special treatment altogether.

WILL ASK FOR A COADJUTOR

BISHOP MILLSPAUGH of Kansas in a recent letter to the clergy and laity of the diocese of Kansas, has expressed his intention of asking for the election of a Bishop Coadjutor at the next diocesan convention, which is to be held in Topeka on June 5, 1912. The Bishop states that his object in asking for a Coadjutor is mainly that the work of the diocese may be pursued with proper aggressiveness, and that he may conserve his strength for such diocesan work as may be permitted to him. It is the Bishop's purpose to relinquish a portion of his salary in case a Coadjutor is elected.

CHURCH PAPER FOR MEN ONLY

IN NEWARK the diocesan paper is termed the *Newark Churchman*. The rector of a parish in the diocese, according to a writer in the *Newark News*, deposited a quantity of the

papers on a stand in the church vestibule and announced that they were there to be taken by any who might desire them. The new colored sexton had not grasped the absolute catholicity of the offer. When an elderly lady politely asked for a copy, the new sexton said, "I'm sorry, lady, but these is for men only. They are called *The Churchman*, you know."

METHODIST MINISTER SEEKS HOLY ORDERS

THE REV. W. L. CADMAN, who for the past four years has been pastor of the Methodist congregation in Millbrook, N. Y., has withdrawn from that body, and with his wife has received the rite of Confirmation. Bishop Greer has received him as a postulant for Holy Orders. While preparing for ordination he will work under the Archdeacon at Hope-well Junction in Dutchess county. Mr. Cadman is a younger brother of Dr. S. Parkes Cadman, the well-known Congregational preacher of Brooklyn.

PALM SUNDAY AT ST. PAUL'S, BROOKLYN

A MOST UNUSUAL and magnificent spectacle was witnessed on Palm Sunday morning by thousands of South Brooklyn residents gathered in the vicinity of St. Paul's Church, Clinton and Carroll streets, Brooklyn, where, just prior to the celebration of the solemn Eucharist, a long line of choristers, acolytes, and clergy paraded through Carroll street, from the parish hall to the main entrance of the church, and were there admitted with appropriate ceremonies. Clouds of incense ascended as the white-robed choristers, banner-bearers, and gorgeously vested clergy slowly wended their way through a lane of orderly and interested spectators. Passing vehicles came to a halt and the hum of conversation and noise of shuffling feet instantly ceased, when the crucifer, holding aloft the veiled crucifix, emerged from the court-yard gate. No sound broke the stillness of the peaceful morning save the sharp notes of the trumpets and the choristers' voices. Inside the church a vast congregation filled every pew and temporary sitting, and hundreds considered themselves fortunate to be privileged to crowd into the church after all the seats were filled. Father Seyzinger of the Resurrectionist Order preached a very eloquent sermon.

DEATH OF HON. EDWARD L. DAVIS

ALL SAINTS' CHURCH, Worcester, Mass. (the Rev. Chas. L. Short, minister in charge), has suffered a great loss in the death of the Hon. Edward L. Davis, who recently resigned his office as senior warden of the parish. He represented Massachusetts and Western Massachusetts in nine General Conventions, and has served on the Board of Trustees of the Episcopal Theological School, Cambridge, Mass. From the beginning of the new diocese of Western Massachusetts he has been a member of its board of missions, and its Standing Committee, and has been president of the trustees for the diocese. This faithful servant of the Church and soldier of Christ passed out of this life into life eternal on March 2nd, at his home in Worcester.

CHURCH WORK CONFERENCE

THE PROGRAMME of lectures to be given at the Fourth Annual Conference for Church Work has just been issued by the chairman of the committee in charge, the Rev. Dr. Max Kellner of Cambridge. The conference this year, as in the past, is to be held at the Episcopal Theological School, Cambridge, from July 6th to July 22nd. This location, because of adequacy of the buildings of the school, the delightful proximity to Harvard

university, and historic sites and attractive facilities for recreation, has proven a boon to the conferences. Four hours of each morning are to be devoted to lectures, but each student can elect but three. The early afternoons will be left open for recreation and pleasure trips. Late in the afternoon Mr. William B. Davis, the instructor in Church Music at Berkeley Divinity School, will give recitals and illustrated talks on "The Hymns of the Church," in St. John's Memorial Chapel. In the evening, conferences and lectures on missionary social subjects will be held in the lecture room of the new library. One of the courses will be given by Professor W. S. Urban of Trinity College, and others will be announced later.

The courses of instruction will be held in the morning in the lecture room of Reed Hall. During the first week the Rev. Francis B. Blodgett, adjunct professor of the literature and interpretation of the Old Testament in the General Theological Seminary will give a series of lectures on "Jeremiah: the Man and his Message." The other lecturer for the first week will be the Rev. Dr. Samuel Hart, dean of the Berkeley Divinity School, who will speak every morning on "The Great Councils." During the second week the Rev. Stuart L. Tyson of the New Testament Department of the University of the South, Sewanee, Tenn., will lecture on "Studies in St. John's Gospel," and during the final week the Rev. Henry R. Gummey, D.D., of Haddonfield, N. J., will lecture on "Primitive Worship and the Prayer Book." The second hour each morning will be devoted to a missionary study of Japan, the subject upon which the Missions Board desires to concentrate interest during the winter of 1912-13. The fourth hour of each morning will be devoted to classes in Sunday school work. These classes will be under the direction of the Rev. William E. Gardner, Deaconess Goodwin, Mrs. A. V. G. Allen, Mrs. C. B. Coleman, Mrs. W. E. Gardner, the Rev. R. P. Kreidler, and the Rev. F. C. Lauderburn.

The devotional life of the conference will be in charge of the Rev. Edmund S. Rousmaniere, rector of St. Paul's Church, Boston, and the Rev. Fr. Frederick H. Sill, O.H.C. They will read Morning Prayer in the chapel at 7 and a celebration of the Holy Communion will follow. Noon-day services and an out-door sunset service will be held each day. There will be an address at the last service.

The Conference opens with a reception by Bishop Lawrence in the Quadrangle of the school on Saturday afternoon, July 6th.

DR. VAN ALLEN TO DELIVER MANY SPECIAL SERMONS

THE REV. DR. VAN ALLEN of the Church of the Advent, Boston, has a busy season ahead. On Wednesday evening in Holy Week he preached at the Church of the Good Shepherd at East Dedham; on Good Friday he had the Three Hours' Service at the Church of the Transfiguration, New York City. Dr. van Allen has several important engagements during June. He will preach the Synod sermon before the Archbishop and Synod at Ottawa, Canada, early in the month; and the ordination sermon in the same diocese, about the same time; he will deliver the commencement oration at Elmira College for Women on June 5th, and the doctor's oration at Alfred University, New York, on the following day. He also will give two addresses on "The Christian Priesthood" at Kenyon College, Gambier, Ohio, during the following week.

SPECIAL PREACHERS AT BERKELEY

THE PREACHER at the annual alumni service of Berkeley Divinity School, Middletown, Conn., on Tuesday, June 4th, will be the Rev. Herbert McKenzie Denslow, D.D., of the class of 1878, professor and acting

dean in the General Theological Seminary, New York; and the preacher at the ordination on the following day will be the Rev. Louis Cope Washburn, D.D., of the class of 1884, rector of Christ Church, Philadelphia.

WORK OF THE IOWA EPISCOPATE FUND COMMISSION

IN ANTICIPATION of the possibility of an election of a Suffragan Bishop or Bishop Coadjutor at a near date, the Iowa Episcopate Fund Commission has appointed the Rev. Allen Judd, one of the oldest and most honored priests of the diocese, to visit various parishes and missions in Iowa in behalf of this fund.

