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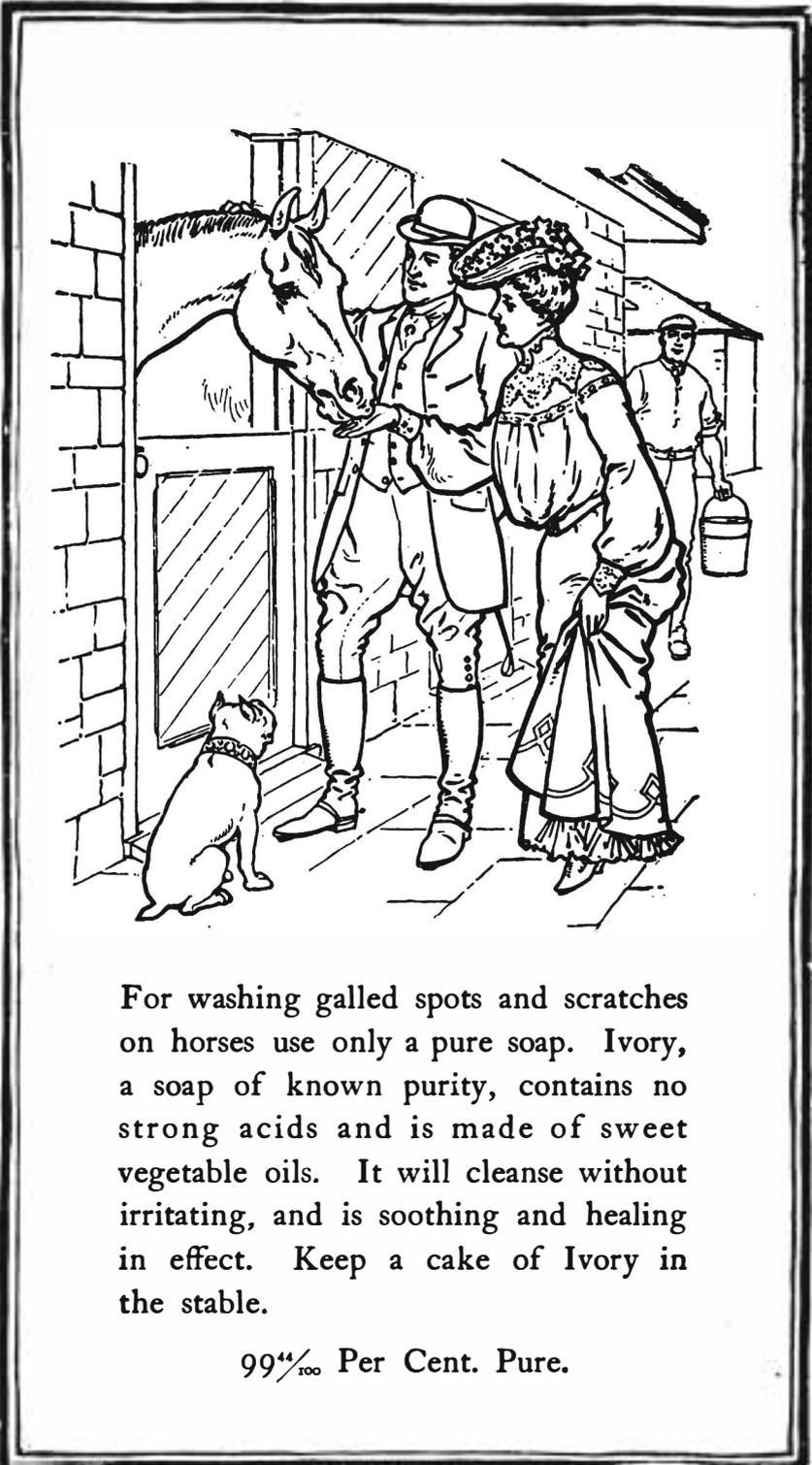
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FOR THE FIRST SUNDAY AFTER EASTER.

IT is impossible that we shall think of Easter, and of the Lord's Day a week later, apart from St. Thomas, whose inability to accept the fact of his Lord's resurrection we may conjecture was largely a matter of unfortunate temperament. Some have supposed that St. Thomas was the victim of poor health; others that he was afflicted with a bias toward mental depression, constitutional and therefore not wholly a weakness of the imagination. Clearly he was of kin with "the man who when confronted with the choice between two evils chooses both."

His brethren also seem thoroughly to have understood St. Thomas, and held themselves marvellously in check, as is shown by the method of their effort to win and to conciliate him.

When the apostles came together on the evening of Easter day, at which time their Lord drew near to them with His salutation of "Peace," St. Thomas was conspicuously and purposely absent. This was a mistake on his part. It was a surrender without battle; it was open confession of an unwillingness to seek, or even to allow, the evidence that might compel conviction.

Especially worthy of our notice is the careful and tender manner in which his brother apostles dealt with St. Thomas, at this critical juncture in his career. It would have been unhappily and fatally natural, had they scored him unmercifully—ringing the changes on such words as "childish," "unreasonable"—all of which, or any of it, would have driven the unhappy man to desperation.

What did these apostles do? So far as we can gather from the Gospels, they uttered no word of reproach, however merited such word might have been. Knowing their man and his sensitiveness (unreasonable sensitiveness, no doubt), they mastered themselves sufficiently, merely to drop within his hearing the arresting statement, "We have seen the Lord!"

St. Thomas, as we know, was wooed and won to a better mind. The next first day of the week, the apostles came together again, and St. Thomas was with them. All the contributing causes that wrought this change may not be discernible; but not least among them undoubtedly was the hallowed restraint of his brethren, who had held themselves back from the utterance of accusing words, and had staked their opportunity to influence solely upon the inherent power of their subdued declaration, "We have seen the Lord!"

This subject has evident bearing upon the problem of the non-church-goer.

Picture the familiar case of a religious wife, pained and grieved by her husband's neglect of public worship. How can she best seek to influence him in the direction of the desire that lies near to her wounded heart? She may assail him with bitter words, reminding him of that concerning which he welcomes no reminder: how he used to go with her to church before they were married, and goes not now. This he will probably receive with a tantalizing indifference, which can only increase the bitterness of her sorrow.

There is another way of dealing with such a problem: the way which the apostles tried in the case of St. Thomas. Say nothing about *his* neglect; but tell him, or let him observe the fact, that *you* in the Father's House have seen the Lord. Few can resist the power of such witness. St. Thomas felt it. There is scarcely anyone who cannot be led to feel it. It is an argument not readily answered. It is an appeal not easily slighted.

B.

THE HISTORICAL BASIS OF CHRISTIANITY.

HERE is a curious difference between the Christian and all other systems of religion which used to be brought out much more fully than it is now. The Christian world heard so much technical argument as to the correctness of doctrine, and now hears so much as to the authenticity of documents, that, like a jury in a murder trial listening to the contradictory testimony of highly technical experts, it needs occasionally to go back to the original and very simple evidence which caused the trial, in order to retain with vividness the impression that there is anything to try.

Christianity is based upon facts, as opposed to theories. Certain external events, capable of examination and of proof or disproof, happened, and Christianity is true irrespective of our emotions on the subject: or else they did not happen, and Christianity is false whether we like it or not. This seems true of no other religion. Disprove every miracle and anecdote related of Mohammed and his religion is not hurt, for he based nothing upon miracle. Disprove every story about Buddha, prove that Buddha never existed at all, and Buddhism would go on; for it is a way of looking at things, and does not depend on his personality. None of these false religions can be either proved or disproved. There is nothing to lay hold of but a series of theoretical propositions, more or less congenial to the mind, but totally incapable of test by evidence. Deny Nirvana or Metempsychosis: they cannot be proved or disproved, and the Buddhist and Brahmin assertion of them is as good as our denial. Any intelligent Mohammedan will readily admit that the miraculous element in the Koran is doubtful, proves nothing about doctrine, and was not meant to do so. So, too, with the other great religions—except Christianity. They all depend on series of propositions which may or may not be true, but which have nothing tangible to lay hold of, so that our missionaries report that they cannot succeed against them except by supplanting them. They are obliged to adopt the method of the apostles, and preach Christ crucified and Christ raised from the dead.

Christianity, by the wisdom of God, stands in strong contrast to all other religions. Its cornerstone is the resurrection of our Lord Jesus Christ from the dead, an external historical event which either did or did not happen. It is not subject to opinion or theory. Prove it, and all objections to Christianity cease to have more than academic interest. Disprove it, and we are of all men the most miserable and Christianity a laughing-stock for the generations, and mankind's greatest error.

The resurrection of Christ is a matter of history, to be proved or disproved by human evidence, precisely as any other fact is proved or disproved. It is the one event upon which hangs a great religion, and Christianity is the only religion which is dependent upon the truth of an event. It is thus unique. And the truth or untruth of the event was known to some hundreds of thousands of people at the time.

The population of Jerusalem was intelligent, and largely hostile to our Lord. The reports of the disciples and of the soldiers spread through the city, and opinion must have been divided as to whether to believe the soldiers' first story of a resurrection, or their second story that the apostles had stolen the body while they slept. But, in a few days, the question became unimportant. How His body got out of the tomb did not matter any longer. However Christ may at first have kept Himself hidden and gone into Galilee, He returned some time before His Ascension and showed Himself openly: evidently to as many as cared to see Him, since at one interview alone there were more than five hundred who satisfied themselves as to His identity. He did not at once leave the earth. He lingered. There was time and opportunity for all who cared to do so, to satisfy themselves of the reality of His resurrection, and the accounts tell us that many did avail themselves of the opportunities. The man was there. They had seen Him dead and buried. Moreover, He must theoretically be dead now, for He bore a mortal wound, open, unhealed, a wound reaching the heart, fatal in ten seconds. And yet He was alive. And this was in the heart of a great city, largely hostile to Him, intensely interested in the matter, free to investigate and having knowledge of all the facts which led up to the situation.

On a certain day a multitude of people left the city, following Christ, who had told some of them to come with Him. The report of His resurrection had spread through all the district, and when He was seen, a multitude flocked to follow. These things were not done in a corner. Hundreds had seen Him alive, then had seen Him dead, and now saw Him alive

again. His hands and His feet were pierced. In His chest was a great wound. No man could live for a moment with such a wound. No blood flowed, for that flow of blood had been exhausted upon the cross. The man was dead, He must be dead—yet He was alive. He made no secret of His condition. He challenged investigation. There were more than five hundred who saw Him at one time, and many others at various times, some of them for forty days, again and again. The multitude followed Him to a hill at some distance from the city, where He paused and conversed with them for a while, then bade them farewell, extended His hands in blessing, and slowly ascended into the air until a cloud received Him out of their sight.

A few days later a great Church of thousands of members sprang into existence at Jerusalem, arousing the apprehension, anger, and hostility of the rulers of the Jews. The leaders of the Church were active, new members were added daily. The Sanhedrim held frequent meetings to devise measures against this new religion, yet seem to have felt themselves powerless to do more than arrest one or two of the leaders on trivial charges. Yet only one thing was necessary to destroy the Church. Disprove the great event on which it was based. All the witnesses were alive and present. Half the population of Jerusalem knew the facts. There were eye-witnesses by the thousand to be had for a summons. All that was necessary to destroy the new Church was to disprove the claim that there had been a resurrection.

St. Peter was imprisoned, St. John cast into jail; in a few months St. Stephen was stoned to death, and a fierce persecution arose. Why? If their story were false there was no motive for violence—ten minutes' public investigation of the stories of any dozen taken at random from all the thousands of witnesses living, present, and having full knowledge of the facts, would have exploded their new religion and sent them home convicted of fraud. But they preached Christ crucified and risen, and were martyred for it. The centurion who was present at the crucifixion became a Christian, with many of the guard. The High Priest found many of the priests around him asserting the fact of the resurrection. The Sanhedrim found half its members, lately so fierce for the crucifixion of Jesus, now positive that He had come back from the dead. Among all those who were imprisoned and slain, not one was found to save his life by turning state's evidence to expose a fraud. It would be easy to crush this whole movement by one simple thing. Prove the resurrection a fraud. Every man who knows human nature, knows that if it had been a fraud the proof would have been forthcoming. It was not a thing done in a corner. The whole city was stirred over it; families were divided; enmities sprang up. In such prolonged turmoil, amid such fierce passions, with sentences of exile and death constantly passed, the truth must have come out and have been established by ample evidence.

Years passed and the apostles spread over Asia Minor, then to Greece and Rome and Gaul and North Africa, preaching the new religion, and everywhere resting their case on the resurrection of Christ. Everywhere the Jews received them with hostility and in many places violated the Roman law to stir up riots against them. Such methods were unnecessary if the resurrection were a fraud or a delusion or a mistake. Wherever the apostles established a Church, and the pagan artisans or the Jews became uneasy about it, only one thing was necessary. Write to Jerusalem or send a deputation there and bring back testimony that the story of the resurrection which these men told was false; expose the fraud, and the whole movement at once becomes impossible. So very obvious a course was not overlooked by Jew or pagan. Such letters were written and such deputations came to enquire, but went back crestfallen and amazed, some of their members converted Christians, the others with nothing to say but that the thing certainly happened and no man could explain it.

Then Epistles and Gospels were written, all with the same keynote—"Christ is risen from the dead." They became widely known, many copies were circulated; still there was no refutation of the central event. Christianity spread far and wide. Persecutions arose here and there as the new religion interfered with the old religions, and became more and more hated. Inquiries were still made for evidence. Caiaphas was still High Priest, Pilate was still Procurator of Judea, Herod was still king, the centurion and guards were still at Jerusalem. Doubtless it was the wisdom of God which caused the same legion to be left in Judea so many years. Nicodemus and a "great

company of the priests" which believed, were there, and many hundreds of those witnesses who saw Christ living and saw Him slain and saw Him living again. Thousands came to Jerusalem and investigated and tried the proof, yet no one stood forth to say, "It is false." Books opposing Christianity were written, none of them saying anything about the resurrection.

By and by, Imperial Rome moved against this "pestilent sect." Some of the apostles were still alive, hundreds of the witnesses were left, there was a great mass of documentary evidence, including reports and official letters, now lost to us. Never before did so great a religion hang by so small a thread. It ought to be an easy thing to destroy it. "Christ rose from the dead." Prove the falsity of this, and the thread is cut. Prove it even doubtful while the witnesses still live, and Christianity will receive a staggering blow. Christ may have been an enthusiast, the disciples may have seen visions, believers may have been deceived—but Caiaphas was not deceived. Pilate saw no visions, the centurion was not in a dream. Imperial Rome took refuge in persecution. Why? These great events, the crucifixion and the resurrection, happened in a populous city among a busy, intelligent, wide-awake people, a people who were all aroused and stirred and excited by the events which led up to these. There were innumerable witnesses, the story of what was done was told in the streets, preached before great assemblies, written and published, yet no one rose up to deny. The whole world was soon interested to prove the accounts false. The apostles and many other preachers stood up in public and boldly challenged anyone to deny the facts. They acknowledged that if the resurrection were not true, the whole faith they preached fell to the ground. No falsehood ever devised, no mistake or delusion, could ever have borne for one day the fierce beating, like surf upon the rocks of wave after wave of investigation driven by curiosity, keen acumen, anger, hatred, ferocity—such as beat upon that one fact for forty years, until Jerusalem was destroyed and that whole generation passed away.

The apostles went to their deaths because they would not deny the truths which they taught. Hundreds of witnesses of the resurrection suffered incredible torments under torture, yet the fraud of the resurrection, if there were a fraud, never came out. A large company of persons, old and young, men and women, having personal knowledge of the facts, could not all have preferred death to turning state's evidence if there had been anything to turn state's evidence about—if it were not absolutely true that they had seen Christ risen from the dead, and believed Him to be God. In the literature of that early age, among all the attacks on Christianity, there is not one which calls in question the fact of the resurrection; yet the world was full of men who would have rejoiced to make out a case against it if they could.

In truth, this Resurrection of Jesus Christ is the best attested and most completely established event in all the history of the world.

Z.

REPORTS come to us from all sides telling of parochial services on Palm Sunday, on Good Friday, during Holy Week, and on Easter. It is impossible for us to notice these many reports in detail, but it is an encouraging indication that so lively an interest is so generally manifested. So general is the procession of the palms on Palm Sunday that the Palm Sunday attendance in our churches now vies with that of Easter Day. The Three Hours' service on Good Friday is everywhere held, and seldom does it detract from the Prayer Book services of the day. Thanks largely to the Brotherhood of St. Andrew, noon-day services are held during Lent or at least during Holy Week in most of our cities, and the reports everywhere given prove that they are appreciated and attended, especially by *men*. Nor is the commemoration of Holy Week confined, as formerly, to the Church and the other liturgical bodies. Daily services during the week are held in many Protestant churches, and few of these permit Good Friday to pass unmarked. We find the Three Hours' service on the list of the Fourth Congregational church of Hartford, Conn., the addresses on the Seven Words being taken severally by as many different ministers. The same service was introduced this year into St. John's (R. C.) Cathedral, Milwaukee. A Baptist service list before us divides the Seven Words into three services, held on Tuesday and Thursday evenings and Good Friday afternoon. The Christian world now very generally commemorates the Passion of our Lord.

A jarring note, such as we are unable to understand, was introduced into the week's solemnities in Philadelphia by an elaborate banquet of a large Methodist organization in the ball-

room of the city's most sumptuous hotel, on one of the evenings of the week. To our utmost surprise one of our own clergy is reported to have been among the leading after-dinner speakers at this banquet. One is at a loss to understand either how the Methodists could have arranged such a banquet, or how a priest of the Church could have attended it. Most of us do not celebrate the death days of our own loved ones by giving or attending banquets, and most Christians, particularly in the Church, do not feel that an entire week is too much to devote to the remembrance of the Passion and the Death on their behalf, of their Saviour and elder Brother. Indeed the Church's admonition as to the observance of the forty days of Lent is sufficient to restrain most of us from attendance at public banquets during the entire season. Happily, such jarring notes are nowadays conspicuous by their rarity. An attempt to make Holy Week in reality a stimulus to personal holiness has permeated all Christendom, even where once the days of the Passion and the Resurrection were wholly ignored.

Reports of joyful Easter services are already coming in to us, and this week will bring them by hundreds. Pleasant as it is to read of the happy celebrations in all our churches, our friends must bear in mind how impossible it is for us to record these in detail. Where there are exceptional incidents or gifts of importance to be chronicled we shall try, as usual, to note them, though briefly. Beyond that, it must suffice to say that wherever the Church held Easter services at all, the very best service that could be offered was given, in so far as clergy and worshippers know how to offer it. Repeated Eucharists taxed the capacity of churches and the strength of the ministering clergy, and throngs, including only too many who had been sadly negligent of their Christian duties during the entire year, crowded about the altar everywhere to receive—they hardly know what.

Such are the lights and shadows that form the Kaleidoscope of the year's Holy Week and Easter.

NEVER did Milwaukeeans need to keep their heads and to cultivate the art of calmness more than during the present week. The city was surprised, shocked, horrified, at the report on Monday that one of the most trusted of its citizens and most distinguished of its bankers, was a defaulter to the bank of which he was president, in a sum exceeding a million dollars. Incredulity was forced to give way in view of the speedy confirmation of the rumor and the public admission of its truth by the offender. The public consternation, venting itself in a run upon the bank directly involved and, to a lesser extent, upon other banks, may easily pass into panic if the people lose their normal control of themselves. There is every reason to credit the positive statement of those in position to know, that more than the amount of the defalcation having been guaranteed by the remaining directors, the First National Bank—one of the strongest financial institutions in the Northwest—is entirely solvent and in no wise wrecked by the sad catastrophe. Let Milwaukeeans do what may be in their power to calm themselves and each other.

Never was a city better served in its interests than by the Milwaukee daily newspapers on the day of and the day following the report of the defalcation. They might easily have poured oil upon the flames by giving place to inflammatory utterances. Not one of them did so. Notwithstanding the fact that the reports became current throughout the business portion of the city soon after the opening of business hours on Monday morning, and must have been known in newspaper offices even earlier, not a line concerning the defalcation appeared in the Monday morning papers, not an "extra" appeared on the streets during the day, and the evening papers, one and all, appearing at the usual hour, gave calm, disprejudiced, pacifying statements of the exact condition, neither minimizing, excusing, nor magnifying what had occurred. There were no "scare heads," and for once the daily papers served to quiet rather than to augment the already existing excitement. We doubt whether the press of a large city ever before vindicated its trustworthiness in a period of crisis as thoroughly as did that of Milwaukee last Monday and Tuesday. Yellow journalism might easily have turned public fears into public panic.

The reports sent to the Associated Press that Mr. Bigelow, the defaulting president, was a "leading Churchman," require some qualification. It was well known in late years that Mr. Bigelow had largely lost his hold upon Church worship and teachings and upon the religion of the Incarnation. He had been much interested in the foundation of the so-called "People's Church"

in Milwaukee, an "undenominational" effort to inculcate Christian ethics apart from Christian theology. He was a pew-renter, but not a communicant, in one of our city parishes. No Church funds are involved in his downfall. He was a man, however, whose integrity had never been questioned, whose standing in the community was of the highest, whose gifts to public and charitable purposes were always lavish, and who had certainly been, up to the time of his present fall, due to temptations not known to the public, a man of sterling honesty. He has fallen, and we have no wish to strike while he is down.

It is a sad, sad incident.

But it is also a test of the power of the Milwaukee public to preserve their wonted calmness.

It is a pleasure to welcome the kind words of one who calls himself "a Roman Catholic (not a 'Romanist')" which will be found in our Correspondence columns, and to thank him for them.

With respect to the clipping which he has attached to his letter, we should not hastily assume that the Baptist minister therein referred to was correctly quoted. The clipping is taken from one of New York's "yellowest" journals, and truth is one of the least conspicuous of its many attributes.

If the Baptist minister therein named, used the language attributed to him, he must obviously have lost all religious sense, all faith in God, all confidence in Christianity, and all that sense of honor that commonly flows from the Christian religion, even where most defectively held. Such apostasy, though not unknown, is rare; and we are not ready to assume from the evidence before us that this minister is guilty. We hardly understand the allusion to "the Episcopal Church" in the report. The creed is said in the Episcopal Church by minister and people together, and one does not quite see how the "pastor"—a term that applies to the "assistants," if in orders, quite as truly as to the rector—could evade it if he desired to. Of course the suggestion is absurd, at best.

Is it unfriendly to refer to Roman Catholics as "Romanists"? In doing so, one desires merely to shorten or to find a synonym for the term "Roman Catholic." We cannot, of course, apply the term *Catholic* alone to our brothers under the Papal jurisdiction; but we have no desire to use any term that seems to be discourteous.

Roman Catholics apply nouns formed with an *ist* termination to others; why, then, should it seem objectionable when applied to them? The *Catholic Dictionary and Encyclopaedia of Religious Information*, which bears the imprimatur of two Cardinals, uses the terms *Donatist*, *Jansenist*, *Montanist*, etc. The analogous words *Jesuit*, *Benedictine*, *Carmelite*, etc., are never challenged, and each refers to a recognized order in the Roman Church, yet each one is formed in precisely the same manner. The term *Romanist* is used as meaning a member of that communion that has officially adopted the title *Roman* as its mark of differentiation from other Catholics who retain the older designation of the Church. Is not our correspondent mistaken, then, in seeming to perceive an affront in the use of the term *Romanist*?

Certainly, THE LIVING CHURCH is invariably most careful to observe the courtesies of speech in referring to Christian people of other communions; and if we have sometimes, through haste or a desire to avoid undue repetition, referred to Roman Catholics as *Romanists*, it has been simply because the terminology current among Roman Catholics as among others, invariably makes use of related terms, without implying a suggestion of discourtesy. As a matter of fact, we seldom use the expression, and would never do so if it seemed to readers in general to imply an affront.

In the London Letter printed in this week's issue, our correspondent narrates the arrangements that have been made at Oxford for lectures to the clergy to be given between July 17th and 29th. A letter to the editor from the Rev. Dr. Kidd, secretary, asks that these arrangements be brought to the attention of the American clergy, with an intimation that any of them would be very welcome. We need hardly say more of the courses arranged than that they will be in the hands of the most distinguished of Oxford scholars, as outlined in the published scheme. American clergymen expecting to be in England during the summer will, no doubt, be glad to embrace the opportunity to benefit in this way thereby.

[For Answers to Correspondents, see Page 891.]

FILLINGHAM CASE GOES TO THE COURT OF ARCHES

Official Statement by the Bishop of St. Albans.

BISHOP OF LONDON CONTINUES HIS LENTEN MISSION IN WEST END OF LONDON

Summer Lectures for Clergymen Arranged at Oxford

OTHER ENGLISH CHURCH HAPPENINGS

The Living Church News Bureau
London, April 11, 1905

THE Bishop of St. Alban's, in the April number of his *Diocesan Magazine*, writes thus in regard to the Fillingham case:

"It is always painful to a Bishop to have to take legal proceedings against one of his clergy, but I feel sure I shall receive the support of the Diocese in the action that I have been compelled to take against the vicar of Hexton. In defiance of my prohibition, and in spite of my warning as to the result of disobeying me, the Rev. R. C. Fillingham has taken upon himself to 'ordain a Presbyter of the Universal Church' in a Nonconformist chapel at Southend on March 22nd. I make no comment except that Mr. Fillingham's conduct must be investigated in the Ecclesiastical Courts. The action will be tried in the Court of Arches under 'letters of request.'"

