

The Living Church

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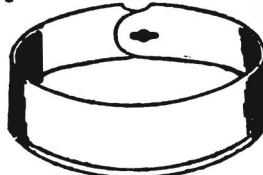
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THE POWER OF EXAMPLE.

FOR THE THIRD SUNDAY AFTER EASTER.

HERE is deep and suggestive thought in the first three collects after Easter. In the first we pray to "so put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living." In the second we are taught that Christ was not only a sacrifice for sin, but an ensample of godly life, and we pray that we may "follow the blessed steps of His most holy life." The third tells us to avoid those things that are contrary to our profession. The keynote of the three collects therefore is: "Be ye holy, for I am holy."

The Epistle for to-day shows us the power of example. "That they may by your good works glorify God in the day of visitation." Had all Christians striven to follow in His blessed steps and live sincere, godly, honest, joyful, and upright lives, the world would have been converted long ago. "By their fruits ye shall know them," our Lord declared.

The Church offers every means of grace to help her children persevere and strive after a life of sanctity, but very many refuse to make use of her sacraments with any degree of regularity or devotion. It is not the grievous, mortal, and deadly sins that Christians are guilty of, though there are some such sad lapses, but it is "the little foxes that spoil the vines." Those venial sins that we take no cognizance of are yet far-reaching in their results. A few of these, that are counted lesser faults, will serve as an example. Selfishness, Gloominess, Discontent, Irritability, Backbiting, Worldly Ambition, Disloyalty to the Church—who is there that can say that he himself is not guilty of one or all of these sins?

Take selfishness. Who does not want the best for himself and family? There is selfishness toward God, a withholding from Him of His due of worship, talents, and money; preferring the late Sunday morning slumber to obeying His loving call to meet Him at His altar. Then there is a selfishness towards the poor, and even towards those of our own family.

Next, take gloominess. In the words of a devout priest, "There is something wrong in our religion if it does not make us joyful. Our lives should be an endless *Te Deum* and a perpetual *Magnificat*. If we realized it, a mysterious presence would go out from us, and people would say, 'What is this joy?'" The greatest saints were not morose and gloomy."

Discontent leads others to find fault, and takes from the heart that joy which is found in the soul that is in-dwelt by the Holy Spirit.

Irritability is not only depressing but infectious. "A soft answer turneth away wrath." The ready smile, the small courtesy, the loving word, bring sunshine to all. "Blessed are the peacemakers, for they shall be called the children of God."

The sin of backbiting seems almost universal. People look for the faults in others, and not for their good points, forgetting the commands, "Speak not evil one of another"; "Love as brethren"; "Be pitiful"; "Be courteous."

Who is there in this extravagant age that is not imbued by a spirit of worldly ambition? Where is the simplicity of the quiet life, that goes forth leaning upon the arm of the Beloved?

Then last, many are disloyal to the Church. They coquette with those outside the fold, desire compromise, and explain away the Catholic Faith. Need we wonder that the inconsistency of our lives has marred our influence upon those around us? Yet there are saintly souls whose lives are perpetual prayers, and they are gradually, slowly, but surely leavening the whole world.

C. F. L.

HAVE A HEART that never hardens, a temper that never tires, and a touch that never hurts.

IN the death of George C. Thomas, the American Church has lost undoubtedly her foremost layman. It may truly be said of Mr. Thomas that he gave all the resources of his life to the Church. An injustice is done in thinking of him chiefly as our most liberal giver of money to all the funds of the Church. Mr. Thomas was that, but he was so much more than that one almost resents the recapitulation of his money benefactions as the story of his life of service to the Church. His interest in her work included every phase of it, but particularly her missionary activities in all parts of the world. But this did not make him oblivious to the work near at hand, nor did it confine his interests into a single channel. Much more than his money, he gave himself to work for God, for the Church, and for mankind. This was characteristic of his whole life, but more completely of his later years, when, retired from active business interests for the most part, he was able to devote his whole time to religious and philanthropic work. And he did it so abundantly that his rector once well said of him that Mr. Thomas had visited and prayed with every family in the poorest blocks adjacent to the Church of the Holy Apostles—a parish whose manifold activities were very largely the result of his provision. He was for many years superintendent of its Sunday school and was a leader in advanced methods of Sunday school work.

But the Church at large knew him chiefly as treasurer of our General Missionary Society. Here his heart was chiefly centered. Every interest of the mission field was a personal responsibility to him. The ever recurring deficits in funds were a cause of great anxiety to him. Repeatedly did his benefactions make up what the rest of us had carelessly neglected to give, of our duty, but Mr. Thomas always realized that this was a precarious way of meeting the needs of the national Church. That Churchmen could not be wakened to a realization of the necessity and the blessedness of performing this work as the work of the whole Church, was an ever present anxiety to him. He cheerfully gave of his great wealth in such measure as few realized—for he was constantly making anonymous gifts in quiet ways—but he greatly longed for the time when the missionary work might stand on a higher basis with respect to the realized responsibility of all Churchmen than has yet been experienced. Hardly a missionary worker is there in the Church who could not tell of personal help received quietly from Mr. Thomas.

But to us Mr. Thomas is even more than this. Beyond all else, he was to the editor of THE LIVING CHURCH a deeply loved friend. His convictions were such that his sympathy was not always with the policies favored by THE LIVING CHURCH, yet his sunny friendship never was clouded thereby. His death is the loss of one who was very close to the editor, and who was revered for what he was as deeply as he was loved.

May God give rest to his dear soul, comfort to those whom he has left behind, and may He raise up to the Church other sons who will seek in some measure to be for her what Mr. Thomas has consistently been during these many years.

IRREVERENCE AS A BAR TOWARD CHURCH UNITY.

WHEN we are thinking in an optimistic strain of the possibilities of Church Unity, we are tempted to forget that one chief barrier is the absence of a true Churchly spirit of reverence on the part of the masses in Christian bodies generally. It can hardly be necessary to cite specific examples of this unchurchliness, yet such examples constantly appear in the daily papers and in real life.

Thus, taking only a few clippings from papers within recent weeks: a Buffalo paper tells of a "dinner of ten covers" given by a Methodist Bishop and his wife on the evening of Good Friday. At a fashionable wedding during Passion week in a Baptist church in a New England town, the pulpit (the central object in the edifice) was removed and a huge wishbone erected in its place. At a Universalist church in Massachusetts, on a Lenten Friday evening, a mock wedding of children was held, with bride and groom, matron of honor, best man, bridesmaids, flower girls, ushers, minister, etc., all children, dressed for their parts. "The Lohengrin march was played on the organ," we read. "The 'tie that binds,' instead of the regulation ring, was a chain and padlock, the groom keeping the key."

It is such things as these—not profound questions in the-

ology or metaphysics—that make it impossible for religious bodies to come together. Irreverence is the inevitable result of puritanism. Americans are an irreverent people, their children are characterized by the most appalling lack of respect for their elders, their parents, their teachers, the law, the Church, and God Himself, because puritanism tore down everything that makes for reverence. When such incidents as we have gathered above are possible among the leaders who believe themselves to be animated by the spirit of Jesus Christ, it is easy to see how unintelligible and impossible the orderly sequence of devotion set forth in, and anticipated by, the Book of Common Prayer, must become. Christians cannot come together in normal manner in the one Body of Christ because they are not yet animated by one spirit.

It would be pleasant if one could feel that Protestant sectarianism alone could show examples of this American spirit of irreverence and of our children's general failure to order themselves lowly and reverently to their betters. It is never wise, however, to point out the shortcomings of other people without a little preliminary introspection. True, our Bishops do not give Good Friday dinner parties, the wishbone is not commonly included among the ornaments of the rubric, and we hope no such desecration of Holy Matrimony as that we have cited would be possible in any part of the American Church.

Yet few would say that our Sunday schools or our boy choirs are models of reverence. Who that is familiar with Sunday schools has not seen the careless, irreverent manner in which, commonly, the children enter the church, and the continued irreverence of their behaviour while therein? Surprised choirs are commonly more reverent than these. The power of order and a uniform makes itself felt here. The same boys who show no sign of reverence in the Sunday school are fairly well behaved while vested and in the choir. Our choirs have not generally reached such a standard of behaviour as to suggest that the problem of combating the irreverence of the American boy has therein been solved; but they are much in advance of our Sunday schools. Yet it cannot be said that children from Churchly families can be detected in a crowd from other children by their better manners. Disrespect, which is only another name for irreverence, is an American characteristic so universal among us that we hardly miss the virtue we have lost.

The grown man and woman have, naturally, the attributes that were developed during their childhood. Instead of being viewed as bad manners, it is treated only as evidence of American independence and equality when no respect is paid to parent, to judge, or to priest. Respect for law and for religion is accordingly lost. The pleasant idea that the wicked foreigner is the chief occupant of our prisons is dispelled by the most cursory examination of the records of any of our prisons in which the birth place of offenders is shown. Our prisoners are not, for the most part, the riff-raff of Europe; they are the product of the American home, the American school, and, not infrequently, the American church.

But immigrants very soon fall into American ways. The gentle, respectful Italian of the Campagna becomes the insolent loafer of New York or Chicago. In America alone will one find workmen in churches smoking and with their hats on. Robbery of churches is not unknown in Europe, but it is not nearly so common as it is in America. Nowhere except in America is an open, unprotected church abused.

When we seek the cause for this condition, we find it in the history both of American politics and American religion. The school of Thomas Jefferson succeeded only too well in teaching every American that he was the equal of every other man in this or any other country—"if not better," as the appropriate witticism goes. When the President deemed it proper to receive the British minister in his shirt sleeves, he proclaimed to the world that American equality was to exist by pulling everybody to the plane of the lowest instead of giving to each the opportunity to attain to the highest plane of which he was capable. Happily, no President of the United States now deems boorishness the most conspicuous embodiment of American equality, and good manners are among the few things that the Supreme Court has not yet pronounced inconsistent with the American constitution. We do, indeed, hear occasional stump speech orators at election times sighing for a return of "Jeffersonian simplicity"; but politicians no longer push forward their sockless feet as evidence of their statesmanship, and Texas congressmen are said to have been detected in the act of wearing dress suits.

But American religion played even a more conspicuous part

in promoting American irreverence than did Jeffersonian politics. The emigrating puritan from England hated everything that savored of "form," and throwing away his form, he inevitably threw with it the spirit of reverence which it enshrined. Between the conforming Low-Church puritan of colonial Virginia and the nonconforming, no-Church puritan of colonial Connecticut there was not much to choose. Both of them repudiated much that their fathers had found useful in developing a spirit of reverence. Puritanism made Americans both the most irreverent and the most awkward people on earth. No longer bowing or genuflecting before the altar of their God, it was only consistent that they should show no outward respect to their fellow men. Hands and arms that could no longer gracefully cross themselves or deftly sprinkle holy water, quickly lost all grace of action; knees that would neither genuflect nor kneel became too wooden to dance. Puritanism fostered awkwardness and developed that strange, grotesque specimen of the *genus homo* that cannot practise outward forms of religion simply because he is too lumpy and awkward to do it naturally and gracefully. A Christianized hippopotamus would suffer from the same incompatibility between his nature and his religion. One is tempted to hope that angels are deficient in a sense of humor, since it must otherwise be difficult for them to restrain their laughter when they see the modern American man try in good faith to worship his God. For all this we have puritanism to thank; and Dr. deKoven was right when he said that it takes three generations to get Calvinism out of the blood. That is why Catholic ceremonial comes more slowly than Catholic doctrine. The American head is more quick to respond to a suggestion than the American knee. We have sometimes wondered whether a dancing school is not a better preparation for Christian worship than a Sunday school. It is at least significant that Catholic worship and dancing schools were banished by puritanism simultaneously.

OF COURSE if Americans are ever to advance out of this condition of national irreverence, the reform must begin with reverence toward God. Here the Churchman must certainly lead the way. How can it be possible for teachers of any school of thought not to see that the first step toward curing the irreverent entry of children into the church building would be to teach them to bow before the altar at entering? The feeblest instincts of pedagogy would suggest this first step. And then, if one finds them irreverent in entering the pew, the second step in reform might well be found in teaching them to cross themselves in an act of recollection as they kneel for silent prayer. We believe these three formal acts—bowing before the altar, crossing themselves, and kneeling in silent prayer—would go farther to promote reverence toward God than all the ethical sermons and addresses that could be preached to our children.

Of course if the weak cry of "Ritualism!" is going to endure in the twentieth century—it is better adapted to the intelligence and the social manners of the cave man—it makes it more difficult to carry out such a reform. One may be forced to choose between making a boy a boor or a ritualist. Our fathers chose, and behold, a nation of boorish children, who with difficulty learn the refinements of civilization, and, when they are grown, are a by-word in every European capital for their bad manners. If it becomes necessary to swing the pendulum to the other extreme and begin to make a nation in which outward reverence is carried to an extreme, we suspect the result will be less disagreeable than that of the present day. But of one thing we are sure: There is no immediate danger of over-reverence on the part of the American boy. If every Sunday school in the American Church should suspend the study of New Testament geography long enough to teach the children the first elements of reverential behavior, we should still find that we had only made a beginning. Too many generations of Calvinism have united to make most of us what we are to make the rebound easy, and it may be that this is the kind that cometh not out except by prayer and fasting.