Some four years ago, the Rev. John C. Sage, a representative of the Commission, conducted a campaign in behalf of this fund, and raised more than \$50,000 in cash and pledges. This amount has been accumulating during the past four years, until now nearly forty thousand dollars has been received, and it is expected that the balance will be paid in due time, and that the percentage of loss will be infinitesimal. It is a remarkable showing of the honor of the Church people in the diocese in discharging their obligation, that the percentage of loss is so little, and what loss there has been, has mostly been caused by death.

It is expected that, ultimately, the full \$50,000 will be received. No effort before made in Iowa has done so much to promote the unity of the diocese; and a Suffragan Bishop, to assist the overworked Diocesan, will follow as the result of this effort.

SON OF ARTHUR RYERSON KILLED

ARTHUR L. RYERSON, a student at Yale and son of Arthur Ryerson, deputy to General Convention and formerly a member of the Board of Missions, was killed in Philadelphia on the evening of Easter Monday in an automobile accident. With a young man friend, whom he was visiting for the Easter holidays, he started about dusk, and the automobile striking a stone was thrown out of gear and both young men thrown out, Ryerson striking his head on the asphalt road. He and his companion, John Lewis Hoffman, were taken to the Bryn Mawr hospital, where both died during the evening without regaining consciousness. Mr. Ryerson, Sr., father of the young man, was formerly a resident of Chicago and of late years has resided partly in Philadelphia and partly at Springfield Center, N. Y. He was elected to the last General Convention from the diocese of Albany.

MEMORIALS AND OTHER GIFTS

THERE WERE unveiled on Easter Day in St. Paul's Church, Albany, N. Y. (the Rev. Roelif H. Brooks, rector), two memorial windows, erected in the vestibule. The donor was the Hon. Joseph W. Stevens, president of the Common Council of Albany, and the designs are by Frederick Stymetz Lamb, and the work was executed in the Lamb Studios, New York. A very successful and rich treatment of the landscape effect has produced beautiful and artistic results. The one window introduces a grand vista from the foothills in the foreground, receding into the mountains dying away in the dim distances. It bears the text: "The Strength of the hills is His also"; and below is the inscription:

TO THE GLORY OF GOD AND
IN LOVING MEMORY OF
1819—GEORGE STEVENS—1901

AND
1817—MARGARET BROWNE STEVENS—1900

The other window depicts the poetic imagery of the Hebrew psalmist in the text: "He leadeth me beside the still waters"; and portrays a stream of refreshing water, running through the central portion of the land-

scape, and bordered by rich foliage and trees through which the rays of the sun glint, tempered by the luxurious leafage. In the lower panel is the inscription:

TO THE GLORY OF GOD AND
IN LOVING MEMORY OF
1847—SARA THOMPSON STEVENS—1910

THERE WAS unveiled on Easter Day in Christ Church, Pelham Manor, N. Y. (the Rev. Albert F. Tenney, rector), a memorial tablet to a member of the family of the late Dr. Bolton, who has long been rector of Pelham. The tablet was erected by Mrs. A. L. Sampson an intimate friend of the family. The tablet is a parallelogram of bronze, superimposed on a background of black marble, with border of flowering lilies in high relief, in the lower section being inserted a scroll bearing the legend, "Rejoicing in Hope." The inscription on the tablet, in relief on a dark field, is: "In the Glory of God and in Loving Memory of Adele Bolton. Born, Henley-on-Thames, England, March 5, 1830. Died, New Rochelle, New York, January 24, 1911. 'Blessed are the pure in the heart, for they shall see God.'"

A BEAUTIFUL altar cross, of solid brass, and of the Calvary design, with the base of three steps, was blessed by the Bishop of Quincy in the Cathedral Church of St. John, Quincy, Ill., on Easter Even. The cross was given by Mrs. Richmond F. Newcomb and daughters, in memory of the former's son, the late Bernard Newcomb. To the Newcomb family the Cathedral is indebted for its fine altar and reredos, described in recent years in Macmillan's publication, *Notable Altars in England and America*, being one of the six American altars mentioned therein. The altar cross was placed upon the tabernacle for the first time on Easter Day.

ON EASTER DAY in St. Paul's Church, Steubenville, Ohio (the Rev. William Martin Sidener, rector), there was blessed at the morning service a beautiful memorial window, given by Mrs. Darwin S. Hudson of New York City, in memory of her mother, Mrs. Mary Warner Barclay, who died on November 7, 1911. The window contains a figure of the Christ Child after the Della Robbia Bambina, and over the figure is the human name of Christ, "Jesus," while below the figure is the inscription, "One Lord, One Faith, One Baptism." The lower portion of the window is treated in an ornamental manner and contains a shield with a kneeling angel, after Fra Angelico.

ALL HALLOWS' CHURCH, Wyncote, Pa. (diocese of Pennsylvania), has received from Mr. and Mrs. Harry J. Keser, in loving memory of Anne Bringham Floyd, mother of Mrs. Keser, the gift of a litany desk of oak, and a handsomely bound litany book, which were solemnly blessed and used for the first time by the rector (the Rev. Benjamin S. Sanderson), on Palm Sunday, in the presence of a congregation which completely filled the church. The litany desk is the work of Mr. John Barber of Philadelphia, who designed and executed the choir stalls in the Cathedral of St. John the Divine in New York City.

IN OTEY MEMORIAL CHURCH, Sewanee, Tenn., on the evening of Palm Sunday, a window, in memory of Charlotte Barnwell Elliott Puckette was unveiled and blessed by the Rev. Haskell Du Bose, assisted by the Rev. W. S. Claiborne and the Rev. M. Raymond. The window, of simple but tasteful design, in on the right-hand side of the chancel, and is the loving gift of her many friends. Mrs. Puckette was the youngest daughter of Bishop Elliott of Georgia; and a sister of Bishop Elliott of Western Texas. R. I. P.

ST. JAMES' CHURCH, Goshen, Ind. (the Rev. E. L. Roland, rector), was the recipient at Easter of a number of gifts for the enrichment of the worship and the adornment

of the sanctuary, among them being a beautiful set of red silk vestments, two handsomely trimmed acolyte's cottas, a censer, a pair of processional candlesticks, and a sanctus bell. The censer and candlesticks will be used on special occasions, and the sanctus bell at all high celebrations of the Holy Eucharist.

BY THE WILL of Miss Virginia Hope Bryant Smith of Baltimore, who died on March 28th, the Rev. Dr. J. S. B. Hodges, rector emeritus of St. Paul's Church, Baltimore, is given \$50 for the purpose of buying something for the service of the altar.

AT ALL SAINTS' CATHEDRAL, Milwaukee, Wis., there was used for the first time on Easter Day a beautiful sanctus bell, given as a thankoffering by Miss Caroline Ogden and Mrs. Charles Frederick Hunter.

LEGACIES AND BEQUESTS

THROUGH the will of Annie E. Maynard of Newbury street, Boston, the Sarah Whitman Bible Class connected with Trinity Church, gets \$3,000, and \$5,000 goes to the Trinity Church Home for the Aged, commonly known as the Rachel Allen Home.

THE BETHLEHEM CHAPEL OF THE WASHINGTON CATHEDRAL

ALTHOUGH all of the larger furnishings and equipments of the Bethlehem Chapel and its chancel have been provided for, yet there are smaller items still to be given and their cost is such that there are many who would be able to provide them. They are the following: Brass altar vases, hymn boards, a fair linen cloth, and other altar linen; embroidered stoles and other embroidered silk pieces for chancel use, hymnals for the choir, prayer books for the choir, prayer books and hymnals for the congregation, litany desk, service record book, piano for choir practice.

Persons wishing to give any of these should write to the Bishop of Washington.

Every one who makes an offering of \$5 in one sum, or at the rate of \$1 a year for five years, receives from the Bishop and Chapter a certificate as a foundation builder of Washington Cathedral. The names of all such persons are enrolled in the Book of Remembrance, to be kept in the chancel of the Cathedral, and they are remembered for all time in the services as benefactors of this great foundation for the glory of God, the greater efficiency of His Church in this nation, and the benefit of our fellow-men.