In continuing his Lent Mission in the West End, the Bishop of London preached to a crowded congregation at St. Mary Abbot's, the spacious parish church of Kensington, a week ago last Sunday morning, on the subject of our Blessed Lord having all authority given unto Him in heaven and on earth. The sermon was chiefly notable for what the Bishop said about the claim of the Roman Papacy to supreme authority in ruling and teaching the whole Catholic Church on earth, and also about the sanctity of Marriage:

"First of all, then, we will consider Jesus Christ as the sole authority in heaven and in earth. And that gives us at once the clue to the difficulty which drives unthinking people to the Church of Rome. Where does the authority in the Church lie? And there is only one answer to this by those who understand the Scriptures and the teaching of the Fathers, and that is that the authority is Jesus Christ Himself. People have come to imagine that He delegated His authority to a set of men to be a substitute for Him. The true ancient doctrine of the Church Catholic is that no man has any authority but Jesus Christ, and that we are the representatives of a present Christ and not the substitutes for an absent One. For instance, we bind two souls together in Holy Matrimony. By whose authority are they bound? By the authority of the Church? Not at all, but by the authority of Jesus Christ. When I stand as His representative and say with my hand upon their joined hands, 'Those whom God hath joined together let no man put asunder,' and when afterwards I say, 'I pronounce that they be man and wife together,' I speak in the name of an unseen Person behind me of whom I am the representative. And I make those assertions by the authority of Jesus Christ Himself. We have not time to discuss in detail all the vexed controversies that gather around the Marriage question, but be certain of this—that those who are fighting for the sanctity of Marriage are fighting for the authority of Jesus Christ against the opinion of the world."

This utterance of the Bishop of London on Holy Matrimony, which was, indeed, worthy of him as a Catholic prelate, seems to have been almost in direct response to the following suggestion in the editorial columns of the *Church Times* of the preceding week:

"A plain, outspoken pronouncement on the sanctity of Marriage would be a striking feature in the Mission which the Bishop of London is now conducting in the West End; for it is there that the false notion most largely prevails that the Church has a blessing for marriages which she regards as no marriages."

The Bishop's pronouncement was obviously, however, ultimately occasioned by the moral scandal referred to in the *Church Times'* sub-leader, which has recently been caused in the Diocese of London by the use of the Marriage service over a divorced person. St. Mark's, North Audley Street, has again been polluted in the same way as it was two years ago in the Vanderbilt-Rutherford case. And evidently both the vicar of the Church (the Rev. R. H. Hadden) and the Chancellor of the Diocese (Dr. Tristram) in defiance of their Bishop and in contempt of the law of Christ and His Church, delight to have it so.

The following is from "Literary Notes" in the *Church Times* of a recent issue:

"The first Prayer Book authorized for the use of the Church in America was a duodecimo published in 1786 by Hall and Sellers, of Philadelphia. A copy in the original binding is now valued at nine guineas."

Lectures open to all clergy who belong to the Church of

England, or to Churches in external communion, will be given at Oxford, July 17-29. These lectures are arranged on lines similar to those followed at previous gatherings since 1893 at Oxford, Cambridge, and Durham. The list of the lectures and their subjects is as follows:

FIRST WEEK. MORNING LECTURES.

- The Dean of Lincoln (4 lectures)—The Epistle to the Hebrews.
 Dr. Lock (1)—The Prologue of St. John's Gospel.
 Dr. Bigg (4)—The idea of Continuous Development in the Church of England since the Reformation.
 Dr. Illingworth (2)—The development of dogma, with special reference to the doctrine of the Holy Trinity.

SECOND WEEK. MORNING LECTURES.

- Dr. Driver (3)—Hosea.
 Dr. Driver (1)—The Use of the Revised Version, with special reference to the Marginal Readings.
 Dr. Sanday (1 or 2)—The Bible.
 Dr. Plummer (4)—The Church of England during the Reformation.
 The Rev. W. R. Inge (2)—Modern Thought in Relation to the Doctrine of Sin.
 The Rev. D. Stone (1 or 2)—The Doctrine of the Eucharist (Cent. iv.—ix.).

Among the lectures fixed for the afternoon and evening will be a conference by Bishop Montgomery on a Missionary subject.

The Dean of Christ Church will preach on Sunday, July 23d.

Those clergy who attend may *either* (1) be lodged and boarded at an inclusive charge of 6s. a day at Keble College, Wycliffe Hall, or St. Stephen's House. Those who wish for this should communicate with Dr. Kidd.

The fee for attendance at the lectures is £1 for the whole time, or 15s. for either week. This fee should be sent, with the application for a ticket, to the Rev. Dr. Kidd, Secretary, 12 Chalfont Road, Oxford.

Canon Beeching preached at the "Abbey" at the 3 o'clock Evensong on Mid-Lent Sunday as Canon-in-residence, and in the course of his sermon, the subject of which was "The Sinlessness of Christ," he passed a most scathing condemnation on the late Oscar Wilde's posthumous book, *De Profundis*, whilst at the same time not sparing the reviewers who have been praising this pernicious book in the journalistic press. The Canon said:

"One wonders sometimes if Englishmen have given up reading their Gospels. A book has lately appeared which presents a caricature of the portrait of Christ, and especially a travesty of His doctrine about sin, that is quite astonishing; and, with one or two honorable exceptions, the daily and weekly Press have praised the book enthusiastically, and especially the study it gives of the character of Christ; whereas, if that picture were true, the Pharisees were right when they said of Him that He cast out devils through Beelzebub, and the priests were right in sending Him to death as a perverter of the people. The writer of the book, who is dead, was a man of exceptional literary talent, who fell into disgrace; and whether it is pity for his sad fate or admiration of his style in writing that has cast a spell upon the reviewers and blinded them to his meaning, I cannot say; but I do say, and say most earnestly, that they have not done their duty to English society by lauding the book as they have done, without giving parents and guardians some hint that it preaches a doctrine of sin which, if taken into romantic and impressionable hearts, will send them quickly down the road to shame. The chief point on which the writer fixes is Christ's behavior to the sinners; and his theory is that Christ consorted with them because He found them more interesting than the good people, who were stupid. [Here the Canon quoted from the book.] It seems to have struck the writer at this point that our Lord had Himself explained that He consorted with sinners, as a physician with the sick, to call them to repentance. For he goes on: 'Of course, the sinner must repent; but why?—simply because otherwise he would be unable to realize what he had done.' In other words, a man is the better for any sort of emotional experience, when it is past, because he is fertilized by it as by a crop of wild oats; a form of philosophy which Tennyson in *In Memoriam* well characterized as 'Procuress to the lords of Hell.' But even this writer, absolutely shameless and unabashed as he is, does not hint that Christ Himself gained His moral beauty by sinning. The lowest depth of woe is theirs who call evil good and good evil, for that is a poisoning of the well of life. What is the use of calling Jesus 'good' if we destroy the very meaning of goodness? May God have pardoned the sin of the man who put this stumbling block in the way of the simple, and may He shield our boys and young men from that doctrine of devils, that the way to perfection lies through sin."

It is with great satisfaction that I record the selection of the Rev. the Hon. Canon Edward Lyttelton, Headmaster of Haileyburg, for the Headmastership of Eton, in succession to the retiring Headmaster, Dr. Warre. The election took place at the private meeting of the Governing Body of Eton at the House of Commons on Wednesday last. There was a full attendance of Fellows. Lord Rosebery, who was the same day elected a Fellow, took his seat for the first time, but did not

take part in the proceedings. The choice of the Governing Body of a Headmaster must be approved and confirmed by the King. The Headmaster of Haileyburg was one of seven candidates, of whom another was Mr. A. C. Benson, an Assistant Master of Eton, better known to Churchmen as the biographer of Archbishop Benson. In my next letter I hope to give some account of Canon Lyttelton, with an accompanying photograph, and also several views of Eton College.

For the last twenty years the representation of Brighton in Parliament has been exclusively Conservative-Unionist; but the by-election which took place there last week resulted in the defeat of Mr. Loder, the C.-U. member, the Radical candidate (Mr. Villiers) having captured the seat by a majority of 819 votes. When Mr. Loder was appointed a member of the Cabinet as a Junior Lord of the Treasury, it was quite generally assumed that he would be returned to Parliament, if not by an overwhelming majority, at least by a substantial number of votes. At the last election he had a majority of 3,165 votes over the late John Kensit, who was practically the Radical as well as the Independent Protestant candidate. How then is such an enormous turnover of votes as has now taken place to be accounted for? Mr. Villiers, who is a son-in-law of Lady Wimborne, and who evidently sees eye to eye with her Ladyship in respect of the Protestant cause, received the entire and well organized support of the Church Association and the Protestant party generally. Consequently this severe defeat for the Government is attributed by some, including Mr. Loder and Sir Edward Clarke, the prospective Conservative-Unionist candidate for Brighton at the next General Election, chiefly to the Protestant vote. But such attributed cause is untenable to absurdity. No, the cause of Mr. Loder's defeat was not the Protestant political machine, nor any revulsion of feeling in favor of Radical politics; but it was, in the first place, the shilly-shallying policy of Mr. Balfour on the fiscal question, and, secondly, the invertebrate type of Churchmanship displayed by Mr. Loder in dealing with the Protestant opposition against his candidature. Mr. Villiers, I am sorry to say, is one of those Radical clergymen who, availing themselves of an Act of Parliament, have unfrocked themselves.

The Deceased Wife's Sister Bill was read a second time in the House of Commons on Friday last by a majority of 85, and was referred to the Grand Committee of Law by a majority of 65. Among those who opposed the Bill were Mr. Cripps and Lord Hugh Cecil, Lord Hugh, as usual, making the principal speech. In the division upon the second reading Mr. Joseph Chamberlain voted in majority for the Bill. The minority against the Bill consisted almost exclusively of Conservative-Unionists and a sprinkling of Irish Nationalists. There is not much probability of the Bill becoming law.

The Royal Commissioners under the chairmanship of Sir Michael Hicks Beach, at their sittings last week, examined the Dean of Canterbury, the Bishop of Salisbury, and the Rev. E. Denny, of St. Peter's, Vauxhall.

Some of the more extreme Protestantizers among the clergy, including Archdeacon Taylor of Liverpool, Canon Faussett of York, Hon. Canons Bruce (Durham), Garratt (Norwich), Woodward (Liverpool), and Dr. Wright, General Superintendent of the Protestant Reformation Society, have forwarded to the Archbishop of Canterbury a Statement setting forth their position in regard to the Dean of Canterbury's Appeal to the First Six Centuries. They have viewed, they say, "with apprehension" the development of the movement in connection with the Appeal, and feel it incumbent upon them to express their convictions that such an appeal is "fraught with peril." They believe that an official endorsement of the Appeal could only result in "weakening" the authority of Holy Writ, and "alienating" the sympathies of the "great majority" of the English people. The Memorial bears in all 44 signatures.

Before the Divisional Court of King's Bench last Tuesday there came on for hearing the appeal of J. A. Kensit from the decision of the Quarter Sessions of the City of London, confirming the conviction of the appellant by the Lord Mayor for brawling in St. Paul's at the Bishop of London's Ordination in February of last year. The appellant's case set out that on that particular occasion a protest was read by the appellant against the admission to Priest's Orders of a candidate who, it was alleged, had been guilty of certain unlawful practices, therein specified, in matters of ceremonial and devotion in connection with the Holy Eucharist; and if the Court held that such practices did constitute a notable crime or impediment within the meaning of the Prayer Book rubric, then the appellant was guilty of no illegal act in making his said protest. Counsel for

the respondents (the Dean and Chapter of St. Paul's) submitted that the protest of the appellant was not directed against a notable crime or impediment, and the appellant by his conduct had been guilty of brawling. The Lord Chief Justice said the Court would deliver judgment at an early day. We saw in last week's letter that the parish school of Marston St. Lawrence had been closed by order of the Northamptonshire Local Education Authority, without the consent of the managers. This illegal procedure took place on Monday, March 27th. On the following Monday, after consulting their advisers in London and the solicitors of the Church Schools Emergency League, the Managers re-opened the school, and, in spite of the threatened prosecution of the parents, all but four children were present. The old teachers having been transferred to Council schools, Marston School is at present in charge of one of the church-wardens, who is an ex-schoolmaster.

J. G. HALL.

DEATH OF BISHOP WATSON.

WILMINGTON, N. C., April 21.—The Right Rev. Alfred A. Watson, D.D., Bishop of East Carolina, died at his home here this afternoon at 3:35 o'clock, surrounded by the members of his family. Bishop Watson had been gradually sinking for several weeks, his death having been expected for many days ere his strong constitution gave way.

Bishop Watson was the oldest living Bishop in the American Church, having been born August 21, 1818. He was also the senior member of General Convention in order of service, having first been elected to the House of Deputies from the Diocese of North Carolina in 1850.

He was a native of New York City and a graduate of the University of New York, class of '37. Devoting himself to the study of law, he was admitted to the bar in 1841, but soon after



RT. REV. ALFRED A. WATSON, D.D.,
LATE BISHOP OF EAST CAROLINA.

began special study for holy orders, and was admitted to the diaconate in St. Ann's Church, Brooklyn, November 3, 1844, by Bishop B. T. Onderdonk. He was priested by Bishop Ives in St. John's, Fayetteville, N. C., May 25, 1845. The first fourteen years of his ministry were spent at Grace Church, Plymouth, and St. Luke's, Washington County, N. C. In 1858 he accepted the rectorship of Christ Church, Newbern, N. C. At the breaking out of the Civil War he became chaplain to the Second Regiment of the State troops. At the close of the strife he accepted the position of assistant to Bishop Atkinson, who was the rector of St. James' Church, Wilmington. In 1864 he succeeded to the rectorship, and continued in this post until elected to the episcopate. He received the doctorate in divinity from the University of North Carolina in 1868, and some years later, from the University of the South. He was consecrated Bishop in his parish church at Wilmington, April 17th, 1884, by Bishops Green, Neely, W. B. W. Howe, Lyman, Seymour, and Randolph. Bishop Watson was a distinguished canonist and a man of the highest culture. He has been in very feeble health for a number of years past, and was relieved in the duties of his episcopate last year by the consecration of his Coadjutor, the Rt. Rev. Robert Strange, D.D., who succeeds him in the Diocese.

Bishop Watson was married three times. His last wife survives him. She was, before her marriage, Miss Mary C. Lord, daughter of the late Frederick Lord, of Wilmington. They were married in 1890. He leaves no children.

I ONCE heard a man of our generation, one of the richest and yet most thoughtfully munificent of modern Englishmen, described as a rich man who had passed through the eye of the needle. There have been some few to whom this description can be applied, who, with great worldly possessions, have by God's grace rated them at their true value, and set their highest love on those true riches which the world can neither give nor take away.—Canon Duckworth.

FEW EASTER MEMORIALS IN NEW YORK

The Day Passes Without the Placing of Many Gifts in Churches

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, April 24, 1905

FOR some reason there seem to be a smaller number of memorials placed in the churches at Easter this year than on several former Easters. No one seems able to name a cause for this condition, but none denies that it exists. There have been placed two memorial windows in St. Ignatius' Church, the work being done by the Church Glass and Decorating Company. They are in the chapel. One represents the Blessed Mother with the Holy Child in her arms, and the other has the Annunciation for its subject. The work is done in the mediæval style and harmonizes perfectly with the Early English Gothic in which the church is built. In Grace-Emmanuel Church a new brass Litany desk was placed, the thank-offering of the congregation, the occasion being the 40th anniversary of the parish. The desk was made by R. Geissler.

A handsome altar and window were placed in St. Mary's Church, Tuxedo, by Mr. and Mrs. Otto Andreas in memory of their son, Benjamin Henning Andreas, who died in February of last year. The window has three sections. The central panel has a seated figure of the Christ welcoming a youth who approaches Him. In the side panels are kneeling angels. The window was designed by Frederick Stymetz Lamb and was executed in the studios of J. & R. Lamb. The altar was made in the same studios and is placed in memory of the late Walter H. Lewis. There is also a new marble sanctuary floor.

The Rev. Herbert Shipman, who is now Chaplain of the United States Military Academy at West Point, has been unanimously elected by the vestry of the Church of the Heavenly Rest, on the nomination of the rector, the Rev. Dr. D. Parker Morgan, as senior assistant minister of the parish with the right of succession to the rectorate. It is said that this action has been contemplated for some time, but that it does not in any sense imply the early retirement of the present rector. Some months ago Dr. Morgan was in poor health and then felt that he might soon have to give up. But he is now fully recovered and said a few days ago that he is now in better health than he has been for years, and that he has far too much work to do to think of retirement.

The action of the Heavenly Rest vestry recalls the fact that the Rev. Dr. Morgan came to the parish twenty-five years ago under similar circumstances to those under which the Rev. Mr. Shipman now comes. The present rector came as assistant to the Rev. Dr. Howland, the founder and first rector of the parish, and became rector eighteen years ago on the death of Dr. Howland. The Rev. Herbert Shipman is a son of the late Rev. Dr. Jacob Shaw Shipman, who was for a number of years rector of Christ Church, this city. The son was assistant at Christ Church for a couple of years after leaving the General Seminary, and was appointed to the West Point chaplaincy nine years ago. He has many friends and family connections in the parish of the Heavenly Rest, so that he will not come among people who do not know him. He takes up his new work in the fall, having planned to spend the summer months in foreign travel with Mrs. Shipman.

Plans have been announced by the Rev. Robert B. Kimber, superintendent of the City Mission Society, for the consecration of the chapel of Grace and the Summer Home of the Society at Milford Haven, Connecticut. This is to occur on May 10th and it is expected that both Bishop Potter and Bishop Greer will be present. A large party of clergymen and other friends of the Society will go up to the consecration by special train from New York.

On Easter the last services in All Souls' Church in its present location were held. The property has been sold, and arrangements are being completed for removal to the site now occupied by another church. By means of this merger the church will be able to pay all of its indebtedness, all the indebtedness of the church whose place it takes, to enlarge and complete a new building seating twelve hundred people, and will have upwards of \$100,000 remaining for a permanent endowment. It is planned to set apart a portion of the endowment fund to establish in All Souls' Church a foundation for a "special preacher-ship," of which the present rector, Dr. McConnell, shall be the first incumbent. In a Holy Week pastoral to his people, Dr.

McConnell takes occasion "once more to express [his] personal regret at the severance of a relation with the people, who have always been gracious and considerate."

THE PROBLEM OF CHURCH BUILDING.

BY THE REV. SELDEN P. DELANEY.

ONE of the most potent factors in the influence of the Church in any community is the quality of the church building itself. The preaching, the music, the character of the rector and of the people who make up the congregation—all these are, of course, of great importance in making the Church a power in the neighborhood; but their effect is seldom felt by any except those who attend the Church's services. The great untouched majority, especially those who are without any religious home, judge of the Church and its mission almost entirely by the size and dignity and beauty of the structure within which the worship of the Church is carried on. To them, the external fabric is the outward and visible sign of the inward and spiritual grace which the Church is trying to convey to the people of the community.

THE PREVAILING IDEALS.

Judged by this standard, what a pitiable effect the Episcopal Church must now be producing upon the people of this land! I am not referring to the execrable frame buildings which it pleased our short-sighted forefathers to erect in most of the smaller towns about the middle of the last century. Their dull, drab color, their barn-like shape, and their clapboard sides, are indicative of the kind of religion our forefathers believed in, which was nevertheless the best they knew. I am referring rather to the majority of the churches that have been built in these better days, say during the last ten years. The rock-faced surfaces, the stunted towers, the pagoda-like turrets, the roof broken by a multitude of gables, the square concert-hall or art-gallery shape—these and many similar atrocities bespeak an utter lack of taste and refinement and Churchliness. The vestrymen or the priests who are responsible for them, point to them with pride, and naively inform you that they must be "all right," because they cost so much.

QUESTIONS TO BE SETTLED.

Surely it is time to call a halt. It is time that some endeavor should be made to arouse in Churchmen a sense of our common danger. There never was a time when more new churches were being built than the present. The present, therefore, seems a good time to ask some questions with a view to arriving at some sound principles, which ought to govern all those who are associated with an attempt to build a new church. The chief questions to be settled are, "How shall the funds be secured?" "How shall the style of architecture and the details of interior arrangement be determined upon?" and "How shall the architect be selected?" As there are three distinct parties concerned in dealing practically with these matters—the vestry, the rector, and the architect—there is sure to be some clash of functions sooner or later, unless all can agree as to the part each has to perform in the undertaking. The true solution of the problem is likely to be found in the answer we give to one question. What are the respective duties and rights of the vestry, the rector, and the architect, in the erection of a new church?

THE VESTRY'S PART.

Though very often the rector is the first to agitate the question of a new church, and occasionally he collects most of the money, he does not naturally come first in our consideration. The first party to be considered is the vestry. For it is the duty of the vestry to decide whether a new church is to be built, and then to raise the money. It would seem to be bad policy for the rector to go out to beg for the funds. It exposes him to indignity and often to insult; it frequently ruins his spiritual influence with certain individuals; and, worst of all, it keeps the laity cold and indifferent by preventing them from doing some invigorating work for the Church.

When the men of the vestry have secured the pledges and collected the money, they are in a position to determine what should be the limit of cost beyond which the expense of building must not go. They ought to set their faces like flint against incurring a heavy debt. While a small debt is justifiable, in that it keeps the parish from becoming idle, a large debt sets a bad example in morals and scares many people away from the

Church. The next step is for the vestry to elect a building committee, and then authorize the rector to engage the services of a reliable architect or firm of architects. Here their duty practically ends, except that they should exercise a general interest and supervision in the work of construction.

THE RECTOR'S PART.

The rector's part in the building of a new church ought to be comparatively small, but as conditions are in most parishes, his is generally the lion's share. It is difficult to see why he should have anything to do, further than to confer with the architect agreed upon by the vestry, and let him know what are the spiritual and institutional requirements that must be provided for in the new building. The rector is the only one competent to determine the arrangement of the sanctuary and choir, the placing of the altar and chancel furniture, the position of the organ, the size and position of the side chapels and baptistery and sacristies, and the seating capacity of the nave. The vestrymen as a rule are no judges as to these requirements, and the architect has no desire to dictate.

THE ARCHITECT'S PART.

We now come to the crux of the whole matter, the problem of the architect. This is a problem which has brought gray hairs to many a rector's head. And here is where our current practice is so often at fault. The ordinary procedure is to call for competitive designs from various architects, and then to select the design that gives most satisfaction. This is about as certain a way to get a poor design as could be devised. The reason for this is that the best architects or firms of architects will not enter into any such competition, except perhaps in the case of a great Cathedral. Therefore the only designs received come from third or fourth class architects, and this bars out the best design that would be possible under the circumstances. Furthermore, in most cases neither the rector nor the members of the vestry are sufficiently versed in the best architectural traditions to be competent judges as to the merits of the various designs submitted. They are just as likely to choose the worst as the best. They are more than likely to choose the cheapest, and in the end that will probably turn out to be the most expensive. How much more rational it would be to select an architect on the basis of the churches he has built in the past, or of other specimens of Gothic work he has done, and then send the rector to confer with him as to the limit of expense beyond which he must not go, and as to the necessary requirements of the proposed new church. The architect should then be left absolutely free to design the best church possible under the circumstances. He is the only competent judge in matters of good taste and architectural fitness, and his judgment should be followed completely, unless he should overstep the limit of cost or try to dictate in any matter connected with the interior arrangements or spiritual requirements of the structure. This a reputable architect would never do.

It is unfortunate that all priests and all vestrymen have not had a complete education in ecclesiastical architecture. But they have not, and probably never will have. If they would read some such book as Mr. Cram's *Church Building*, they could become familiar with its elementary principles. They would also learn how vast the subject is, and that the only way of safety is to submit to the judgment of a reliable architect in all matters of taste. There are perhaps a half-dozen architects in America who can think in Gothic. If all who have anything to do with building a new church would only go to one of them and submit to his guidance, the land would be covered with fair and beautiful churches, and the desert of American Christianity would blossom as the rose.

ANSWERS TO CORRESPONDENTS.

A. B. C.—(1) A person divorced but not re-married is entitled to the sacraments and is not under censure of the Church. If re-married after divorce, except in the instance permitted in the canons, the party may not be confirmed. In case of "reasonable cause to doubt" the case is to be referred to the Bishop.—(2) A divorced person, afterward confirmed, certainly does not acquire thereby the right to be re-married. The Church recognizes in divorce (except, unhappily, by the canons of the American Church, in the case of one circumstance to the contrary) only a legal separation *a mensa et thoro*, and does not forbid such separation for proper cause.

A MAN may be as brilliant, as clever, as strong, and as broad as you please; and with all this, if he is not good, he may be a paltry fellow; and even the sublime which he seems to reach in his most splendid achievements, is only a brilliant sort of badness.—*Blackie*.

"IAN MACLAREN" ON THE CHURCH OF ENGLAND.

DR. JOHN WATSON (Ian Maclaren), preaching on July 24, 1904, at Sefton Park Presbyterian Church, with reference to the laying of the Cathedral Foundation Stone, said, as reported in the *Liverpool Daily Post* of next morning:

He would endeavor briefly to explain that genius and those qualities of the Church of England which had given her the hold she had on English affection, had enabled her to exercise so much influence on English life, and were, above that, contributions to the common religious life of England. The first was

HER SPIRIT OF REVERENCE.

Mr. Shorthouse had laid great stress on the note of quietness in the Church of England. It was a fitting tribute, her attitude in public affairs was never loud, garish, or indecorous. When a man entered one of her ancient places of worship he passed into a home of quietness. Not only did the noises of the street die out of his ears, but in her worship the noise died out of his heart. The garish light fell softly through glass enriched with pictures of saints, and many a Christian of our shallow and unbelieving age was melted in this solemn shadow. In a Church of England, from the font where infancy was received, through the Gothic interior symbolizing the mysteries of the Faith, to the altar where he received the sacred symbols of the Communion, the worshipper had portrayed at the beginning, the progress, and the triumph of the Christian life. The prayers of the Church, handed down prophets and apostles, saints and doctors, by their profoundly religious note and their catholic comprehension, took us out of sense of time and place, and placed us amid things eternal and unseen. There were minds which resented this chastening shadow, hearts which would not cease to question even before historic catholic creeds. But, notwithstanding immutability and antiquity, her worship remained to-day the standard of the most perfect Christian worship in this country, checking the wild vagaries of spiritual enthusiasm, and unconsciously refining the spiritual attitude of her children. The second quality was

HER LEARNING.