And respect for our fellow men will follow reverence for God; it can hardly precede it. If we would cure this most serious blot upon our American civilization, we must do it, through the Church, in the manner we have indicated. To do so is a duty which the Church owes to the nation. A defective form of religion created the condition; now let a corrected form cure it. We cannot—and it is well that we cannot—have a religion that leaves no effect upon our manners and our actions toward our fellow men. American irreverence is the fruit of

dominant American religion; let a corrected Churchmanship develop the contrary spirit of reverence.

In the meantime we cannot be oblivious to the fact that a Church unity such as would retard the development of the Church's normal ceremonial among ourselves by swallowing Churchmen up in a vast stream of Protestantism, would but delay the time when a little leaven would leaven the whole lump. Paradox though it may seem, American Churchmen must be better, rather than less Churchmen, before they can safely invite Protestantism in general to merge its identity with their own.

WE learn with regret that the question of changing the character of the Church Congress is to be reopened this month, at the Boston meeting, by a proposal to make it "inter-denominational." An amendment of the second rule of the Congress has been presented, having in view, we are told, "the desirability, in the interest of Church unity, of permitting the Executive committee, in the exercise of a wise discretion, to appoint writers and speakers from the membership of other Christian Churches." But this is to abolish the Congress altogether, as a *Church* Congress, and to substitute a conference of various Christian bodies, acting under the direction of an executive committee of Churchmen.

Of the advisability of such conferences there is no doubt. They help to remove prejudices; they bring about a better understanding of the actual differences which separate Christians from one another, and so prepare the way for the eventual removal of them; and they very often indicate fields for present coöperation, where, without sacrifice of principle, Christians of many groups may find how much they have in common. Nor is there any present danger of too frequent "round tables." The more the better, if they really help on the *entente cordiale* between all the servants of one Lord which we so greatly desire as a means of hastening eventual organic unity.

But, actually, such a step as is here proposed would be a step backward. If the Church Congress is of any use at all, it is that it helps Churchmen of different types to understand one another. That is not always an easy task; and it would be vastly complicated by bringing in others who, however illustrious, would be outsiders in a purely family gathering. Nay, the tendency would be to embitter existing misapprehensions, perhaps; for we must acknowledge the possibility that the Executive committee might sometimes fail in "wise discretion," calamitous as that would be.

Suppose, *e.g.*, Judge Septimus Hanna, or another representative of "The Church of Christ, Scientist," were bidden as "a member of another Christian Church"; or some deposed priest, now an Unitarian minister, should claim the right to be heard—for we conceive that, if the platform is to be officially opened, the floor can not be kept closed—is it not certain that the only result would be fresh misunderstanding? For the last few years it has seemed that the Church Congress was renewing its life and usefulness, having ceased to be merely the vehicle for exploiting a few extravagant individuals. But we fear that should this proposed alteration in its constitution be carried through, most of the new friends the Congress has made for itself would turn away, leaving it a toy of "liberal" Churchmen exclusively.

THE editor of THE LIVING CHURCH is slightly indisposed on account of an affliction that has attacked his eyes, so that he has found it necessary to abstain from all use of them for a few weeks. This notice is given in answer to numerous letters and communications, which would require his personal attention. All such matters will be attended to at the earliest possible moment.

ANSWERS TO CORRESPONDENTS.

PRIMITIVE.—(1) A Roman Catholic desiring to be received into the Anglican Communion, being a priest, would be obliged to give satisfactory evidence to a Bishop of his moral character, theological acquirements, and valid ordination; to produce a certificate from at least two Anglican presbyters recommending him; to promise in writing to "submit himself in all things to the discipline of this Church without recourse to any foreign jurisdiction"; and to subscribe the declaration required of our clergy: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America." The Bishop, with the consent of his Standing Committee, may then receive him, but a year must elapse thereafter before he could

[Continued on Page 7.]

BLUE MONDAY MUSINGS.

ONE has only to look at the long lists of vacant cures and of non-parochial clergy to realize the price we pay in sheer inefficiency for our present congregationalism. The great Methodist body, with its marvellously effective organization, never has a vacant pulpit, and gives work to all the ministers of its conferences so long as they are able and desirous. The Roman Church is equally wise. Both group small stations so as to leave none unministered to, while providing a sufficient support for the pastor. Meanwhile, we make a fetch of a worn-out survival, and suffer.

WHAT a terrible word "deterioration" is! It expresses the saddest thing possible for human eyes to see, when it is applied to human beings; the progressive growing worse instead of better, the gradual impairment of all that is good and beautiful and noble, the blurring of God's image stamped on man. You see a boy of ten years old, the very model of innocence, simplicity, and purity; his eyes are clear and unashamed, and his hand clasps yours in perfect confidence and affection. These lovely traits should remain with him, ripening and developing into splendid manhood. Meet him after eight or nine years, and what a change may appear! It is not that he is bigger and stronger and older; that is to be expected. But here are the eyes that flicker unsteadily, afraid to look frankly into yours; or, else it may be, they stare hardly and defiantly. That yellow stain which smirches his fingers is the brand of the cigarette fiend. The acrid rank odor which hangs about him is stale tobacco smoke. He has lost the childish courtesy and swaggers loaferishly along the street, as if his model of manners were some horse-jockey or prize-fighter. Those hard lines about his nose and mouth tell the story of foul impurity. And the lips that were dewy with innocence, utter blasphemies against God Most High. He has deteriorated. It isn't a fancy picture. I know a dozen lads whom it describes to the life. Is there no way of averting such frightful damage? The boy is the same boy, but he has yielded to the influences that make for evil. Is it impossible to strengthen him so that he will resist? Ignorance of what evil is and does; idleness, so that powers unused profitably demand some outlet, however unprofitable; self-will, which weak parents do not hold in check by firm and kindly discipline; and ever-present temptations which Christian men tolerate or even encourage; these are the causes of deterioration.

I HAVE JUST been reading the illustrious Pusey's comment upon Micah 3: "They build up Zion with blood," he quotes, and then goes on:

"In our wealthy nation the term poverty describes a condition of other days. We have had to coin a new name to designate the misery, offspring of our material prosperity. From our wealthy towns ascends to heaven against us the cry of pauperism, that is, the cry of distress, arrived at a condition—of system and of power, and by an unexpected curse issuing from the development of wealth. The political economy of unbelief has been crushed by facts on all the theatres of human activity and industry. Truly we build up Zion with blood, when we cheapen luxuries and comforts at the price of souls, use Christian toil like brute strength, tempt men to dishonesty and women to sin, to eke out scanty wages which alone our selfish thirst for cheapness allows, heedless of everything save of our individual gratification, or the commercial prosperity which we have made our God. In the judgments on the Jews we may read our national future; in the woe of those through whom the weak brother perishes for whom Christ died, we, if we partake or connive at it, may read our own."

Those solemn words by the greatest and holiest divine of the Church of England in the last century have their own significance for us to-day.

I HEARD an excellent man give a panegyric on our age, the other night, as being the most remarkable for intellectual progress ever known; and the proof he offered was the list of great inventions by which we are profited. I am by no means convinced that those inventions have stimulated intellectual activity, even though they are doubtless its products. It is possible to talk nonsense through a telephone, or type-write balderdash; and platitudes will not become philosophy even though sent by wireless telegraphy. In older, slower days, perhaps men thought more deeply, because they were not in such a hurry. Literature shows an extraordinary poverty now as compared with bygone periods. Other arts have suffered in almost equal degree. One need not be altogether a praiser

of past days to disagree with the extravagant laudation of our age in which too many indulge. Bigness is not greatness; material comfort is not intellectual vigor. Attica was nothing like so large as Nebraska; and Shakespeare wrote his plays with a quill by candlelight.

Take one form of mental exercise which is nearly abandoned by the hustling impatience of our generation: I mean letter-writing. We send postal cards or telegrams; we may even dash off hasty notes to our friends. But fancy any one collecting a volume of present-day correspondence and publishing it! The thing is almost inconceivable. Yet no books are more fascinating than those which bear the title "Life and Letters of such a person," of a generation past. The character portrayals, the unconscious character-revelations, the glimpses of social usages, the comments on life from one particular standpoint, which gives to the collections like "The Paston Letters" an inestimable historical value—all these are no longer to be found in the scribbles we circulate by favor of a two-cent stamp. Rarely, some one remains known to a favored few, whose letters are treasures in themselves, spontaneous, alive with humor and sympathy, photographic in the pictures of the daily scenes that pass, yet interpretative as no photograph can hope to be. I know one such, a gentle poet who sings with equal sweetness, whether by Charles or Isis, and who is at home wherever culture smiles. But it would be difficult to name another. If I were a school-teacher, I should exercise my pupils in letter-writing so long as they were under my tuition, even though we had to neglect "Alligation" or "Partial Payments," or leave trigonometry out of the course altogether. For, the possession of a positive character, and the power to impress that character on the written page is worth more than all the dusty mathematics since Euclid's day.

DID YOU EVER read Dean Ramsay's *Reminiscences of Scottish Life and Character*? If not, and if you have a drop of Scots blood, I recommend it to you as one of the most delightful collections ever made, with a laugh in every paragraph. Here is a story of universal application:

A laird named Hamilton received a call from a neighbor, who wanted a note endorsed; and this was the conversation: "Na, na, I canna do that." "What for no, laird? Ye hae dune the same thing for ithers." "Aye, Tammas, but there's wheels within wheels ye ken naething about. I canna do't." "It's a sma' affair to refuse me, laird." "Weel, Tammas, if I was to pit my name till't, ye wad get the siller frae the bank, and when the time cam' round ye wadna be ready, and I wad hae to pay 't; sae then you and me wad quarrel; sae we may juist as weel quarrel the noo, as lang's the siller's in ma pooch!"

It is strange to see how old prejudices are passing. The elder Protestant sects left the Church because of objections to what they called "Popish superstitions," e.g., the keeping of the Christian year, the use of the Cross, the wearing of ecclesiastical vestments, and the ring in marriage. Now no Christian thinks of being married without a ring; meeting-houses are cross-crowned; we hear of "vested choirs" in all sorts of connections (though why women should put on men's clothes is a puzzle); and the feasts, at least, of the Church are being generally observed. Christmas long ago conquered a place for itself, even among the spiritual descendants of those who "put down Christmas" with acts of Parliament and muskets, in the great rebellion. Easter followed, although sometimes those who kept it showed no more knowledge than that worthy gentleman who informed his congregation: "As Good Friday and Easter come so close together this year, we will have our Good Friday services Sunday morning, and our Easter services Sunday evening!" And now we hear of Lenten lectures on all sides, of "special Lenten services," and the like. It is harder to keep fasts than feasts: and we must not be surprised if the Lenten character of these occasions is rather obscured. But it is a hopeful sign; and if Church people set a good example of consistency and thorough-going loyalty to Church ways, much will be accomplished toward real Church unity by this healing of old wounds. If, on the contrary, they adopt the speech of Ashdod and the manners of Babylon; if they go to the theatre, entertain at parties, frequent receptions, and neglect God's House, what an account they will have to render for their sin against their brethren!

PRESBYTER IGNOTUS.

CHRIST has no place in the heart of the person who does not go about doing good.

HOLY WEEK AND EASTER IN ITALY

How the Penitential Season is Observed by the Peasantry

COMMENT ON THE RECENT ELECTIONS

[FROM OUR EUROPEAN CORRESPONDENT.]

THE crowds of travellers who flock to Italy in April, hoping to enjoy the loveliness of a southern spring, will this year have met with disappointment. After an unusually long frost came a time of tempestuous gales and rains; and although the sunshine is now strong, we cannot hope for settled weather until most of the abundant snow is gone from the mountains. St. Augustine praises somewhere the valor of a friend who tread barefoot the frozen soil of Italy. I used to put down this phrase to the natural exaggeration of a sub-tropical African; but in fact Italian winters are habitually cold, and this year it would indeed have been a penance for an ascetic to leave his shoes at home.

Another disappointment would meet the enthusiastic expectations of one who came to Italy to find a strict observance of Lent. I do not speak of those persons, doubtless many, who keep the penitential season as Catholic Christians should keep it, with private devotion, but only of such observance as meets the eye. A person who passes through Florence in the early morning of Ash Wednesday will very probably come across troops of rather noisy people returning in costumes from the masked balls (*veglioni*) which mark the end of Carnival; and this may be almost the only outward sign to remind them that Lent is come. In most cathedrals and in many of the larger churches there is a daily sermon, which is often attended by large congregations. There are some Roman Catholics who doubt whether a course of some forty discourses, which not many people are able to attend regularly, are as profitable as the English method of a course for this or that class of persons on one day of the week during the season. Certainly a course lasting for six weeks is a task beyond the power of most preachers; and intermittent attendance must make it difficult to give instruction, and probably tends to encourage that verbose sentimentality which is the bane of the Italian pulpit. On the other hand, when the preacher is a really competent man, so prolonged an opportunity of addressing the people may enable him to make a deep impression; and I remember how, on my first visit to Pisa, the whole population was moved by a Lent of my honored friend Padre Agostino da Montefeltro. And I know how frequently in less conspicuous places a preacher, perhaps of less eminent gifts, values the opportunity of addressing the people daily for six weeks.