BISHOP OF MAINE'S PAMPHLET IN INTEREST OF THE CATHEDRAL

DURING LENT, Bishop Codman of Maine issued a letter to his Cathedral congregation, explaining the purpose for which the Cathedral stands. This letter, which has been published in a handsomely-printed pamphlet, tersely and most felicitously sets forth the *raison d'etre* of a cathedral, and calls upon its readers to rise to it. The Bishop treats of the "Prayer Book Standard for Devotion," "The Prayer Book Standard for Doctrine," "The Comprehensiveness of the Church," and "Our Influence," and concludes as follows:

"The little heaven which leaves the whole lump of humanity is, first, our Lord Jesus Christ Himself. Next, our faith in Him, and then our nearness to Him, our union with Him. The work, then, is all His, and we are but coöperators with Him. It is therefore for us to look first of all to our own Christianity, to deepen our personal faith in Him. Looking to Him as the leader, let us put on all the armor He bids us carry. Use all the means of grace which He provides, say your prayers, and put your whole heart in your prayers. Attend worship, and do it as if it were your first business in life. Let your fellow-men see you in your proper place

every Sunday, and give both time and money, fully realizing that you are stewards, and are rendering your account to the Master for the time and the money He has intrusted to your care for His use. God is weary of the careless Christian, the man who spends most of his money upon himself, who attends worship when it suits his convenience, and professes Christianity without personal prayer. It is hard to turn over a new leaf, when one has lost the habit. It is hard to go back to one's daily prayers, when we have left such things behind us. But it must be done for God's sake, for Christ's sake, for the Church's sake, and for the sake of the good that we could accomplish if we only would."

DEATH OF THE REV. F. M. BURGESS

AFTER A week's illness with pleuropneumonia, the Rev. Frederick Merwin Burgess, rector of Christ Church, New Haven, Conn., died at his home in that city on April 3rd. Mr. Burgess had been attacked just previously by the grip and in spite of every effort to save him was unable to resist the attack of pneumonia.

Mr. Burgess was born in New Haven forty years ago, and was essentially a New Haven man, for he was also educated there, and there received his first pastoral charge, and his most effective work has been done among the persons who have known him throughout his life. He was educated in the public schools, and in the Hillhouse High School, and in the Yale Academic department, from which he was graduated in 1897. He entered the General Theological Seminary in New York City and completed his course there in 1900. Upon his ordination to the priesthood he became vicar of St. Andrew's Chapel, New Haven, where he remained in charge for two years, when he accepted a curacy at Christ Church under the late Dr. Morgan. Upon Dr. Morgan's death, he was made acting rector, and in May, 1909, was elected rector of the parish. "As rector of Christ Church he was called upon to deal with the problems of a large and increasing congregation which made excessive demands upon his time and constitution, and he performed his labors with a zeal and absorbing interest, often detrimental to his health. His interest in the Sunday school of the parish was remarkable, and it was said that he could call by name every child of his large parish. His work among boys was such as to challenge attention throughout the diocese as was evidenced by his appointment to the General Diocesan Commission for Work Among Boys."

Mr. Burgess was a member of the Graduates' Club, the Civic Federation, and the Chamber of Commerce of New Haven.

The funeral service was held on Saturday, April 6th; there was a celebration of the Holy Eucharist at 7:30, and a later one at 10:30; the burial service following the latter. Bishop Brewster officiated, assisted by the Rev. Maxwell Ganter, curate of the parish, and several local clergymen.

ST. LOUIS CATHEDRAL COMPLETED

ON EASTER DAY the new porch, tower, and peal of bells in Christ Church Cathedral, St. Louis, Mo., were dedicated by Bishop Tuttle. This service marked the completion of the task undertaken when the first stones of the church were laid early in 1860. After great difficulties and delays, partly due to the war, the building was brought to a condition in which it could be used, but minus vestibule and tower as contemplated in the plans. One year ago the porch and lower part of the tower, the latter set off as a baptistery, were finished and opened for use. The work then proceeded on the upper portion of the tower, including the peal of three bells hung in it. The vestibule is made, by the desire of the congregation, a memorial of James R. Gaz-

zam, who for forty-three years, from 1866 to his death in 1909, was treasurer of the parish. The bells are in memory of Henry Clarkson Scott, a member of the Chapter and for many years a strong supporter of the parish, whose death occurred on January 14, 1911. They are given by his wife.

GOOD FRIDAY IN BOSTON

NEVER BEFORE were Good Friday services in Boston so well attended. The early morning was stormy; at first there was snow which soon turned to rain, but when the forenoon came around the sun came out and a beautiful day resulted. At St. Paul's Church there was a Three Hours' service which taxed the capacity of the edifice, one of the largest congregations that ever gathered within its walls being in attendance when the service began. As Dr. Rousmaniere, the rector, was incapacitated through a severe cold, and had not been out of the house all the week, the long service was taken by Bishop Spalding of Utah. At the Church of the Advent the Three Hours' service was conducted by the Rev. Dr. Fiske of Providence, and Professor Arthur W. Jenks of the General Theological Seminary, New York, was the preacher at the Church of St. John the Evangelist. Dr. Mann preached in Trinity at the morning service; and Dr. McComb at Emmanuel.

SETTLEMENT WORK IN THE DIOCESE OF ATLANTA

BISHOP NELSON held another conference with the mill owners of Columbus, Ga., on the Saturday evening preceding Palm Sunday. They were asked to give \$5,000 a year for settlement work among the mill operatives. These representative men have taken definite steps to bring the matter before their directors within the month. The Rev. Henry D. Phillips, who has made such a notable success of the mill settlement work at La Grange, another mill town, was present at the conference. His brother, the Rev. Robert Phillips, just ordained a priest, is in charge of this work. The Bishop has secured an option on two desirable lots adjoining the one purchased. If the reply of the mill men is favorable, a settlement house will be built this summer. It is interesting to note in this connection that Trinity Church, Columbus (the Rev. S. Allston Wragg, rector), is an influential factor in the city, showing in a Sunday morning attendance census report, the largest attendance of any body of Christians in the city. A total of 300 has been added to the Church the past four years.

The Bishop is concentrating much of the diocesan missionary work in the mill districts. The settlement work of the Rev. C. K. Weller, ordained priest during Holy Week, shows a remarkable development, and has been done at great personal sacrifice of time and means. He has also built up the mission of St. John's, College Park, and the ordination service held there of these two mill workers was noteworthy. The little stone church, with full chancel and sanctuary furnishings was beautiful in its white hangings. A vested choir led in the beautiful music of the service. The candidates were both vested with full eucharistic vestments. The presence of Bishop Weller, brother of the Rev. C. K. Weller, was an occasion of great pleasure. His sermon was a masterful presentation of the Church, her Sacraments and Ministry.

DEATH OF BISHOP WOODCOCK'S SON

THE SYMPATHY of the whole diocese of Kentucky is going out to the Bishop and his wife in the death of their only son, Stanhope Warner Woodcock, which occurred on Tuesday afternoon, April 2nd, at the age of 16 years. The boy was apparently in perfect

health on Palm Sunday, having attended confirmation services with his father, later making a call, but was taken suddenly ill early Monday morning with what proved to be cerebro-spinal meningitis and, though every possible medical assistance was rendered, he died within thirty-six hours. Owing to the necessarily strict health-office regulations, the burial which was held the next afternoon was absolutely private; the Very Rev. Charles Ewell Craik, D.D., Dean of Christ Church Cathedral, read the service at the house, and the committal. The lad had a peculiarly sweet and winning disposition and was greatly beloved by all who knew him. He was a student at the Louisville Male High School and had expected to enter Yale University next year. A special tribute was paid him by the Board of Education in giving a holiday to all the members of his class on the day of his burial, and a memorial service was also held at the school, conducted by several members of the faculty and attended by all the students in a body. He was a communicant of the Cathedral and a faithful member of the Acolytes' Guild. Besides his parents, he is survived by two married sisters.