No Church had, since the Reformation, made such permanent and valuable contributions to theological science. Not only in the universities and high places, but up and down the country, there was a large body of clergy who up to old age, and without hope of reward, were pursuing their studies in sacred and profane learning. It was an excellent thing that in so many obscure rural parishes in England there were men of the highest culture, and evidently also of most genuine piety, and they could appreciate the service which the Church thus rendered to the country, if, having travelled in the East, they had seen the sort of clergy another great Church had. A great debt of gratitude was due to the Church of England for the character of her clergy, and they might, to mention but a few, thank God for men like Hooker, the sanest theologian who had written in the English tongue; for Jeremy Taylor, the golden mouth of the English pulpit; and for Butler, subtlest and most virile defender of the Faith; and with Farrar, who had converted many a wavering mind; Lightfoot, who had placed modern English theological scholarship on a level with that of Germany; Gore, Liddon, Pusey, Illingworth, and many others of our own day, whose books were on their shelves and whose inspiration was in their hearts, the Church of England might truly say that strength, as well as beauty, was in her sanctuary. The third quality was

HER PASTORAL INSTINCT.

He confessed to a profound respect and admiration for the parochial system. A parish church was for all the people in the parish, religious or irreligious, poor or rich. If a state kept order and administered justice, and made provision for the poor and sick, was it not a good thing that there should be a general and free provision for those who were poor in things spiritual and sick of soul? Any Christian minister would visit the sick. But would people send for him if they had no claim on him, and would he go unasked if he had no commission from them? Was it not a national felicity that there was a house across whose threshold any person in the parish in time of trouble had not only the opportunity but the right to pass; that there should be in the parish one who had not only the opportunity but a call to cross every threshold with the comfort of the Gospel? The fourth and last quality he would note in the Church of England was

HER COMPREHENSIVENESS.

Many excellent persons in the Church of England did not believe in it; tried to turn out those who on all points did not agree with themselves. But often those who stood outside could most judiciously estimate the qualities of a great institution. He had not the slightest hesitation in asserting that one of the excellencies, one of the strongest points, of the Church of England was her breadth. Reading her formularies and following her story, he was convinced that the Church of England was intended to comprehend every school of Christian thought, which, on the one hand, rejected the authority of the Roman See, and on the other accepted the essential truths of Christian faith. If a man was a High Churchman he was welcomed by Andrewes, Law, Keble, and Pusey; if a Low Churchman, by Hales, Chillingworth, John Smith, Maurice, Kingsley, and Stanley. His conviction as a citizen was that High, Low, and Broad schools had a right to be in the National Church, and that to attempt to eject a man because he adhered to any one of these schools was not only an outrage to him, but to the nation. Only when the Church cast people out did she fail; only when she received them again would she rise to her full power and glory. Those who attempted to narrow her sinned against her traditions, and cut down the religious heritage of the nation. Let them pray that she might

GROW NOT NARROWER, BUT BROADER;

that she might have room both for Bishop Gore and Father Dolling, and for the lowest of Evangelicals; that she might stretch out her hands to her departed children, whose heart must be ever warm to the Church of their country. As a stream in its course sometimes divided into branches but to reunite, so they might pray that the stream of Puritanism and Methodism, which had done so much for the faith of this land, might some day reunite with the Church from which it had sprung. He was no sentimentalist, no foolish optimist, and he could not think that the day of reunion was yet at hand, but as they hoped once more to see but one Kirk in Scotland, so he cherished the hope and belief that there would again be but one Church in England.

In concluding, as the minister of another ancestry and another tradition, he sent from that place a tender greeting of goodwill to that most admirable and estimable man, the Bishop of Liverpool, and his flock, wishing them well in all they were doing for this great communion. They in that place stood outside, but they were friends, and from their hearts they could pray "Peace be within thy walls, and prosperity within thy palaces, for our brethren's and companions' sake."

WHEN Lysander, the Lacedæmonian general, brought magnificent presents to Cyrus, the younger son of Darius, who piqued himself more on his integrity and politeness than on his rank and birth, the prince conducted his illustrious guest through his gardens, and pointed out to him their varied beauties. Lysander, struck with so fine a prospect, praised the manner in which the grounds were laid out, the neatness of the walks, the abundance of fruits planted with an art which knew how to combine the useful with the agreeable; the beauty of the parterres, and the glowing variety of flowers exhaling odors throughout the delightful scene.

"Everything charms and transports me in this place," said Lysander to Cyrus; "but what strikes me most is the exquisite taste and elegant industry of the person who drew the plan of these gardens, and gave it the fine order, wonderful disposition, and happiness of arrangement which I cannot sufficiently admire."

Cyrus replied:

"It was I that drew the plan and entirely marked it out; and many of the trees which you see were planted by my own hands."

"What!" exclaimed Lysander, with astonishment, and viewing Cyrus from head to foot, "is it possible that, with those purple robes and splendid vestments, those strings of jewels and bracelets of gold, those buskins so richly embroidered; is it possible that you could play the gardener, and employ your royal hands in planting trees?"

"Does that surprise you?" said Cyrus; "I assure you that, when my health permits, I never sit down to my table without having fatigued myself, either in military exercise, rural labor, or some other toilsome employment, to which I apply myself with pleasure."

Lysander, still more amazed, pressed Cyrus by the hand, and said:

"You are truly happy, and deserve your high fortune, since you unite it with virtue."—*Selected.*

HAPPINESS, heaven itself, is nothing else but a perfect conformity, a cheerful and eternal compliance of all the powers of the soul with the Will of God.—*Samuel Shau.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

THE RAISING OF LAZARUS.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XVII. and XVIII., Visible Sign, Inward Grace.
Text: St. John xi. 25. Scripture: St. John xi. 30-46.

THIS restoring to life of His friend Lazarus comes as a climax in two ways. It is the greatest of the miracles performed by the Lord Jesus. And it is given by St. John as the last of the series of miracles which He had selected for His great purpose (xx. 30ff.). We have already seen how the healing of the man at the pool at Bethesda, and of the man born blind, had been selected because of the important part they played in the forming of opinion there at Jerusalem as to His Person and authority. This miracle at Bethany comes in its logical place after them, as being the great work which crystallized that opinion. As to the Jews and the people of Jerusalem, there were two distinct results of this "sign." "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." At the time of His triumphal entry into Jerusalem, St. John says that the people, who were with Him when He called Lazarus out of the grave, bore that record, and that the reason the people met Him was, because they had heard that He had done this miracle. On the other hand it was this miracle that caused His enemies deliberately to seek His death. The seven miracles recorded by St. John have shown the growth side by side of the two opposite opinions as to Him and His claims. The same deeds result in faith on the part of some, in unbelief on the part of others. Both reach their climax as a result of this miracle.

A practical lesson is evident from the fact that there could come such opposite results from such a deed. Those who were hardened had persistently blinded themselves to the truth of the lesser signs which had gone before. They saw that this miracle bore such unquestionable testimony to the truth of His claims that there was a likelihood that all men would soon believe on Him. Yet they did not think it was possible for them to be wrong, and having begun opposing Him, they opposed Him to the end. It reminds us of His own words, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." There is ample evidence of the truth of the Gospel of Jesus Christ as it comes to us through His Church. It is winning the hearts of men every day. The possibility remains, however, of refusing to follow that light. If men do refuse, they must sooner or later come to hate it, because they will otherwise stand convicted of sin and disobedience. So they prefer to deny the truth of that which others have come to know and love.

The lesson begins with verse 30, but the whole chapter must be read to get the complete story of the miracle. The delay in Perca, where Jesus was when the message of the illness of Lazarus came to Him, was deliberate, and with a full knowledge of what it involved for the sick man. Jesus refused to go to him at that time, that He might bestow a greater good. Because Lazarus was permitted to die and to be four days buried, there was given an opportunity for showing forth the glory of God to much people. That is given by the Master as the reason for His delay. It is an example of all our treatment at God's hands. We may not understand how the sorrow that is sent may be made to work out His glory and our own good, but we may be assured that it does. Mary reproached Him: "Lord, if Thou hadst been here, my brother had not died." But later she brought her alabaster box of very precious ointment and poured out upon Him this rich tribute of her love. What she had learned at her brother's grave made her understand Him as no one else did. She anointed Him for the burying when no one else understood. Even she may not have known just what was impending, but she knew that a crisis had come.

The main teaching of the miracle centers about the words of the text. The miracle follows these words of Jesus, almost as an object lesson explaining the truth of His words. It teaches two great truths. First, that true resurrection and life have their beginning here and are therefore a present pos-

session. Second, that they become ours through being joined to Him.

The resurrection and life of which He speaks do not belong to a future existence only. His words were addressed to Martha, who had just confessed her belief in the resurrection at the last day. His words are evidently meant to add something to that thought. It is the truth in the words "and the Life," and "shall never die." He brought out the fact that He was bringing in a new order of life, a life not affected by death. "Whoever liveth in Me shall never die." The body still dies, therefore this life must be something higher and better than mere physical existence. It is not merely the prolonging of an existence. It is the deepening of that existence so that it takes on qualities which endure. It refers to quality, not quantity. To make an endless existence of a life which is satisfied to find all its fulfilment in temporal things, were no boon. What the Lord of life here announces is the fact of the new life which He has come to bring to light. The life which we get from Adam has a definite beginning and a definite end. Bound up with it, however, is the possibility of something better and more permanent. He makes that possibility a reality, because He provides a way by which we may join ourselves to His life. That life in Him has as definite a beginning as the other. That is the meaning of the "New Birth." That new birth brings us into union with a life that has no end.

It is the union with Him that gives us a claim and hold upon that eternal life. It is no accident that the man who became the subject of this miracle was one of whom Jesus could say: "Our friend Lazarus." It would have given no new meaning to His words that "whosoever liveth and believeth in Me shall never die," to have brought back to life someone who had not known and loved Him. But Lazarus, who had known His voice, is shown to be still able to hear and to answer to that voice in spite of death and dissolution. Those who have shown their faith by their obedience and by their works are the ones who have entered upon the life which begins now and lasts eternally, the life which passes through death itself. Compare Catechism Question II. and XVIII.; also I. Cor. xv. 22.

There is a contrast between the restoring to life of Lazarus, and the resurrection of the Lord Jesus. They were not the same. The difference is brought out by the fact that Lazarus came forth, "bound hand and foot with grave-clothes; and his face was bound about with a napkin"; while those who entered the Arimathean tomb saw the linen clothes lying, and the napkin that had been about His head not lying with the linen clothes but in a place by itself. The clothes show the difference between the two resurrections. As has been already noted, the place where the Lord lay bore absolutely convincing evidence of the truth of the Resurrection, because these lay undisturbed as they had been left by the changed resurrection body as it passed out of them. The new body of the risen Saviour could not be held or bound by material grave clothes. They were left behind just as they had been wrapped about Him. Lazarus, however, was restored to the same life which he had left. He comes out of the grave still bound with the clothes, and with the napkin still about his head. But although it was only a restoring to life, it showed the power of Jesus over death, and the independent life of the soul which could be thus recalled to the body. If we could realize that this experience of Jesus' friend Lazarus was as real as if we had been there to see it, we should never permit the lusts and desires of the flesh, which corrupts and returns to dust, to rule over the demands and needs of the soul, which lives on eternally, waiting to be clothed upon by the new spiritual body, like that of the risen Saviour, which is free from lust and sinful desires. We should instead seek and strive for the life in Him which never dies.

ANGELS, COME!

When earthly pleasures charm the heart,
And flesh and sense enchain the soul,
When noblest ideals all depart—
Oh, angels, come! point to the goal,

The heavenly goal that in our dreams
Speaks softly of the spirit's home.
Oh! lest we faint beside the way,
Bright angels of our visions, come!

And minister to us, as once
To One Divine in human form
The angelic host to earth came down.
Oh! when we falter—*angels, come!*

VIRGINIA C. CASTLEMAN.

* St. Matt. 4, 11.

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.

BAPTIST MINISTER SLANDERS CHRISTIANITY.

To the Editor of *The Living Church*:

I AM a Roman Catholic (not a "Romanist"), but so great is my love and respect for my many friends among the clergy of your Church, that I feel the enclosed outrageous attack upon their sincerity.

When (particularly at this most sacred season), a man, posing as a minister of the gospel, openly slurs at the doctrines of the *Resurrection*, and the *Communion of Saints*; and accuses faithful servants of God of cowardice and hypocrisy, he stamps himself as "worse than an infidel."

I hope you will give him what he well deserves, and what you are perfectly able to give him.

Truly yours,

WILLIAM ALBAN CLEMENTS.

New York City, April 18, 1905.

[The clipping enclosed was from a New York paper, and purported to give the substance of "a sensational address" delivered by the Rev. Dr. Robert S. MacArthur in Philadelphia before the "Baptist Young People Conference." Some extracts from the report are the following:

"In the presence of two thousand Church workers he said he didn't believe there was any real religion in the world anyway. He declared the Russians were not Christians, and that religion in general is too much hampered by fraud and myth.

"You can speak of the worship of idols in Japan, India, and all the so-called heathen countries," said Dr. MacArthur, "but I tell you there is just as much superstition practised in Christendom.

"Look at the Apostles' creed, "He descended into hell and rose again the third day," and "I believe in the communion of saints." Both clauses were smuggled into religion hundreds of years after the last Apostle was dead and buried. That was the most gigantic fraud in the history of religion, and no true Christian would stand in the pulpit and use those clauses. In the Episcopal Church the pastor compels his assistants to conduct that part of the service in which the creed is said because he's ashamed to do it himself.

"I am amazed that there is any religion left. Sometimes I really think there isn't any."

UNFAITHFUL PRIESTS.

To the Editor of *The Living Church*:

A CORRESPONDENT raises the question whether there are not unfaithful priests as well as laymen!

We are ready to acknowledge that there are. Leaving out the question of *personal* failings, of which we all are heirs, is it not the unfaithful priest who fails to teach the whole body of the Catholic faith? Is it not he who presents large classes for Confirmation simply for the sake of show and numbers, without a spark of prior knowledge of the Faith? Is it not the *unfaithful priest* who encourages the impious habit of people leaving church at the most sacred offering of the Holy Sacrifice? Is it not the unfaithful priest who triennially laughs at the Bishops' pastoral and refuses (secretly) to read it to his flock? Is he not unfaithful who sets all upon Church worship, and never seeks out the bed-ridden and the dying? A. K. GLOVER.

WHERE THE BISHOP DOES NOT LEAD.

To the Editor of *The Living Church*:

THE writer has the misfortune, or the good fortune, though only temporarily, to belong to a parish under the ban of the Bishop. The rector, church wardens, and vestrymen, and the entire congregation were and are now like-minded in regard to the restoration of certain Catholic usages which the Church allows but does not require, and their introduction has produced the friction presently existing between the parish and the Bishop. Probably not many would seriously contend that the parish is not within her rights in following such Catholic usages as are not forbidden by the Book of Common Prayer. All who accept this book are, of course, bound to believe one Catholic

and Apostolic Church; unhappily there has been in the past too many non-conforming Bishops, priests, and deacons, who followed a use not justified by the Book of Common Prayer, but rather by the use of those who promised to conform thereto, but who never intended to keep their promise. For example, until within comparatively few years it was not the custom of the priests in the American Church to celebrate the Holy Communion on more than thirteen days in the year, whereas the Prayer Book provides for the daily offering, showing thereby that the Church (Episcopal) had no intention to depart from this well-established Catholic custom; abundant proof thereof may be found on pages 57, 72, 75, 78, 96, 156, and 256 of the least costly edition of the Prayer Book.

It is not likely that a parish priest in the American Church could be successfully prosecuted for omitting the chief service of the Church on forty Sundays in the year. How strange, then, that the Bishop of a Diocese should have a disagreement with the parochial authorities of any of his parishes on the ground that the ritual employed exceeds what the Prayer Book requires.

It is well to remember that the Book of Common Prayer requires but little, indeed barely enough to preserve the Catholic character of the Church; but happily the Church governed and guided by this principle, allows whatever has ecumenical authority. It must be admitted that in this truly broad Churchmanship there is an element of danger. But no man should forget that God reigns and rules, and if occasionally a Bishop, through sympathy or false charity, proves to be an unfaithful overseer and allows a heretical priest to continue in the teaching office, if in a city, the congregation dwindles and soon the parish church is for sale, to remove elsewhere or to become extinct.

Trouble between a Bishop and a parish over Catholic practice is generally the consequence of failure to distinguish between what the Episcopal Church requires and what she allows; and unless there are aggrieved parishioners, why should the Bishop interfere?

Except by inference, the American Church does not require her priests to offer the unbloody sacrifice daily, or even weekly, or to hear confessions in private, or to give the sacrament of unction for the comfort of the dying, or for the healing of the sick, or to wear vestments of any special kind, or to offer incense, or to use altar lights in honor of the Real Presence of the Lord from Heaven.

She gives to men of her own choice the Holy Ghost for the office and work of priests in the Church of God, and conveys to them the power of absolution which she herself hath received from God, and bids them be faithful in dispensing the holy sacraments. Some one will say, what advantage is gained by overthrowing the old and bringing in the new? This is not exactly stated, for it is the new that is overthrown and the old which is ever new, is brought back again to its rightful place in the Church.

Notwithstanding the fact that the inspired writings of the apostles and evangelists and the Book of Common Prayer agreeable thereto, teach the holy doctrine of the "Real Presence" in the most emphatic manner, yet in the absence of altar lights and eucharistic vestments, together with the many conflicting interpretations of the doctrine, the precious truth itself has become so obscured as not to be within the vision of a large portion of the Anglo Saxon race, and to this unbelief is doubtless due in a large measure the fact that millions of our fellow countrymen are not now identified with any religious body whatsoever.

Private confession is probably the most hated of all things connected with the Christian religion, and for the most part because misunderstood, and partly also because the priest hearing confessions has sometimes (though not in our country) proved himself unworthy. It is probable that a very large percentage of Roman and Anglican priests are unfitted to hear confessions, some by reason of natural unfitness and some for lack of proper training and experience. Some years ago, wise and thoughtful men in England petitioned the authorities of the Church there in reference to the importance of devoting more attention to the training of candidates for the priesthood, so that when they should have the cure of souls committed to their charge, they might be better qualified to deal with the spiritual maladies of all such as might resort to them for private confession, absolution, comfort, and instruction; and in the meantime, begged that certain wise and discreet priests might be appointed for this same blessed work in the several Dioceses. This petition was respectfully received, but no action taken thereon. The

training for this special work, however, has been going on, and now the American Church has many priests well qualified to fulfil that part of the duties of their holy office. And now, what has been the result of this close contact of the laity with the minister of God who has power and authority from the Church to speak to the penitent, words of instruction and of comfort and of forgiveness in the name of God? Many who have availed themselves of the privilege of private confession have not only been healed of their spiritual maladies, but cured of physical maladies also, through the correction of their hitherto sinful habits, and have thus realized the full salvation which Christ the Lord came down from heaven to bring to men. Such happy children of the Church living under the gentle rule of the Gospel of the Kingdom, run not after the strange gods of "Christian Science," "Faith Curists," or "divine healers," or any other sects opposed to the Catholic Church.

Perhaps some day there shall be revived in the Church the priest-physician who, under God, will heal many, of course without a fee. No new legislation by the General Convention or any other body would be necessary for this or many other needed revivals in the Church. The Church does not require a priest to be a physician also, but *allows* that he may be.

Easter Even, 1905.

A. D. HOLLAND.

Literary

Religious.

The Life Everlasting. Studies in the Subject of the Future. By the Rev. David Purves, M.A. Edinburgh: T. & T. Clark, 1905. Imported by Charles Scribner's Sons, New York. Price, \$1.50.

The writer has apologetical, expository, and practical ends in view in this treatise; and this threefold aim, while it does not reduce the interest of the volume, tends to blur slightly the clearness of its logical sequence.

The argument has four parts. First comes the appeal to Divine revelation, in three chapters, in which it is shown that the Old Testament foreshadows without clearly establishing immortality, which was really brought to light by Christ; and that our Christian assurance rests on the resurrection of Christ.

The next group of chapters deals with the doctrine of our Resurrection as seen in the New Testament, and its ethical significance. We notice that Mr. Purves is vague touching the identity of our resurrection bodies. He dwells on such language as "Flesh and blood cannot inherit the Kingdom of God," and neglects the phrase "This corruptible must put on incorruption." In short, he does not see that St. Paul was speaking of flesh and blood with reference to its natural powers, which he taught would be supplemented from above so that it might put on immortality. *This* body will rise, whatever may be the fate of particular elements of matter in it.

A third section treats of the future life, and our belief in it, as a victory of faith, a triumph of love, and a conquest of hope. Here the writer's practical end comes especially to the forefront.

The concluding chapters deal with the Attitude of Science; the Verdict of Philosophy; and the Language of Poetry. Science is shown to make for the belief in immortality rather than against it, although scientific demonstration is not possible. Philosophy demands immortality to satisfy the general rationality of things. The poets, in particular Tennyson and Browning, are appealed to in order to show that their deepest "heart-throbs" are grounded in belief in immortality.

Without being especially original or profound, this treatise should prove both interesting and fortifying to faith. F. J. H.

Seven Years Hard. By Richard Free. New York: E. P. Dutton & Co. Price, \$1.50 net.

This is an account of the effort of the Rev. Richard Free to establish a parish of the Church of England in the Isle of Dogs, a part of the great city of London, along the Docks, in the East End. We observe, first, that the undertaking of Mr. Free is in no wise settlement work, indeed, he gives as his opinion that such work is of little value, as in spite of the good will of those engaged therein, there is always a wide difference between the settlement workers and the hand workers, and this difference makes necessary, patronage on the one side, and subserviency, or defiance, on the other.

The conclusion to which Mr. Free has come, and it is one to which many thoughtful people have been tending, as witness innumerable articles in the press of the day, is that justice alone is needed to raise the working classes from their low estates—justice administered in the ways of common sense. His scorn of "soup-ticket philanthropy" is scathing, and his exposure of its evil effects ought

to put a stop to the mawkish sympathy that has made so many of the half-converted rich, rank hypocrites.

The book is full of horrors, and yet it is written with so much humor, we are not depressed beyond endurance in reading it. We are rather stirred with indignation when we see to what low levels of living the greed of the commercial classes has reduced the sons and daughters of the poor. We do not wonder, therefore, that Mr. Free pronounces Christianity a failure, having reference, of course, to its prevalent mode or form. We perceive that he does not condemn essential Christianity, rather does he assert that it is the sole solution of all questions of wrong. His vision of what the future might be for besotted men and women and their wretched offspring if the Church would only forget her differences and be true to her mission, is too long to be set forth here; we rejoice to see that, after "seven years' hard" work or bondage, the only hope he can see for betterment of the lot of the miserable lies in the life of the Master.

W. P.

Economic.

The Legal Tender Problem. By Percy Kinnard. Chicago: Ainsworth & Co.

The key to the solution of the problem of finance and the rightful measure of the value of labor lies, with Mr. Kinnard, in what he calls "money of account." "Money of account," he says, "in the language of finance is composed of the 'words' coined by the people to indicate and determine the labor values of their products; for 'money of account' is the growth of a vocabulary among a people to express their abstract idea of the labor value of their products, which was necessary to enable them intelligently and equitably to effect exchanges."

We cannot agree with this statement, so we are not in accord with the author's position. Thus his treatise, in so far as it has been built upon the principle above set forth, seems to us unreasonable. No doubt much business is facilitated by "money of account," and much labor is paid therein, but this money, though it may be considered as a word, or as several words, used by the government of a people, has currency only because of the solvency of the nation, and its ability to make good such word or words in something tangible,—in gold or silver, or other convenient thing. It is because gold and silver are the most convenient of all things, rather than (e.g.) diamonds and rubies, that the nations have agreed that they shall be the final test and measure of value in exchange of commodities and in payment of labor. Thus their value is fixed, and thus they fix, in the end, the value of all mundane objects and relationships. We can see in this position of the precious metal no "fetish worship of the metals of gold and silver."

W. P.

Fiction.

At Close Range. By Hopkinson Smith. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

"At the bottom of every heart-crucible choked with Life's cinders there can almost always be found a drop of gold." It is a belief with Mr. Smith that the above quotation from his preface expresses a truth. Each one of the short stories in this new volume, an episode, a moment of life, drawn in his inimitable style, serves to express and illustrate his theory.

He finds examples on his right hand and his left. These bits of color are caught from all skies under the sun and are transposed by his pen into glimpses of life that the ordinary traveller fails to observe till he meets them here.

The Golden Hope. A Story of the time of Alexander the Great. By Robert H. Fuller. New York: The Macmillan Co. Price, \$1.50.

This is a famous story, if one likes this kind. Here are Darius and Stattira, his wife, on whom if any man looks he must be slain. Here are the towers of Babylon with its hanging gardens, its thousands of guards, its splendid apartments, its banquets at which legions sit at a single feast. Within its gates, and outside its walls are the hordes of the Medes and Persians. Over against this unconquered mob comes the soldier Alexander with his disciplined phalanx of Greeks. There is fighting in plenty. There is slaughter enough to please the most blood-thirsty, and Bucephalus carries Alexander safely through all the carnage to victory.

LOS VON ROM.

This movement proceeds in Austria, but under great difficulties. A Vienna paper in good standing states that from December 15th to February 15th, 4,433 persons left the Roman Church in Austria, of whom 1,235 had become Protestants and 2,743 Old Catholics, while 455 had not at the date of writing announced their determination. We are surprised at a statement by an expriest, named Petran, in a German paper, the *Wartburg*, that in Austria priests whose orthodoxy is suspected are on that account imprisoned. Petran stated that there were no fewer than twenty-two priests in prison at Unterburg.—*Canadian Churchman.*

Topics of the Day

PRACTICAL PREDESTINATION—AN OLD DOCTRINE RE-STATED.

Question.—I was brought up a Presbyterian, when Predestination was preached oftener than now. There is, though, a right doctrine of Predestination: will you state it as simply as you can?