But the unheeding world passes the church in Italy no less than in my own country. The theatres are open, even in Holy Week. As to fasting, the mass of the people are habitually almost vegetarians, and few of the laboring class in the country would eat meat on a Friday. This year, because of the prevalence of influenza, the Pope has granted a dispensation to eat meat daily except on Fridays; but every year, whether there be an epidemic or not, wide dispensations are granted, because (as a Roman Catholic friend told me) people would not keep a strict fast whether they were dispensed or not, and it is better to dispense them than to cause them to disobey the rule of the Church, if it should appear too exacting. I value the wisdom of this condescension when I think of my first dinner in a Roman restaurant on a Lenten Friday, and the jolly French priest, my neighbor, busily interested in a very solid and very ruddy beefsteak. No doubt he had his dispensation as a traveller, and enjoyed his fare with a sense of being permitted to enjoy it.

HOLY WEEK IN AN ITALIAN VILLAGE.

Towards Holy Week everybody in an Italian village is preparing for a very pleasant observance, the blessing of the house. The peasant's bedroom in this country is almost always clean, but so much can hardly be said for the dwelling-rooms; so that the annual tidying of them is an important affair, not to be despised even in houses of a better class. Our servants never think of going to church during the earlier days of Holy Week, but devote themselves with all their strength to cleanliness, and those who know the zeal and perfect temper with which they do the most laborious work will share our indignation when ignorant foreigners call the Italians lazy. I must confess, however, that one of our good people was heard to say, as a reason against sweeping out an awkward corner, "That is

clean enough for the Holy Water." Meanwhile the parish priest, accompanied by a boy in a crimped cotta with a pink tie, and carrying a pail with holy water, spends long and laborious days going from house to house. He generally comes to our house on Saturday afternoon. After a little courteous talk he puts on a surplice and a yellow stole and goes through all the rooms, sprinkling them and reciting suitable prayers. In some places it is the custom to lay out on the dinner-table the provisions to be cooked on Easter day; and I remember a priest near Rome stopping his prayers to ask whether that joint was mutton or lamb, and fumbling over his pages to find a collect about the Paschal Lamb. The little server generally carries a basket in which people place their offerings of eggs, but those who prefer to make an offering of money place it in the holy water pail or slip it into the priest's hand. So the Church comes to the people. During the earlier days of the week the people do not go much to church, but on Maundy Thursday a sepulchre is prepared in some chapel and lavishly adorned with flowers. Here, after the very striking Mass of that day, the Blessed Sacrament is deposited, and in the afternoon everybody pays visits to the seven altars. Properly they should visit the sepulchres in seven churches, but where that is impossible it is thought sufficient to visit the same sepulchre seven times, taking care to leave and reënter the church between the visits. On Good Friday morning the Blessed Sacrament is brought from the sepulchre for the Mass of the pre-sanctified; and when that is over all signs of the penitential season are put away. I remember how, many years ago, I was in search of the Three Hours' service, held in very few churches and about 5 o'clock, and found myself in the middle of a fair. I think of the Easter High Mass at St. Ambrogio in that city as the most dignified and exultant service I have ever attended. There is so much spontaneity in such observances as those which I have described that I cannot but grieve that so little is done to suggest intelligent devotion. The use of an unknown language makes devotion mechanical.

THE CHURCH AND THE ELECTIONS.

The recent elections seem to leave the political position of the country much as it was. A good deal of contention has arisen about the places in which the papal prohibition of voting was relaxed and those in which it was nominally enforced; and the formation, to some extent, of a clerical party in the House seems to have stimulated the anti-clerical party. The most interesting event in the election was the return of Don Romolo Murri, followed by his excommunication. I am thankful that the English law forbids a priest to sit in the House of Commons, and I cannot think the Roman Church goes beyond its rights in forbidding its ministers to mix themselves up in party politics; though I cannot think the offence deserves cutting off from the Body of Christ, especially where the head of the Church claims a temporal monarchy. Murri has not abandoned the clerical habit. The day Parliament reassembled a priest was seen in the crowd, and a cry was raised, "Long live Romolo Murri!" The priest angrily protested that he was not Murri, and that it was a shame to greet a man who was excommunicated; a riot arose, and the priest had to avail himself of the protection of the maligned Italian Government. Two things are to be desired in this country—a temper of genuine liberality, and a sense of humor. HERBERT H. JEAFFRESON.

Fiesole, April 7, 1909.

ANSWERS TO CORRESPONDENTS.

[Continued from Page 5.]

hold canonical charge in any parish.—(2) Such an inquirer would be quite right in refusing to take the step until he were "convinced that the Protestant Episcopal Church is thoroughly Catholic." That heresy is found within the Church would apply to each of the severed communions and not to the Anglican alone; but heresy is not tolerated by the official standards of the Church. The Anglican Communion has formally repelled it in such a critical instance as the Crapsey trial. The recent papal encyclical shows how widespread is heresy in the Roman Communion.—(3) In addition to the books you mention having already read, you would find useful, Bishop Grafton's *Christian and Catholic*, Dr. Lowndes' *Vindication of Anglican Orders*, Dr. Westcott's *Catholic Principles and The Heart of Catholicity*, and Dr. Ewer's *Catholicity, Protestantism, and Romanism*.—(4) The canons do not require a formal renunciation "of belief in the infallibility of the Pope," yet you could not loyally take the step with such belief unshaken, and we feel confident that no Bishop would receive one who held to that belief.

R. S.—We have no direct canonical permission for a priest of the Greek Church to administer the sacraments in our churches, but since no one could possibly raise objection to such comity, it is everywhere permitted among us. Indeed it might easily be argued that such priests are in communion with this Church, to that extent, and thus the canon would admit them.

REFORM IN THE CONDUCT OF ENGLISH CHURCH SERVICES

Recommendations of the Bishop of Birmingham on the Subject

ROMAN CANARD DENIED BY THE ARCHBISHOP OF CANTERBURY

The Disposition Made of Glastonbury Abbey

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, April 13, 1909 }

It is highly satisfactory that a question of Church reform of genuine character, as well as one of real urgency, is now coming before the Church more and more for serious consideration and action thereupon. I mean the use of the natural voice in the Church's offices of divine worship. The Bishop of Liverpool has recently drawn the attention of his diocese to the matter, and now the Bishop of Birmingham has taken it up, dealing with it in a still more practical way. The latter Bishop has issued the following suggestions, and asks his rural deans to bring them before their chapters and conferences, and report before the end of the year:

"(1) It is desirable that all prayers said in the vestry or in the pulpit should be said, and responded to with an Amen, in natural voice without any organ. (2) At choral Morning and Evening Prayer the introductory portion (before the opening versicle, in 'O Lord, open Thou') should be said by the minister, and the Confession and Lord's Prayer should be joined in by the people in a natural voice or on a very low note without any organ. (3) With due regard to acoustic properties, the prayers after the third collect should be read by the minister, and responded to by the people in the natural voice without any organ. (4) Inasmuch as the services of Morning and Evening Prayer have an introductory part, which is intended to be introductory, it does not seem desirable ordinarily to sing any opening hymn before this. (5) In all cases of versicles or petitions with responses, or prayers with Amens, the minister should (in respect of singing, monotoning, or saying) as far as possible do as the people and choir do—i.e., if the response be inflected or monotoned so should the versicle or petition in the Litany. (6) In choral celebrations of the Holy Communion there are parts which should be said and not sung; amongst them the Invitation, Confession, Absolution, Comfortable Words, and the Prayer of Humble Access. (7) The clergy are responsible for the selection of hymns, and should be careful to choose them so as to harmonize with the authorized service or with the sermon."

These suggestions respecting the use of the natural voice in the public worship of God are all excellent ones, being based upon sound ritual principles. It is therefore earnestly to be hoped that the clergy of the diocese of Birmingham generally will be prepared to adopt them, and thus afford an initiative to a similar general movement in other dioceses. But I do not suppose the Bishop of Birmingham would wish to claim such suggestions as being particularly his own. As a matter of fact, they have long ago been practically carried out at all churches in England where obtains at once the most correct and most beautiful type of service, e.g., the Fathers' Church at Cowley St. John, Oxford, and St. Mary Magdalene's, Munster Square. It is plainly evident that the Bishop of Birmingham is no "Cathedralist"; and that, in particular, he would like to do away with such a popular "High church" feature at Moderate churches as the so-called "processional hymn," and especially to abolish that well-nigh most atrocious of abominations, "a choral confession."

CREDULITY OR CUNNING?

The Archbishop of Canterbury's attention has recently been drawn to an issue of the Kingston (Jamaica) *Daily Gleaner*, which gave, as a quotation from the (Roman) *Catholic Opinion* for March, an account of the letter of congratulation addressed by a certain pro-Roman society here in England

to the present occupant of the Roman see on the occasion of his golden jubilee as priest. This ambitious but obscure little society—which perhaps may be most accurately described as a sort of "peculiar" originating with the Rev. Spencer Jones—was here curiously represented as comprising "the very *élite* of the Church of England," and the letter to Pius X. was actually alleged to have been signed "by the president, the Archbishop of Canterbury." The Primate directed his chaplain to say that he finds it difficult to suppose that credence should be attached to such an anonymous statement as this respecting himself. "The statement," he adds, "is of course untrue." Surely in thus associating the ecclesiastical head of the English Church with the presidency of the Rev. Spencer Jones' society, this particular organ of the Romanist press has furnished us with another striking instance either of the credulity of Rome or of "the wiles of Rome."

MANAGEMENT OF GLASTONBURY ABBEY.

It is announced officially, now that the purchase of Glastonbury Abbey has been completed, that the freehold has been vested in the Diocesan Trustees of the diocese of Bath and Wells, a body incorporated to hold trusts and to manage the property according to a deed of trust. This deed includes a provision for the appointment of an advisory council to which is entrusted the duty of deciding from time to time the purposes on behalf of the Church for which the property—including a good house and small park—may be used. The council consists of the Archbishop of Canterbury and the Bishop of Bath and Wells (*ex-officio*), and the Bishops of Winchester, Salisbury, Bristol, and Gloucester. Each of these is empowered to nominate one clergyman and one layman, so as to constitute a council of eighteen members. It has been found necessary to consult this council (which has already been fully formed) at once, and in view of the fact that the money required for putting the ruins into a safe condition is considerable, the council has decided to re-let the estate to Mr. Jardine for a further period of five years. This extension of time, it is believed, will allow of the accumulation of the necessary funds for the safe preservation of the ruins, and will also permit the mature consideration of the purpose for which the house shall be used. The council recognize that it may be a disappointment to some that the property is not at once to be used for actual Church work, but they point out that as the present missionary colleges—such as Canterbury and Westminster—need assistance rather than the existence of a rival, the present is not a suitable time for founding a college at Glastonbury. The advisory council are not unanimous as to the special form of work which should be attempted.

TWO WELL-KNOWN PRIESTS PASS AWAY.

Two members of the presbyterate, both stalwart sons of Holy Church in their own separate generations and different ways, have passed from earth during the past week or so. The older priest, the Rev. John Bagot de la Bere, was one of the noble band of confessors for the Catholic cause in the seventies, being then known as "Edwards of Prestbury" (Gloucester diocese). Prosecuted in Lord Penzance's court, imprisoned for contempt of that usurping secular court, and ejected from his benefice, he afterwards became assistant curate of St. Paul's, Brighton, and in 1890 vicar of St. Mary's, Buxted, in the same diocese of Chichester. Happily, being also the patron of his old living at Prestbury, there was no break there in the continuity of Catholic teaching and worship after his departure. The Rev. Thomas E. Cleworth, rector of Middleton and Hon. Canon of Manchester, who was only in his 55th year, was the Canon Cleworth who has been such a protagonist in the defence of Church schools all through the Education controversy since 1902. He was the foremost founder of the Church Schools Emergency League, 1903, and became the Gen. Hon. Secretary. In Manchester diocesan movements he also took a leading part. He had been in the diocese over twenty years, and his influence was steadily on the increase. *Requiescant in pace!* J. G. HALL.



THE LATE DEAN LUCKOCK.

[See LIVING CHURCH of April 17, Page 808.]

DEATH OF GEORGE C. THOMAS.

GEORGE C. THOMAS, the noted financier and philanthropist and one of the most distinguished laymen of the Church, died at his home on the southeast corner of Twenty-first and Spruce Streets, Philadelphia, at 6:30 p. m. Wednesday, April 21st, in the 70th year of his age.

Mr. Thomas was stricken with what appeared to be acute indigestion while returning with Mrs. Thomas and his rector, Bishop-elect Thomas, from the morning services at the Church



THE LATE GEORGE C. THOMAS.

of the Holy Apostles on Sunday, April 18th. On Tuesday his condition was greatly improved and it was thought he would soon be out again, but on Wednesday at noon he became much worse and sank gradually until the coming of the twilight, when he breathed his last in the presence of his family, consisting of Mrs. Thomas, two sons, George C., Jr., and Leonard, a daughter, Mrs. Remington, Bishop-elect Nathaniel S. Thomas, his rector, and Dr. J. Nicholas Mitchell, his physician.