HISTORY OF A GEORGIA PARISH

MORE ELABORATE than most parish histories, because it deals with much more than statistics and figures, and gives a really interesting narrative of the successive steps in the parochial life is *A History of Calvary Church, Americus, Georgia, 1858-1912*, by James B. Lawrence, M.A., B.D., rector of Calvary Church, and Archdeacon of Albany. It is the record of work beginning in 1858 and continuing to the present time, during which it has been the scene of labor of many, both clergy and laymen, who have given devout and painstaking attention to it. An interesting chapter is that which relates from contemporary reports printed in the local papers, the view that was taken at the time of the camp of Federal prisoners at Andersonville, near by, and in which a highly favorable view of the camp and its prison was taken. The history reflects great credit upon its author.

ATLANTA

C. K. NELSON, D.D., Bishop

Special Music in Atlanta Churches During Holy Week and on Easter—Bishop Weller Visits Atlanta

THE ATLANTA churches gave some beautiful music with crowded congregations during Holy Week and Easter. All Saints' (Wm. E. Arnaud, organist), gave Dudley Buck's "Story of the Cross," Good Friday night; at the Cathedral (Hunter Welch, organist), Stainer's "Crucifixion," on Maundy Thursday evening; at St. Luke's (Merrill Hutchinson, organist), Gounod's "Redemption," on Easter evening.

BISHOP WELLER'S visit to Atlanta has been an occasion of great interest. He came to assist in the ordination of his brother, the Rev. Charles K. Weller, of St. John's, College Park. He preached at St. Luke's at the evening service on Palm Sunday.

CONNECTICUT

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

Christ Church, New Haven, Loses Its Rector by Death—Diocesan Convention to be Held in Hartford

FOR THE SECOND time within the space of about three years Christ Church, New Haven, has lost its rector by death. The Rev. Brinley Morgan, D.D., in the autumn of 1908, was killed by an automobile. His loss was felt not only by his parish and his personal friends, but by many throughout the diocese. Now the death of the Rev. Frederick Merwin Burgess, who was most highly regarded by

his parishioners, comes as a second shock to them and to the friends of Christ Church. Mr. Burgess will be a very great loss to the Church in Connecticut. The funeral was held on Saturday, April 6th; there were celebrations of the Holy Eucharist both at 7:30 and at 10:30 A. M., and the burial office followed the latter.

THE CONVENTION of the diocese, which will be in June, as always, will this year be held in Hartford. In what church the Convention will sit has not yet been stated.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Bishop Kinsman Meets Classes Confirmed for Special Services—Quiet Day for the Woman's Auxiliary—Lectures for Men's Club, Wilmington

BISHOP KINSMAN has spent the whole of Lent in or near Wilmington, and he has this year inaugurated a custom which promises to be helpful both to himself and to those who have been newly confirmed. Each week he has invited the three or four classes confirmed during that week to spend an evening at Bishopstead, where he has conducted a special service for them in his private chapel. These gatherings have given the Bishop and the new communicants an opportunity to become acquainted with each other, and has served a useful purpose in bringing together the younger members of several parishes. On two occasions individuals who had been unable to be confirmed in their parish churches were confirmed in the chapel at Bishopstead.

THE BISHOP of the diocese conducted the annual Quiet Day, for the members of the Woman's Auxiliary and others, on March 29th, in St. Andrew's, Wilmington. At 10 A. M. he celebrated the Holy Communion and delivered the first address on "The Nearness of God." The second address was on "The Necessity of Spiritual Struggle," after the Penitential Office was said. "The Incompleteness of Our Present Life" was the theme of the third address.

THE MEN'S CLUB of Trinity parish, Wilmington, at its last meeting heard a very interesting lecture on the Yellowstone Park by R. Leslie Appleby. In the same parish Bishop Spalding of Utah delivered a similar lecture on Mormonism to a large audience.

FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop
B. H. WELLES, JR., D.D., Bp. Coadj.

Brief Notes of Interest Regarding Diocesan Happenings

THE ROOD BEAM at St. James' Church, Manitowoc, was put up during Holy Week. It is a gift to the Church by the Bishop and people as a thankoffering to God for the removal of the Church's debt.

THE REV. H. B. SANDERSON (vicar at North Fond du Lac and Oakfield), is in a hospital in Milwaukee, suffering from the effects of an accident to his knee.

THE Three Hours' service on Good Friday at the Cathedral was taken by Professor Van Syckel of Nashotah House, Nashotah, Wis. On his return to Fond du Lac, Bishop Weller performed on Maundy Thursday the ceremony of blessing the oils.

IOWA

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

St. Mary's Congregation will Erect New Church in Waterloo—Modern Stone Rectory to be Built by St. John's Parish, Keokuk

SINCE THE burning of St. Mary's Church, Waterloo, that congregation has been without a Church home. During the past year new

lots were purchased in a more central residence portion of this rapidly growing city, and the vestry have only awaited the sale of the old lots to begin the erection of a new church. The property has now been sold for \$12,000, and this amount will be added to sufficiently to erect a building in keeping with a number of other new church buildings which have been erected within the last two years in West Waterloo.

THE VESTRY of St. John's Church, Keokuk (the Rev. John C. Sage, rector), has ordered the contracts let for a new modern stone rectory, to conform in beauty of design with the fine Gothic stone church and parish house (accounted two of the handsomest buildings in the diocese), thus completing the group of buildings. The rectory will stand next to the church, and will have every convenience. Its cost will be \$12,500.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Bishop Griswold of Salina Visits Wichita for Confirmation, and Also Holds a Quiet Day

BISHOP GRISWOLD of Salina visited all the churches in Wichita on Passion Sunday, and administered the rite of Confirmation. On Monday the Bishop held a "Quiet Day" at St. John's Church (the Rev. Percy T. Fenn, D.D., rector), which was well attended, and the prayers, addresses, and meditations were very helpful. The absence of the Bishop of the diocese, who is detained in Topeka by sickness, was felt at this time throughout the entire parish. This is the first time that Bishop Millspaugh has failed to make his annual visitation, and the thought injected an element of sadness into all the services.

KENTUCKY

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

Good Friday Services in Louisville—Last Lenten Meeting of the Woman's Auxiliary—Notes of Interest

OWING to the fact of the episcopal residence being quarantined, Bishop Woodcock was obliged to cancel all his appointments and episcopal visitations for Holy Week and Easter Day. He was to have conducted the Three Hours' service at the Cathedral in Louisville on Good Friday, and at his request, the Rev. Lloyd E. Johnston gave the meditations, the congregation of Grace Church uniting with that of the Cathedral. The services in the various parishes on Good Friday were excellently attended, notably the Passion service at St. Paul's Church, and the Advent. In the latter parish a stereopticon lantern service was held in the evening, at which Tissot's pictures of the Passion and Crucifixion in colors were shown, and an address delivered by the rector, the Rev. Harry S. Musson.

THE LAST of the series of special Friday afternoon united Lenten services in Louisville was held on March 29th at St. Andrew's Church, at which Bishop Woodcock delivered the address to a large congregation. Preceding this, was held the usual united meeting of the Woman's Auxiliary. The last of the series of papers was one entitled, "The White Man's Burden in the Church of God," read by Mrs. Frank Johnson, which told in an interesting way of the work being done for the colored race in this and in other dioceses. As a fitting conclusion to this year's Lenten study, the president asked Miss L. L. Robinson, the Educational Secretary, who had planned and arranged this course, which was felt by many to have been the best and most uniformly excellent ever held in the diocese, to make a few closing remarks, which she did, summing up most admirably the ground covered in the past six weeks.