Answer.—We do not hear much about Predestination in our day, perhaps because men now are impatient of abstract doctrine and wish a practical preaching of Christianity. Moreover, it may be that there is a growing humility in the consideration of divine things that leads us to shrink from problems of religious belief that are after all beyond our complete understanding. There is a witty reply of the late Bishop Williams of Connecticut that illustrates this. Asked once to explain the foreknowledge of God and the free will of man, he said: "Not claiming to be a privy councillor of the Almighty, I regard it as no shame to say that I do not fully understand His secret counsels and decrees." The real difficulty about the old method of theological discussion was that so many men seemed to think that every fact about God's character or His method of working must be capable of a perfectly logical statement in terms of human thought. The true Catholic Churchman, however, has a different training, and is prepared to find that there are many things which he cannot fully understand and could not explain very clearly to others if he did.

Seeking in this spirit for a true statement of the doctrine of Predestination, we may say that according to St. Paul and other Scripture writers it seems to involve fore-ordination to *spiritual privileges* rather than to *eternal salvation*. It is quite plain, as we look out into the world, that God does not deal with all men alike. Some have greater natural gifts, wealth, beauty, intellect, health, strength, etc. So it is, too, in God's dealings with men's souls; some have greater spiritual blessings than others. Though all souls are dear to God, and He "wills all men to be saved and to come to the knowledge of the truth," yet He does, apparently, give some greater opportunities than others—why we do not know; and if it seems at all unfair that God should make distinctions among His creatures we must remember that we look at only part of the scene, and do not see and cannot understand all the issues of God's plan, and, moreover, God always judges in accordance with a man's opportunity, and greater spiritual privileges involve greater spiritual responsibilities.

At any rate, it is plain that God does "elect" some to greater privileges than others; some are predestined to stand on a different footing and live in different circumstances, with different opportunities of spiritual enlightenment, just as some are predestined to different social or intellectual advantages. Often, it may be, man's own action is partly responsible for the situation, and our lack of opportunity or abundance of privilege may be due to the sins or virtues of our forefathers—but at least God permits it, if He does not decree it.

There are, then, those who are *elect* or *predestinated*. But who are they?

According to the general usage of the New Testament all who are admitted into the Church on earth are *the elect*. The term (except in a few passages where the context shows a special meaning) does not refer to those who are finally to partake of the joys of heaven; it simply refers to those who have been chosen to receive the gospel privileges; and before the final blessing is theirs, they must "make their calling and election sure." The thing to which they have been chosen or elected is described by St. Peter as "obedience and sprinkling of the blood of Jesus Christ"—that is to say, they are baptized Christians. It makes it more simple, does it not, to say that some have the privilege of Christian discipleship and some have not, than to say that some are, and some are not, elect? There are difficulties about certain texts, which will at once occur to everyone, and we have not space here to go over the whole subject; but we may safely say that this view of "election" seems the general thought of the Scripture passages on the subject.

And what is the purpose of election?

Ah! when we answer that we shall see that, after all, the whole subject is a very practical one. One really feels timid

about discussing so worn-out a subject in these days when men are demanding Christian living rather than orthodox thinking! And perhaps most of us hardly expect this forgotten doctrine to yield much practical help. Yet it is very practical. Dr. Henry Van Dyke somewhere says that it means that Christ's ideal for the Church is a radiating gospel; a kingdom of overflowing, conquering love; a Church that is elected to be a means of blessing to the human race. In other words, the purpose of God in electing certain of His children to special privileges, is that through them He may work upon the whole race—we are elected, not for our own advantage, but for the good of all mankind. "Ye are a chosen generation," says St. Peter—"in order that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

See what that tells us about missionary work, for example. If this is the purpose of our election, are we fulfilling our call if we are not showing forth, or carrying abroad, the gospel unto others? Why, we were born in a Christian land, baptized into the Christian Church, *elect* by God, just that we might extend to others the blessings we have received; called, not for our own advantage, but for the advantage of all. If we have no missionary zeal it behooves us to ask whether we are "making our calling and election sure." Mankind, Canon Mason says, are not divided into two classes—the few eternally set apart for salvation, the mass for damnation. The privilege of the few, though real and positive now, is theirs on probation; and others (this is the practical point for us) are to gain it through them. This ideal, to quote Dr. Van Dyke again, is the very nerve of Christian missions at home and abroad; the effort to preach the gospel to every creature, not merely because the world needs to receive it, but because the Church will be rejected and lost unless she gives it. It is not so much a question for us whether any of our fellow men can be saved without Christianity. The question is whether *we* can be saved if we keep our Christianity to ourselves. We cannot really see Christ, or know Him, or love Him, unless we see and know and love His ideal for us, the ideal which is embodied in the law of election to service, and service for men the world over. C. F.

THE DIFFICULT CLASS.

BY MRS. J. D. H. BROWNE.

AN earnest Churchwoman, with some experience as a teacher, had undertaken, at her rector's urgent request, a class which was regarded almost as a "forlorn hope" in the Sunday School of St. Jude's Church, in the city of C. She found herself confronted by a difficult task, for the spirit of insubordination and impiety seemed to have taken possession of the young girls, some of them bordering upon womanhood, who composed the class. They had "conquered" two teachers with their malicious mischief, and were evidently banded together in the purpose of making the life of the new teacher a burden to her. Miss A— found herself at the outset in the position of an antagonist; coming from the best of motives and with the kindest feeling toward these young people, she felt from the first that they had planned rebellion and that there was a combination against her.

With a little sinking of the heart she looked from one to another and met the hostile or at least mocking glances from the young eyes looking so boldly into her own. The conviction came to her at once that in her own strength she could make no headway against such an element, and she sent a swift, wordless prayer to her Master for help; for help to do His work, for self-control, without which nothing could be accomplished; for strength to gain authority over these young souls to whom the blessedness and beauty of obedience was unknown.

"We are strangers to one another," she said, looking calmly around, "and it will take a little while to know each other. I will tell you one thing about myself which will help you to know me. The first thing which I always require, and have always had from my scholars, is respect."

One of the girls began a foolish titter, but the new teacher's quiet, even voice and steady glance prevented it from spreading.

"I am sure," she said, "that you will all understand why respect is necessary from scholars. Without it the teacher can do nothing, can have no influence. The second thing is that I must respect my scholars."

Here a look of positive surprise met hers.

"Yes—you look surprised; but respect is due every human being, unless they are unworthy of it. Even a little child has

rights which should be respected. And you, who are almost women, certainly you should deserve respect."

One of the girls here winked at a companion, but again the novelty of the situation prevented a general laugh.

"Only the very thoughtless," Miss A— went on, "can suppose that to be respected is of little consequence, and if you have supposed so, I must help you to see that for you, young girls, not to have the respect of others, is very sad, indeed. Now to be respected we must respect ourselves. Do you respect yourselves? Can you respect yourselves for instance, if you come to this Sunday School for the purpose of what you may call 'carrying on,' for the very foolish and very cruel purpose of worrying a person who has come to try to do you good?"

Some of the girls looked sullen or defiant; a few seemed a little ashamed.

"Now this is our starting point. You respect me and I respect you. Let us try this plan, and if we fail, I will hand you back to Dr. S—. Who wishes to leave the class? If any of you do not care to try my plan, you may leave. I give you two minutes to decide."

She drew out her watch and held it in her hand, looking at it till the two minutes had elapsed. There was a slight stir among her audience, a little scuffling of feet. Would they go or stay? she wondered.

The two minutes seemed strangely long, and the teacher's heart was beating fast, but she did not look up. The girls were still in their places. Miss A— shut her watch and replaced it in her belt.

"Well," she said, "it seems that you are willing to try. And now, before we take up the lesson, I have to say one thing more. I require that you show me respect and if I wish to respect you, what do you think about the respect, the reverence that both you and I should show to God? If you and I keep that in mind, there will be no fear that you will ridicule or hurt one who comes to teach you about Him, and there will be no danger of your teacher being impatient with you or losing her self-control. *This* we must learn, first of all, that we are in His Presence, that He sees every act and knows every thought of our hearts. If we believe and feel this, how easy it will be and how pleasant, for you and me together, to learn what the Church would teach us concerning Him, and to serve and love Him more and more."

The new teacher was so deeply in earnest and the intensity of her prayer had met with such an immediate answer in the quiet trust and self-possession which sustained her, that a transforming influence seemed to touch the thoughtless and unruly girls before her. She was able at least to hold their attention, and that in itself was a promise of better things.

"Well," said the rector, when she afterwards reported to him, "how have you stood the ordeal? I think I can see that it has not been defeat."

"I have been helped," she answered, "wonderfully helped. I think, I hope I may be able to do them good."

THE WALK TO EMMAUS.

Toward the village of Emmaus
Loltering on the dusty way,
Two disciples walk in sadness
From Jerusalem one day;
They have seen their Master's body
Taken from the shameful cross,
And with tears of bitter sorrow
Whisper of their hopeless loss.

While they fare, a Stranger joins them
Asks them why those gloomy looks;
Calvary's awful tale they tell Him—
"Know ye not," says He, "the books
Of the ancient Jewish prophets
Telling that these things must be,
How the Christ awhile must suffer
Then shall gain the victory?"

Bidden to their lowly dwelling
Does He bless and break the bread:
Then they know Him—know their Jesus
Is alive, who once was dead.
Suddenly no more they see Him,
But with Him has gone their gloom—
Rack they run to spread the tidings:
"He is risen from the tomb!"

W. L. E. WURTS.

SHALL THERE be a mutiny among the flocks and herds, because their lord or their shepherd chooses their pastures, and suffers them not to wander into deserts and unknown ways?—*Jeremy Taylor.*

The Family Fireside

WELCOME HOME.

Where the great rivers flow
Down into the sea,
Its tidal waves go
Far up through the lea;
Bedecked in light foam
There to meet and to greet
And to welcome the fresh waters home.

Where souls go down to the sea
Of eternity,
The heavenly ones wing
Their way earthward, to bring
Glad greetings and welcoming.

When Enoch had finished his "walk" with his God,
He passed not through death—neath the greening sod,
But heaven drew near and took him.

When Elijah was ready, a chariot of fire
Came down from the skies and swept him up higher.

When Lazarus exchanged his ulcerous clothes
For the pure white robes in which he arose,
A bright convoy of angels provided him rest
And bore him away to Abraham's breast.

When the Saviour ascended unto
His God and your God,
Without fear,
Angels were near,
And spake unto those who stood gazing.

And may be your friend
(Now long gone before),
When he passed thro' death's door
Turned to tell,
E'er his final farewell
That dear friends had come
To welcome him home.

LYMAN W. DENTON.

THE CHILDREN OF THE DESOLATE.

BY RAY DAVIS.

I SAW Miss Parker buying pink and blue gingham, this morning, so it must be that spring is coming," said Mrs. Briggs to her neighbor. "And she wanted to borrow the pattern of my Etta's apron. Do you know, I don't think it looks exactly proper for an old maid to be so awfully interested in making children's clothes."

"Have you any idea what she does with them?" asked Mrs. Dobbins.

"They say she sends most of them to some orphanage, and that she dresses one or two little girls at some Church school; anyway she does more spring sewing than you and I put together."

"I suppose she's glad of something to take up her time. It must be pretty lonesome living alone in a big house with such grand acting servants. I always say 'Thank you, ma'am,' to the hired girl when I go there."

"Of course, Miss Parker has money enough to be as queer as she likes. She won't come to sewing society because she says she is too busy to piece quilts. She laughed when I tried to tease her about that pile of gingham this morning. I asked her how many children she was sewing for, and she said 'Thirty-seven.' She said there was a microbe in the air every spring that simply made her go to sewing, the same as some birds in cages try to build nests in the spring."

Meantime, Eleanor Parker, with her huge bundle, was riding toward the house on the hill. Mrs. Briggs' jest had cut more deeply than was intended. Eleanor looked out of the window of the coupè, saying to herself:

"Why don't some of these mothers realize that the children at the orphanage need a little 'mothering'? Why don't they stop to think that the matron and seamstress can't do all the sewing and mending for a big household? Last year I sent some hats, and many of these children had never had a new hat before in all their little lives. The women with babies of their own go to society and piece quilts, while I have to experiment with patterns and theorize about dresses and aprons. If they were only interested, how much we could accomplish—they have

the experience, and I would be so glad to furnish the capital!"

The next morning found Miss Parker surrounded by scraps and patterns, with a growing pile of "cut-out garments" beside her. There were under garments of various kinds and sizes, gingham dresses and aprons, little blouse waists for the boys, and some cunning flannel sacks for the babies. She had done this work for many years and the experience which she so greatly undervalued was evident in the ease with which she worked.

"I have a seamstress who helps me with the finishing, and some good friends save their ribbons and neckwear for my annual 'box,'" she explained to a friend. "Of course a good many partly worn garments are donated, too, and good Mr. Belden put in six pairs of little rubber boots last year—wasn't that a splendid gift?"

"How did you ever happen to begin this plan of sewing for the orphanage?" asked her friend.

Eleanor's eyes softened and she hesitated a little before she replied:

"I simply did the kind act that I felt inclined to do. People's impulses are all right, but most people are afraid to carry them out—they don't like to be considered queer. Put a little, unfinished garment in a woman's hands and she will sit up nights to complete it; but if she has no children of her own and knows there are little ones with nobody to sew for them, she still will lack the moral courage to go to a store, buy the cloth, make the garment, and send it where it is needed. Mrs. Briggs thinks I am quite erratic to do it, but I don't mind her opinions. Honestly, there are women in this town whose nervous headaches and melancholia would be cured by a pile of sewing like that on my table. That does not count the good to those who would receive the garments. Of course I provide the clothing for two little girls at St. Hilda's School, besides what I send to the orphanage. Marion is growing quite tall, but Jeannette can still wear dresses made out of mine; they are such promising girls and could not attend school if their parents had to furnish their wardrobes. I have grown very much interested in them, and think I will take them to the mountains with me next summer. Did you say that you wanted to take some of my sewing home with you? Most certainly. This is only the beginning of Lent. You will have six weeks in which to finish it, and you have no idea how fast the time goes when you are sewing on it."

Just before Easter Miss Parker's box was ready to pack and the little garments were spread all about the stately rooms. They were dark percales and checked ginghams for everyday wear, and pinks and blues and pale greens with bits of lace and embroidery for Sundays. A friend had sent some sailor hats, and Mr. Belden, whose boy was sleeping in God's Acre, sent a generous sum of money to be used for boys' clothing.

Each little garment was softly patted as it was laid in the box, the colors of the ginghams were prettily combined in the packing, and a penny slipped in the pocket of each little apron. On the top of the box were some gorgeous paper dolls, and tucked in the corner were a few bags of marbles. At last the papers were carefully spread on the top and the cover securely nailed down. Miss Parker addressed it herself, in a big, bold hand, and she held open the door as the expressman carried it away. It seemed as if a bit of her heart were going as she watched him drive down the street with her precious box in his wagon. Turning from the window, she looked about the great rooms, which seemed the larger because of the little garments that had gone out of them, but the tears in her eyes were tears of happiness, as she said, softly, "The children of the Desolate."

PETER THE GREAT deserves to be made the patron saint of industry. It was his custom to visit the different workshops and manufacturing, not only to encourage them, but also to judge what other useful establishments might be formed in his dominions. Among the places he visited frequently were the forges of Muller at Istia, ninety versts from Moscow. The Czar once passed a whole month there; during that time, after giving due attention to the affairs of State, which he never neglected, he amused himself in seeing and examining everything in the most minute manner, and even employed himself in learning the business of a blacksmith. He succeeded so well that, on one of the last days of his remaining there, he forged eighteen pounds of iron, and put his own particular mark on each bar. A contrast to this is the case of Dionysius the tyrant, who, being at an entertainment given to him by the Lacedaemonians, expressed some disgust at their black broth. "No wonder," said one of them, "for it wants seasoning." "What seasoning?" asked the tyrant. "Labor," replied the citizen, "joined with hunger and thirst."—*Sel.*

THE SAD LIFE OF ABRAHAM LINCOLN.

BY ROLAND RINGWALT.

IN the best likenesses of Abraham Lincoln, the author and philosopher appear: in the worst, the backwoods politician shows; in every likeness there is the sad look which has touched old men and little children. The face is that of an unhappy man, a man whom melancholy had marked for her own. Whether he was born sad-hearted or not, he had a great deal to make him sad, and it would have been marvellous had he shaken off all the burdens that pressed upon his soul.

The story of Lincoln's childhood, the poverty, the short time at school, the long periods of hard work and meagre pay—all this has been told many times; but these things do not necessarily mean low spirits. It is probable that Lincoln's childhood was saddened by the contrast between his bright, generous, enterprising stepmother and his unprogressive, almost illiterate father. In his mature life Abraham Lincoln rarely spoke of his childhood; but he did make two comments on it, and they are dreary enough to melt bitter foes into compassion. Once he said of himself, "No boy liked gingerbread better, or got less of it." When a campaign biographer asked for information concerning his early life, he said, "It is all written in one line—

"The short and simple annals of the poor."

Benjamin Franklin and John Marshall held their fathers in grateful memory; Andrew Jackson revered the name of the father he had never seen; Daniel Webster's heart swelled with pride as he thought of his father's soldierly deeds and civic merits; but Lincoln could only remember his father as a man who failed to seize the golden opportunities of a new land, and who seemed to be without ambition for his children.

Lincoln was young when, on his Southern trip he saw negroes "shackled together with irons," and the iron that pressed on the negro's body entered into his soul. Many years after, a friend advised Lincoln not to fret over slavery because he was not personally interested in it, and Lincoln replied by a letter, in which he refers to the negroes he had seen on a steamboat. "That sight was a continued torment to me, and I see something like it every time I touch the Ohio, or any other slave border. It is not fair for you to assume that I have no interest in a thing which has, and continually exercises, the power of making me miserable. You ought rather to appreciate how much the great body of the Northern people do crucify their feelings in order to maintain their loyalty to the Constitution and the Union." Yet the man who wrote this letter was denounced by Wendell Phillips as a slave-hound, because he insisted that a fugitive slave law was a necessity. He pointed out the injustice of the fugitive slave law on the statute books, but gravely argued for another measure to compass the same end: nay, more, his pledge to return absconding slaves to their owners is one of the most prominent features of his first Inaugural Address. Lincoln saw the evils of slavery as only Southern men could see them, he read the terrible indictment of slavery in Jefferson's "Notes on Virginia"; he shared Clay's desire to see the negroes safely colonized; and in his last days he talked with Benjamin F. Butler about employing freedmen in the construction of an Isthmian canal. The negro was always a care and a burden to him. Nevertheless his strong mind recoiled from John Brown's insane tactics, and he never got a moment's comfort from the bright dreams of the zealous Abolitionists. He never hoped that freedom, education, or any legislative process would raise any large number of the black race to the white level; he merely regarded slavery as an enormous cancer, he sought at first to keep it from spreading, and at last he was able to cut it out of the nation's body. To the end of his life he was an old-fashioned anti-slavery man of the Southern school, uncheered by Whittier's poetry, and wholly out of sympathy with Garrison. He heard the slaveholding crowd's brutal applause when Brooks struck down the defenceless Sumner, he saw the Missouri Compromise repealed at the demand of those who hungered for more slave territory, he heard of the murder of negro troops and the burning of the colored orphanage, but he did not live to read Booker Washington's *Up from Slavery*. To him slavery meant a generation of agony, with scarcely a gleam of hope.

Men as poor as Lincoln have gathered knowledge, but he was obliged to gather his in the face of embarrassing and sometimes humiliating obstacles. It is not surprising that he chalked lines of poetry on the floor, treasured up scraps of paper, and walked miles to borrow law books. The country was poor,

books were rare, paper was costly, and most Illinois lawyers dug and carved their way to the bar. Lincoln's heart-aches over schooling were like his boyish hunger for gingerbread—he wanted so much and got so little. Thousands of sharp, practical minds never desire culture; they simply wish to get a teacher's certificate, enter one of the professions, or pass a civil service examination. But young Lincoln, with an intellect capable of absorbing the noblest thoughts, rarely met a cultured mind. The country pedagogues were, generally speaking, men who knew little save an old-fashioned arithmetic book. According to Lincoln's own statement, a traveller who was supposed to understand Latin was looked on as a wizard. The backwoods preachers were so dull and ignorant that the boy Lincoln delighted to mimic them; the local jokers were gross and revolting in their infidelity; and the gaunt young man who vaguely felt his powers had, when out of employment, to seek the shelter offered by the hospitable rowdy, Jack Armstrong. To entertain Armstrong with jests and songs history has mercifully not preserved, to copy somebody's deed, to read aloud some illiterate's letter, to hail with gratitude the arrival of a schoolmaster who could correct a grammatical error, to act as second in a fight behind the store, to be peace-maker in a hundred wretched cross-roads squabbles, to look on at the drunken carnivals of a frontier election, taxed the mind of the man whom the London *Spectator* called "one of the masters of English prose."

One glimpse of the rough locality young Lincoln knew is sad enough to explain the mournful look in those pathetic eyes. It was not strange to see a man intoxicated or to see two drunken men fight, but it was noteworthy to see Kelso drunk. Kelso was a man who sometimes sold merchandise, at other times taught school, and whose intemperate habits made him generally unreliable. Whenever he got drunk he began to quote Shakespeare and Burns. His memory was powerful, he was quick-witted, he delighted the gossips with the humor and aptness of his quotations, and Abraham Lincoln drank in literature and philosophy from this sottish vagabond. Many a leisure hour was spent in fishing with Kelso, and, as the diver finds pearls in the mud, Lincoln profited by an acquaintance whom Sir William Blackstone would not have recommended to a student of law.

For years poverty was a weight that delayed Lincoln's advancement. Sometimes he could not obtain employment and had to board under a friend's roof. He was so poorly dressed that a critic profanely ridiculed him for trying to study law, and a supposed client coarsely refused his proffered assistance. Timely help saved him from losing his surveyor's instruments. His unfortunate venture in store-keeping brought on him debts, which it took him sixteen years to pay. No doubt he learned, for he had a strange power of gathering facts, how Alexander Hamilton and Aaron Burr had almost bounded into practice. As a Western man he certainly knew how Jackson won legal honors, and how Benton sacrificed valuable cases because he preferred a career in the Senate. To Lincoln law meant hard work, and for many years the pay was small.

War, if it has swept away many a rich man's fortune, has started many a poor man on the road to fame. But Lincoln, in the Black Hawk War saw only the discomforts of a short period in the field. He had no chance to win laurels; he was put under arrest because he could not keep his rowdies sober, he was half starved at one time and bitten by mosquitoes at another; he did not achieve any success that made him prominent. Judging from his speech in Congress, his service was full of annoyances, and nothing else.*

From war the mind naturally passes to the code duello. Foolish and wicked as it was, it held its ground a long time, and great names are linked with it. Burr was feared by many who hated him. Barron, though generally unpopular, was still looked on as the man who would not permit even Decatur to cast a reflection on his name. A deadly bullet sealed the fate of the man who dared sneer at Andrew Jackson's wife. Benton, Clay, Randolph, Commodore Stockton, and many other celebrities had been to the field; and the custom had a standing—a barbarous and bloody standing, yet such a standing that Sir Walter Scott and Lord Macaulay were prepared to abide by it.

Lincoln's dispute with Shields was arrested before blood flowed, but the quarrel was one that caused Lincoln much annoyance. Mary Todd, afterward Mrs. Lincoln, wrote some articles for a Whig newspaper, and these articles roused the ire of Shields. When Shields demanded the name of the author, Lincoln, willing to save Miss Todd from embarrassment, assumed the responsibility. Shields challenged Lincoln, and

Lincoln, having the right of the challenged party to choose weapons, named broadswords. The long-armed Lincoln could easily have cut his small foeman to pieces, but no odds daunted Shields. Peace-makers stopped the affair, and it is probable that Lincoln always looked on it as a political quarrel that would end in mere talk. Still hostile tongues could truly say that Shields, judged by all the customs of the code, came off best, and Lincoln, when President, gave General Shields a good chance to show his valor. The whole affair was painful to Lincoln as he reflected upon it in his later days.

While Lincoln could always find companions among men, he was awkward and ill at ease in the presence of women. His love for Ann Rutledge was strong and deep, and her death caused him such grief that his friends were alarmed for his sanity. He said that for some time he dared not carry a knife lest he should commit suicide. Yet in a short time he had a most extraordinary love affair with Mary S. Owens, who declined to marry him, whereon he committed one of the greatest blunders of his life—his absurd letter to Mrs. Browning. It is scarcely possible that any man of ordinary discretion could have written this ill-judged letter, and doubly strange that one of the most thoughtful, judicious, and logical writers in the English language should have penned such a missive. Lamon and Herndon well-nigh apologize for printing it, and it stands as a memorable proof that wise men can err and that lofty minds can stoop. The subsequent wooing of Mary Todd, the broken engagement, the reconciliation, the marriage, and the domestic unhappiness are painful reading, and prove that Lincoln never enjoyed the household delights which consoled Edmund Burke for all the trials of public life, or, to speak of Lincoln's own rivals, which blessed the lot of Stephen A. Douglas and George B. McClellan.

Lincoln's political career began with a defeat, but he soon became an active member of the Illinois legislature. His favorite measures for internal improvements fell into ultimate disfavor, and his judgment was probably overbalanced by youthful desire for progress. As a devoted Whig, he regretted the decline and fall of the party for which he had worked so hard. He was anxious to be Commissioner of the General Land Office, and was disappointed over his failure to receive the place, nor did it console him to be offered the governorship of what was then the territory of Oregon. In 1855, when he wished to be Senator, the prize fell to Lyman Trumbull. Long years of poverty, repeated disappointments, and a general look of dejection emboldened some persons to treat Lincoln with disdain. For instance, when he presented his bill for legal services to the Illinois Central Railway Company, he was curtly told that that was as much as a first-class lawyer would charge, and was obliged to go to court to get his fee. After his famous debate with Douglas he served as junior counsel with Edwin M. Stanton, and Stanton treated him with a brutality of which, alas! Stanton was only too capable. Lincoln's one effort to secure fame outside of politics and law was a popular lecture, and the lecture was hardly a second-rate performance. In every large city there are at least a dozen men who could do better.

With all these trials and reverses, there must have been a great inward battle. It seems to be proven that Lincoln in his youth was so vindictive that his neighbors dreaded him. By what means he overcame this passion, or whether he merely repressed its exercise, is not known, but assuredly there was no trace of vindictiveness in the statesman who went about his work with malice toward none and with charity for all. The young Lincoln revenged himself for petty slights by merciless satire, while the great President forgave insult, cartoon, jeer, opposition, and ingratitude.