Mr. Thomas' sudden death came as a great shock to the whole city, and especially to his many intimate friends and associates, he having been one of the central figures at the largely attended annual dinner of the Church Club held at the Bellevue-Stratford Hotel on Thursday, April 15th.

From his earliest records of boyhood to the time of his death Mr. Thomas manifested and put into practice Christian ideals of the most wholesome and exalted type. One of his chief characteristics was to bring cheer and sunshine to the lives of others, and many young men did he aid and start successfully in business and other careers. He and Mrs. Thomas gave immense sums to religious and charitable work, and there are but few churches and rectors in the diocese of Pennsylvania but have had personal knowledge of Mr. Thomas' benefactions and generous and sympathetic heart and nature. As late as Palm Sunday he offered the congregation of the Chapel of the Mediator \$5,000 towards starting a fund for their new church building, having some time before given \$12,000 towards the erection of a parish house. Among the many munificent gifts of Mr. Thomas was the Chapel of the Holy Communion at Twenty-seventh and Wharton Streets, in memory of a daughter, Beattie Moorhead Thomas; the Richard Newton memorial Parish House at the Church of the Holy Apostles, Twenty-first and Christian Streets; Cooper Battalion Hall, at Twenty-third and Christian Streets, for use of the members of the Church of the Holy Apostles as a gymnasium and for other purposes; a fine parish house for the Church of the Holy Communion; the Boys' Club House in Kensington, and a large lot upon which is erected the nurses' home at the Hahnemann Hospital, in which

institution he was also deeply interested. With Mrs. Thomas he built a \$25,000 building for use of our soldiers and sailors stationed at Manila, in the Philippines, which is under the supervision of Bishop Brent, and a few years ago he endowed a permanent chaplaincy at the Episcopal Hospital, Philadelphia.

The above is only a partial list of some of Mr. Thomas' generous work in his own beloved city and diocese, where he was born October 25, 1839, his father, John W. Thomas, being one of Philadelphia's most prominent merchants and accounting warden at the then famous and fashionable old St. Paul's Church, on Third Street below Walnut Street, where the son was reared under the rectorship of the Rev. Richard Newton, D.D. His early scholastic training was at the Episcopal Academy on Locust Street. Mr. Thomas not only gave liberally of his money, but also of his time, thought, and energy to the work of his parish, city, diocese, and the whole Church. He was for thirty-eight years accounting warden at the Church of the Holy Apostles, and for a longer period superintendent of the Sunday schools of the parish. Recognizing the great aid and help he had been to the parish, the congregation in 1901 erected the handsome and substantial tower to the Church of the Holy Apostles upon which was placed a tablet with the following inscription: (See illustrations.)

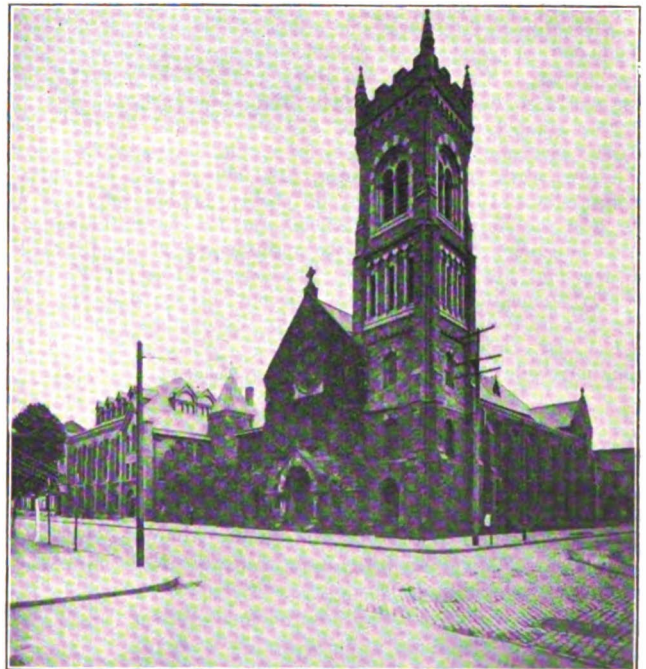
"To the Glory of God, and as a loving tribute of appreciation and respect to George C. Thomas, who, as accounting warden of this parish for thirty years, has been to it a tower of strength, this tower is dedicated by the members and friends of the parish of the Holy Apostles."

One of his most recent gifts was the building and furnishing of the fine memorial church of St. Paul at Fifteenth and Porter Streets, at a cost of over \$50,000.

THE FUNERAL.

The simple ritual of the Burial Office was rendered over the remains of Mr. Thomas at the Church of the Holy Apostles on Saturday afternoon, April 24th, at 3:30 o'clock. Private services had been held previously at the house by the rector, the Rev. N. S. Thomas.

Long before the hour set for the services great throngs gathered in front of the church, and, while 1,800 were admitted, many hundreds were obliged to remain on the outside. Special seats were reserved for representative and members of the following religious and secular organizations with which Mr. Thomas was closely allied: J. Pierpont Morgan Co. of New York, Drexel & Co. of Philadelphia, Board of Directors of New York Short Line and other companies of the Reading Railroad, directors of the Pennsylvania Company for Insurance on Lives and Granting Annuities, directors of Farmers and Mechanics' Bank, Board of Managers of Philadelphia Savings Fund, Executive Board of the Sunday School Association, Board of



CHURCH OF THE HOLY APOSTLES, PHILADELPHIA.

Trustees of the Drexel Institute, Board of Governors of the Church Club (of which he was president for a number of years), Board of Council of the Protestant Episcopal City Mission, Managers of the Boys' Club, Kensington, Corporation for Relief of Widows of Deceased Clergymen, George D. Meade Post No. 1, Board of Officers of Cooper Battalion, Managers of the Episcopal Hospital, and many others. The Rev. Dr. Lloyd, Mr. John W. Wood, and Mr. E. Walter Roberts represented the Board of Missions from the New York office.

The vested choir of sixty men, women, and boys preceded 140 of the clergy of the diocese, who were also vested; these were followed by the curates of the parish, the Rev. Dr. Foley, the Rev. Arthur Remington, the Rev. William S. Neill, the Rev. H. McKnight Moore, and the Rev. Dr. H. L. Duhring, who was a lifelong friend and most closely allied with Mr. Thomas in many ways, and the Rev. Dr. Correll of Japan. Following the clergy came the rector of the parish, Bishop Robinson of Nevada, Bishop Gibson of Virginia, Bishop Scarborough of New Jersey, Bishop Peterkin of West Virginia, Bishop Coadjutor Mackay-Smith, and Bishop Whitaker. Then occurred what

institutions, religions, and governments maligned. To jump at a conclusion is an easy way to get at it, but usually we alight short of the fact, or beyond.

In an old book, once my grandfather's, then my father's, and now mine, is this: "It is an impatience of doubt and suspense, a rashness and precipitance of judgment, and hastiness to believe something on one side or the other, that plunges us into many errors." An illustration often employed is apropos:

Two knights were debating as to whether a shield hanging between them was silver or gold. Each was right in what he affirmed, and wrong in his negations. One said it was gold, and in this he was right, for the side he saw was gold. He denied that it was silver, and in this he was wrong, for the other side was silver. Before being too sure, it is well to remember that we may not see all. "We know in part." Bearing this in mind sometimes saves mistakes. We are a little too ready to attribute all kinds of sinister things to someone else; while if we are ever in the same case, and do the same thing, all sorts of reasons are urged why we are not nearly so bad as the "poor publican."

In theology and in politics few take especial pains to get in all the evidence before deciding. Jumping is easier. In sizing up a man, especially one whom we dislike, time and

labor may be saved by a "snap judgment."

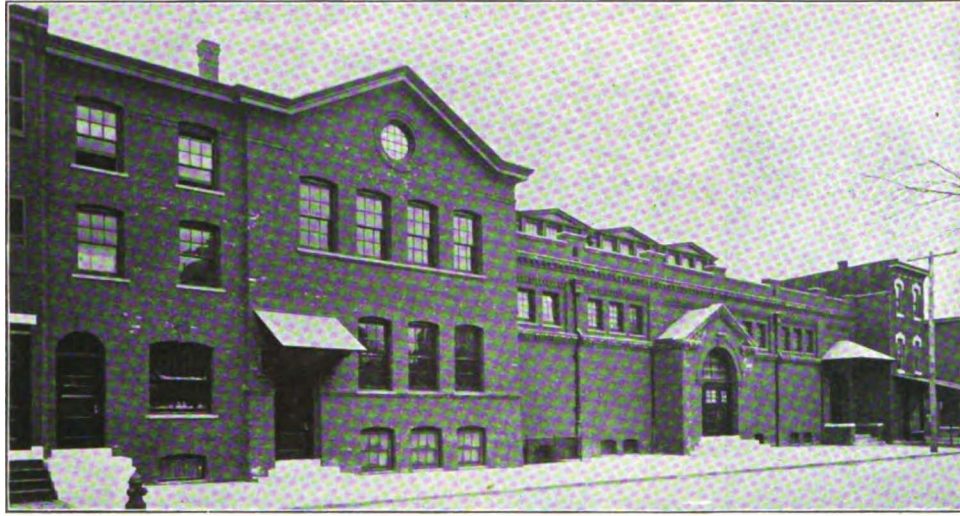
Nevertheless, the shorter way is not the better one.

Doubtless you have read "The Blind Man and the Elephant," by John G. Saxe. They were learned men, but mortals, and reached conclusions as we do. One fell against the elephant and declared it "like a wall"; the second, grasping a tusk, thought the animal was a spear. The man who touched the trunk likened the beast to a snake; he was also declared to be like a rope, a tree, and a fan—

"And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong;
Though each was partly in the right,
And all were in the wrong."

THE GRANITE LAND.

Rock-ribbed and iron-hearted lies the land
Where that stern band
Whom men call Pilgrims praised their God and died;
While from their faith and praise,
Into strange ways
The children of their loins have turned aside.
That faith could not endure,
For great and pure
Yet hard as stubborn stone unloved it stands,
And in strange ways untried
Its sons have died.
The all-embracing sea outlasts the lands.
Dead faiths wear like dead mountains, crumblingly.
The Love of God is like the living sea. L. TUCKER.



COOPER BATTALION HALL AND ARMORY, PHILADELPHIA.

no one will ever forget. The venerable Bishop of Pennsylvania, present against the advice of his physician, both eyes covered with black glasses, unable to see, stood in front of the altar and recited the opening sentences. He had determined to do this at the funeral of his closest friend—and he did it. The hymn, "Hark, Hark, my Soul," was then sung. Bishop Mackay-Smith led in the antiphonal reading of the burial psalms. The lesson was read by the rector of the parish and was followed by Mendelssohn's beautiful "O Rest in the Lord," as a solo. "O Saviour, Blessed Saviour," by the choir, preceded the Creed and prayers, which were taken by Bishop Peterkin. The recessional was "For All the Saints who from Their Labors Rest." The services at the interment in Laurel Hill Cemetery were conducted by the Bishop Coadjutor and Bishop-elect Thomas. The coffin was of quartered oak, and on the lid was a raised cross of the same material.

MR. THOMAS' WILL.

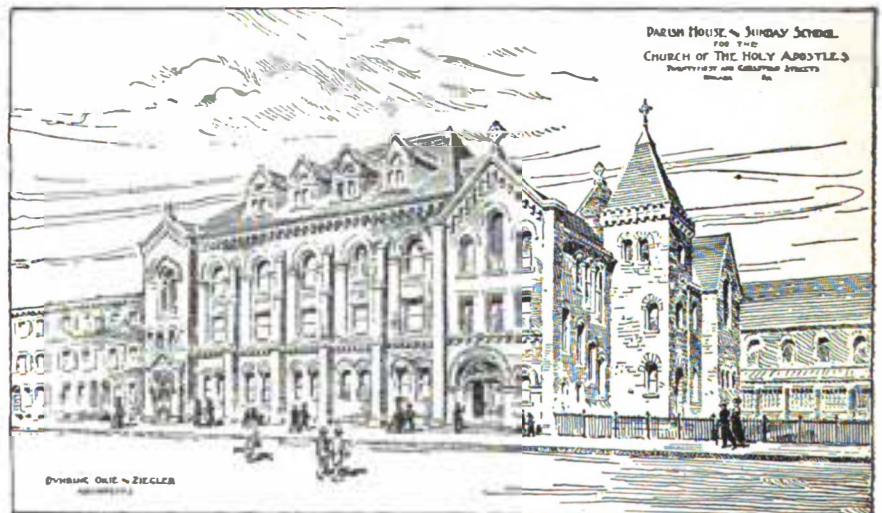
According to late advices received, Mr. Thomas left a fortune of \$10,000,000, of which about \$1,000,000 is devoted to charitable purposes, to wit: Church of the Holy Apostles, \$100,000; guild and other work in the parish, \$50,000; Chapel of the Holy Communion, \$75,000; Chapel of St. Simon, \$75,000; Chapel of the Mediator, \$50,000; diocese of Pennsylvania, for special purposes, \$40,000; Sunday school work in Pennsylvania, \$100,000; in aid of students for the ministry, \$10,000; in aid of yearly Lenten offerings at the Church of the Holy Apostles, \$25,000, and for the maintenance of its church buildings, \$13,000; for the maintenance of the Richard Newton Memorial Building, \$25,000; Hahnemann Hospital, Philadelphia, \$10,000; Domestic and Foreign Mission Society, \$165,000; Church Extension in Pennsylvania, \$50,000; to Bishop-elect Thomas, \$10,000; the Rev. Dr. Duhring, \$10,000; the Rev. William S. Neill, \$5,000. Fuller particulars will be given in our next issue.