THE REV. FATHER HUGHSON, O.H.C., visited Grace Church, Louisville (the Rev. Lloyd

E. Johnston, rector), on Palm Sunday, preaching at both morning and evening services. In the afternoon a most interesting address was delivered telling of his mountain mission work at Sewanee, and as a result several "wards" were formed in Louisville. A feature of the evening service was the rendering of Harold Moore's "The Darkest Hour" by the male vested choir, followed by the procession of palms.

IN ACCORDANCE with the annual custom of some years standing, on Maundy Thursday evening Gaul's Passion Music was magnificently rendered at Christ Church Cathedral by the combined choirs. As in the past, much interest was manifested, the large congregation taxing the building to its utmost capacity.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

New Mission Begun at Fairground, and Chapel Will be Built

THE REV. CHARLES E. CRAGG, rector of St. John's Church, Huntington, Long Island, is actively at work in establishing a new mission at Fairground. A lot on New York avenue has been given by one of St. John's parishioners, and \$2,500 has been subscribed to the building fund by another. The proposed chapel will cost about \$4,000. It is planned to begin work very shortly.

MAINE

ROBT. CODMAN, D.D., Bishop

Services at Portland Cathedral During Lent—Stainer's "Crucifixion" Sung at Bar Harbor

THE FULL complement of special services was maintained at the Cathedral, Portland, during Lent. Dean Vernon delivered a course of conferences on "The Christian Life," and Canon Fowler a course of addresses on "The Heroes of the Church and Their Times." Since Christmas, Miss Harriet McCobb has been conducting a Mission Study Class, taking for her text-book, "The Conquest of the Continent." The class has been a large one, and has been attended by women from the various other Portland parishes, as well as by those of the Cathedral.

STAINER'S "Crucifixion" was sung at St. Saviour's Church, Bar Harbor, on Palm Sunday evening, by the full choir of the church. The service proper was conducted by the Rev. W. A. A. Gardner of New York, who is in charge of the parish during the absence of the rector abroad, and the Rev. S. H. Jobe, of Hulls Cove.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Quiet Day for Women at the Memorial, Baltimore—Mission at the Hannah More Academy—Special Music in Baltimore Churches

MAUNDY THURSDAY, April 4th, was kept as a Quiet Day for Church Women of Baltimore and vicinity at Memorial Church, Baltimore. The services began with a celebration of the Holy Communion at 10:30 A. M., the Bishop of the diocese being celebrant. The other services of the day were conducted by the Rev. Percy Foster Hall, rector of St. Timothy's Church, Catonsville, Baltimore County, who delivered a series of very helpful addresses. The offerings were devoted toward completing the fund for St. Hilda's School, Wuchang, China.

AT THE Hannah More Academy, the diocesan school of Maryland, a very helpful mission was conducted from March 14th to 21st, by the Rev. William T. Forsythe, at present rector of St. Anne's Church, Richford, Vt. The daily addresses were upon the "Fruits of the Spirit," "Some Characteristics of the

Blessed Virgin Mary," and "Christian Duties." Much interest was aroused by these services.

SPECIAL LENTEN music was sung in more churches on Palm Sunday and in Holy Week this year than in any previous year. Stainer's "The Crucifixion" was rendered at St. Luke's, St. Bartholomew's, the Messiah, St. John's (Waverly), St. Margaret's (Baltimore), and at St. Timothy's (Catonville). Theodore Du Bois' "Seven Last Words" was sung at Christ Church, Baltimore, on Palm Sunday evening, and Gaul's "The Holy City," at the Church of the Epiphany, Govans.

MASSACHUSETTS

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

Holy Week at St. Paul's Church, Boston—Bishop Lawrence Returns Home—Every Parish and Mission Has Priest on Easter Day

DURING THE past week the noon-day services at St. Paul's Church, Boston, were conducted by missionaries in the diocese. On Monday the speaker was Archdeacon Babcock; Tuesday, the Rev. Francis L. Beal of the Church of the Ascension, East Cambridge; Wednesday, the Rev. James Sheerin of South Boston; Thursday, the Rev. Frank M. Rathbone of Cambridge; Friday, the Rev. C. L. Sleight of West Somerville; and Saturday, the Rev. Henry E. Edenborg.

BISHOP LAWRENCE arrived home on March 28th, and he immediately plunged into the work that awaited him. On the following evening he held a confirmation service at St. Peter's Church, Cambridge, his first official visitation on his return.

ARRANGEMENTS were made whereby every church and mission in the diocese had the ministrations of a priest on Easter Day.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Church Debt on Trinity, Fort Wayne, is Paid—Week of Prayer Under Auspices of the Brotherhood

AT TRINITY CHURCH, in Fort Wayne, Ind., Easter was signalized by the final payment on an old mortgaged debt of many years' standing. Seventeen hundred dollars was asked for and \$2,500 was given. The surplus will begin a fund for the enlargement of the parish house. Mr. Church, the organist and choirmaster, was taken to the hospital for an operation just before Easter, but the choir sang the full musical programme as arranged, including Farmer's Mass in B flat.

THROUGH the initiative of the St. Andrew's Brotherhood, in Fort Wayne, Ind., the Week of Prayer was observed by noon-day services daily during Holy Week, at a down-town church, the services being held by ministers of various denominations, the rector of Trinity Church, included. Many of the Protestant congregations observed Holy Week by daily services.

MISSOURI

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

Holy Week Services in St. Louis Are Well Attended

REPORTS from many parishes in St. Louis show that in point of attendance at Holy Week services this has been a record year. The Three Hours' service at the Cathedral was more largely attended than ever, and at St. Peter's, Holy Communion, St. John's, and Grace-Holy Cross the congregations were as large or larger than in past years. In two parishes where they have a Maundy Thursday evening Communion, the Redeemer and St. Philip's, there were unusually large numbers present.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Work at St. Stephen's Church, Omaha

SINCE JANUARY 1ST, St. Stephen's mission, Omaha, has received 68 communicants by transfer or dismissal, has raised \$800 looking to the purchase of a building site, has presented 34 persons, 21 of whom were adults, for confirmation, and has received into the congregation of Christ's flock, 20 children and 5 adults, by the Sacrament of Baptism. A large and enthusiastic Sunday school has been developed, the enrollment of which numbers over 100, with an attendance of 80 per cent. Services are being held in public halls, and in homes, by the deacon in charge, who was assigned the district north of Ames avenue, as a field of labor, by Bishop Williams last November.

NEWARK

EDWIN S. LINES, D.D., Bishop

Death of Mrs. Sarah Williams

MRS. SARAH WILLIAMS, well known and active in Church work for considerably more than half a century, died at the residence of her brother, Mr. John B. Van Wageningen, at Orange, N. J., on April 3rd, in the 87th year of her age. Mrs. Williams remembered when there was but one of our churches in the city of Newark. She was active in the establishing of Grace parish and made the vestments for the first boy choir in that city. Subsequently she went to Baltimore and was active in St. Paul's Church. In later years she was identified with the House of Prayer, Newark; St. Mark's, Orange; and Holy Trinity Church, West Orange. The funeral was held on the morning of Easter Even in St. Mark's Church.

OREGON

CHARLES SCADDING, D.D., Bishop

"Teaching Mission" Held at Corvallis, by the Bishop

FROM March 21st to 24th a "Teaching Mission" was held in the Church of the Good Samaritan, Corvallis, by Bishop Scadding. Those thinking that the word "teaching" implied dry-as-dust dogma, were at once disillusioned. In most direct and vital speech the Bishop interpreted the meaning of membership in Christ's Holy Catholic Church as a matter of current and pressing interest.