On the forehead and in the eyes we can see the sadness of Abraham Lincoln. A dreary childhood, a poverty-stricken youth, a manhood of many sorrows had been his before he entered the White House. The war, with its unnumbered cares, did not lighten that heavy heart. Sorrowful and solitary he wrought at his endless tasks, and if mere man can unravel inspired prophecy, he learned the meaning of the text, "I have trodden the winepress alone."

EACH SOUL has its own faculty; it can help in some way to make the world more cheerful and more beautiful. This it is which makes life worth living. If we are living only for ourselves, our own amusement, luxury, advancement, life is not worth living. But if we are living as co-workers with Christ, as fellow-helpers with God, as part of the noble army of martyrs who bear witness to the truth in all time, then our lives are full of interest. This gives sweetness and strength to all our days.—James Freeman Clarke.

Church Calendar.



April 30—First Sunday (Low) after Easter.
 May 1—Monday. SS. Phillip and James.
 " 7—Second Sunday after Easter.
 " 14—Third Sunday after Easter.
 " 21—Fourth Sunday after Easter.
 " 28—Fifth Sunday after Easter.
 " 29, 30, 31—Rogation Days.

CALENDAR OF COMING EVENTS.

May 2, 3—Laymen's Missionary Conference for Middle West, Milwaukee.
 " 2—Dioc. Conv., Pennsylvania, South Carolina.
 " 3—Dioc. Conv., Louisiana, Tennessee, Arizona.
 " 4, 5—Conference of Church Clubs, Cleveland.
 " 4-7—Seventh Dep't Missionary Conference, Salt Lake City.
 " 5—Dioc. Conv., Mississippi.
 " 8, 9—C. A. I. L., Boston.
 " 9-12—Church Congress, Brooklyn.
 " 9—Dioc. Conv., Dallas, Long Island, New Jersey.
 " 10—Dioc. Conv., Arkansas, Florida, Washington, Western Texas.
 " 11—Dioc. Conv., Alabama, Pittsburgh, New Mexico.
 " 14—Dioc. Conv., Kentucky, Oklahoma.
 " 16—Dioc. Conv., Iowa, Newark, Quincy, Rhode Island, West Missouri, Western New York.
 " 17—Dioc. Conv., Georgia, Indianapolis, Los Angeles, Maine, Nebraska, North Carolina, Southern Ohio, Texas, Virginia, Western Massachusetts.
 " 23—Dioc. Conv., Chicago, Missouri.
 " 24—Dioc. Conv., Maryland, Massachusetts, Minnesota.
 " 26—Conv., North Dakota.
 " 30—Dioc. Conv., Lexington, Southern Virginia.

Personal Mention.

THE REV. E. J. BAIRD of Pomeroy, Wash. (Dio. of Spokane), has recently removed to Alabama, taking charge, as missionary, of Atmore, Perdue Hill, and Mt. Pleasant.

THE REV. B. J. BAXTER of Port Huron, Mich., has accepted a call to St. Peter's Church, Lexington, Neb. (Dist. of Laramie), where he entered upon his work on Easter Day.

THE address of the Rev. C. A. CAPWELL is changed from Milwaukee to 1242 Racine St., Racine, Wis.

THE REV. THOMAS C. DARST is now rector of St. Mark's Church, Richmond, Va., having assumed charge on Palm Sunday.

THE REV. W. MONTGOMERY DOWNEY has resigned the rectorship of the Church of the Holy Cross, North Plainfield, N. J.

THE REV. MORTON T. HOUSER of Blossburg has received a call to St. John's Church, Mauch Chunk, Pa.

THE address of the Rev. WILLIAM M. JEFFERIS, D.D., will be, until further notice, care of the Grand Hotel, Yokohama, Japan.

THE REV. E. C. JOHNSON, priest in charge of St. Matthew's Church and Epiphany mission, St. Paul, has accepted a call to Devils Lake, N. D.

THE REV. E. G. MAPES of Cleveland has accepted a call to the rectorship of St. Paul's Church, Marion, Ohio, and will enter upon that work May 1st.

THE REV. R. WYLLIE, formerly of the Diocese of Maine, and latterly of the Diocese of Guiana, has accepted the rectory of Peasedown, in the Diocese of Bath and Wells, and may be addressed: "The Flis," Peasedown, St. John, Bath, England.

ORDINATIONS.

PRESTES.

LOS ANGELES.—On Tuesday, April 18th, in Trinity Church, Santa Barbara, the Rev. ROBERT BURTON GOODEN, deacon in charge of St. Paul's

Church, Ventura, was advanced to the priesthood by Bishop Johnson, who also preached a forcible sermon on the Priesthood. The clergy present and assisting were the Rev. Messrs. Henderson Judd, Bishop's chaplain; B. J. Davis, rector of Trinity; John K. Lewis, U. S. N., retired; Arthur W. Stone, chaplain U. S. N. from the cruiser *Chicago*, lying in port; and M. M. Moore.

A notable feature of the occasion was the very appropriate use of red as the color for the function, the choral vestments and the stoles of the clergy being of that color, thus symbolizing the gift of Mission by the Holy Spirit. Mr. Gooden is an M.A. of Trinity, Hartford, and a B.D. of Berkeley, and has distinguished himself in all his studies.

OREGON.—In St. Stephen's Chapel, Portland, on Palm Sunday, the Rev. HORACE M. RAMSEY, by the Rt. Rev. B. Wistar Morris, D.D. The sermon was delivered by the Rev. Geo. B. Van Waters, rector of St. David's Church, Portland, who, with the Rev. T. N. Wilson, joined in the laying on of hands. Mr. Ramsey has assumed charge of St. Stephen's, Portland.

DIED.

CORBYN.—Entered into Life Eternal, at East Plymouth, Ohio, on April 12th, the Rev. WILLIAM WRIGHT CORBYN.
 Grant him, O Lord, eternal rest, and may light perpetual shine upon him!

CURTIS.—On April 17th, at St. Luke's Home, New York City, after a lingering illness, SARAH ISABEL CURTIS, daughter of the late Joseph and Sarah Ann Curtis of New York, in the 69th year of her age.

"And God shall wipe away all tears from their eyes."

PULSIFER.—Entered into rest, at Orange, N. J., Mrs. VIRGINIA TAYLOR PULSIFER, mother of the Rev. Herbert B. Pulsifer of All Saints' Church, Orange, N. J.

Requiem Eucharist, Tuesday, April 25th at 11 A. M.

WANTED.

POSITIONS WANTED.

A PRIEST OF LARGE EXPERIENCE is open for an engagement during the summer months. Address: "PRIEST," LIVING CHURCH, MILWAUKEE.

A N ORGANIST AND CHOIRMASTER of Philadelphia, wants important Church position in a delightful town or country parish in one of the Western States or western part of Pennsylvania. A good organ is essential, with field for teaching, or a living salary. Experienced with mixed and boy choirs (with ability to control and train boys). Excellent references and testimonials offered. Address: MUSICIAN, 218 South 12th St., Philadelphia, Pa.

A PRIEST desires to secure for his daughter, who is companionable, cheerful, and sympathetic, a position as governess or companion during her summer vacation of about two months. Address: MARY, LIVING CHURCH, MILWAUKEE.

M ATRON.—The Rector of Gethsemane Church, Minneapolis, Minn., knows of a lady who would make an admirable matron of a Boys' School or other Church institution.

B Y A CHURCHWOMAN and trained kindergarten, a position as governess or companion during the summer months. Best of references. Address L. B., care THE LIVING CHURCH, MILWAUKEE.

T RAINED NURSE, rector's daughter, desires position as resident nurse in Church School; references given. Address: NURSE, care of THE LIVING CHURCH, MILWAUKEE.

CLERICAL AGENCY.

P ARISHES requiring Clerical help and Clergymen desiring to change their labor sphere can readily find assistance by writing to THE JOHN E. WEBSTER CO., Rev. W. S. Rafter Secretary, 136 Fifth Ave., New York. Telephone, 330 Gramercy.

CHOIR EXCHANGE

C HURCHES REQUIRING ORGANISTS AND Chormasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER & Co. CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

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

C OMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

TRAVEL.

E UROPE.—First-class tour only \$175. Choice of 14 tours. Duration, 38 to 85 days. Cost, \$165 to \$430. Small parties. Apply at once. Rev. L. D. TEMPLE, Watertown, X. Mass.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

MANY RECTORS AND CHURCHES

have not yet begun to send an annual offering to the General Clergy Relief Fund as recommended repeatedly by the General Conventions, and as provided for in General Canons.

Good Friday and Easter offer opportunities to place your name and church on the records, and thus to begin an act of loyalty and catholicity and blessed, helpful charity to the aged brethren.

"We know that we have passed from death unto life because we love the brethren." The text is a test of life.

An offering is your love in action and made effective.

There are over 450 annuitants on our list; clergy, widows, and orphans to be paid quarterly. Help us to feel justly and liberally by them. Do you realize our burden and responsibility in this matter?

THE GENERAL CLERGY RELIEF FUND, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

REV. ALFRED J. P. McCLURE,
 Assistant Treasurer.

INFORMATION AND PURCHASING BUREAU.

At the Chicago office of THE LIVING CHURCH is maintained an INFORMATION AND PURCHASING BUREAU, the services of which are tendered to all subscribers without charge. Persons are invited to avail themselves freely of this offer whenever desiring information or assistance in making purchases. Address INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago, Ill.

BOOKS RECEIVED.

- RICHARD G. BADGER.** Boston.
A Dauntless Viking. By William Hale. Price, \$1.50.
Macbeth a Warning Against Superstition. By Esther Gideon Noble. Price, \$1.00.
Poems. Edward Farquhar. Price, \$1.50.
- FUNK & WAGNALLS CO.** New York.
The Marquise's Millions. A Novel by Frances Aymar Mathews, author of *Billy Duane*, etc., etc. Frontispiece illustration by Charlotte Weber-Ditzler. Price, \$1.00 net.
- E. P. DUTTON & CO.** New York.
The Use of Words. The Accidence of Grammar as it Explains the Parts of Speech. By Georgina Kinnear. Price, 30 cts. net.
Bird Life and Bird Lore. By R. Bosworth Smith, Late Fellow of Trinity College, Oxford, and formerly Assistant Master of Har-

- row School; author of *Mohammed and Mohammedanism*, etc. With Illustrations. Price, \$3.00 net.
- Homes of the First Franciscans in Umbria, the Borders of Tuscany, and the Northern Marches.* By Beryl D. de Selincourt. With 13 Illustrations from Photographs. Price, \$1.50 net.
- Untrodden Peaks and Unfrequented Valleys.* A Midsummer Ramble in the Dolomites. By Amella B. Edwards, author of *A Thousand Miles up the Nile*, etc., etc. Third Edition. Price, \$2.50.
- LITTLE, BROWN & CO.** Boston.
The Outlook Beautiful. By Lillian Whiting, author of *The World Beautiful*, etc. 16mo. Decorated cloth, \$1.00 net. White and Gold, \$1.25.
The Vision of Elijah Berl. By Frank Lewis Nason, author of *To the End of the Trail*, etc. Price, \$1.50.
- HOUGHTON, MIFFLIN & CO.** Boston.
Isidro. By Mary Austin. Illustrated by Eric Pape. Price, \$1.50.
The Children of Good Fortune. An Essay in Morals by C. Hanford Henderson. Price, \$1.20 net.
- THE PILGRIM PRESS.** Boston, New York, and Chicago.
Who Then Is This. A Study of the Personality of Jesus. By Harris G. Hale, Minister

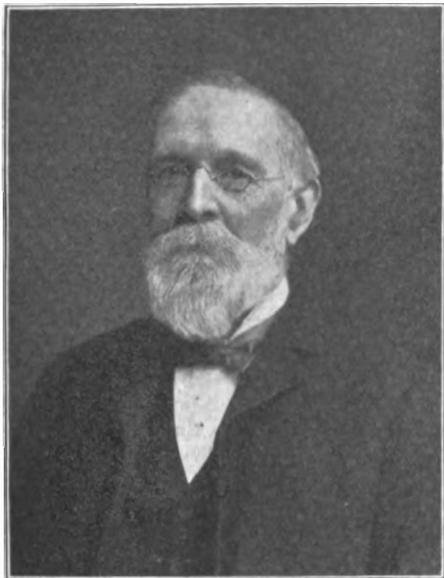
of the Leyden Congregational Church, Brookline, Massachusetts.
A. C. McClurg & Co. Chicago.
War of the Classes. By Jack London, author of *The Sea-Wolf*, etc. Price, \$1.50 net.

PAMPHLETS.

The Responsibility of the Clergy. Newark Church Papers, Number One. By the Bishop of the Diocese. A Paper read by the Bishop of Newark, Rt. Rev. Edwin S. Lines, D.D., on the first anniversary of his Consecration, November eighteenth, nineteen hundred and four, at a Conference of the Clergy, in Grace Church, Orange, N. J.
 Also before the Members of the Archdeacons of Westchester, Dutchess, and Orange, N. Y., in St. Chrysostom's Chapel, New York City, February seventh, nineteen hundred and five. The Tuttle, Morehouse & Taylor Press, New Haven, 1905. For sale by Thomas Whittaker, Bible House, New York City. Price, 10 cts.

Some Dangers of the Present Day. Paper by Mrs. Thomas Nellson, Read at the Conference of Churchwomen in Holy Trinity Parish House, March 16, 1905. Printed by Request.

The Church at Work



THOMAS H. MONTGOMERY
 (Philadelphia Churchman whose death was recently chronicled).



REV. L. F. HINDRY
 (Rector of Trinity Church, St. Augustine, Florida).



MINTON PYNE
 (Late Organist and Choirmaster of St. Mark's Church, Philadelphia.)

EASTER SERVICES AND GIFTS.

WITHOUT attempting to chronicle Easter services as they have been held in every church throughout the world, we shall try, as in recent years, to note the fragments of particular interest that come to us in connection with such reports. As we go to press this week, very few reports have been received and we are able, therefore, only to chronicle a few instances that have most promptly been brought to our notice. Next week's issue will supplement these to a large extent.

Almost everywhere throughout the country, there was bright and comparatively warm weather, so that the day was the most beautiful in outward aspect that has been

known in recent years. Even greater crowds than ordinary, therefore, filled the church pews, with sight-seers quite as largely, unhappily, as with worshippers.

Some New York City reports are included in the New York Letter in this issue. At St. John's Church, Parkville, Brooklyn, there was unveiled a new oak altar, presented by St. Margaret's Guild, and made by the Geissler studios, New York. From the same studios came a new font of white marble, which was placed for Easter in the Transfiguration, Brooklyn, the gift of the St. Elizabeth's Guild of the parish, and also a processional cross, given as a thank-offering by Mrs. Frank E. Hunt. Of Geissler make, also, was a white marble font placed at

Easter in Zion Church, Douglaston, and given by Mrs. Margaret Thurston. From the Gorham Co., came a memorial tablet, in the form of a wall cross, which was placed last week in Christ Church, West Islip, by Mrs. A. Wagstaff, in memory of members of her family.

Several Newark (N. J.) parishes were recipients of memorials. In the House of Prayer, Newark, was unveiled a two-light memorial window, representing several Old Testament and New Testament scenes. The window was given in memory of the late Archibald L. Millar, by Mrs. Millar. It was executed by the Gorham Co., New York. The Church of the Redeemer, Morristown (the Rev. William M. Hughes, rector), was

enriched by a gift of four silver, hand-chased alms basins, the gift of the Woman's Auxiliary of the parish. The inscription on the basins states that the gift is in memory of the late wife of the rector of the parish. These also came from the Gorham Co. A small rose window, made by the Tiffany Co., was placed last week in the Church of the Holy Communion, South Orange. The design represents a jewelled cross set in a field of lilies. The window is a memorial of the late F. M. Thierot, who died last June, and is placed by Mrs. Thierot.

A feature of the Easter services at the Church of the Good Shepherd, Buffalo (Rev. T. B. Berry, rector), was the cancelling of a floating indebtedness of \$1,700. There is absolutely no debt on this parish now. A handsome Litany desk book was given "In Memoriam, Marjory Tempamy McKeown," a young girl, who died last year. The book was purchased with money found in her purse after her death. A Prayer Book, bound in red Turkey morocco, for the baptistery, was also presented by the daughters of the late Mrs. M. E. Sage of New York, who annually at Easter remembered this parish with a gift. Christ Church, Schenectady, had 318 communicants and offerings of \$1,200, which ensure the building of a new church. St. James' Church, New York Mills, was reopened on Easter after the alterations necessitated by the recent fire. The building has been put in thorough repair.

There were 400 communions made during the day at the Church of the Good Shepherd, Cleveland, the vast majority of which were at the early celebration.

Offerings at St. Luke's Church, Ypsilanti, Mich., were over \$1,300, and the Knights Templar made their tenth continuous Easter pilgrimage to the church in the evening.

From Chicago, we hear of several memorials and thank-offerings presented to Christ Church, Woodlawn (Rev. Chas. Herbert Young, rector). Among them were a handsome and substantial pair of eucharistic candlesticks, presented by Bishop A. L. Williams in memory of his father; a brass missal stand as a thank-offering from the class confirmed April 13th (which numbered 60); a large altar book, memorial to Matthew Harvey, an organ edition of the Hymnal, from Mrs. Harold Sturges, and a brass font ewer, a thank-offering from Mr. and Mrs. G. E. Harrison. At the Church of the Epiphany, 731 communions were made during the four celebrations, of which 451 were at the services at 6 and 7, and of the entire number, 214 were made by men and boys. A bequest of \$1,000 for the endowment fund, from the will of the late Mrs. Florence O. Fisk, added to the Easter offerings, made a total of \$4,400. At this church there were 73 candidates confirmed on Palm Sunday, more than half of whom were adults, and more than 1,000 people were present at some service on Good Friday. The Easter at Grace Church, Oak Park, brought offerings of \$16,300, and 734 communions were made. Christ Church, Waukegan, was reopened after material alterations and redecoration that had been made.

At Trinity Church, Lincoln, Ill., 65 communions were made at 7:30 and 18 at 9:30, *missa cantata* with incense being offered at 11, and a Knights' Templar service held in the afternoon. Offerings were for the building fund.

Christ Church, Streator (Rev. G. H. Sherwood, rector), and St. Simon's Church, Sheridan Park, Chicago (Rev. H. B. Gwyn, priest in charge), both received gifts of beautiful white marble fonts with covers of brass and oak, made by Spaulding & Co. of Chicago.

The Milwaukee churches received no memorial gifts, so far as reported, but the offerings at the leading city churches were quite as large as usual. That at All Saints' Cathedral, given almost entirely to diocesan missionary purposes, exceeded \$1,000. That

at St. Paul's amounted to \$3,700 and is in part for the decoration of church, chapel, and parish house. At St. James' Church the offerings were about \$2,500.

There was presented to St. Chad's Church, Okauchee, Wis., by Mrs. J. H. Newbouer, a lectern Bible, inscribed in memory of Julius Clarence Betticher, late a student at Nashotah House and lay reader in charge of St. Chad's, who was drowned in Nashotah Lake in December last, while returning from his mission.

ATTENDANCE ON LENTEN SERVICES IN BOSTON.

ONE MIGHT write at considerable length on the general subject of "Church Attendance" in Boston during the period of the Church's fast just closed. And a consideration of the subject would of necessity ally itself immediately with that other subject now frequently being considered in Church papers, namely, a Revival movement in the Church. The church attendance at all the Lenten services augurs well for a season of spiritual refreshment at some future date. Never before have there been such large congregations present at the several services. The zenith of attendance was reached on Good Friday; the festival of Easter is no proper basis for comparison, as the large congregations do not fairly represent worshippers. At the Church of the Advent, at the three hours' service, the church was simply packed to overflowing, many persons having to stand throughout. At Trinity, with no special "attraction" to draw the people, the morning service was unusually well attended. At Emmanuel there was the largest Good Friday congregation that ever attended this church. On the day of the last of the Lenten services at St. Paul's, the Rev. Mr. Tillotson announced that there had been thirty-six noon services during Lent, and that they had been the most successful since the days of Phillips Brooks. The total attendance was 17,884, an average of 496 daily. For all the clergy of the Diocese the season has been an unusually strenuous one, largely because in many parishes more services than usual have been held. It is interesting to note in this connection that far more churches than formerly held a three hours' service; also that more early celebrations have been held.

GOOD FRIDAY IN PHILADELPHIA.

A REMARKABLE INCIDENT characterised the close of the Three Hours' Service in the many churches in Philadelphia in which that service was held on Good Friday. Hardly had the office been concluded when intense darkness came over the city with remarkable suddenness, though the sun had been shining brightly immediately before. A severe storm was coming up. At St. Clement's the chancel was veiled in black, and as the darkness shrouded the nave, the hidden lights in the chancel glowed about the image of our Lord on the cross, setting that outline into marked contrast with the darkness within the church and the veiled ornaments of the altar.

METHODIST MINISTER CONFORMS IN NEW YORK.

A METHODIST MINISTER in New York, the Rev. Frank Simpson Cookman, has abandoned the ministry of that denomination and applied for Confirmation in the Church. He is the son and the grandson of Methodist ministers, his grandfather, the Rev. George Cookman, having at one time been chaplain of the United States Senate, and his father, the Rev. Alfred Cookman, having held various honored positions in the Methodist denomination. In an interview in the *New York World*, Mr. Cookman is represented as saying:

"I have not changed my faith. There is

no difference between the faith and doctrine of the Episcopal and the Methodist Episcopal Churches so far as essentials go.

"I have given the matter the maturest consideration and I feel now that I am returning to the faith which John Wesley in reality never left and from which Methodism gets all its forms and ceremonies. I believe that the Protestant Episcopal Church can be of more use to the world than the Methodist Episcopal Church, and I, as a member of the former, can likewise be of more use to the world. I have observed the parish work, the organization, the mode of government of the Episcopal Church, and in all these particulars the Episcopal Church is superior."

DEATH OF MINTON PYNE.

MINTON PYNE, organist of St. Mark's Church, Philadelphia, for nearly a quarter of a century, and one of the most distinguished organists in this country, entered into rest on Maundy Thursday. Mr. Pyne came from a family of organists. His father had been organist at Bath Abbey for forty years and was a distinguished composer. He died about the year 1885, at the age of 83 years. The eldest son, J. Kendrick Pyne, was organist of St. Mark's, Philadelphia, during Dr. Hoffman's rectorship, and was called from thence to Manchester Cathedral to fill a similar post, which position he still retains. Minton Pyne was assistant at Manchester under his brother when, in 1882, he was appointed organist of St. Mark's. He had been trained originally by the distinguished organist, S. S. Wesley, at Gloucester Cathedral, and had attained the highest rank in his profession. Like his father, he was a composer of much ability. He was a devout and strong Churchman. A third brother, Wesley P. Pyne, was organist at Mt. Calvary Church, Baltimore, for a number of years, and died in that city about ten years ago.

The deceased was so faithful in his duties at St. Mark's that, it is said, he never missed a Sunday during all the years of his connection with that parish. The Office for the Dead was sung at St. Mark's Church on Easter even at noon. Interment was in the beautiful churchyard of St. James the Less. Mr. Pyne is survived by his widow and two daughters, one of whom is completing her musical education in Paris.

SEWANEE SUMMER SCHOOL OF THEOLOGY.

IN VIEW of the marked interest shown and the support given to the Summer School at Sewanee, Tenn., during the session of 1904, it has been decided to hold a session of four weeks, from July 31st to August 28th, 1905. Lecture courses by members of the Faculty have been arranged as follows:

"The Gospel according to St. Paul." Four hours a week. Dean Du Bose.

"The Historical Connection between the Old Testament and the New Testament." Professor W. H. Du Bose.

"The Witness of the Catholic Creeds to the Divinity of Our Lord, and to the Holy Trinity." Two hours a week. Professor Bishop.

"The Struggle for Liberty in the English Church from the Norman Conquest to the Reformation." Two hours a week. Dr. Tidball.

"Christian Socialism"; dealing with modern Sociological and Industrial Problems. Two hours a week. Professor Guerry.

"Dr. Wace's Appeal to the First Six Centuries." Associate Professor Gray.

An important feature of the work of the Summer School this year, as last year, will consist in lecture courses and conferences (or Symposia) to be delivered or conducted by men who are recognized as leaders in some phase of the Church's thought or work.

Among the courses which have already been arranged for is one by the Rev. Robert A. Holland, D.D., of St. Louis. His course will consist of six lectures, upon the following topics: (1) The Science of Sciences; (2) Can there be a Cosmos of Matter? (3) Can there be a Cosmos of Force? (4) Can there be a Cosmos of Life? (5) The Cosmic Mind; (6) The Trinity.

The Very Rev. Chas. L. Wells, Ph.D., Dean of Christ Church Cathedral, New Orleans, will deliver a series of four lectures entitled "Chapters in the Development of the Papacy."

In addition to the courses indicated above, the regular undergraduate theological lectures, including the study of the Greek and Hebrew languages, will be open to students of the Summer School, as also, under certain conditions, several courses of lectures in other departments of the University. This also includes the use of the University library and of the library of the Theological Department. Any clergyman or Church worker may be admitted to this school. The faculty wishes it to be clearly understood that not only the clergy, but mission workers and Sunday School workers, members of the Woman's Auxiliary, and all others who are interested in theological study and Church work, may become members of the school, attending such lecture courses or parts of courses as they may be able. Reduced rates on all the Southern railroads are available in connection with the Assembly at Mont-eagle, Tennessee.

Information in regard to board and lodging will be supplied on application to the Rev. Arthur R. Gray, Sewanee, Tennessee, who has been appointed business manager of the Summer School.

All communications in relation to the Summer School will receive prompt attention by the Rev. William S. Bishop, Secretary of the Summer School of Theology, Sewanee, Tennessee.

MILWAUKEE MISSIONARY CONFERENCE.