HASTY JUDGMENTS.

BY THE REV. CYRUS MENDENHALL.

HAVING occasion this morning to look up a matter in one of my old text books, I came across this: "Niveo in his youth observed that on three Christmas days together there fell a good quantity of snow; and now he has written it down in his almanac, as part of his wise remarks on the weather, that it will always snow at Christmas. Euror, a young lad, took notice ten times that there was a sharp frost when the wind was in the northeast, and, therefore, in the middle of last July he almost expected it would freeze, because the weather-cock showed him a northeast wind; and he was still more disappointed when he found it a very sultry season."

"The vision" or illustration is "for many days." Sweeping judgments are nearly all incorrect. Nations have thus been slandered, and



SILVER JUBILEE OF REV. DR. RITCHIE

Fitting Celebration of the Event to be Held in St. Ignatius' Church on May 2d

ANNIVERSARY WEEK AT HOLY TRINITY, MANHATTAN

Henry L. Norris Elected Treasurer of the Diocesan Mission Fund

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church }
416 Lafayette St. }
New York, April 27, 1909 }

CALENDAR OF COMING EVENTS.

- May 9—10:30 A. M. Opening and Blessing of the new church of St. Luke the Evangelist, Roselle, N. J., the Bishop of the diocese officiating.
- " 2-5—Silver Jubilee of the Rectorship of the late Rev. Dr. Arthur Ritchie, St. Ignatius' Church, West End Avenue and Eighty-seventh Street, Manhattan.
- " 2-9—Anniversary Week at Holy Trinity, East Eighty-eighth Street, Manhattan.
- " 3—St. Augustine's League, in Hobart Hall, 10:30 A. M.
- " 4—New Jersey Convention meets in St. Mary's Church, Burlington.
- " 5—B. S. A. Service, Grace Church, New York, 8 P. M. Bishop Greer will preside.
- " 9—Consecration of the Church of the Incarnation, Brooklyn.
- " 11-14—Church Congress meets in Tremont Temple, Boston, Mass.
- " 12—Spring Festival, Church Charity Foundation, Brooklyn.
- " 13—Annual Meeting, Long Island Woman's Auxiliary, 10 A. M., in St. Ann's Church, Brooklyn.
- " 18—Long Island Convention meets in Garden City Cathedral.
- " 24, 25, and 26—Commencement Week at the General Theological Seminary.
- " 27—Bi-centennial of Trinity School, City of New York, at 10 A. M., in Trinity Church. Bishop Greer will make address.
- " 27-28—Newark Diocesan Convention meets in Trinity Church, Newark.
- June 6—Trinity Ordinations, New York.
- " 13—St. Stephen's College, Annandale, N. Y., Baccalaureate Sermon by the Warden-elect, Rev. William C. Rodgers, M.A.
- " 16—(Idem.) Missionary Sermon by the Bishop of Harrisburg; and Reunions.
- " 17—(Idem.) Commencement Exercises and Installation of the Warden.
- " 21-26—1909 Session of the Cathedral Summer School, Albany, New York. Rev. G. H. Purdy, Secretary, Warrensburgh, N. Y.



MEMORIALS IN ST. ANDREW'S CHURCH, HARLEM.
[SEE LIVING CHURCH APRIL 17, PAGE 111.]

be tendered the rector in the parish hall adjoining the church; his friends are invited to be present.

On the Third Sunday after Easter, 1884, Dr. Ritchie came to St. Ignatius' Parish, founded 1872, to succeed its first rector the renowned Ferdinand Cartwright Ewer, D.D., one of the pioneers of the Oxford movement in this country. The church was established on West Fortieth Street near Fifth Avenue, and Dr. Ewer continued as rector until his lamented demise, October, 1883, at Montreal, Canada, where he was stricken while preaching in the cathedral pulpit.

Owing to removals and changed conditions in the neighborhood, the parish built the handsome new church uptown, on which there is a debt of \$80,000. It is hoped that at least \$25,000 may be received during the jubilee. Contributions to the fund should be sent to the parish treasurer, Mr. Charles T. Chambers. The rector has especially requested that no testimonials of money value may be given him on this occasion.

ANNIVERSARY OF HOLY TRINITY, MANHATTAN.

The programme of services and other gatherings during anniversary week at Holy Trinity Church, East Eighty-eighth St., has been issued and is as follows: Sunday, May 2nd, Holy Communion at 8 and mid-day; 9:15, Visitors' Day at the Sunday school; 11:00, Morning Prayer and sermon by the Rev. Professor Philip M. Rhinelander; 4:00 P. M., Confirmation service; 8:00, Evening Prayer and sermon by the Rev. Dr. Huntington, rector of Grace Church. On Monday evening there will be club meetings and the annual entertainment. Tuesday is Sunday school day: 4 P. M., exhibition of pupils' work; 8:00, reports, and address by Canon Harrower. Wednesday evening, Evening Prayer and sermon, followed by parish meeting. Thursday is reunion day: 2 to 7 P. M., a reception for former members; 8:00, a thanksgiving service in the church; 9:00, a reception to the Bishop of New York, Bishop Courtney, and former assistants of the church. Sunday, May 9th: 8:00 A. M., Holy Communion; 11:00, Morning Prayer and sermon by the Rev. Cornelius B. Smith, D.D., rector emeritus; 3 P. M., Sunday school festival; 8:00 P. M., Evening Prayer and sermon by the Rt. Rev. Dr. Courtney, rector, parish of St. James'.

The vicar in charge of Holy Trinity congregation is the Rev. James V. Chalmers, and he reported to the last convention, 1,200 families; 161 baptisms; 211 persons confirmed; 450 communicants; 90 Sunday school officers and teachers and 1,150 pupils. Parochial expenditures, \$9,451.58; diocesan missions, etc., \$221.88; general missions, M. T. O., and theological education (\$527.58), \$1,485.71; making a grand total of \$11,159.17 for all objects.

NEW TREASURER OF THE DIOCESAN MISSIONS FUND.

To fill the vacancy made by the recent death of Dr. Canfield of Columbia University, Mr. Henry Lewis Morris of St. Bartholomew's parish, Manhattan, has been elected treasurer of the Board of Diocesan Missions.

In this connection it may be mentioned that the Church in the diocese and in the nation has sustained serious losses by the recent deaths of Prof. Canfield and of Mr. E. B. Arnold, treasurer of the Archdeaconry of Richmond, who was buried this week from Christ Church, New Brighton, Staten Island.

GENERAL AND PERSONAL NEWS NOTES.

The annual festival service and reception for the acolytes and servers of churches in and around the city will be held at the Church of the Redeemer (153 West 136th Street), on Wednesday evening, May 5th. There are usually over a hundred visiting acolytes and clergy who, vested in their customary robes, take part in the solemn procession after vespers. It is hoped that this notice will be considered as good as an invitation to those to whom an invitation does not come in the customary way.

The offering at Grace Church, Brooklyn Heights, New York City,
[Continued on Page 13.]

THE congregation of St. Ignatius' Church, West End Avenue and Eighty-seventh Street, and his many clerical and lay friends in this city and vicinity, are making suitable preparations to celebrate the completion of Rev. Dr. Arthur Ritchie's quarter-century rectorship of the parish. On the Third Sunday after Easter, May 2nd, the jubilee will begin with solemn services of thanksgiving, and thank-offerings, by special request of the rector, will be laid upon the altar toward its reduction of the mortgage debt upon the new church.

On Tuesday morning, May 4th, there will be a solemn Eucharist at 11 o'clock, at which Dr. Ritchie will celebrate. The president and council and members of the Clerical Union, the New York Catholic Club, and other clergy are invited to this service, and to the hospitality of the parish at luncheon. The music on this day will include the new adaptation of the *Missa de Angelis*—a Plain Chant Service in the V. Mode—by the Rev. Canon Douglas, Mus. Bac. of the Fond du Lac Cathedral. A score of priests will serve as cantors and choristers on this occasion. On Wednesday evening a general reception will

SUDDEN DEATH OF REV. THEOPHILUS S. RICHEY

Excellent Work Being Done by the Chicago Brotherhood

ARRANGEMENTS FOR THE PEACE CONGRESS TO BE HELD NEXT WEEK

Other Church Activities in the Chicago Diocese

The Living Church News Bureau
Chicago, April 27, 1909

THE sad announcement is made of the death of the Rev. Theophilus S. Richey, priest-in-charge of St. Augustine's Church, Wilmette. He passed away very suddenly of heart disease Saturday last, April 24th. He was in his sixty-ninth year. Canon Richey was ordered deacon in 1851 and ordained to the priesthood one year later. Since that time he has devoted himself continuously and uninterruptedly to the work and ministry of the Church, preaching his last sermon only the Sunday previous to his death at St. Augustine's Church on the subject, "The Resurrection." During his ministry Canon Richey held several cures in the principal cities of Canada, making his home for a long time in Nova Scotia. He came to the United States in 1883, taking up active work at the Cathedral in Fond du Lac, where he officiated as senior canon for the nine succeeding years. Since his severance from the diocese of Fond du Lac he has done active work in Wisconsin and Illinois dioceses. He comes of a clerical family, having had a father and brother in the ministry, and leaving a son to follow in his footsteps, the Rev. J. A. M. Richey of the diocese of Los Angeles.

Canon Richey was a most lovable, kindly, and spiritual character, whose hopefulness and buoyancy were always an inspiration to those with whom he came in contact. He lived a life devoted to God, faithful in good works, and will long be remembered by hosts of friends among the laity and clergy. "May he rest in peace and may light perpetual shine upon him."

ACTIVITIES OF ST. ANDREW'S BROTHERHOOD.

The second number of the Quarterly Bulletin of the Local Assembly of the Brotherhood of St. Andrew made its appearance last week, and it is even a better number than the first one. Two very interesting as well as important matters are brought forward in the issue which deserve wide publicity. One is the endowed bed in St. Luke's Hospital for the free use of the members of the Brotherhood. It has not been used at various times and the committee, of which Mr. E. H. Stroud, 36 La Salle St., is chairman, would be glad to be informed of worthy cases that they may be taken care of through the agency of the Brotherhood.

Another matter is that of the Monday Brotherhood luncheons. The institution of these noonday social events each week has proved a great success, and they are being well attended. It is desired, however, that wider publicity be given them, and thereby many others who do not know of them may take advantage of the gatherings to enlarge their acquaintance among Brotherhood men. A good thirty cent table d'hote is served in a private room at the Y. M. C. A. restaurant at the rear to the third floor between 12:00 and 1:30. If you are a Brotherhood man or interested in the Brotherhood, try to be there next Monday, and other Mondays as well.

The Brotherhood is doing most excellent work in several of the charitable institutions of the diocese, notably at the County Hospital and the Parental School for Boys in Bowmanville. A Sunday school of over a hundred boys is faithfully cared for here by the young men of All Saints' Senior Chapter, All Saints', Ravenswood. Some idea of this splendid work for Christ, which in a very quiet way has been accomplished, may be obtained when it is realized that these young men prepared and presented nineteen boys last year to one of the city mission staff for baptism, and this year on Palm Sunday brought forward twenty-four boys to be baptized by the Rev. A. H. W. Anderson, rector of All Saints'. The baptisms were witnessed not only by the Sunday school but by a large number of visitors to the school.

THE PEACE CONGRESS.

Programmes and general notices have been received by the clergy of the Peace Congress to be held May 3rd, 4th, and 5th. The general sessions are to be held in Orchestra Hall—other sessions in various other halls of the city. The clergy have been requested to preach special peace sermons on Sunday morning, May 3rd. In the after-

noon special peace meetings arranged by Labor and Socialist organizations will be held. Sunday evening a mass meeting under the auspices of the Sunday Evening Club will be held in Orchestra Hall. Throughout the three days of the Congress, special peace exercises will be conducted in the public schools, with addresses by visiting educators. At the opening session of the conference on Monday afternoon at 2 o'clock in Orchestra Hall, the speakers will include the Governor of Illinois, the Mayor of Chicago, and the Hon. Robert Treat Paine of Boston, and a letter from President Taft will be read. The following days will be filled with sessions, morning, afternoon, and evening with a most unusually fine list of speakers, including Mr. Samuel Gompers, president of the American Federation of Labor, Washington; Prof. Graham Taylor, Chicago; the Hon. James Arbutle, Consul to Spain; M. M. Marks, president National Association of Clothiers, New York; Miss Jane Addams, Hull House, Chicago; President David Starr Jordan of California; the Hon. Richard Bartholdt, M.C.; Count Von Bernstorff, ambassador of Germany; Senor de la Barro, ambassador of Mexico; the Hon. Herman de Lagercrantz, minister of Sweden; Dr. Wu Ting-fang, minister of China; the Hon. R. A. Ballinger, secretary of the Interior, and many others.