QUINCY

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

Former Rector Preaches in Zion Church, Mendon—Special Course of Sermons at the Cathedral, Quincy—Notes

THE REV. J. M. D. DAVIDSON, general missionary of the diocese of Quincy, was the special preacher at evensong, in Zion Church, Mendon (the Rev. Richard Bolton, deacon in charge), on March 20th. The Rev. Dr. Davidson was formerly rector of the parish, and after an absence of twenty-two years returned for the first time on a visit. The parish, though largely rural in its constituency, is taking on new life. The Sunday school has been reorganized and new equipment added. The vestry, with the aid of the woman's guild, are undertaking extensive repairs on the rectory. Zion Church, during the more than half century of its history, has sent forth four men for Holy Orders.

THE REV. CHAPMAN SIMPSON LEWIS, Canon Residentiary of the Cathedral Church of St. John, Quincy, has completed a course of Lenten addresses on "Some Popular Prejudices Against the Episcopal Church." These addresses were given at the Cathedral on Sunday afternoons, and drew large congregations, in which denominationalists predominated.

Shortened evensong was said, and familiar hymns were sung so that strangers might the better enter into the service. These afternoon services, ministering largely to people who are alien to the Church, were a distinct success, with several adult confirmations as a part of the fruits of the special Lenten effort.

ST. JOHN'S CHURCH, Kewanee (the Rev. W. E. Mann, priest in charge), has been greatly hampered in the observance of Lent by the smallpox quarantine, in force for two weeks by the order of the city Board of Health. The priest in charge, although the church had to be closed during all that time, and services suspended, managed to meet his confirmation class for instruction at the rectory. The quarantine was lifted on the Sixth Sunday in Lent.

THE CHOIR of the Cathedral of St. John, augmented to forty voices, under the direction of Prof. Roland Diggle, Mus. Bac. (Oxon), after evensong on Palm Sunday sang most creditably Sir John Stainer's "The Crucifixion." Over a thousand people were present in the congregation and the seating capacity of the Cathedral was taxed to its utmost.

THE WOMEN of St. Paul's parish, Peoria (the Rev. H. Atwood Percival, D.D., rector), made a corporate Communion on the Feast of the Annunciation, and presented their United Offering, which amounted to \$100, the largest yet reported in the diocese of Quincy. St. Paul's choir, on the evening of Palm Sunday, rendered Stainer's "Crucifixion" with fine effect.

MR. W. S. POWERS, a vestryman of St. Mark's Church, Evanston, delivered an address in St. Paul's, Peoria, on a recent Sunday morning in Lent, on "The Every-Member Canvass." As a result a committee of sixteen is hard at work and the outlook is favorable for a greatly increased offering for missions, while at the same time it is evident that parochial interests will not suffer, to which increased pledges bear witness. St. Paul's has for a number of years been one of the foremost in the diocese in contributions to missions.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Lenten Noon-day Services in Cincinnati Close on Good Friday

THE LENTEN noon-day services at the Lyric Theatre, Cincinnati, closed on Good Friday with the series of talks by Father Hughson, O.I.C., of Sewanee, Tenn. The average attendance for the whole season has been about 430, in spite of much bad weather and many conflicting engagements. Father Hughson also preached at several Church services in the city, and on Wednesday evening at the Cathedral vast throngs crowded to hear him. His preaching has made a great impression and lasting results are expected.

TENNESSEE

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

Notes of Interest of Work in the Diocese

THE MIDDAY Lenten services in Memphis were held with good results at Calvary parish house, by the local clergy, the Bishop taking Holy Week.

MR. G. H. BATCHELOR, a national councilman of the Brotherhood of St. Andrew, holds lay-services regularly at Ravenscroft Chapel, Brighton, under the appointment of Bishop Gailor.

HOLY WEEK was duly observed at Emmanuel (colored) church, Memphis (the Rev. E. T. Demby, rector). The local clergy each preached at one night service during the week.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Missionary Board Meets With Bishop Harding—
New Parish House for St. Alban's Congregation—Notes

A MEETING of the clergy of the city and the lay members of the missionary board was held on Thursday, March 28th, at Bishop Harding's residence. The meeting was called to allow Dr. Bratenahl an opportunity as departmental secretary of the Third Department to discuss the apportionment matter with those most interested in it. Of the \$21,000 apportioned to Washington it appeared that \$15,000 to \$16,000 could be depended upon from pledges or cash payments already made. Among the speakers at the meeting were the Rev. Messrs. J. Henning Nelms, C. S. Abbott, Jr., H. Scott Smith, D.D., E. S. Dunlap, C. E. Buck, and J. J. Dimon, also Mr. William H. Singleton, treasurer of the diocese.

A PARISH BUILDING of Gothic type is being designed to be built adjoining St. Alban's Church. The material for the outer walls will be blue stone, with limestone trimmings. The interior arrangements provide for a platform at one end, with rooms on each side, and at the other end a balcony, while the roof will be supported by open timber work. The new structure will be connected with the church by a covered passageway and also with the gatehouse at the entrance of the grounds.

AT THE closing week of mid-day Lenten services for business people, under the auspices of the Brotherhood of St. Andrew, at Epiphany Church, the following clergy gave addresses: March 25th, the Rev. G. W. Van Fossen, rector of Trinity parish; March 26th, the Rev. J. Henning Nelms, rector of the Church of the Ascension; March 27th, the Rev. J. W. Austin of Chevy Chase; March 28th, the Rev. G. C. Bratenahl, D.D., departmental secretary of the Third Department; March 29th, the Rev. C. R. Stetson, rector of St. Mark's parish.

THE LAST lecture in the Churchman's League series was given Tuesday, March 25th, in Epiphany Church, on the subject of "The World Conference." It was delivered by the Rev. William T. Manning, D.D., rector of Trinity Church, New York City.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Debt Removed from St. Philip's Church, East Hampton—Bishop Davies Opens Down-town Office in Springfield—S. S. Conference

ST. PHILIP'S CHURCH, East Hampton (the Rev. F. C. Wheelock, priest in charge), has succeeded in clearing off the last remnants of a debt of \$1,800, which remained on the church building, when it was opened for public worship ten years ago. The sum raised not only cancels every debt but leaves a handsome surplus in the church treasury. Bishop Davies has set Wednesday, June 5th, as the date of the consecration of the church.

BISHOP DAVIES has opened a down-town office in Johnson's Bookstore Building, at 39 Main street, Springfield. He hopes soon to place in this office the library left to the diocese by the late Bishop Vinton.

THE CONFERENCE of the Sunday schools of the Worcester district was recently held at St. Matthew's parish house, Worcester. The five parish Sunday schools of the city were represented, as were also those of St. Thomas', Cherry Valley, Christ Church, Rockdale, St. Stephen's, Westboro, St. Andrew's, North Grafton, Holy Trinity, Southbridge, and Grace Church, Oxford. The Bishop of the diocese, the Departmental Sunday School Secretary, the Rev. F. E. Seymour, of Providence, R. I., the Rev. G. H. Thomas, rector

of Christ Church, Fitchburg, and chairman of the Diocesan Sunday School Commission, as also the Rev. Arthur Chase of Ware, made addresses. The Rev. Carlton P. Mills, executive chairman for the Department of New England, delivered the essay of the afternoon; and Deaconess Campbell of Fitchburg gave an account of some of her Sunday school work.

WYOMING.

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

Work of the Diocesan General Missionary

THE REV. J. CHARLES VILLIERS of Casper, visited Hudson on March 19th and held a service in St. Matthew's church. He afterward met the Bishop's Committee and others interested in the Church, relative to the work of Mr. P. S. Lucas, who will soon be located at Riverton to act as catechist at Hudson, Riverton, and Shoshoni. The following day Mr. Villiers went to Riverton and held service in St. James' Church. He will spend several days in Shoshoni shortly after Easter.

CANADA

News from the Various Dioceses

Diocese of Ontario.