ARRANGEMENTS have been completed for the Missionary Conferences of the Laymen's Forward Movement to be held in Milwaukee, as follows:

SUNDAY, APRIL 30. (FIRST SUNDAY AFTER EASTER.)

Missionary services in all city churches, with speakers as below:

- ALL SAINTS' CATHEDRAL: Morning, Rt. Rev. Edward W. Osborne, Bishop Coadjutor of Springfield.
ST. ANDREW'S: Morning, Rev. B. T. Rogers, Warden of Grafton Hall, Fond du Lac, Wis.
ST. JAMES' CHURCH: Morning, Rt. Rev. Chas. C. Grafton, D.D., Bishop of Fond du Lac.
ST. JOHN'S CHURCH: Evening, Rev. G. E. Dienst, rector of St. John's Church, Naperville, Ill.
ST. MARK'S CHURCH: Morning, Rev. W. O. Waters, rector of Grace Church, Chicago.
ST. PAUL'S CHURCH: Morning, Rev. J. N. McCormick, D.D., rector of St. Mark's Church, Grand Rapids.
ST. STEPHEN'S CHURCH: Morning, Rev. W. C. De Witt, rector of St. Andrew's Church, Chicago.
ST. JOHN'S CHURCH: Evening, Rev. J. N. McCormick, D.D., rector of St. Mark's Church, Grand Rapids.

CHURCHES IN ADJACENT CITIES.

- RACINE: Rt. Rev. I. L. Nicholson, D.D., Bishop of Milwaukee, at St. Luke's, morning, St. Stephen's, afternoon, Emmanuel, evening.
KENOSHA, St. Matthew's: Evening, Rev. B. T. Rogers, Warden of Grafton Hall, Fond du Lac, Wis.
WAUKESHA, St. Matthias: Morning, Rev. G. E. Dienst, rector of St. John's Church, Naperville, Ill.

TUESDAY, MAY 2.

4:30 P. M. Meeting of the Executive Com-

mittee of the Laymen's Forward Movement (LIVING CHURCH Office, Room 2, 412 Milwaukee Street).

8 P. M.

Public Missionary Service and Mass-Meeting at St. James' Church, Grand Avenue and Ninth Street.

General Subject: THE CHURCH'S MISSION.

- (a) What the Church is Doing in the Mission Field at Home and Abroad.—Rev. R. W. Clark, D.D., rector of St. Paul's Church, Detroit, Department Secretary for Missions in the Middle West.
(b) How Can the Laity in the Home Parishes Further the Work of the Missionaries at the Front?—John W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society, New York.

WEDNESDAY MORNING, MAY 3.

9:30 A. M. Celebration Holy Communion (plain), All Saints' Cathedral, Juneau Avenue and Marshall Street. The Bishop of Milwaukee, celebrant.

10:30 A. M. Conferences begin in St. Paul's Chapel, Marshall Street, north of Knapp. Chairman, Mr. Clarence A. Lightner, of Detroit, President of the Laymen's Forward Movement. Secretary, Edwin W. Gibson, Detroit.

THE LAYMEN'S FORWARD MOVEMENT EXPLAINED. Edwin W. Gibson (Sec'y), Detroit.

RECEPTION OF DELEGATION FROM SIXTH MISSIONARY DEPARTMENT [from the Mississippi to the Rocky Mountains.] The Conference will hope to receive as such delegation, Mr. Frank O. Osborne (St. Paul), Mr. Frederick Palne (Minneapolis), and Hon. John W. Robinson (British Vice-Consul, St. Paul).

WAYS AND MEANS IN MISSIONARY WORK:

- I. The Machinery of Missions. Mr. Arthur Ryerson (Springfield Center, N. Y.).
II. The Missionary Apportionment. Mr. John W. Wood, Cor. Sec'y Domestic and Foreign Missionary Society (New York).
III. The Men's Anniversary Offering of 1907. Mr. L. H. Morehouse (Milwaukee), Chairman of the Local Committee for the Diocese of Milwaukee on that offering.

FOREIGN MISSIONS:

- I. The View of the Average Layman. Mr. C. G. Hinsdale (Milwaukee).
II. A Business Man's View.

12 O'CLOCK. THE PRAYER FOR MISSIONS. THE HEATHEN AT HOME. Mr. Charles E. Sammond (Milwaukee).

1 P. M. LUNCHEON.

WEDNESDAY AFTERNOON, MAY 3.

Conferences in St. Paul's Chapel, 2:30 P. M. JOHN W. WOOD, Cor. Sec. D. and F. Miss. Society, presiding.

THE MISSIONARY MOVEMENT IN THE TWENTIETH CENTURY.

- I. How Shall it be Conducted by American Churchmen? Hon. William C. Maybury (Ex-Mayor of Detroit).
II. The Part of the Middle West in that Movement. Mr. Alexander K. Gage (Detroit).
III. The Children's Interests in the Movement. Hon. L. W. Halsey, Milwaukee.

THE LAYMAN AS A MISSIONARY INFLUENCE:

- I. In His Parish. Mr. Henry C. Tilden (Chicago).
II. In His Diocese. Mr. Charles E. Field (Chicago).
III. In the Church at Large. Mr. Thomas H. Walbridge (Toledo).

ALASKA'S CALL FOR MISSION WORKERS. Lieut. W. V. E. Jacobs, U. S. N.

MISSIONARY CONDITIONS IN PORTO RICO. Mr. L. C. Manson (Milwaukee).

QUESTION BOX.

Opened by John W. Wood, Cor. Sec.

MISSIONARY EXHIBIT.

An exhibition of missionary views, relics, literature, and other appurtenances, will be on view during the entire day of Wednesday, May 3d in the vestry room of St. Paul's Church. The public are invited to attend freely and to inspect the articles there on exhibition. Missionary volumes may there be found for reference and inspection. Subscriptions may be left for The Spirit of Missions, the monthly magazine of missions, published officially for the Domestic and Foreign Missionary Society (John W. Wood, Editor). Many missionary leaflets are provided for free distribution. Orders for missionary books, to be filled by The Young Churchman

Company, may be left with the ladies in charge.

This exhibit is in care of a committee of the Milwaukee Diocesan Branch of the Woman's Auxiliary, consisting of Mrs. G. C. Murphy (chairman), Mrs. T. L. Smith, Mrs. George Moore, Mrs. W. C. Sargent, Mrs. Franklin Mortimer Clarkson, Mrs. Geo. F. Burroughs, Mrs. Jas. Slidell, Mrs. V. D. Becker, Miss Knight, and Mrs. Abbot Thorndike.

NATIONAL CONFERENCE OF CHURCH CLUBS.

THE PROGRAMME of the thirteenth annual Conference, to be held at Cleveland, Ohio, May 4th and 5th, is as follows:

FIRST DAY, THURSDAY, MAY 4.

- 9:30 A. M. Celebration of Holy Communion, at Trinity Cathedral Chapel, with address by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio.
10:30 A. M. Assembly in Brotherhood Rooms, at Trinity Cathedral Chapel. Annual address by the President, Major Taylor E. Brown, Church Club of Chicago. Appointment of Committees.
11:30 A. M. Address—"The General Convention: Has the House of Deputies become numerically too large? If it has, what is the remedy?" Hon. Jesse Holdom, President of the Church Club of Chicago, Ill. Discussion. To be opened by Mr. Charles E. Childers, of Pittsburgh, Pa.
2:15 P. M. Address—"Sunday Schools." Mr. George C. Thomas, Church Club of Philadelphia, Pa. Discussion. To be opened by Mr. F. O. Osborne, St. Paul, Minn.
3:15 P. M. Reports from Clubs.
7:00 P. M. Reception and Dinner by the Church Club of Cleveland, at the Century Club.

SECOND DAY, FRIDAY, MAY 5.

- 10:00 A. M. Assembly.
10:15 A. M. Reports of Committees. Election of officers.
10:45 A. M. Address—"The Church and Modern Life." Mr. James A. Waterworth, President of the Church Club of St. Louis, Mo. Discussion. To be opened by Mr. John H. Cole, New York.
11:45 A. M. Unfinished Business. Selection of Place of Next Meeting. Installation of Officers.
3:00 P. M. Ride through city of Cleveland in touring cars, guests of the Church Club of Cleveland. Assemble at Hollenden Hotel, at 3:00 P. M.
The Hollenden Hotel will be headquarters.

APRIL BULLETIN OF MISSIONS.

NEW YORK, April 17, 1905.

IT IS A PLEASURE to report that the contributions as a whole toward the appropriations to April 1st are \$21,594.23 ahead of last year to the same date. Two months ago the gain was \$14,732.79, but last month it had dropped back to \$11,313.30.

The contributions have been from the following sources:

Table with 2 columns: Source and Amount. Includes Parishes (\$180,620.90), Individuals (39,551.88), Sunday Schools (6,503.86), Woman's Auxiliary (24,383.27), Junior Auxiliary (1,494.29), Interest (29,170.73), Miscellaneous (6,618.86), Total (\$296,138.89).

By comparison with last year we find that the

Table with 2 columns: Description and Amount. Includes Parish offerings (\$6,430.84), Individual contributions (6,187.77), Sunday School offerings (3,129.59), Interest receipts (3,373.61), Miscellaneous receipts (5,042.99), Woman's Auxiliary Offerings (2,570.57).

It should, however, be understood that, owing to the increased obligations of the Society, arising largely from the new responsibilities placed upon it at the last General

Convention, there will be needed receipts of about \$50,000 additional to the amount contributed last year between April 1st and September 1st, to meet the appropriations of the year ending the latter date. Even should this amount be secured there will still remain the deficit of 1904 of \$38,000 to be covered and the restoration of the reserve of \$120,000 to be accomplished—to have our finances in a satisfactory condition.

GEORGE C. THOMAS,
Treasurer.

DIVORCE IN NEW HAMPSHIRE.

A PAPER of striking interest by the Rev. W. Stanley Emery, rector of Trinity Church, Tilton, was recently given before the New Hampshire Conference of Charities and Correction. This paper especially discusses the divorce evil in the state, and gives the result of a careful study and investigation of sociological conditions in New Hampshire. In part Mr. Emery says:

"Next to Japan, divorces are more numerous in the United States in proportion to marriages than in any other country. New Hampshire's contribution to this proportion may be calculated when it is known in the state, one to every 7.7 marriages. In England, from 1890 to 1905, there were but 16 divorces for every 10,000 marriages. In Canada, for the last 12 years, there has been an average of but 31.2 divorces a year. It is safe to say that the law in New Hampshire has made in the last 20 years not less than 17,640 divorced people within its borders. Allow but one child to a single divorced couple. This gives an element in the state of 26,460 to whom the mention of divorce is a most delicate subject.

"Marriage laws, we are told, tend to raise the legal age of consent in both sexes. In most states which have laws on this subject, 21 is the age for males; in some it is 18; in Tennessee it is 16. In many states 21 is the age for females also, in many others it is 18; in six it is sixteen; in two it is 15. Every marriage license now issued in this state has printed upon it these words: 'The age of consent (for marriage) shall be in the female 13 years, in the male 14.' Let fathers and mothers within and without our borders take notice of this, that of the states when the fact are mentioned all require parental consent except five. But among that five is New Hampshire. And therefore among any of 14 causes such a marriage of a girl of 13 and a boy of 14, against the will of their parents may be broken up and a new one legally entered into. Certainly, if anywhere in the United States, the principal of individualism has been given legal free play in New Hampshire, in the matter of marriage, divorce, and re-marriage.

"And the state is reaping terribly as it has sown. It is a common but erroneous opinion that our lax marriage laws, and especially our lax divorce laws, have come into being after the greatly increased demand for divorce began. On the contrary, the legal causes for divorce in New Hampshire have not been changed since previous to 1849. The social restlessness of our times has simply availed itself of legislative indulgence already granted.

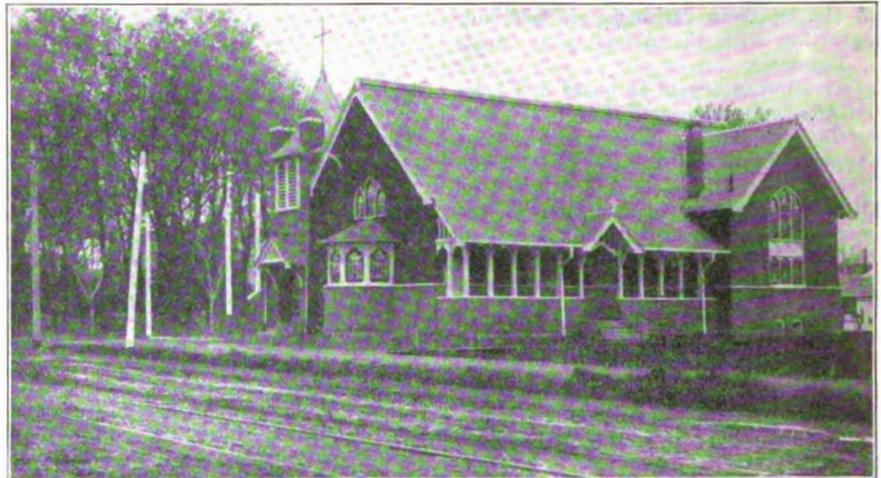
"We submit that the legislature of New Hampshire cannot take in hand too soon, and dealing strongly with, the divorce evil. Surely our legislature is competent to call to its aid the wisest skill which the state affords for an authoritative and exhaustive examination of the facts bearing upon the social conditions of New Hampshire, of which divorce is but a sign. We have only touched the fringe of this forbidden subject, which men and women have good reason to shrink from discussing."

BISHOP SEYMOUR ON THE ILLINOIS DIVORCE BILL.

PREACHING on Good Friday at Christ Church, Springfield, Bishop Seymour took occasion to criticise the Illinois Senate for its failure to concur in the divorce bill passed by the Assembly and which was recently commended in THE LIVING CHURCH. The Senate had, by a majority of one, Lieut. Gov. Sherman casting the deciding vote, passed an amendment to the House divorce bill, to permit the person securing a divorce to remarry at once, instead of within one year as provided in the House bill.

NEW CHURCH AT CHICO, CALIFORNIA.

THE EARNEST and persistent efforts of the people of St. John's mission, Chico, under the leadership of the priest in charge, Rev. L. M. Wilkins, to build a greatly needed church have been crowned with success. A very satisfactory lot, in the centre of the town, adjoining the beautiful public square, was acquired by the mission a few years ago, and so greatly has the value of land increased in this rapidly growing town that the property acquired only a few years ago for \$1,100, could have been sold before the church was built for \$8,000; but it was wisely decided



NEW CHURCH OF ST. JOHN'S MISSION, CHICO, CAL.

that it was better to have a church, even with a debt on it, in a suitable locality where people would go to it, than to have one unencumbered, but in a back street where but few people would find it. Plans were prepared by Mr. A. B. Benton of Los Angeles, an architect who has won quite a reputation for himself as a designer of some of the most attractive churches in the state. It was originally intended to be built in stone, but circumstances obliged the substitution of brick and wood, which was done without materially altering the plans. Everyone who sees it expresses the warmest admiration for it, and the people of the mission are being earnestly congratulated on the possession of so really beautiful a church.

Many attempts had been made in former years, during the episcopate of Bishop Wingfield, to start the Church in this important and beautiful town, but without success, until that devoted missionary, the Rev. A. George took the matter in hand and effected an organization in 1896. Matters remained in an uncertain and precarious condition until 1901, when Mr. Wilkins was sent by Bishop Moreland to take charge. The few people connected with the mission were then worshipping in a hall, inconveniently situated on the outskirts of the town, and it seemed important that a permanent church edifice should be secured. Many gifts were made from outside. A marble font has been presented by a lady in New York, in memory of her infant son. The fact that there is

here a state normal school enhances the importance of the work, and it is to be observed that among a class of seventeen confirmed by the Bishop in March there were a number of normal school students.

DR. DAVENPORT RESIGNS HIS MEMPHIS PARISH.

MUCH REGRET is felt in Memphis at the announcement, on Palm Sunday, by the Rev. F. P. Davenport, D.D., of his resignation as rector of Calvary Church, Memphis, on account of ill health. He has been rector of Calvary parish for thirteen years, going there from Cairo, Ill. He was also formerly Professor of History in the Western Theological Seminary and is now the President of the Standing Committee of Tennessee and chairman of leading committees in the Diocese, as well as of some in the General Convention, notably the Committees on Canons and Courts of Review and Appeal. In General Convention he has few peers as a canonist, and there are few who exert equal influence in canonical legislation. It is to be hoped that his health may permit him to continue this part of his work for many years to come. His resignation will probably take effect some time during the summer, the time of which is not yet determined upon.

INSTRUCTION FOR SUNDAY SCHOOL TEACHERS IN PHILADELPHIA.

AT A MEETING in February of the faculty of the Church Training and Deaconess House in Philadelphia, arrangements were made for the more satisfactory instruction of Sunday School teachers within the Diocese of Pennsylvania. The fact that this action immediately preceded the publication in THE LIVING CHURCH of Dr. Butler's paper on the subject, appears to be a coincidence worth noting. The Bishop of Pennsylvania has now issued a pastoral, explaining the arrangements for the purpose that have been made, in the course of which he says:

"It is now resolved to start a new course of instruction adapted to the needs of teachers in the intermediate grade, which will furnish an adequate foundation for the more advanced course of the Church Training School should any be encouraged to go on still further. The Bishop will give a certificate to any person who satisfactorily passes an examination in a prescribed course of study qualifying them as teachers in the intermediate grades in the Sunday School work of this Diocese. He will furnish a list of text books to be used by anyone applying; and will appoint a committee to hold annual examination at a time and place to be hereafter designated. The course will include Old and New Testament and Prayer Book study.

"If preferred, the candidates can study at home, or classes can be formed at local cen-

ters, but the principal centre will be 708 Spruce St. There will be no time limit, but the candidate can present herself for examination in one or more branches, as she feels prepared, but those working under instructors may expect to accomplish a prescribed amount of work within the year. Where the clergy so desire, instructors can be obtained for local centers through the Church Training School.

"The regular course of study provided by the Church Training and Deaconess House is adapted to training teachers for an advanced grade of Bible class work, and we have the ablest instructors obtainable in the Bible, Prayer Book, Church History, and Church Doctrine. Four of them belong to the faculty of the Philadelphia Divinity School, and all give their services, so that we can offer the tuition free to all residents in the city. For those coming from a distance the charge for board, washing, and the use of books, is \$200 for the school year of thirty-two weeks.

"It is the aim of this school to adapt itself to the needs of the Church in this Diocese as far as possible. Any suggestions which will help to make their work more available to the cause of religious education will be given due consideration, and will be welcomed as indicating a growing interest in the undertaking."

THE NEW GRACE CHURCH, MEMPHIS.

THE CORNERSTONE of the new Grace Church, Memphis, was laid on Palm Sunday afternoon by the Bishop of the Diocese, with very impressive ceremony, under the direction of the rector, the Rev. Granville Allison, assisted by the local clergy of Memphis. The combined choirs of Grace Church, numbering about one hundred, furnished the music, and the Second Regiment Tennessee N. G., of which the rector is chaplain, acted as an escort and guard at the ceremonies. The vestry of the church followed the choir

and clergy in the procession which moved around the walls, and there were sung the appropriate psalms and the anthem by Barnby, "● Lord, how manifold are Thy works." The senior warden of the parish, Mr. M. B. Trezevant, read the list of articles to be deposited in the cornerstone, and the Bishop made a strong address to the assembly gathered on the site of the new church, in which he recited some of the recollections of the parish and former rectors, paying a high tribute to them.

The new church is to be in the perpendicular style with square tower, and is to be constructed of Bowling Green granite, and will cost when completed, about \$100,000; but it is proposed at first only to construct the nave. The present chapel will form part of the completed plant. The chancel will be in memory of the late Dr. Patterson, former rector. Much credit is due Mr. Allison, the present rector, for making it possible to construct this beautiful new building.

About the year 1852, the growth of the city of Memphis having developed southward, Calvary parish founded a mission in South Memphis for the benefit of the Church families in that community. They at first worshipped in a storeroom on the north side of Union Street, the services being conducted by Bishop Otey, Dr. Page of Calvary Church, and Dr. Hines of St. Mary's, and sometimes by a lay reader. From thence they removed to a hall in the second story of a business house on Main Street. It was at that spot that the new parish of Grace Church was organized and founded, the Rev. Geo. P. Schetky of Mount Holly, New Jersey, being the first rector. A fire having destroyed this building, with the church records, a new location was obtained in another hall at the corner of Main and Union Streets. Mr. Schetky continued as rector until the summer of 1859. The Rev. Mr. McClure succeeded Mr. Schetky, and retired at the outbreak of the Civil War. But during Mr. McClure's

time, the worshippers procured a lot, mainly through the aid of Mr. Heathman, a Mississippi planter, on the east side of Hernando Street, and upon it a substantial brick church was erected. Amongst the last worshippers before the war, in this building, was General Leonidas Polk, Bishop of Louisiana. After the Civil War closed, Mr. Wheelock became the rector, and soon died. He was succeeded by Mr. Carmichael, Dr. Brook and Mr. Parsons following. The latter was a victim of the yellow fever plague of 1878, and was succeeded by Dr. Dalzell, who came to Memphis as a volunteer in that distressing visitation. He served for a short time, and resigned, returning to his former charge at Shreveport, La. Then followed Mr. Orgain, who died, and was succeeded by Mr. Case. It was during that administration that the present church site was purchased. The successor of Mr. Case was the Rev. George Patterson, who served for sixteen years and until his death, December 10, 1901; the present rector, the Rev. Granville Allison, taking his place in March 1902.

PROTESTANTISM AS VIEWED BY A TEXAS EDITOR.

REV. MR. HILL, in his speech at the bank corner, said: "This is a Protestant country, and therefore should be governed on Protestant principles." More than half of the 80,000,000 people in the United States are such good protestants that they protest against all churches by refusing to join any of them. The definition of a protestant is one who protests, thus the more one protests, the better protestant he is. Hence these 40,000,000 non-church-going people are the best Protestants. In this sense the United States is certainly a Protestant country, although Mr. Hill perhaps did not look at it in this light. In this sense Col. Ingersoll was the best protestant since the days of Martin Luther.—Denison (Tex.) *Sunday Gazetteer*.

CHURCH HOUSE PROPOSED IN CONNECTION WITH UNIVERSITY OF ILLINOIS.

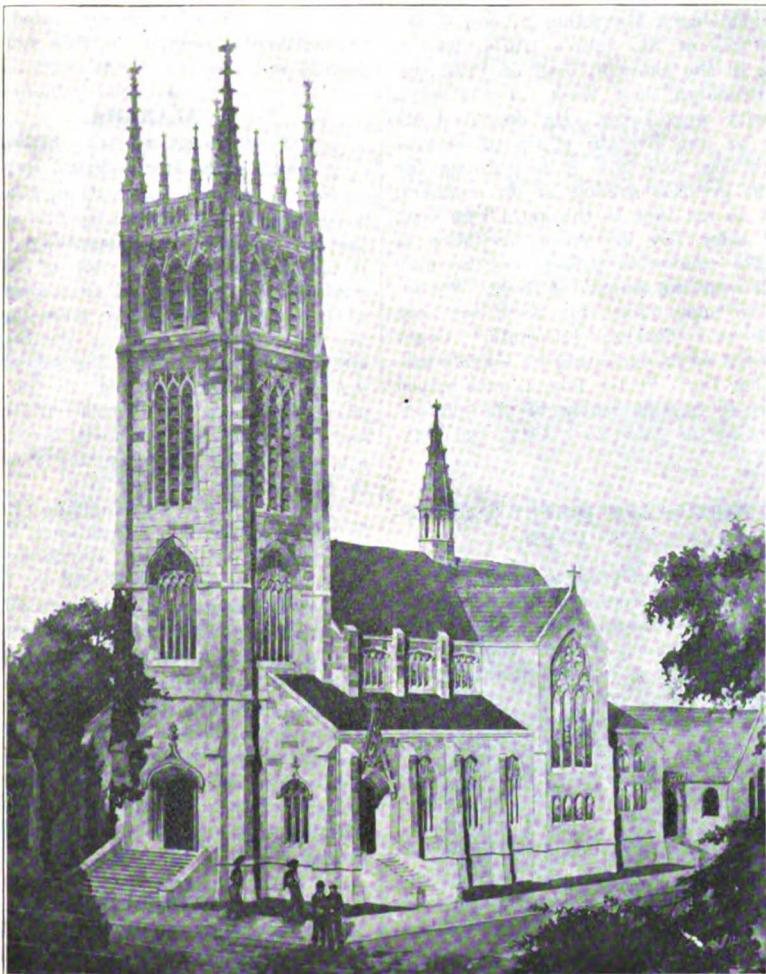
BISHOP OSBORNE has purchased in Champaign, Ill. (Diocese of Springfield), a site upon which it is hoped some time to erect dormitories and a hall for work in connection with students at the University of Illinois. A sort of college is planned, whose students, while taking advantage of the university course, will have the opportunity of lectures and instruction in Church history, etc., by a resident priest or priests. When erected, the work will be known as Trinity Hall. It is necessary, however, that money be raised for the purpose before the work can be consummated.

BANNER CONFIRMATION CLASS IN NEW JERSEY.

BISHOP SCARBOROUGH confirmed the largest class ever recorded in the Diocese on Palm Sunday evening, at Grace Church, Elizabeth, the number of candidates being 85, of whom 40 were men and boys and 45 women and girls. In the morning he confirmed 51 at St. John's, also an unusual number, but 16 of these were from St. Andrew's Chapel. Members of the Brotherhood of St. Andrew made their corporate communion in the former at the early celebration, when more than 50 men were present.

WHERE FAILURE TURNED TO SUCCESS.