The Congress promises to be a great inspiration to all who can secure the time to attend its sessions.

The Bishop has appointed the following delegates to the Congress to represent the Church: the Rev. Herman Page, D.D., the Very Rev. W. T. Sumner, and Mr. Charles E. Field.

OTHER ITEMS OF INTEREST.

In March the Clerica—the wives of the clergy—met at St. Mary's Home for Children, spending the day in sewing for the little ones. In the afternoon the Rev. W. B. Hamilton, rector of Calvary Church, conducted a short service, followed by an instruction.

On Tuesday last the Clerica was entertained by Mrs. Clinton Locke. This is one of the meetings always looked forward to in happy anticipation, as it is always one of the happiest events of the year.

The Missionary Council of the Fifth Missionary Department, through its local executive committee, has sent out an appeal to all the clergy and their congregations for a large offering for foreign and domestic missions. With the appeal is a strong statement of the needs in the foreign and domestic mission field sufficiently brief to be read to the different congregations at the time the offering is to be taken. It is hoped that it will be productive of much good.

A special meeting of the Daughters of the King was held Wednesday evening of Easter week in the Church Club room, when the Rev. Dr. Hopkins, secretary of the Fifth Department, and Mrs. Hopkins, told of their experiences and observations in the dioceses visited thus far. This meeting was arranged particularly for the many teachers, business women, and others who are debarred from active participation in the work of the Woman's Auxiliary. The attendance was gratifyingly large, and the addresses full of intense interest and practical suggestion. The offering was sent to a needy mission of whose courage and zeal Mrs. Hopkins had told most feelingly.

The Rev. Dr. Hopkins' efforts to bring the subject of mission study classes to the attention of the clergy and laity of the diocese were especially successful in one of the south side parishes during the recent Lent. A mixed Sunday school class of young people, of from 17 to over 22 years of age, met weekly at the home of their teacher, who guided them through various phases of missionary history, using the leaflet published by the Board of Missions, and also using the files of *The Spirit of Missions*. Last week this class was again invited to their teacher's home for a social gathering, one feature of which was a written test or examination about their Lenten study, and the winner of the highest marks received as a reward a year's subscription to *The Spirit of Missions*. Other members of the class subscribed personally for the magazine, finding it so interesting. Another course of similar study will be commenced by this class in the fall, possibly in Advent.

The annual Church service of the Sons of St. George was held on Sunday afternoon, April 25th, being the Sunday nearest to St. George's Day, at Trinity Church, Twenty-sixth Street and Michigan Boulevard, Chicago, when the rector, the Rev. Z. B. T. Phillips, assisted by the Rev. J. W. Fogarty (rector of the Church of the Good Shepherd) officiated. The Rev. Mr. Phillips gave an inspiring address upon the duties of the English people everywhere to become loyal communicants of the American Church, which, as a daughter of the Mother Church of England, was most surely their Church home. There was a very large congregation, which filled the church. The Grand President of the Sons of St. George, Bro. A. M. Walsh; the Grand Secretary, Bro. C. C. Meurisse, and other Grand Lodge officers were present, also a large number of the Daughters of St. George, every lodge in Chicago and vicinity being represented in one of the best of the annual St. George's Day services.

Amongst the many Easter gifts none was more surely one of devoted self-sacrifice than that of Messrs. Quigley, Griswold, Leiter, and Michel, of the Church of the Good Shepherd, Chicago (the Rev. J. W. Fogarty, rector), who made, painted, lettered, and placed in position two new notice boards at each side of the door of the church.

REXNUS.

THE PATHWAY of progress will still, as of old, bear the traces of martyrdom, but the advance is inevitable.—G. H. Lewis.

Diocesan Conventions.

ACCOUNTS of the conventions of two dioceses and one missionary jurisdiction are given this week. There are no incidents of special significance to record, the business in all cases being of a purely routine nature, with the exception of the fact that the Mexican Convocation, by a large majority, passed a resolution asking the Bishop to exercise his canonical authority to incorporate the Catholic name in the Title to the Spanish Prayer Book.

LOUISIANA DIOCESAN CONVENTION.

THE seventy-first annual Council of the diocese of Louisiana met at Christ Church Cathedral on Wednesday, April 21st, at 11 A. M. It began with a celebration of the Eucharist, at which the Rev. Dr. Warner was celebrant. Nearly all the clergy of the diocese were present, and in their robes participated in the Celebration.

The sermon was preached by the Rev. R. R. Claiborne of Grace Church, St. Francisville. The Rev. Dr. H. C. Duncan was re-elected secretary and he appointed the Rev. H. R. Carson as his assistant. A letter from Bishop Sessums, dated April 5, 1909, from Naples, Italy, was read, in which he expressed his regret at not being able to be present at the Council and said he had experienced great gain in health and strength. A cablegram from the Council to the Bishop was sent.

The Standing Committee elected consists of the Rev. Dr. Warner, Rev. Messrs. La Mothe and Edbrooke, and Messrs. McConnell, Westfeldt, and Macon.

An interesting table showing the growth in the work of the diocese for the past year was presented by the Rev. H. R. Carson. It shows a notable increase in many items of Churchly activity.

There were several notable speeches made, among them one by the Rev. Byron Holley, on "Diocesan Missions." Dr. Warner, in the absence of Bishop Sessums, made an able presiding officer.

Among the important items at this session of the Council was the appropriation of \$150 a month to be at the disposal of Bishop Sessums when he shall return, to enable him to secure the services of a chaplain to assist him in his duties. Bishop Sessums is expected to be at his post in June.

The Woman's Auxiliary held its annual meeting during the session of the Council, and several papers were read showing that the work of the Woman's Auxiliary, Junior Auxiliary, and Baby Branch was flourishing and accomplishing great good.

One of the most pleasing features of the time passed during Council week was the reception tendered by Mrs. T. G. Richardson at her home, on Wednesday, April 21st, between 4 and 6 o'clock.

MISSISSIPPI DIOCESAN COUNCIL.

THE Council met at Christ Church, Vicksburg, on April 20th and continued in session until the late afternoon of the 22nd. The meeting began with the corporate celebration of the Holy Communion at 10:30 A. M., the Bishop being the celebrant, assisted by the Rev. Dr. George C. Harris, Rev. Dr. George G. Smeade, Archdeacon of South Mississippi, and Rev. E. S. Gunn, president of the Standing Committee.

A large attendance of delegates both to the Council and the Woman's Auxiliary received the Blessed Sacrament. Immediately thereafter, Council was called to order by the Bishop. Thirty clergy were present, with about as many parishes and missions represented. The short morning session was occupied with routine business incident to the opening of the Council. At the afternoon session the Bishop read his address, treating largely upon diocesan matters and general missions.

The most important matters of diocesan business considered were the new All Saints' College, the proposal to establish a high school for boys, the disposition of the Church's Jackson property, and the offer of 116 acres of land contiguous to All Saints', near Vicksburg, at a fair valuation by a committee of Vicksburg real estate men.

The All Saints' College session was held in the college building on the morning of the second day. The report of the trustees was discussed. The building of the college has been made possible by the generous contributions of citizens of Vicksburg of every denomination, in addition to a large sum contributed by the Church. The building was inspected by the many men and women in attendance upon the session. It is a massive Gothic structure, four stories, with handsome porch running its entire length of 320 feet, built of brick and reinforced concrete, on the hills 200 feet above the river, which it overlooks from its site a half mile from the Father of Waters, and within the National Park.

The proposal to establish a high school for boys came from two experienced teachers who are able to command a substantial subscription already made for the purpose, and was referred by the Council to the trustees of All Saints' for investigation and accept-

ance, if said trustees should deem the move a wise one, and provided it does not involve the diocese in pecuniary liability. The offer of land contiguous to All Saints' was not accepted, but the trustees were empowered to buy a few acres, about four, if they should deem it expedient.

The disposition of the Jackson property, known as Battle Hill, was warmly discussed, and it was finally decided to authorize the sale of not exceeding twenty-five acres of the property in Jackson, Hinds Co., Mississippi (not including the Bishop's Home, the library, or St. Columb's Chapel) the net proceeds of sale to be applied to the endowment of the episcopate and educational purposes, and the Bishop appointed a committee of five to work out the details of this resolution and to make sales with the approval of the Bishop.

The officers elected for the ensuing year are: Secretary, the Rev. Albert Martin, Yazoo City; Treasurer, Mr. A. C. Jones, Jackson; Registrar, Rev. Nowell Logan, D.D., Pass Christian; Chancellor, Judge Robert Powell, Jackson; Standing Committee, Rev. Messrs. E. S. Gunn, president, Edward McCrady, secretary, William Mercer Green, Halsey Werlein, and Messrs. W. W. Moore, L. Brame, R. G. McCants, and L. P. Yerger. The Rev. J. Lundy Sykes was elected assistant secretary. Other officers remain as last year.

WOMAN'S AUXILIARY.

The Woman's Auxiliary, Junior and Baby Branches, were in session in Holy Trinity, Vicksburg, while the Council was meeting in Christ Church. Many new branches were established during the past year, and all branches are making steady advances. The officers elected are: President, Mrs. T. D. Bratton; Vice-President, Mrs. Virginia T. Phelps; Secretary, Miss Kate Porter; Financial Secretary, Mrs. J. Hunt Cook; Treasurer, Miss Anna Jones; Custodian of United Offering, Miss Eliza W. Fox. The officers appointed by the Bishop are: Secretary of the Juniors, Miss Flora Walthall; Secretary of the Babies' Branch, Mrs. L. W. Rose.

CONVOCATION OF THE MISSIONARY DISTRICT OF MEXICO.

CONVOCATION was held in Christ Church, Mexico City, on April 14th, 15th, and 16th. It was, in several respects, very encouraging. Among those present were Bishop Aves, the two Archdeacons, several new clergymen, and the recently appointed deaconess, Sister Frances Affleck.

Among the subjects under discussion were the securing of a better translation into Spanish of the Prayer Book, the securing of a good Spanish Hymnal, the vesting of titles of churches and rectories in the Board of Missions, and the question whether the Bishop should be asked to exercise his canonical authority to change the title page of the Spanish Prayer Book so as to make it read *Libro de Oración Común, y Administración de los Sacramentos y otros Ritos y Ceremonias de la Iglesia, para el uso de la Iglesia Católica Mexicana*. This was passed by a large majority. The report of Archdeacon Limric (in charge, under the Bishop, of the native work), and the report of the district treasurer, Mr. Thomas Phillips, were deeply interesting, and showed a healthy condition of affairs, both religious and financial. The Bishop's address was partly pastoral in character, treating of the observance of Sunday, etc. He made feeling mention of the late Rev. Messrs. Rodriguez and Hernandez, and of others of the faithful departed. Bishop Aves also spoke strongly of the usefulness of the Woman's Auxiliary, and organized a central district branch of the same, besides appointing a secretary and a directress of the Girls' Friendly Society.

SILVER JUBILEE OF REV. DR. RITCHIE.

[Continued from Page 11.]

on Easter Day, for the first time in the history of the parish was given to missions. It amounted to \$8,800, the largest offering for missions in many years. On the same day at the 8 o'clock celebration, \$11,463.62 was placed in the offertory plates to be added to the endowment fund of the parish; \$10,963.62 of this sum came as a gift to the Church from the sale of the Frank Sherman Benson collection of Greek coins. When Mr. Benson died he directed in his will that the collection (which was the finest ever made) be sold, and the amount realized be distributed among a number of institutions in which he was interested. The sale brought far more than was expected, nearly \$80,000, and the amount placed in the offering on Easter Day was the share apportioned to Grace Church.

Father Mayo of the Order of the Holy Cross conducted a retreat for the Sisters of St. John Baptist at their city house, through several days of this week.

The Rev. Charles L. Gomph has been relieved by the vestry of Trinity Church of his duties as priest in charge of St. John's Chapel, Varick Street, a statement to that effect having been made in behalf of the vestry of Trinity Church. The Rev. William Wilkinson will take charge of the work on May 1st.

The Rev. Karl Reiland has declined his election to the rectorship of Grace Church, Utica, N. Y.

APRIL MEETING OF THE BOARD OF MISSIONS

Increases in the Usual Sources of Income

VARIOUS REPORTS AND RECOMMENDATIONS

THE stated monthly meeting of the Board of Missions for April falling on Tuesday in Easter Week, the Board, at its meeting in March, instructed the members present on April 13th to adjourn until April 20th. When the Board assembled for the adjourned meeting there were found to be present eleven Bishops, fourteen presbyters, and twelve laymen, together with the representatives of Departments II., V., and VII.