A VERY interesting address was given in St. James' school house, Kingston, on missions in Palestine, by the Rev. Canon Gould, General Secretary of the Missionary Society.—THE VERY REV. DEAN BIDWELL presided at the missionary conference held in March in St. George's Hall, Kingston.—THE MEMBERS of St. Stephen's Church, Bedford Mills, presented a beautiful pocket Communion service to the Rev. A. Cooke, on his departure to take up work in another parish.

Diocese of Toronto.

A SERIES of mission meetings is to be held in Toronto in May next. They will be conducted by the Rev. S. Holden, vicar of St. Paul's, London, Eng.—THE NEXT meeting of the Board of the General Missionary Society will be held in Toronto on April 18th. After the celebration of the Holy Communion, an address will be given by the Primate, Archbishop Matheson, of Rupert's Land. The service will be held in St. James' Cathedral, and the business session in St. James' parish hall. Part of the work of the Board will be to make choice of a Bishop for the missionary diocese of Japan, in accordance with the canon of the General Synod concerning this matter. The financial statement of the Missionary Society for the last year is very encouraging. The twenty-five dioceses of the Dominion contributed \$146,136. Over \$9,000 was given to the Honan Diocese Famine Fund.—THREE new parishes have been set apart by the Bishop of Toronto in the city, St. Monica's, St. Edmund's and St. David's.—BISHOP THORNLOE, of Algoma, preaching in St. Alban's Cathedral, Toronto, on March 24th, warmly congratulated Bishop Sweeney and those interested in the work, on the beau-

tiful buildings about to be erected for the completion of the Cathedral.—THE Rev. Laurence Skey of St. Anne's parish, Toronto, has broken down from overwork and has been ordered six months' rest.

GREAT REGRET was felt at the death, after a short illness, of Mr. Frank Wootten, editor for many years of the *Canadian Churchman*. The work he did for the Church in Canada cannot well be estimated, and he gained the affection and esteem of all who were brought into contact with him. His brothers-in-law, the Rev. R. S. Forneri, rector of St. Luke's, Kingston, and the Rev. A. L. Green, were chief mourners at his funeral, which took place from St. Alban's Cathedral, Toronto.—A NEW church is to be built in the St. Dennis suburb of Toronto, for the cost of which the offertory on Easter Day, in St. James' Cathedral, Toronto, will be given. The estimated cost is about \$3,000.

Diocese of Huron.

THE RECTOR-ELECT of St. Paul's Church, Woodstock, the Rev. F. H. Brewin, now incumbent of Christ Church, Brighton, Eng., has been a worker under the present Bishop of London, at Bethnal Green. He expects to arrive in his new parish from England, in May.—THE DIOCESAN Synod will hold its next session on June 11th. A new canon appointing a committee on patronage will be submitted to the Synod, the committee to consist of church wardens and lay delegates.

Diocese of Niagara.

THE ANNUAL meeting of the Sunday School Committee of the diocese, will be held at the Synod Office, Hamilton, on May 7th. Bishop Clarke will preside, and the seven clerical and seven lay representatives elected by the diocesan Synod, compose the committee, together with delegates from every Branch of the Sunday School Association. Literature connected with Sunday school work may be procured from the secretary of that department, Miss Woodhouse. A strong effort is being made to establish the various departments of Sunday School work in all the deaneries of the diocese.

THE DEATH of the Rev. John Fletcher, at the age of 72, took place in Hamilton, on the last day of March. For a number of years he was rector of Holy Trinity Church, Glandford, but latterly had been engaged in work among the immigrants.

Diocese of Montreal.

DURING the past year the Woman's Auxiliary of the diocese has given \$3,000 to Northwestern Canada missions, while to the Canadian diocese of Honan, China, over \$700 has been sent. Out of the 48 bales sent to various missions, one was despatched of knitted articles to a leper institution in China.—BISHOP FARTHING took for his text at the confirmation service in St. John the Evangelist's Church, Montreal, on March 25th, the words of the blessed Virgin Mary when she learned that she was to be the Mother of the Messiah, "Be it unto me ac-

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ording to Thy word." The Bishop spoke of the great necessity for preparation for any work to be done, and said concentration is necessary to success, and the work of preparing our own souls is no exception. The class confirmed by the Bishop contained more girls than boys.

THE LAST of the twenty-minute services which were held during Lent under the auspices of the St. Andrew's Brotherhood, for business men, at noon, was held on Holy Thursday. The average daily attendance has been over seventy, which is considered good. The members of the Brotherhood are so much encouraged that they hope to make this a part of their regular work and to hold these services every year. The services on the first four days of Holy Week were conducted by Fr. A. P. Bull, S.S.J.E., who is the Superior of the Cowley Fathers in America, and who was at the Church of St. John the Evangelist, Montreal, during Holy Week and over Easter.—THE MONTHLY board meeting of the diocesan Woman's Auxiliary was held in the Synod library on April 4th. Among the letters read was one from the Rev. Mr. Beilby, so long at work at Battle Harbor. He has been on furlough and is now to be sent back to his old post. He asks the Woman's Auxiliary to help him in his work with lantern slides and pictures to use in teaching the Indians. A very interesting letter was read from a Zenana missionary in India. She said such an uplift had been given their work by the visit and interest of Queen Mary, at the time of the Durbar, to the mission. The Queen afterwards sent a gift of 500 rupees for the work.—THE CAMPAIGN just begun in Montreal, to raise a quarter of a million dollars for the funds of the Church, chiefly for the superannuation, widows' and orphans' and diocesan mission funds, has received a great impetus. At a meeting of representative Churchmen on March 29th, the generous gifts of two donors amounted to \$37,000, Mr. R. Reford promising \$25,000 if the sum of \$250,000 is raised, and \$50,000 if the committee succeeds in raising half a million. Mrs. J. J. Gibb of Como contributed the sum of \$12,000. Bishop Farthing, speaking to the meeting, dwelt upon the spirit of self-sacrifice abroad in the clergy of the diocese, many of them declining larger salaries when they considered their work unfinished in their old parishes.

FOR THE first time in the Church of St. James the Apostle, Montreal, the Three Hours' service was held on Good Friday. It was conducted by Bishop Farthing. The daily Lenten services have been unusually well attended, and also the Wednesday evening services, at which the newly appointed rector, the Rev. A. V. Shatford, has lectured every week during Lent on "Historic Reformations."

Diocese of Yukon.

BISHOP STRINGER is spending a great part of the month of March in visiting the mining and construction camps in the Forty Mile district. The work during the coming summer will be urgent, so many men are expected to be at work.

Diocese of Calgary.

THE FIRST rector of St. George's, Fort Saskatchewan, is the Rev. R. T. Ingram-Johnson, who has been in charge of the mission during the past year. St. George's has now become voluntarily self-supporting. The additions which were needed in the Churches of All Angels, Calgary, and in St. Stephen's and St. Michael's, have been made since the new year. The pro-Cathedral is also being enlarged.—TWO CANDIDATES were ordered deacons by Bishop Pinkham in St. Barnabas' Church, Calgary, March 17th. The preacher was the Rev. A. P. Hayes, principal of the Bishop Pinkham College.

Diocese of Rupert's Land.

A LARGE attendance is expected at the meeting of the Manitoba Anglican Union,

which is to be held in Brandon on May 1st and 2nd. Some matters of great interest to the diocese will be discussed. It is stated that Archbishop Matheson will bring the question of the division of the diocese before the June Synod.—THE Sunday School Convention of the Deanery of Brandon will be held at Brandon on April 30th. Among the matters of interest to come up is the series of Sunday school lessons for the diocese.

Diocese of New Westminster.

A MISSION has been commenced in the parish of All Saints', Vancouver, for the benefit of East Indians. A layman who has had experience in India, has been appointed to take part in the work. Archdeacon Pentreath will undertake part of the work of supervision.—IT IS HOPED that the remainder of the debt on the temporary building of St. Mary's, South Vancouver, will be paid by Easter.—THE PARISH of St. Peter's, South Vancouver, has become self-supporting. It was formerly a mission of St. James' Church.