AN ITEM printed in THE LIVING CHURCH about six years ago, stated that the work of Christ Church, Streator, Ill., had about come to an end. "This church," the item said, "is another monument to the folly of building fine churches and placing large mortgages to encumber and hinder the work. The church must be sold to pay the mortgage, and this



GRACE CHURCH, MEMPHIS (IN COURSE OF ERECTION).

stops the work of a flourishing congregation and a faithful priest. The services were well attended, and as the announcement was made that the church was to be closed, many tears were shed." After that notice, the church was closed for three years, but in some way it was managed to keep the property without selling it for the debt, as had been anticipated. The arrears of interest, amounting to \$350, and also \$80 court costs, were raised by a few faithful women who canvassed the town for the purpose, and the mortgage was afterward transferred to another party. An incident related, tells of a clerical inspector coming from Chicago to look into the matter, and telling the few who assembled to greet him that there was nothing to do but to sell the property. One young lady spoke up and said: "Did you come all the way from Chicago to tell us that?" Then she went out and raised the money as stated.

Two years ago the church was reopened with the debt as its chief ornament, and the Rev. Granville H. Sherwood was sent to assume charge of the work. Necessary repairs on the building, which had been closed during the three years, increased the debt to \$3,050. During these two years the church has been re-decorated and improved, the old rectory rented out, and a fine house provided in its place. The congregation has been taught to give to missions, and contributed \$55 for diocesan missions this present year. Of the debt, \$2,650 has been raised and paid, and it was expected that the remaining \$400 would be raised at Easter or soon after. This is a part of the record of the resurrection of a parish that had been deemed hopeless by both parochial and diocesan authorities. Mr. Sherwood, having declined calls to Decatur and Rock Island, has now accepted a second call to the latter named city, and will shortly enter upon the rectorship of Trinity parish, Rock Island. The church at Streator has, however, been saved, and his successor will have a work that is in very successful operation.

HOLY CROSS ORDER IN THE SOUTH.

ARRANGEMENTS have been made by the Holy Cross Order to build a house at Sewanee, Tenn., in connection with the proposed Industrial School for Mountain Boys, which has been planned by the rector at Sewanee, the Rev. W. S. Claiborne, and the order will make this a centre of a Southern work.

NEW CHURCH AT SHREVEPORT, LA.

BISHOP SESSUMS formally opened the new church of St. Mark's parish, Shreveport (Rev. Joseph H. Spearing, rector), at a special service early in April. Work was commenced on the edifice in February 1904, and in its completed form it is one of the most magnificent church buildings in the state. Its cost has been in excess of \$30,000. The building succeeds the former church building, which latter was erected in 1860, under the rectorship of the Rev. Ambrose B. Russell. The new church is a memorial to the Rev. Dr. Dalzell, who was rector of the parish from 1866 till the time of his death, in 1899. The parish itself dates back to 1839, when the first services in the place were conducted by Bishop Polk.

RACINE STUDENTS RAISE MONEY FOR MISSIONS.

LENTEN OFFERINGS for diocesan missions have been presented by the students of Racine College Grammar School for three consecutive years, and this year they reached the aggregate amount of \$190. The spiritual work of the school is shown, not only by this incident, but also by the fact that at his recent visitation, the Bishop confirmed eighteen students.

THE PASSING OF A PHILADELPHIA PARISH.

THERE IS something saddening in the passing of any old parish. After years of usefulness it has practically been decided that the Church of the Mediator in Philadelphia will be sold to St. Mark's Church. The vestry have sent out the following notice:

"Your vestry respectfully submit the following: That for several years past the Church funds have been growing less and less, principally by reason of the fact that fewer people worship at the church. It is, therefore, of your vestry's unanimous opinion that the time has come when action must be taken. An offer having been submitted by the Church of St. Mark's to purchase our church property for the sum of \$40,000, a meeting to consider this proposition will be held in the parish house, Nineteenth and Lombard Streets, on Monday evening, April 17, 1905, at eight o'clock. Kindly attend."

This notice was sent to the pew holders and seat renters. About 150 persons attended this meeting, and after considerable discussion, thirty-two voted against the sale and twenty-nine for the sale. It was, however, proven beyond a doubt that it was unwise to continue in the present location. It is interesting to note in this connection that St. Mark's Church and the Church of the Mediator were both admitted into union with the Diocese in 1848. The latter church was built in 1853, when the neighborhood was considered desirable. In 1854 the Rev. George Lewis Platt reported: "The church is located in an improving neighborhood." Since this time the colored folk have come and have caused an exodus of parishioners to other parts of Philadelphia. The church was most prosperous during the long ministry of the Rev. Samuel E. Appleton, D.D., who resigned a few years ago, and is now rector emeritus.

PHILANTHROPIC WORK OF ST. JOHN'S GUILD, BROOKLYN.

DR. DUFF GREEN MAYNARD, director of the varied efforts of St. John's Guild, told a gathering in the assembly hall of Pratt Institute, Brooklyn, last week, of the work that charity undertakes. He described its inception as the private effort of several philanthropists, and how it had grown far beyond the greatest dreams of its founders. "There is no red tape to the guild," he said, "and no color line or creed prejudice is drawn. We want sick babies that we may make well men and women of them. We refuse aid to none. For this work we have instituted two floating hospitals." Other phases of the work, including its seaside hospital at New Dorp, Staten Island, have helped to cement it in the hearts of the philanthropic people of New York City, Dr. Maynard said.

FOURTH MISSIONARY DISTRICT SECRETARY APPOINTED.

THE REV. JAS. G. GLASS of Grace Church, Anniston, Ala., has recently been appointed by the Board of Missions, the Secretary of the Fourth Missionary Department, vacant since the death of the Rev. Churchill Satterlee. The Department comprises the Dioceses of South Carolina, Georgia, Alabama, Mississippi, Florida, and the Missionary Districts of Southern Florida, Cuba, and Porto Rico.

CHURCH REVIVAL PLANNED IN BOSTON.

NOW THAT THERE is so much talk of a general mission in the Church, it is interesting to learn that the special committee appointed at the last Massachusetts diocesan convention to enquire into the advisability of holding what in the denominations would be designated as a "revival," has its report

ready for submission to the forthcoming session of this same body. The special committee consists of the Rev. Messrs. Samuel G. Babcock, Daniel D. Addison, Frederick B. Allen, William H. Van Allen, and Prescott Evarts, and Messrs. J. Henry Brooks, Clarence H. Poor, Edward L. Rand, and John Lathrop Wakefield. The committee will report that it has found many diverse opinions as to the value and success of such religious efforts; also that there was a unanimous feeling that a general mission, to include, as proposed, all the churches of Boston and neighborhood, could not be provided for as soon as the autumn of 1905. It also is the general conviction that Advent is a less favorable time for such a mission than Lent.

The committee, however, feels that the need of a religious revival in our churches ought to press strongly upon all, and the remarkable series of services and missionary meetings at the time of the General Convention ought to inspire Church people of Massachusetts with new disposition to give freely of time and service for the Lord's cause. At the same time, continues the committee, we must avoid the disposition to try special means as a substitute for persevering pastoral work, and to depend on occasional, spasmodic methods for the upbuilding of the Church.

The committee therefore suggests a plan which, as it says, will require little machinery to carry into effect, and for its success the individual interest and devotion of the different churches and ministers. The plan is that, the Lenten season of 1906 be made a special time for parochial mission work in the Diocese; and since preparation is so essential to the success of spiritual campaigns, the committee recommends that the clergy begin as early as Advent with special services and sermons with this Lenten effort in view. The committee further suggests that groups of churches so arrange that there may be coöperation as to hours of service and subjects treated. The committee will recommend to the convention also, that a special committee be appointed to make arrangements looking to this much to be desired end.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Birmingham Items—Priest Robbed.

ST. ANDREW'S congregation, Birmingham, is occupying and holding its first services in the new building on Easter day. The Rev. R. de Ovies, who is rector of St. John's, Ensley, is in charge of this mission. The work was begun about two years ago, and the Sunday School, as well as the Sunday services, have been held in the school room of one of the public schools. A lot has been purchased and a new church building erected and it is hoped that this will become in time a strong centre for organizing a new parish in this rapidly growing city.

At St. Mary's, Birmingham (Rev. J. W. C. Johnson, rector), a handsome heavy walnut chancel rail, with standards of dull-finished brass has been placed by Mr. W. A. Porter, in memory of his wife. The work was done by the Gorham Co. of New York.

ON THE EVENING of April 14th, as the Rev. F. W. Ambler of Woodlawn was returning home, he was "held up" by a highway robber and robbed of all that he happened to possess, which, fortunately, was not much. We understand that Mr. Ambler took advantage of the opportunity to deliver a ten minutes' talk on "honesty"—but without apparent effect.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Call for Diocesan Council—New Church at Stuttgart.

THE DISASTROUS conflagration which occurred in the city of Hot Springs on Feb-

ruary 25th has suggested to the Bishop the advisability of fixing the place for the Diocesan Council at another place than this city, so many of the Church people of Hot Springs having lost their homes in the fire. The Bishop therefore asks that members of the Council adjacent to Hot Springs will meet, according to appointment, in St. Luke's Church on the second Wednesday in May, being the day appointed for the Council, and there adopt a resolution adjourning the Council to meet at Trinity Cathedral, Little Rock, on June 6th.

A NEW BRICK church in course of erection at Stuttgart is nearing completion, and will soon be ready for dedication. It will be a handsome church, costing about \$2,500, and is a memorial to Bishop Chase, who held at New Orleans, in the first decade of the last century, the first non-Roman service in the Louisiana Purchase.

CALIFORNIA.

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

New Church for Oakland—Notes.

A MOVEMENT is on foot to erect in the near future a new church edifice for St. Paul's parish, Oakland (Rev. C. T. Walkley, rector), and with that end in view an option on a favorable site for the structure has been obtained. The site is on the east side of Webster Street, between Boulevard Terrace and 23d Street. It is likely that a substantial church building will be erected here at a cost of not less than \$60,000 in addition to the cost of the ground, which latter will be about \$15,000 more. It is hoped that a beginning for this fund may be made through the Easter offerings. The present church is on Harrison, near 14th Street.

ON THE EVENING of Good Friday, the choir of the Church of the Advent, San Francisco, rendered a sacred cantata by Th. Dubois, entitled "The Seven Last Words of Christ."

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Holy Week Services—New Church at Chicago Heights—Gift to The Redeemer.

A SPECIAL SERVICE for the Actors' Church Alliance was held at St. James' Church, Chicago, on Maundy Thursday afternoon. The rector, Rev. Dr. James S. Stone, preached the sermon. There was a good attendance of the theatrical people then in the city as well as of many of St. James' parishioners. Dr. Stone delivered the addresses at the Three Hours' Service on Good Friday.

ON PALM SUNDAY, at St. Ann's Church, Chicago (Rev. A. G. Musson, priest in charge), a harmonized reading from the four Gospels, of the trial and condemnation of our Lord took the place of the morning sermon and was followed by Redhead's arrangement of "The Story of the Cross." On Good Friday evening the rector gave an illustrated lecture in the parish house on the last scenes in the life of our Lord.

GOOD FRIDAY services were well attended throughout the city. The Three Hours' Devotion was generally observed both in Chicago and its suburbs. In the majority of the parishes the rectors officiated. Bishop Weller took the meditations at the Church of the Redeemer, where the church was filled to its utmost capacity.

THE NEW CHURCH of St. Ambrose at Chicago Heights, of which a picture is printed, and which is to be used for the first time on May 5th, marks the close of three years' successful mission work by the Rev. J. M. Johnson, who started the work in February 1902, when he was a lay reader. The first services were held in a public hall and 16 communicants of the Church were found in the town. Since then 11 have been con-

firmed, a lot purchased, and the present church, costing \$3,700, built, with an incumbance of only \$1,500. There is a vested choir of 25, a small pipe organ has been presented, and a handsome white marble font with cover will be erected by Mr. Chas. M. Colby, in memory of his daughter. Chicago



ST. AMBROSE MISSION, CHICAGO HEIGHTS, ILL.

Heights is a new factory town of 10,000 people, of whom a great number are young men away from home and exposed to the temptations of a "wide-open" town. As an offset, the basement of the church will be used as a men's club and will be fitted up in a manner calculated to keep the young men from the streets. The Church has the respect of the entire community and the attendance upon the services is large. Quite a number are being prepared for Confirmation and the outlook is most promising. The Rev. Mr. Johnson is also in charge of the work at Chicago Lawn, but it is expected he will soon be relieved of that mission and give his whole time to Chicago Heights. The Girls' Friendly Society presented the mission at Chicago Lawn with a sterling silver chalice and paten for Easter.

MRS. F. R. LILLIE has presented to the Church of the Redeemer, Chicago, an additional stop (*Vox Humana*) for the new organ and these sixty extra pipes will be installed very shortly. This gift is a splendid addition to the already ample specifications of the magnificent instrument and is very gratifying to the rector and people.

CONNECTICUT.

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

Death of Rev. George Rumney—A Nonagenarian.

THE REV. GEORGE RUMNEY, a retired priest of the Diocese, died at Naugatuck, at the residence of his son, George N. Rumney, on April 13th. Mr. Rumney, after long and faithful service, had lived for some years in retirement, unable to officiate in the offices

of the Church. He was born at Whitesboro, N. Y., was a B.A. of Hamilton College, 1849, graduated with B.D. at the Theological Seminary of Virginia in 1852; was ordained deacon by Bishop Johns, priest by Bishop Alonzo Potter. He had served at the altars of the Church as assistant at St. Ann's, Morrisiana, N. Y., and as rector at Bethel and Woodbury, Conn., Millville, Mass., East Haddam and Sharon, Conn. He had come to the age of 77 years. The funeral and burial were at Sharon, his final field of labor.

The writer recalls with great satisfaction, some hours of a winter's day spent with the aged priest, about three years ago, while he was confined to his home. It may be truly said, as of the Son of Consolation: "He was a good man and full of the Holy Ghost, and of faith."

An elder brother, the Rev. Theodore S. Rumney, D.D., of Philadelphia, died in 1903.

DR. GUNDON WADSWORTH RUSSELL of Hartford has recently kept the ninetieth anniversary of his birth. A native of Hartford, he has been always a resident of the capital city. He was graduated from Trinity College in the class of 1834, when the Rev. Dr. Nathaniel S. Wheeton was president, in succession to Bishop Brownell.

A zealous Churchman, Dr. Russell has been senior warden of Christ Church, and trustee, secretary, and Fellow of Trinity College, with a warm interest in the institution. He was early connected with the Hartford Hospital, and the Retreat for the Insane. He is now president of the Retreat, and president emeritus of the Hospital. In 1887 the Hartford Medical Society, at a complimentary dinner, presented a loving cup to Dr. Russell in honor of his fifty years of service in the profession. His health remains good, considering his many years.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

New Church at St. Augustine.

LAST WEEK was noted the consecration of Trinity Church, St. Augustine, a view of which is presented in this issue. The church was rebuilt in 1902 at a cost of \$13,000, and the final payments of \$1,700 on the debt have recently been made, thus enabling the church to be consecrated. The parish dates from 1821, and the original church building was erected in 1825.

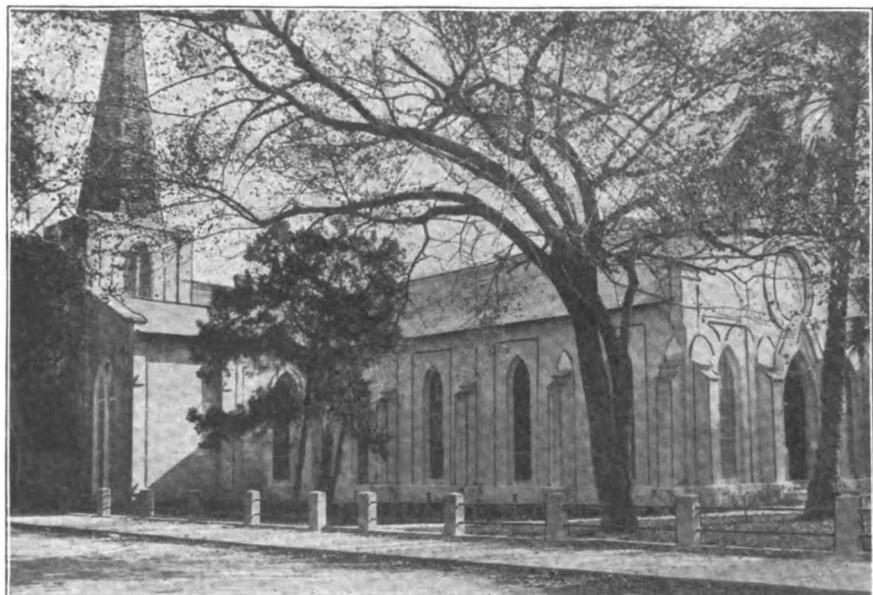
FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

E. H. WELLER, JR., D.D., Bp. Coadj.

New Church at New London.

A BELL has been presented to Holy Cross Church, New London, as the gift of Miss Fay of Philadelphia, and was rung for the first



TRINITY CHURCH, ST. AUGUSTINE, FLA.

time as the call for the Palm Sunday services. The new church was formally opened on that day, the Bishop and Archdeacon Fay being present, with the missionary, the Rev. L. S. Kent, and a large congregation.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Illness of Rev. C. J. Wood.

THE REV. CHARLES JAMES WOOD, rector of St. John's Church, York, who has been seriously ill, is convalescent, and was hoping to take part in the Easter services.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
Parish House Damaged by Fire.

ST. PAUL'S CHURCH, Richmond, narrowly escaped the loss of its parish house, the Fiske Memorial, in a fire which was discovered early on the morning of the 14th inst. An electric wire appears to have been the cause of the fire, which being quickly discovered, was quenched with a loss of less than \$500, covered by insurance.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Ep.
Work at Hanna, Wyo.

HANNA, a mining town, about 100 miles west of Cheyenne, Wyo., and the sorrowful scene, three years ago, of a gas explosion in which 180 men were killed, has recently enjoyed a nine days' helpful mission by Archdeacon Cope. By house to house visitation, the Archdeacon found nearly ninety English-speaking families, chiefly of English and Welsh descent. As Hanna is a closed town, every building and house owned by the U. P. Coal Co., the establishing of a permanent work is difficult, but it is hoped a chapel will sometime in the future be built here and more regular services be provided for. The large percentage of men attending the services of the mission was gratifying. The Archdeacon baptized one adult and four infants during the mission. A general interest in the Church was awakened, which will produce fruit in due time. The Rev. J. Watson is giving this point a bi-monthly service.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

B. S. A. Service—Vested Choir for St. Bartholomew's.

MORE THAN 100 men gathered at the Church of the Redeemer, Brooklyn, for an evening service in preparation for the corporate Communion of the Brotherhood of St. Andrew in that city, which latter followed on Sunday morning at 8 o'clock. At the preparatory service, the Rev. Dr. Sparks of Islip spoke on "The Inner Life." There was supper and afterward meditations in the church building. Members of the Brotherhood and of the Daughters of the King have presented a handsome gold cross, richly set with amethysts, to Bishop Darlington.

ANOTHER CHURCH to change from the quartette form of choir to a choir of boys and men is St. Bartholomew's, Brooklyn. The change is to be made on May 1st. The present choir has done excellent work in the seven years since its organization, and it has not only sung the highest class of Church music, but, as well, at the special musical services of the church there have been given several of the notable cantatas.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
Baltimore Notes—Holy Week.

A MEMORIAL WINDOW has been placed in the Sunday School room of the Church of

Our Saviour, Baltimore, by the Pastoral Aid and Mite Society of the church, in memory of deceased members.

A NUMBER of improvements are being made in the Memorial Church of the Holy Comforter, Baltimore. There is money on hand for a new marble altar in the near future. The organ will be brought from the loft in the rear of the church to the recess provided for it near the chancel. A choir leader will be engaged to institute a boy choir as soon as the organ is set up in the chancel. The Rev. J. Woods Elliott is the rector.

INTEREST in the preservation of old St. Paul's burying ground continues. There has been for some time a well-defined undercurrent of opinion on the part of some of the lot holders, that the vestry of St. Paul's is anxious to have the graveyard removed. The rector has publicly denied this and assures all who may be interested, that the vestry will be only too glad to cooperate with the lot holders on any feasible plan looking to the preservation of the spot around which so many sacred memories cluster.

Mr. John C. Parkinson, superintendent of Greenmount Cemetery, after a careful investigation, is of the opinion that it will cost \$850 to put the cemetery in repair, and after that about \$615 per annum to keep it in order. Therefore an endowment of at least \$15,000 will be needed. The committee, however, will try to raise \$20,000 for this purpose if possible. The vestry has now \$2,000 which will be used as the nucleus of the proposed endowment. The lot holders' committee has promises of several thousand dollars for the fund. Unless this fund is raised there is the possibility that the cemetery will be moved.

The vestry recommended that the brick wall on the north or German Street side be replaced with an iron railing, in order that the cemetery may be properly policed. It will cost \$1,050 to erect this railing.

Mr. Parkinson recommended that a keeper be employed, to give his entire time and attention to the cemetery, and offered to superintend the graveyard without charge for several years. The report of the committee will be submitted to the lot holders who will have a meeting in the near future.

THE USE of the Three Hours' Devotion on Good Friday is increasing in Baltimore. At St. Paul's, the Rev. Arthur W. Jenks of Toronto gave the addresses. The service was also held at the Church of the Ascension, Mount Calvary, All Saints', Holy Comforter, and St. John's, Waverly.

EVENING COMMUNIONS on Maundy Thursday still exist, but are becoming less frequent.

DURING LENT the presentation of cantatas has been quite general. Among those not already noted was "The Cross of Christ," by Thomas Adams, which was sung at St. Peter's, of which the Rev. Wm. Howard Falkner is rector and Mr. Horton Corbett is organist and choirmaster. On Palm Sunday night, Stainer's "Crucifixion" was sung at Christ Church (the Rev. E. B. Niver, rector). On Tuesday in Holy Week there was an impressive presentation, and the first rendering in Baltimore, of the Bach Passion Music according to St. Matthew, at the Peabody Institute, under the leadership of Director Harry Randolph. In the opening chorales, "O Lamb of God Most Holy," the singers were augmented by the boy choir of old St. Paul's. The high, clear voices rang out impressively as they sang the great chorale against the florid counterpoint of the adults. Mr. Randolph is the leader of the choir at Emmanuel Church.

MASSACHUSETTS.

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

The Bishop at Trinity—Return of Dr. Shinn—Memorial Window at Arlington—Holy Week in Boston—Notes.

BISHOP LAWRENCE administered the rite of Confirmation to 55 candidates and preached at Trinity Church on Palm Sunday morning, and in the course of his remarks had considerable to say about the coming of Dr. Mann to the rectorship of this parish. The Bishop believed that there was a great future for the church under Dr. Mann's guidance; and he said he had told him that what the Church needed was a development from within, along administrative lines, and if the work is begun there the opportunities will be revealed; that his (Dr. Mann's) work would be the development of Trinity parish. The Bishop emphasized the fact that parish ties are less strong than they used to be. People may come six or eight miles to attend "their own church," and in travelling the distance, pass by one or more churches of their own faith. If I had my way, said the Bishop, they would not do this, but would attend the nearest Episcopal church. But my way is not the modern way, and we must adjust ourselves to modern conditions. He also said there was less regard for the habit of worship than formerly. The Bishop paid a special tribute to the Rev. Dr. Blanchard, who has been in charge of Trinity for nearly a year, for his successful, faithful work; and he closed his discourse with an appeal to the parishioners earnestly to support their new rector.

THE REV. DR. GEORGE W. SHINN occupied the pulpit of Grace Church, Newton, on Palm Sunday for the first time in several months, and was given a cordial welcome. Dr. Shinn has been absent in the South because of ill health. During his absence all the parish work as well as the Lenten services have been successfully conducted by Dr. Shinn's assistant, the Rev. Robert Keating Smith.

ON EASTER EVEN a new memorial window to Dr. Hubbard Foster was dedicated in St. John's Church, Arlington, by the rector, the Rev. James Yeames. Dr. Foster, who died about three years ago, was senior warden of St. John's and had been a liberal contributor to its support. The window, which has been installed by his friends, was designed by Mr. Harry Eldridge Goodhue of Cambridge, the same artist who designed the window to be installed in All Saints' Church, Brookline, of which mention was made in last week's issue. The window is of antique glass. Under a rich canopy stands the aged Simeon in the Temple, holding in his arms the Holy Child Jesus. On either side stands the Virgin and St. Joseph. The coloring is extremely rich and effective, and as a me-

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morial, the window is a great addition to the church.

THE SERVICE of the three hours at the Church of the Advent on Good Friday was conducted by the Rev. Fr. Shirley C. Hughson, O.H.C., who made the most powerful series of addresses ever heard at a similar service in this city. The Rev. Dr. Van Allen, the rector, went over to New York the night before to conduct a similar service at Trinity Church. At the Church of the Messiah the service of the three hours was conducted by the Rev. Dr. Hodges, Dean of the Episcopal Theological School.

THE LAST WEEK of the noon services at St. Paul's Church introduced two clergymen who had not previously been heard this season on these occasions. On Tuesday, the 18th, the Rev. Robert L. Paddock of the Church of the Apostles, New York, preached a powerful sermon; while the preacher of Thursday, the 20th, was the Rev. Dr. Daniel D. Addison of All Saints' Church, Brookline, who made a marked impression upon a large congregation.

ANOTHER seminarian at the Episcopal Theological School at Cambridge has been provided for on his graduation from the school in June. He is James J. Cogan, and he will minister at Christ Church, Highlandville, Needham.

WHILE THE Wells Memorial Institute of Boston is in no sense under the protecting wing of the Church, it may still be considered one of our philanthropies, for it was founded twenty-six years ago by Dr. Wells of honored memory, who for many years was rector of St. Stephen's Church in the old days when the parish was located in what now is the downtown business section of the city. The Wells Memorial does a large educational and philanthropic work among working men and women; and at its annual meeting just held, it was announced that its present membership is 1,789, an increase of 458 during the year. Hon. Robert Treat Paine, one of the leading laymen of the Diocese, has just been elected president for the 26th consecutive term. Edmund Billings, superintendent and treasurer; Charles W. Dexter and Francis B. Sears, vice-presidents; and Josiah H. Quincy, clerk, are all Churchmen. Plans are under way for a new building for this prosperous institution.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Archdeacon Webber in Racine.