In the absence of the treasurer his report was presented by the assistant treasurer. The report showed that the receipts to April 1st were \$25,937.64 larger than to the corresponding date of last year. It was gratifying to the Board to find increases in all the usual sources of income. Emphasis was again laid on the fact that although the income of the board was larger than for the preceding year, it fell far short of the increase in the appropriations. If the offerings from April 1st to September 1st show no marked increase over the income for the corresponding months of the last fiscal year, the Board will be confronted with a deficit of about \$230,000. A preliminary report from the Sunday School Lenten Offering showed that during the first week after Easter 360 schools had sent offerings of \$6,428.55. The treasurer further reported that the donor of the St. Leger Fund had deposited with him an amount sufficient to bring the principal of the fund to \$75,000. Under the terms of the gift the Board pays the income of this trust to the donor during her lifetime, the principal reverting at her death to the Domestic and Foreign Missionary Society. Under the terms of the Frances O. Winnemore bequest the treasurer reported that he had remitted each Missionary Bishop the sum of \$1,610.83, to be used at his discretion.

The Very Rev. Hugh L. Burleson, Dean of Gethsemane Cathedral, Fargo, N. D., was elected a secretary of the board, his duties for the present to be assigned by the General Secretary.

The following committee was appointed to make the apportionment to the dioceses for the next fiscal year: The Right Rev. Dr. Peterkin, the Right Rev. Dr. Lines, the Rev. Dr. Mann, the Rev. Mr. Sedgwick, Mr. King, and the officers.

TOKYO AND KYOTO.

The Bishops of Tokyo and Kyoto having laid before the Board the facts concerning the imperative need for enlarging the equipment and the teaching staff of St. Margaret's School, Tokyo, and St. Agnes' School, Kyoto, they were authorized to unite in making a special appeal to the women of the Church in order that these needs might be met.

ALASKA.

Bishop Rowe is now making a visitation in southeastern and southern Alaska and plans to go to Point Hope during the summer. There is great need for a better hospital and more convenient rectory at Ketchikan. The situation can be met by certain readjustments, costing \$4,000, and the Bishop was authorized to proceed with the changes and to make an appeal for special funds to meet the cost.

THE PHILIPPINES.

The Bishop of the Philippines expressed his gratitude for the prompt aid given by the Board to repair the damage done at the Sagada mission by the typhoon of last autumn, and urged that as soon as possible not less than \$7,000 should be given for the erection of permanent residences for the staff. The Rev. John A. Staunton reported sixty baptisms since last autumn, making a total of more than 600 since the beginning of the mission.

NEEDS FOR FOREIGN AND DOMESTIC MISSIONS.

After considering, in Committee of the Whole, the steps necessary to be taken to meet the present needs of the missions at home and abroad, the committee reported to the Board that at least \$1,200,000 would be required to meet the minimum needs of the various districts. Even if this amount should be appropriated, it would be fully \$100,000 less than the amounts asked for by the Bishops at home and abroad. No appropriations, however, were made at this time. Final action will be taken at the meeting of May 11th.

MUSIC is the language of the soul; an attribute of the angels; the song of nature. Its soft, inspiring influence transports us beyond ourselves to realms of wonder and praise. It soothes the infant to rest, and stirs mighty armies to battle. It assuages the anguish of the mourner, and awakens fresh chords of cheer in those that rejoice. It is heard in the trill of the unsurprised choristers of the woods, in the rippling stream, and the roar of the mighty ocean. It comes to us on the gentle zephyr, and is borne along in strains mellifluously grand by the rushing hurricane. It heralds the hosts of the Great Jehovah, and proclaims its power over angels and men.—*Charles MacNay.*

A NEEDFUL LESSON.

Between His Resurrection and return
In human shape to His divine abode,
From one appearance of our Saviour-God
A certain needful lesson we may learn.
Then shall we find our hearts within us burn,
As those who, wond'ring, tow'rd Emmaus trode,
And what they failed to see upon the road,
In breaking bread were suffer'd to discern!

The Lord still with us!—This is what we need
To find, to feel, to welcome, and to own,
As shipwreck'd men the guiding star above:
So shall we know, from all misgiving freed,
While humbly kneeling round His altar-throne,
How true His Presence, and how great His Love!

Norrisville, Pa.

RICHARD OSBORNE.

AN EVER-WIDENING CIRCLE.

BY MARIE J. BOIS.

HUMBLY and lovingly let me send out the message once more; the message which, time and again, THE LIVING CHURCH has brought to my readers; the message which already has been heard by many who have answered the call, and ever since have been busy in the Master's loving service, helping His workers at home or in the distant mission field of heathen lands.

Two letters reached me this week. I quote from the home letter: "Thank you for the avenues you have opened to me. It is good to serve, but oh, the rewards outweigh the service ten times over! . . . Tell your readers that, for we who have labored know!"

The other message is from Australia: "I am indeed thankful for letters, books, and magazines. You may be able to understand how I will look forward to them when I am in the islands. Now, I want to widen the circle, and I am going to write to a missionary in Melanesia and forward to him the magazines which you are sending, as soon as I have read them thoroughly myself. I am sure you will be glad to have me pass them on.

"I cannot tell you how glad I am to be taken into the 'circle' of your prayers and to remember you before God's altar. Could not we who have for a while frequent opportunities of Eucharistic intercession greatly strengthen by our prayers the hands of those of your 'circle' in the mission field? Could not each member of this 'circle' remember in his intercessions others belonging to it, and do his best thus to strengthen all in it?

"How you must love doing this work of yours for God! If only others thought of it, surely they would press every gift and every talent into His service."

Love it? Indeed I do!

Only two years ago that work was begun by writing to one missionary, and to-day the "circle" has widened so that it touches Africa, China, Japan, and Australia. Friends of face unknown, yet truly "friends" in Him, are filling my heart and life with joy too great to describe by allowing me to do my little share in their faithful work for the Master. Thy kingdom come; the prayer has acquired a new, a deeper meaning. It must be so to him who is in personal touch with missionaries, both at home and in heathen lands. The sense of his share of responsibility in that work must grow upon him, and if, answering the call, he does what his hand findeth to do, God will reward his first feeble attempts with the blessing of ever-increasing opportunities of service.

Will you not try it, dear reader? Oh, how much there is to be done in that field! How the knowledge of it will make you long to do all you can; and once you have begun, how you will long to do more. Ever wider will your circle grow, until at last it shall reach the shores of eternity.

How GLORIOUSLY shines out the Christian belief, and how magnificent is the scope of its altruism and philanthropy, in contrast with the limited and sordid programmes of some forms of socialistic atheism! says the *Western Christian Advocate*. In a fine passage of his *Hope of Immortality*, Charles Fletcher Dole writes: "To deny immortality is to deny the very values to the sense of which all heroism appeals. Who could feel the slightest enthusiasm in efforts to crowd the land with millions of people, all furnished with model houses and a living wage, but believing nothing and hoping nothing beyond their brief span of years more than the comfortable cattle on which they fed? Better, we say, to have been thrown to the lions in the Coliseum, better to have marched to death with Joan of Arc, better to have been mobbed with Garrison or Lovejoy, than to live in a world where the eternal visions had perished."

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*
BY THE REV. ELMER E. LOFSTROM

HE BLESSES THE CHILDREN.

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXI. Lord's Supper. Text: St. Matt. 18:3.
Scripture: St. Mark 10:13-16.

THIS is not the only passage which tells of Jesus' love for little children. He healed one, cast out the unclean spirit from another, and brought back one little girl of twelve from the grave (St. John 4:46-53; St. Matt. 17:14-18; 5:35-43). He had watched with a loving interest and sympathy the children as they played wedding and funeral, and drew an interesting illustration therefrom (St. Matt. 11:16-19). He was pleased to accept the praises which they sang in the Temple, declaring that theirs was a perfect praise (St. Matt. 21:15, 16). Again, when a few days before the incident of the lesson, the disciples came to Him asking, "Who is the greatest in the kingdom of heaven?" His answer had been to set before them a little child, and say, "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." That would seem to be plain enough, and yet they labored under such misconceptions of His work that they did not take in His meaning.

Accordingly, when these fathers and mothers came to Him bringing their little children, "that He should lay His hands on them, and pray" (St. Matt. 19:13), the disciples tried to keep them away, and rebuked those who brought them. It is not hard to get the point of view of the disciples. There are Christian people who still hold it. They say that the children are too small to understand, therefore they imply that they are too small to receive a blessing. They seem to make the blessing in some way dependent upon the mind, or the understanding. This was their first misconception. The fact that Jesus complied with the wish of the parents shows that the disciples were wrong. He did even more than the parents asked. He took the children into His arms, laid His hands upon them, and blessed them. Were they too small to be helped and benefited by that blessing? If not, then grace is not dependent upon the mind or the understanding. There is such a thing as the giving of sacramental grace. The laying on of His hands was not an empty form. Think carefully of what this implies when you extend it to the sacramental system of the Church of Jesus Christ.

The disciples made another mistake. They thought that Jesus' other work was too important to be interrupted for the sake of the children. Jesus did not think so. When the disciples rebuked the parents, He "was moved with indignation." This is the only time that this is said of Jesus. The same word is applied to the scribes, and to the disciples when they were moved with indignation at Mary, or at James and John (St. Matt. 20:24; 21:15; 26:8), but only here to Jesus. Surely it is clear that Jesus wished the children to have a place in His kingdom.

So far from keeping children out of His kingdom until they should have attained a maturity enabling them to understand, He quite reversed this proposition by declaring that adults must become as little children before they could enter into His kingdom. The kingdom is for the humble and obedient, it is only they who can fulfil the ideals of the kingdom. Children have a perfect trust in their parents, and are contented to be guided and directed by them absolutely. Before God, we all are children. The only wise thing is to trust Him as the little child trusts his father. Men must come as children would come, or they cannot come to Him at all, Jesus says. Notice that Jesus did not say that this was the best way to receive it; He said that it is the *only* way. No one can come into the kingdom because he has earned the right, or because he can explain all the workings of the kingdom. Only coming as a child can anyone either enter or be brought into the kingdom.

Something has been said above about sacramental grace. No one can doubt that the children who were blessed that day were the better for having had that blessing. Yet men will

still argue that children must not be baptized. The Church in the Baptismal office (P. B., p. 246) simply rests upon this passage as showing the mind of Christ in the matter.

It is not a question which rests upon fine points of definition as to the meaning of a Greek word. It is a much wider question. The Christian Church succeeded the Jewish Church, which was also the Church of God. In that Church infants had been received into the covenant at eight days of age. The very first Christians were all Jews. If, in the New Covenant, their children were to be excluded until grown to years of discretion, surely the matter would have been made clear. We find nothing which forbids the receiving of children. We find much that implies that they were received. It would be strange if in all "the whole households" which were baptized there was not one household which had little children. And in our study passage we have Jesus "moved with indignation" at His own disciples for their attitude towards the little children who were being brought to Him.

No work is more important than the work with little children. The future rests with them. All things are possible to them. Where we have failed, we hope them to succeed. Most of the great Christian men of to-day learned their faith as little children. A little Indian boy of four or five was left upon the battlefield where his father had been slain. Who could see the possibilities wrapped up in that child? His little life might have been crushed out by a horse's hoof. Yet, taken into the home of a Christian officer, he grew to Christian manhood. Believing himself to be the first Arapahoe to become a Christian, he resolved to use his life to bring the message of the Gospel to his people. Under God's grace, his ministry has been wonderfully blessed, and almost all his own people, and their hereditary enemies, the Shoshones, have now become Christians, largely through the influence of the Rev. Sherman Coolidge. Who dares turn away from a child when he realizes what may be the outcome of influences used there!

Correspondence

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

A VALUABLE BOOK.

To the Editor of *The Living Church*:

OCCASIONALLY one of your correspondents has written to your open columns a message about some valuable book which he had met in his general reading, and more than once has the undersigned been helped by being guided thus to such important volumes. It is not my intention to intrude upon the "Book Review" columns by penning these lines about the Rev. Dr. Francis J. Hall's new book, *The Being and Attributes of God*, but only in this manner to call the attention of your readers to what I regard as one of the greatest books I have ever seen. It is the third volume in Dr. Hall's extensive work on Dogmatic Theology. The majesty of the theme; the deep and extensive learning which Dr. Hall has lavished upon it; the strong, quiet serenity of the style, varied now and then by a keen shaft of scholarly wit; the comprehensive and voluminous references to the entire literature of the subject with which almost every page abounds—these, and a host of other masterly and brilliant features combine to form a truly great presentation of the most important subject in the universe.

It would take pages to specify in any adequate manner the powerful and convincing arguments of this unusual work, chief among which the reader will find that which discloses the weaknesses of even Kant's skepticism, and that which discusses the problem of evil. One would have to search far to find so terse and succinct a synopsis of the entire literature of this subject (the problem of evil) as is summed up in one telling footnote.