UNDER THE STRESS of modern progress, there is constant danger, in our religious life, of drifting into unconcern and indifference regarding interests of the highest concern. Change of material conditions react upon our purposes and ideals. The temper of life which surrounds us modifies our views and estimates of moral standards and spiritual requisites. Laxity in religious duties is often but a change of viewpoint and for this reason all the more apt to prove injurious to strength of character. The modern Christian man needs a deeper conviction of truth and of the realities of life than did the Puritan, if he is to measure up at all to his virtues. The greatest competition a Christian man puts forth to-day should be found in the struggle for self-mastery and for obedience to the will of God.—*Standard.*

TOO MUCH STARCH

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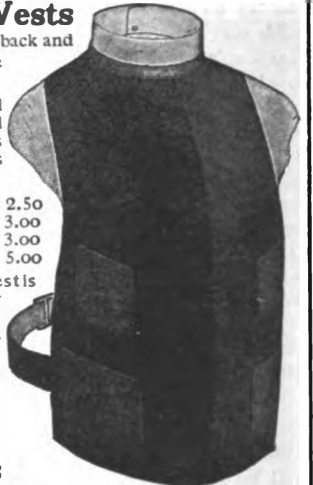
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The Magazines

THE NINETEENTH CENTURY for March has an article by Mr. W. S. Lilly on "Cardinal Newman and the Catholic Laity," reviewing Mr. Ward's recently published biography. To produce the "Apologia" was a task, he writes, infinitely distasteful to Newman's delicate and sensitive nature. He wrote to a friend, "It is an egotistical matter from beginning to end. In writing I kept bursting into tears." It won him the heart of the country. But no word of sympathy came from Manning, who appears to have spoken slightly of the matter as "this Kingsley affair." As for Kingsley himself, Newman wrote in 1875: "I never from the first have felt any anger towards him. He was accidentally the instrument, in the good providence of God, by whom I had an opportunity given me, which otherwise I should not have had, of vindicating my character and conduct in the *Apologia*. I have always hoped that by good luck I might meet him, feeling sure that there would be no embarrassment on my part; and I said Mass for his soul as soon as I heard of his death." Another interesting article in the *Nineteenth Century* is "The Future of the Oxford Movement," by the Rev. E. G. Selwyn, in answer to two articles which have recently appeared in that magazine on the Passing of the Oxford Movement, from the pen of a disgruntled evangelical parson. Mr. Selwyn's article is an able defense of Dr. Liddon, whom the previous articles had particularly attacked, and of the "Lux Mundi" school.

FROM a very illuminating article in *The Fortnightly* on Lord Kitchener in Egypt we extract a few sentences: For Lord Kitchener there are no political troubles; nobody is bold enough to make them. His Lordship well knows how to humor his Egyptian friends, and how to reduce his enemies by a word and a look. Those who have seen the former leaving his study beaming with delight, and the latter crawling from The Presence with the cold sweat on their brow, describe the spectacle as truly wonderful. As actual ruler in Egypt, Lord Kitchener has resumed—to the mild extent prevalent in that country—the pomp and circumstance of power, which had been quite abandoned in recent years. The dull brown color of the liveries of the native servants at the Agency has been discarded in favor of scarlet and gold. In the streets of Cairo he often drives in a well turned-out carriage and pair, preceded by two out-runners who cry hoarsely to the people to clear the way, while the native pedestrians, duly impressed, nudge each other and point, saying, "Look, my brother, there is *El Lor-r-r-d*." Owing to the fact that the British Agent is recognized to be such a very great man—a sort of Grand Vizier and Commander-in-Chief and King's favorite rolled into one—native argumentativeness has been wonderfully curtailed. The Egyptian is very quick to recognize his master, and there can be little doubt that he is most happy and

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contented when he is conscious that he is ruled by a man whom it is no dishonor to serve.

THE Westminster has a further installment of "A Programme of Real Social Reform," by H. J. Daunton-Fraser. "The present rate of progress of the coöperative movement, says the author, satisfactory though it is, cannot suffice to operate so vast a change in the necessarily limited time required for it to become of benefit to our own generation. What can be done, however, is to follow the example set by Denmark in regard to agriculture. Appoint a strong, non-party, business Royal Commission to examine the various schemes of profit-showing. Let it report on the best of these. Then let the Government of the day, joined, if possible, by the regular opposition, start a great educational campaign to explain and popularize the chosen scheme, as would be done on a first-class controversial bill. Let it supply expert advisers to suit the scheme to the varying conditions obtaining in different industries, and generally use all its machinery and its influence to commend the system to the common sense and the business instincts of the community. Our present muddling through, with a constant succession of bitter industrial disputes, caused by a feeling of the workers that they bear the brunt of a slump in trade without sharing in a boom, is too dangerous to continue. It leads to a spoon-fed community, whose initiative is paralyzed. That is where our present unprincipled policy of Social Reform based on charity and State doles is rapidly tending."

IN THE Yale Review for January, Clinton Rogers Woodruff discusses, under the heading of Simplified City Government, the so-called commission form of government, a term which he regards as somewhat confusing and unfortunate, for in our state and national governments commission is used in a quite different sense from the commission form of government as applied to municipalities. These state and national commissions usually perform certain duties that are delegated to them for specific purposes, and in some cases the work of such commissions has been such as to leave more or less of a stigma with the name. As applied to cities it is an attempt to utilize present-day commercial and industrial methods through the introduction of simple, direct processes in place of a complex machinery.

Mr. Woodruff then briefly reviews the distinctive features of the commission form of government for municipalities. First is the shortening of the ballot and the simplification of the machinery of nominations. The second is the responsiveness to public opinion on account of the fact that there is no lost motion under a commission. In closing his review of this subject, Mr. Woodruff emphasizes the fact that a change in the form of government without a change in the hearts of the people avails nothing. Advocates of the plan must guard against heralding the commission form as a panacea for all municipal ills, and as a sort of self-enacting scheme for a political perpetual motion. In short, municipal government does not solve the problem of home rule and it does not supply intelligence to the voters or officials. Its great virtue lies in the fact that it simplifies the machinery of government, and this is the chief cause of its success.

In this article there is no reference to the experiment made by New Orleans from 1870 to 1884 with a form of government which was virtually commission government. The charter of that city in 1870 elected a Mayor and 7 "administrators" at large, these administrators to perform both the executive and legislative functions of the city. After a decade of experiment with this form it seemed that the people were more than willing to go back to the old councilmanic form of government which New Orleans has had since

that time. Doubtless this was due to the fact that the hearts of the people were not changed, the point on which Mr. Woodruff lays special emphasis in the article in the Yale Review.

"DEFEND, O LORD, THIS THY CHILD"

AT THE CRITICAL moment in life when the Fathers of the Church lay their hands on those who have been baptized, they pray God to "defend" those whom they confirm. A moment before they ask God to "strengthen them with the Holy Ghost, the Comforter," but at the actual moment of confirmation the Bishops pray for "defense." Defense presupposes attack, and reminds us of our great spiritual foe, the devil. It suggests warfare and reminds us that we are still on the battlefield of life, and in sight of the enemy. This thought of "defense" is not only found in our confirmation service, but appears in the Second and Third Collects for the morning, and in the Second and Third Collects for the evening, and is therefore definitely brought before us twice every Sunday in our lives. The Prayer Book thus regularly and constantly reminds us of our spiritual warfare, but somehow sin and the devil are not very prominent in much of the teaching and preaching of the day. Sin and the devil were very real to St. Paul and St. Peter, and to St. John, and yet more to Christ; and if we want to carry out the spirit of our Prayer Book, we will speak as plainly of sin and the devil as the Scriptures do, and ceaselessly warn Christians of their perpetual need of "defense."—Canadian Churchman.

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