ONCE MORE, St. Luke's parish, Racine, has been blessed with the ministrations of Archdeacon Webber. The church was crowded throughout Holy Week, and its seating capacity proved insufficient to meet the wants of worshippers on Easter Day. The number making their communion on the festival, especially at the early celebration, far exceeded that of many Easters past. A large number of men declare that the Archdeacon's address on the Resurrection and the influence it should exercise upon character, was especially helpful to them. The address was delivered in the hall of the Y. M. C. A., in the afternoon.

MINNESOTA.

S. C. EDBALL, D.D., Bishop.

St. Mary's Hall—Laymen's Forward Movement—Advent Offerings—Large Confirmation Classes.

THE BISHOP conducted the Three Hours' Service at St. Mary's Hall on Good Friday. On account of the diphtheria epidemic which broke out in the school, last September, the rebates to pupils amounted to \$4,000. The expenses growing out of the epidemic amounted to \$1,000, improvements were made

in the Hall amounting to \$2,000, and yet with all these expenses the prosperity of the school under Miss Eell's management has been such that the deficit will be less than \$500. A commodious hospital has been built costing \$6,000.

A COMMITTEE of laymen from the several parishes recently met in regard to the Laymen's Forward Movement. As a result of that meeting, a meeting of laymen is called for Saturday, April 29th, in Christ Church guild house, St. Paul, and also a meeting in St. Mark's guild house, Minneapolis, on Monday, May 1st. Mr. John W. Wood will be present at both meetings.

THE FINAL returns of the Advent Sunday School offerings for diocesan missions are now in hand, and the result is that the offering has now for the first time in the Diocese passed the \$1,000 mark.

RECENTLY we have mentioned several parishes that have presented the largest classes in their history for Confirmation. It is a pleasure to note two more: St. John's, St. Paul, with 65, and All Saints', Minneapolis, with 30.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.
Improvements in Many Churches.

INTEREST in Church improvement is at a very high point in this Diocese at the present time. A desire for better church buildings and more attractive and comfortable rectories seem to have come to many parishes of the Diocese simultaneously. The ladies of the Church of the Holy Trinity, Vicksburg, are working diligently and effectually to raise money for a rectory which shall be in keeping with their church, which is one of the handsomest. Christ Church, Vicksburg, has within the past year had the interior of the church repainted and decorated, and the entire church recarpeted. The expense of decorating and painting was borne by the Sunday School, which for many years under its late rector, Dr. Henry Sansom, has been the largest in the Diocese and has been chiefly instrumental in keeping up improvements on the church, one of the oldest in the Diocese. The carpet was put in by the ladies of the church. The Sunday School is now endeavoring to raise money to stucco the exterior walls, which are very old and need strengthening. The church in Port Gibson has recently completed a beautiful new rectory. When completed there was a debt upon it of \$1,200. This has been removed by the generosity of Judge Thrasher, who contributed the entire amount. The church in Laurel is building a rectory which will be one of the handsomest and most complete in the Diocese. The mission in Lexington is also building a rectory and the Bishop has promised to find a clergyman to occupy it when it is completed. The congregation at Macon, who lost their church building and

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SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis.
A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 27, 1905. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR

SAINT KATHARINE'S, Davenport, Iowa.
A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
Address: THE SISTER SUPERIOR.

rectory by fire about three years ago, are considering plans for a new church. The mission church in Bolton is already completed, and the mission in Crystal Springs is now building a new rectory.

NEWARK.
EDWIN S. LINES, D.D., Bishop.
Devotional Conferences.

THE BISHOP met the people of St. Agnes' mission, Little Falls, on the evening of April 10th for conference. Much interest was shown and a large part of the salary of a resident minister was promised. The mission will be organized with Mr. Charles D. Robb as warden. The church was partly destroyed by fire in January. The insurance has been adjusted and a sufficient sum for the restoration of the church, which will be completed shortly, has been received. The Rev. A. Douglas Miller has officiated for a few months, to the great satisfaction of the people.

THE LAST of the four Sunday School Conferences in Lent was held on the evening of April 11th, in Grace Church, Jersey City, with a large attendance, and was addressed by the Bishop and the Rev. William C. Hicks of St. Agnes' Chapel, New York.

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

Death of Rev. Wm. W. Corbyn—Removal of Mr. Tayler.

ON APRIL 12th the Rev. Wm. W. Corbyn died at the rectory, East Plymouth, after an illness of ten days with pneumonia. Interment took place at Maple Greene Cemetery, Ashtabula. The service was conducted by the Bishop, assisted by the Rev. Jas. A. Miller, rector of St. Peter's parish, Ashtabula, and the Rev. J. F. Ullery, rector of Trinity Church, Jefferson.

The Rev. Wm. W. Corbyn, son of the late Rev. W. B. Corbyn, D.D., was born at Glastonbury, Conn., 62 years ago. He was a graduate of Griswold College, Davenport, Iowa. After a service of several years in the mission field. Mr. Corbyn was called to the rectorship of St. Matthew's Church, East Plymouth, in 1890, where he remained until the time of his death.

IN CLOSING his rectorship at the Church of the Good Shepherd, Cleveland, the Rev. B. W. R. Tayler presented to the Bishop, on the evening of Maundy Thursday, the largest class ever confirmed in the history of the



REV. B. W. R. TAYLER.

parish, numbering 54 persons. The Bishop spoke feelingly of the splendid results accomplished in this parish under Mr. Tayler's rectorship, and expressed his regret at the pending removal of the rector from the Diocese.

The birthplace of the Rev. B. W. Tayler

was incorrectly stated in an item published recently. Mr. Tayler is not a Canadian by birth, but was born in British Guiana, South America, in 1859. His father was a Church of England missionary to the Arawak Indians. The present Mr. Tayler received his grammar school education at Queen's College Grammar School, Georgetown, British Guiana, and his arts and Theological course at King's College, Windsor, N. S. Mr. Tayler has accepted his call.

OREGON.

B. W. MORRIS, D.D., Bishop.

Notes.

MID-DAY SERVICES were held during Holy Week at the "Men's Resort," Portland, with addresses by prominent laymen.

PENNSYLVANIA.

O. W. WHITTAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes—Death of a Choirmaster.

AT THE Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector), there was unveiled another memorial window which completes the entire series in the church. The subject is the Presentation in the Temple and the welcome Christ received from Simeon. It was dedicated to the glory of God and in sacred memory of Jacob Pollock, who came to this country from Ireland in 1872. He served faithfully as the sexton of the Church of the Good Shepherd from 1882 to 1889, and entered into rest in May 1902, aged 85 years. The window is the gift of Mr. and Mrs. Robert Pollock, his son and daughter-in-law.

BY THE WILL of Barbara A. Carr, the sum of \$1,000 is bequeathed to St. Thomas' Church, Whitmarsh (the Rev. A. J. Miller, rector), for the benefit of the parish.

THE REV. JOHN BLAKE FALKNER, D.D., associate rector of St. Matthew's Church, Francisville, has been invited to preach the sermon at the 121st annual convention of the Diocese of Pennsylvania, which will convene at the Church of St. Luke-Epiphany on Tuesday, May 2, 1905.

BECAUSE a lot has been donated, is the reason why some of our present parishes are not advantageously situated. This has been especially true of St. George's Chapel, Venango and Edgemont Street, Port Richmond. At a recent meeting of the Convocation of Germantown it was decided that the mission should be moved. Acting on the suggestion of the Rev. A. J. Arkin, priest in charge of St. George's, a car-barn service has been begun in the neighborhood. The apparent success of this service on each Sunday morning has been marked. From an attendance of ten men on the second Sunday in January, the number has increased to sixty on Palm Sunday. On Easter day the choir of St. George's sang at the car-barn.

THE CITY MISSION held a meeting on Monday, April 17th, in the Church House, and, among other matters, voted the Rev. Herman L. Duhring, D.D., a vacation of three months.

NOTWITHSTANDING the many denominational noon-day services in Holy Week, the attendance at St. Stephen's and at St. Paul's Churches has been very satisfactory. The services at St. Paul's Church will be continued on Fridays throughout the year.

ON TUESDAY in Holy Week, Mr. Aaron R. Taylor, who had been connected with many churches in the capacity of choirmaster, entered into rest. Funeral services were held at his late residence on Good Friday afternoon, when the choir of the Church of the Nativity (the Rev. L. N. Caley, rector), was

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present and sang several of Mr. Taylor's favorite hymns.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Several Gifts—Death of Mrs. McCandless—Large Confirmation Classes.

TWO NEW memorial windows have just been presented to St. Mary's Church, Neaver Falls, and were dedicated on Palm Sunday. One is a copy of Raphael's "Transfiguration," and was given by Mr. Samuel Stewart. The other is a Madonna, given as a memorial of Henry and Sarah Chandley, by their surviving sons and daughters.

ST. CLEMENT'S CHURCH, Greenville, has received some gifts lately: a brass altar desk, in memory of a former incumbent of the parish, the Rev. F. J. R. Smith, presented by his friends; a handsome Litany book has been presented as an Easter offering by Miss Jessie Francis Fitch; and a complete set of white vestments for the altar, pulpit, and lectern have been given by Mrs. Enoch Filer. The interior of the church has been thoroughly renovated, and a new carpet supplied.

DURING the week of April 10th to 15th, inclusive, a mission was held in Christ Church, Brownsville (the Rev. W. E. Rambo, rector). The missionary was the Rev. J. R. Matthews of the Diocese of Southern Ohio.

THE PARISH of the Epiphany, Bellevue, has met with a great loss in the death of Mrs. Mary Harris McCandless, wife of Mr. W. W. McCandless, senior warden. Mrs. McCandless had charge, for many years, of the infant department of the Sunday School, and of the parochial chapter of the Daughters of the King. She also took a prominent part in diocesan work, being a member of the Prayer Book Society and of the diocesan branch of the Woman's Auxiliary; she was also largely instrumental in the formation of the Pittsburgh Local Assembly of the Daughters of the King, of which she has been president ever since its organization, being reelected to that office during her last illness. Her funeral services were held on the afternoon of Palm Sunday, at the Church of the Epiphany, by the rector, the Rev. Dr. Dyess who, with the Bishop of the Diocese, officiated at the interment in Allegheny Cemetery.

DURING the latter part of Lent, Bishop Whitehead has been making visitations to several of the parishes in Pittsburgh and vicinity, and has had some large classes presented for Confirmation, namely, Ascension, 23; St. John's, 30; Good Shepherd, 31; St. James' Memorial, 54; Calvary, 55; and Emmanuel, Allegheny, 28.

QUINCY.

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

Progress in Peoria—Gift at Tiskilwa.

IT IS SAID that at St. Stephen's parish, Peoria, the youngest parish in the Diocese, there have been between Easter 1904 and Easter 1905 more than one-sixth as many confirmed, and within ten of half as many baptized, as in all the other parishes and missions of the whole Diocese of Quincy during the last Convention year.

ST. JUDE'S PARISH, Tiskilwa, has received another splendid memorial, a chalice and paten, presented to the parish "in loving memory of Mr. Charles M. Stevens," by Mrs. Stevens and their daughter Arlene. The chalice (sterling silver, gold inside) is a beautiful specimen of the silversmith's art, being a study in repousee.

Mr. Stevens was Tiskilwa's most prominent citizen. He was an indefatigable Church worker, and was for many years senior warden of St. Jude's. The present splendid church edifice and rectory stand as monuments to his untiring efforts.

SALT LAKE.
FRANKLIN S. SPALDING, Miss. Bp.
Conclusion of Lent—Gift to the Cathedral.

THE GENERAL OPINION of the clergy and leading lay helpers seems to be that the past Lent has shown a marked improvement in the matter of attendance at the various services and meetings for instruction. The addresses given have been along the lines of moral and spiritual responsibility, personal religion, the study of Scripture and Church History. The special meetings for business men, held in Salt Lake at mid-day during the last two weeks of the Lenten season were, all things considered, well attended, and proved both interesting and profitable. The addresses delivered by the Bishop, clergy, and one lay speaker, were all stirring appeals to the consciences of men, and were full of admonition and counsel suited to present-day needs.

A MASSIVE and beautiful memorial lectern was consecrated in St. Mark's Cathedral on Maundy Thursday. The officiant was the Bishop, who used an adaptation of the Form of Consecration printed in the Book of Common Prayer. The lectern consists of an eagle in bronze, supported by a polished brass standard, and is a splendid specimen of ecclesiastical art. It is a gift under the will of the late Col. H. J. Woodman, in memory of his wife, a devout lady of the parish, who passed into the rest of Paradise nearly three decades ago. The inscription on the pedestal is as follows:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
FANNIE CORWIN WOODMAN
DIED 1876
EASTER 1905

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Anniversary in Austin.

ON PALM SUNDAY was celebrated the 30th anniversary of the rectorship of the Rev. T. B. Lee at St. David's Church, Austin. The rector received many congratulations on his long and successful rectorship.

VIRGINIA.

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

Priest Operated upon.

ON GOOD FRIDAY, the Rev. C. R. Kuyk, rector of the Church of the Epiphany, Richmond, was operated upon at Memorial Hospital, in that city. He has been suffering from severe facial neuralgia for six years and could obtain no relief from any medical treatment. The nerves that supply the face were removed at the base of the brain. He stood the operation satisfactorily, and is reported to be making good progress at the present time. The Rev. Dr. Moncure took his Easter morning service, and Rev. E. E. Osgood, that of the evening.

WESTERN NEW YORK.

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

Geneva Notes—Lent in Brockport.

BISHOP WALKER visited Geneva, April 11th and 12th. On Tuesday evening, the 11th, at St. Peter's Church (Rev. J. B. Hubbs, D.D., D.C.L., rector), he confirmed 32 persons, and on Wednesday night, at Trinity Church (Rev. C. M. Sills, D.D., rector), he confirmed 35 persons. The Bishop returned to Geneva on Wednesday, the 19th, and confirmed a supplementary class of ten adults at St. Peter's. In this class were the Mayor of the city and his family and several representative men. The Bishop said that this was the first time in his episcopate of 22 years that he had been summoned so soon to confirm so large an additional number of catechumens.

Ground has been broken for the new rec-



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tory for St. Peter's. It will be built upon the church lot, thus completing the handsome group of parish buildings. It will cost about \$6,000.

A COURSE of more than ordinary sermons has been preached in St. Luke's Church, Brockport (the Rev. John S. Littell, rector), in the Lenten season now closing. The general title of the course was "Miracles, or God's Goodness to Men." It included sermons on The Miracle of Creation, by the Rev. E. H. Martin, rector of St. Thomas', Rochester; The Miracle of Answered Prayer, by the Rev. John M. Gilbert of St. John's, Phelps; The First Divine Institution, or Christian Marriage, by the Rev. Wm. F. Faber, Grace Church, Lockport; The Annunciation and the Incarnation, by the Rev. F. C. Woodard, St. James', Rochester; The Miracle of the Saintly Life, by the Rev. Murray Bartlett of St. Paul's, Rochester; The Miracle of the New Life, Holy Baptism, by the Rev. W. W. Jennings of Christ Church, Rochester; The Miracle of Social Progress, Corporate Redemption, by the Rev. E. M. Parrott of Trinity Church, Rochester; The Miracle of Refreshment, the Holy Eucharist, by the Rev. A. Brittain, St. James', Batavia; The Miracle of Providential Guidance, by the Rev. E. P. Hart, St. Mark's, Rochester. On the Sundays between the dates when these sermons were delivered, the rector preached on The Miracle of Preservation; A Son's Miracle in the Sight of his Father; on Sin; on the Deity of Our Lord; on Inspiration and Apostolic Succession; on the Miracle of Developing Strength, Confirmation; on the Miracle of Unaltered Love, the Cross; on the Greatest of Miracles, not done in a corner, The Resurrection. All the sermons were eloquent, and, on the part of the people, well attended, the whole forming a complete series on Christian teaching and far above the average in loyalty, ability and popularity.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE EASTER TERM of Bishop's College, Lennoxville, began April 7th, with increased numbers, and the school is doing well. The accommodation in the preparatory department is practically taken up. A debate was held by the boys in the College, April 12th, on a motion for the complete independence of Canada. The boys attended and voted solidly against the motion, which was lost by a large majority.—BISHOP DUNN took part in the daily services in some of the city churches in Quebec during Holy Week, preaching in the Cathedral on Palm Sunday.

A CALCULATION recently made of the development of St. Matthew's parish, Quebec, in the last twenty years, shows that while the people have increased one-third, contributions for all purposes have been nearly doubled. The Rt. Rev. Charles Hamilton, Bishop of Ottawa, was rector of St. Matthew's for many years.

Diocese of Toronto.

BISHOP SWEATMAN was pronounced out of danger, April 16th. He will hold his next Ordination on Whitsunday. Intending candidates may communicate with the examining chaplain, the Rev. A. J. Broughall, 99 Bellevue Ave., Toronto.

Diocese of Nova Scotia.

NEWS CAME, April 17th, of the death of the Rev. D. C. Moore, who had worked in the Diocese for many years. Mr. Moore was a prominent member of the Masonic body and was at one time Grand Chaplain of the Grand Lodge of Nova Scotia. His parishes in Nova Scotia included Picton, New Ross, and Stellarton. He died in England, and was over 80 years old.

Diocese of Montreal.

SERVICES, both daily and in the evening, were held in the city churches in Montreal, in Holy Week. There were daily celebrations (except Good Friday) of the Holy Communion in some churches, including the Church of the Advent, where the Three Hours' Service was to be conducted by the Rev. Dr. Symonds, vicar of Christ Church Cathedral, on Good Friday. Stainer's "Crucifixion" was well rendered in St. George's Church, Montreal, on the evening of Tuesday in Holy Week. "The March to Calvary" and "From the Throne of His Cross" were particularly well given. As ST. GEORGE'S DAY falls this year on Easter, the members of St. George's Society, in Montreal, decided to celebrate the occasion by attending Evensong in a body at Trinity Church, and to dispense with the usual social function.

Diocese of Saskatchewan.

THE MATERIALS for the new church of St. Albans, at Prince Albert, are all on the ground, and the work is going on quickly.—BISHOP NEWNHAM still appeals for more men. Three missions are vacant for want of clergy.—THE W. A. is increasing rapidly in the diocese; there are now several branches.

Diocese of Rupert's Land.

ARRANGEMENTS were made for the supply of the various missions during the summer, by the students of the theological colleges, at the meeting of the Home Mission committee in Winnipeg, Archbishop Matheson in the chair. The four colleges who unite in sending men for summer work in this field are Diocesan Theological College, Montreal, St. John's College, Winnipeg, Trinity, and Wycliffe, Toronto. Archbishop Matheson conducted the service at the opening of the new Church of St. Matthew's at Cloverdale, April 2nd. A beautiful Communion service was presented the same day by two residents of Toronto, in memory of their uncle, to St. Matthew's. The Junior W. A. of the parish have done much towards getting the new church built.

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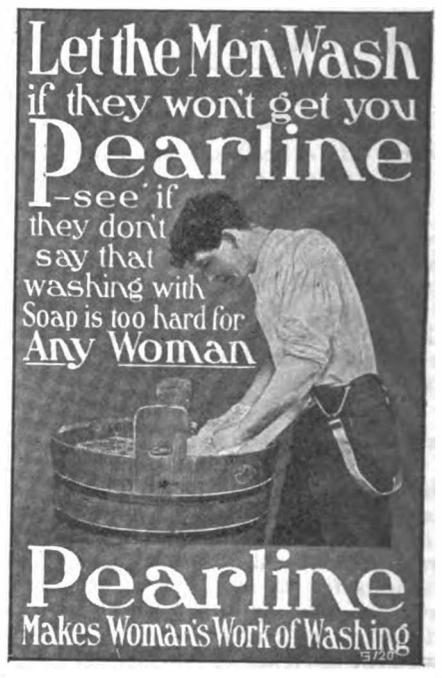
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It was Before the Day of . . . **SAPOLIO** They used to say "Woman's work is never done."

Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

To the Music Editor of *The Living Church*:

DEAR SIR:—With reference to your remarks as to the organist starting before his choir, I would like to say that in all choirs of any pretensions in England, all of the responses and Amens are sung unaccompanied. The psalms in St. Paul's Cathedral are accompanied very softly, and after the chant is played over the choir are trained to count so many beats after the last note. This insures a clean attack absolutely with the organ. The hymns are sung in the same way, and in the case of Canticles and anthems, there is usually a prelude which decides the entrance of the voices.

Judging from an experience of twenty-five years, I maintain that it is just as easy to get the choir and organ to start at the same moment as it is to get the choir itself to start as one voice. Of course it takes a lot of training, and in out-of-the-way places, where boys have never sung much, and have never heard good singing, one cannot expect wonderful results.

With regard to congregational singing, the organist must generally start first, and wait, owing to the lack of training on the part of the congregation—but this must not apply to choir work.

One of the most noticeable cases of clear attack is the Amen in Westminster Abbey, after the prayers; there is quite a long pause between the prayers and the Amen, yet there is not the slightest uncertainty of attack.

In answer to the question, "Should the organ come in a little before or after the voices," I would say, "Neither in the case of choir and organ, but before in case of congregation and organ."

Truly yours,

HAROLD N. CLARE,

Formerly Organist of Downside Abbey, England.

Although we disposed of this question in a recent issue, we gladly insert the above letter, which is of interest. We would say, however, that Cathedral tradition forbids the playing over of chants, with the exception of the first one. Where the psalter for the day consists of several psalms, the different chants are not played before the entrance of the voices. The choir take up the second chant the instant the organ sounds the chord, and in some Cathedrals, after counting a given number of beats after the preceding *Gloria*. The third and following chants are managed in the same way.

Some time ago we called attention to the style of music that is played at organ recitals in churches. It is rather difficult to find a programme that is entirely free from pieces which are thoroughly secular and fit only for the concert hall. We have this week received a programme of a recital given in one of the most prominent churches in New York City, containing the following numbers: Song from "Samson and Delilah" (opera), by Camille Saint-Saens; Gavotte, from "Mignon," Thomas; Themes from "Faust," Gounod; March of a Marionette, Gounod; Vorspiel, "Tristan and Isolde," Wagner. If New York does this sort of thing one can hardly wonder at the programmes which are sent us from less important places, which are for the most part modeled after the pattern set by the metropolis.

Choirmasters will be interested in the following reference to the celebrated choirs

of the Greek Church, which we take from the April number of London *Musical Opinion*:

"In connection with the obsequies of the murdered Grand Duke Sergius, at Moscow, attention has been drawn to the ritual of the Holy Orthodox Greek Church.

"This ritual, as we have incidentally gathered from the reports of the various ceremonies, transcends anything which is used in the Western Churches; but none of the descriptions gives any hint of the superb music and voice training which the Greek Church employs.

"The services are sung throughout, in the old Slavonic language, to weird and wonderful old chants. The bass voices are extraordinary, taking notes an octave deeper than is usual. This gives a peculiar richness, all the more striking since neither organs nor other instruments are used in the Greek Church.

"The training of both priests and choirs is so perfect that the men and boys sing long parts—like the *Gloria in Excelsis*—to very elaborate music in sixteen or more parts, without falling in pitch a shade of a tone. The long sustained parts of antiphones, etc., are sung *pianissimo*, like a whisper, without it being possible to distinguish any individual voice.

"It is related of Berlioz, that when he attended the Holy Eucharist in the great Cathedral of the Saviour (outside the Kremlin), he was so affected by the singing that he begged his friend to take him out, as he felt that he must shout aloud.

"The Imperial choir here consists of fifty men and boys, who are stationed in two marble tribunes on each side of the chancel, and who sing antiphonally. When the important parts of the holy office come, they move to the centre and sing as one choir, without any conductor and as one voice. The chief service on Sunday lasts from three to three and a half hours, and some of the musical parts will go on for fifteen or twenty minutes without the least sign of flattening by the singers!"

We strongly advise our musical readers who expect to take a trip abroad this summer, to study the Greek choirs. Travellers who do not care to go to Russia, can find a very excellent male choir at the Greek Church in Paris, where the singing is of a very high order.

The secret of the superiority of these choirs (and they are the finest in the world), lies in the *purity* of the voice production, combined with the continuous practice of singing a *capella*. In addition to this, great pains are taken to discover the best boys' voices in Russia, and special agents are appointed for this purpose, and a systematized plan of procedure is followed.

There is a vast difference between the care taken by the authorities of the Greek Church in advancing their music, and the apathy of our wealthy American churches, shown more particularly by their unwillingness to build choir schools. Choirs of the Greek type are not, as some people foolishly think, the result of the Russian climate. Sparkling cold weather, with plenty of ozone, may be a good thing in its way, but it does not train the human voice.

When we choose to apply the same prescription of science and pains, we shall have the same results, and not before.

THE S. P. G. announces that it is to have among its forces in Burma a brotherhood composed of three clergymen, and probably later, of laymen for medical, educational, and other forms of work. Those joining the brotherhood will be unmarried and pledged to remain so for at least five years. Mandalay is selected for its field of work, as being the point best suited for attacking Buddhism in its very centre and citadel.

Cheap chimney, dear lamp.

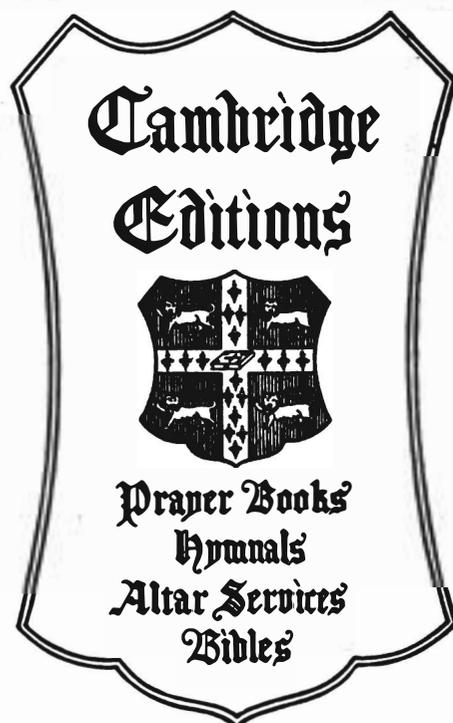
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