Among all the numerous books on religious topics which are being published in these active days by Chicago writers of many names and kinds, it is a stimulating and gratifying experience for us of the Church to find such a notable book as this from the pen of our own great scholar. It ought to be read by every parish priest and by hundreds of our thoughtful laity.

Chicago, April 20, 1909. JOHN HENRY HOPKINS.

HISTORY AND PAPAL CLAIMS.

To the Editor of *The Living Church*:

I DON'T understand how it is that anyone who reads history can be anything but a Roman Catholic," said a young man attending a Jesuit school.

What was my answer? Well, thrusting aside controversy, I handed him Westcott's *Catholic Principles*, and invited him to give me a report on his conclusions.

He read it in the quiet of the night, he said afterwards, and behind locked doors. Then he searched the Scriptures, for he was a stranger to the Bible, like the huge majority of Romanists. From the Scriptures he went to Wakeman's *History of the Church of England*, and soon found it difficult to swallow the Roman pill relative to Henry VIII. founding the Anglican Church. Then I loaned him my best friend, the *Book of Common Prayer*.

During his period of research I was ready to help him further with explanations and often apologies, but he soon saw the flimsy foundations on which the Papacy has reared its court of Rome, and after repeated visits to his own priest, turned to one of ours.

And the final result? He is to-day enjoying the blessings of Christ's Catholic Church, not Roman, just plain Catholic.

From this instance I wish to show Churchmen that there are many thousands of Roman Catholics ready for the light, and if we are loyal to Christ we ought to prepare for a great campaign of education.

A church that, after centuries of domination in Italy, France, and Spain has created millions of agnostics and seofers can not be expected to hold in its grasp free-born Americans.

Education is Rome's worst enemy. I was born into, and educated (*sic*) in the Catholicism of the Papacy. Unbiased history caused me to doubt the Roman claims. The rest was easy. With a public library and a good priest close at hand, I soon found the "faith once delivered" was not to be had in Latinized Catholicity.

There is great unrest in Rome. The graft of centuries is being played out in Europe. Free America will not tolerate it long.

Therefore, let us be ready with historical proof of our claims. The conversion of several Roman priests to the Episcopal Church within a short time and the great influx of laymen each year are proof that Romanism is on the downward path.

Let us help them here in America, as we are doing in Cuba, Mexico, and the Philippines. They need us; they need the Church; they need Christ.

B. F. McGUIRE.

THE TRAINING OF THE CLERGY.

To the Editor of *The Living Church*:

WILL you please allow me permission to say a word on the training of the clergy? It is with some diffidence I venture to express an opinion in the midst of so many scholarly minds, but as the subject is an important one, perhaps zeal and interest in the cause of the Gospel and the Church will be some extenuation for my intrusion into your columns.

First, then, unless the scholarship of the clergy is brought to a high standard, ignorance and conceit on the part of a certain class in the ministry will have a deleterious effect on the Church generally. They will create a contempt and aversion for the studious and thoughtful clerics; experience and education will pass for nothing with the people, and the mere popularity hunter will rule the day, to the scorn and derision of all cultivated minds and the detriment of the cause of God in saving souls.

Again, we may be able to appreciate the evil effects resulting from having an unscholarly clergy when we realize the conditions socially in the United States. It is said there are now some twelve millions of foreigners amongst us. They represent especially all the races of Europe, and thousands of them come out of the leading universities of the old country. The hegira of Greek scholars from Constantinople and elsewhere to western Europe after 1453 is being illustrated on a larger scale and in various hues in regard to Europe and this country generally. It looks as if the Renaissance were about to be repeated again. The day of cornstalk fiddling, and corn husking jigs, and spread-eagle talk in order to carry elections is passing away. Educated and scholarly men are pouring in to us. Is it possible that the Church will consent to lower her

standard of clerical scholarship with such facts staring her in the face and pressing upon her?

A third consideration urges itself: Various forms of unbelief are now, and have been, prevailing largely for a long time. Atheism, materialism, pantheism, deism, all have more or less their advocates with more or less learning or scholarship among them. What is the Church going to do with such many times if she suffer her clergy to degenerate, as is possible, like this?

"Ratherins represents the Italian clergy of the tenth century in the darkest colors; they were, he says, so grossly ignorant that many of them did not know the Apostles' Creed, while some were anthropomorphites; and their obstinate unwillingness to chant the Athanasian Creed suggested suspicions of Arianism. They were stained by all manner of vices; the Bishops were altogether secular in their manners, and even in their dress—hunting, hawking, gaming, delighting in the company of jesters, minstrels, and dancing-girls. They were luxurious in their food and drink; they were utterly careless of their duties, and set the Church's laws at naught; instead of dividing their revenues according to the canons, they appropriated all to themselves, so that the poor were robbed, and churches, which had suffered from the negligence of Bishops or from the violence of pagans, lay in ruins. They despised all who showed the fear of God; they took pride in splendid furniture and equipages, without any thought of Him who was laid in a manger and rode on an ass."—*History of the Christian Church*, Vol. IV., p. 160. Robertson.

Other illustrations could be adduced of the ignorance and assumption of a certain sort of clerics, but the above picture will doubtless be sufficient to show the unwisdom of lowering a high standard of ecclesiastical scholarship where it can with propriety and convenience be maintained.

We imagine that neither clergy nor laity generally will consent that the ministry shall be so degraded as painted in the historical representation above quoted. The Church will doubtless not consent to become a subject of commiseration to all educated people, or of derision to cultivated skepticism, simply because she is indifferent to the education and qualifications of her clergy, especially when the experience of history teaches her that learning and scholarship, sanctified, that is, and consecrated to the service of God, is one of the great human means of protection, under Him, not only against mental and intellectual degeneracy, but moral corruption and spiritual decay.

Sewanee, Tenn.

CHURCHILL EASTIN.

"THE ALBION."

A NEW VENTURE OF THE CHURCH IN CUBA.

IN every great city a large number of young women will be found who are making their own living as stenographers, clerks, or in other capacities. Many of these are far from their homes, and are thus obliged to live as they can, in boarding houses or hotels, where they are greatly isolated, and sometimes are subjected to malicious influences. In the United States this situation is met to a great extent by such institutions as the Young Women's Christian Association, in which these women find good homes, in which they are well protected.

Now Havana is no exception to such conditions; indeed, they are greatly emphasized here, because of the distance from the United States, the foreign population, and the different language. Here the isolation is far greater, the dangers magnified, and there is no such institution as the above-mentioned.

With this in consideration, a good friend of the Church in Cuba, living in the United States, made to Bishop Knight, last summer, a contribution for the purpose of establishing a boarding house which might afford to such young women all the conveniences of a good home, with proper associations, and at the lowest possible cost. A large flat has been rented in the very heart of the best part of the city, very near the Cathedral, approachable by every street-car in the city, and the start has been made, with accommodation for about twenty-six people. It has been placed under the direction of Mrs. Ernest Smith, the wife of the choirmaster of the Cathedral, who has this good work very much at heart.

At present this house is being run at a loss, owing to the fact that not all of the rooms have been occupied, and consequently the manager has been receiving some tourists from time to time in order to relieve the financial situation, and some contributions are being received with the same intent.

There is no doubt that this house will fill a great need, and that it will be of the very greatest good in this community, and it deserves the encouragement of the Church at large.

Havana, Cuba.

AFTER THIS EXILE.

After this exile we shall stand at last,
 The long plains past,
 Behind us yellow sand and brazen sky:
 After this tawny space
 Is passed—a place
 Of yellow distance and a silence high.
 Though here the sand-plain sleeps,
 Its moveless heaps,
 A mockery of seas where long waves fall,
 And vast mirages glow,
 Where we plod slow,
 After this exile we shall pass them all.
 From the long desert lying drearily,
 After this exile we shall reach the sea.
 L. TUCKER.

THE PRIEST OF ST. GILES'.

BY R. B. DE CANIVET.

IN a certain Eastern city, not a hundred miles from the broad Atlantic, was a parish whose work, to the outward eye, was of the same general type as the ordinary run of city parishes is wont to furnish. It was not quite too far downtown to be merely an oasis in a wilderness of shops and stores and offices. It had a population of its own, whose manner of living was quite unknown to the wealthy members of the congregation, who yet felt that it was owing to their church to have it as up-to-date in clubs and parochial organizations, and as well supplied with parish rooms, as any other parish in the city. It was the thing to do to provide liberally for the maintenance of such work, and the rest they could safely leave in the hands of the curates and of gentle Sister Mary. At every Easter vestry the members never failed to feel a justifiable pride, as the figures were read out, and they realized that in the charitable work of the city churches their parish held a foremost place. On the surface all was as ordinary an example of the quiet work of that diocese as could well be imagined. The rector's stipend ran into five figures, and each of the three curates was secure in an annual income of more than a thousand of dollars. The services were dignified, the music noble, for there was no stinting of choir and organist, and the Church's glorious liturgy and solemn offices were celebrated with all the magnificence which is their due. In a word, the outward organization left nothing to be desired. Any priest might well be grateful to minister in the midst of a people so religiously and devoutly disposed. Certainly this parish priest wore an air of quiet refinement, of spiritual contentment that ill prepared his flock for that sudden and utter physical collapse whose causes were hidden completely from the eyes of his fond but unseeing parishioners.

Everyone realized Father Rockdale's goodness and unaffected piety. He was well known as a scholarly preacher, whose sermons, while not rhetorical or bombastic in any way, had a convincing force all their own. Quietly persuasive, they led the soul on and instructed it apparently more by drawing out what it already knew than by the imparting of fresh information. They were not seemingly dogmatic, but few sermons showed to the thoughtful ear more traces of larger reading or more accurate theology. It was all a part of himself, and he gave himself in his sermons. No wonder that in return his hearers' hearts went out to him, and they prayed.

As the world sees it, he had married well, and his children, four boys and two girls, were unspoiled, good-mannered, and admirably self-controlled. For Father Rockdale remembered the vow he had made at the altar of God in the dim old English cathedral, "to be diligent to frame and fashion his own self, and his family, according to the doctrine of Christ; and to make both himself and them, as much as in him lay, wholesome examples and patterns to the flock of Christ." And he brought with him from the old land the holy idea of home that pervades those quiet old vicarages, whose sons have made England famous.

Mrs. Rockdale first saw the light of the sun on a Georgia plantation. She opened her eyes in a house of wealth. But her first memory is of rough and weather-stained soldiers, whose blue coats she learned to hate as the authors of all their misfortunes. For the years that followed the war were years of leanness. The cotton lay rotting in the fields because free negroes would not work unless hungry. She saw her father's hair grow grey as his old army uniform, while he could not garner the fruits of his land. It was not until she was well grown that the bitter days of reconstruction passed away, and once more the South was able to turn its wealth of soil to

profitable account. The days of her childhood were darkened by the spectre of want in a land of plenty. And her father's heart was sad to refuse her the gifts which he could not buy. In the war he had fought to the last. And the same indomitable spirit refused to yield to the stress of the times, and he clung to the home of his fathers. As the years flew by, one by one of the old luxuries were recovered, and Ellen Bradshaw was sent North to school. As wealth returned her doting father lavished it upon her in return for the years which the canker-worm had eaten. Her starved child life reveled in the unlooked-for feast of good things.

Men wondered when the belle of the season married the English curate of the church which her school had attended. Still she remained the darling of her former set, and the gay city rejoiced in her naive enjoyment of its many revels and feasts. Strange had the marriage seemed, yet none could doubt how well they were matched. Devoted to each other, his robust manliness set off her winsome youth; his scholarly mind was warmed by her Southern fire; his serious face lit up in the sparkle of her joyous wit. The strong patience of his nature restrained the exuberant spirits of hers and kept them from running wild. They balanced each other in their virtues and defects, and love made them one.

To her he owed indirectly his call to the important parish of St. Giles. His vestry was composed of many of her friends and intimates in society. Her own wealth on her father's death left her free to provide good nurses for her children, and she stepped naturally into the expected place of the wife of the rector of a fashionable parish. While he was wrapped up in his work, she went to the various suppers and balls given by his people, and he came in at the end to bring her home with him. He saw to one side of the work, while she made another peculiarly her own. She went into the houses of the rich; he went into the homes of the poor. It was characteristic of this parish priest that he did not leave all the so-called unpleasant work for his curates to do. It was to him a labor of love. He had learned it in that curacy which he served when he first met his wife. From her he had hid the sad tales of poverty and want. He knew what she had suffered in her own girlhood, and her joy in living was so fresh and unfeigned that he refused to brush aside the curtain and show her the tragedies of his parish.

Thus there grew up unconsciously between them a barrier. There was a secret room in his heart whose door he resolutely shut to her, and she did not know it. More and more he thought of his struggling poor, and the more he thought, the more his heart bled for them. He had lived in London, and none knew so well as he the proud reticence of the deserving poor. He found himself face to face with the problem of the unemployed. Side by side he worked with Sister Mary. Yet he could himself but touch the fringe of all that work. His curates worked night and day, for over the country had swept a financial panic that stopped the mills and sent the men out into the streets to look for the work that was not to be had. His own money he gave lavishly. He was ashamed to go to his vestry for more for his parochial clubs. He gave till he stinted himself, and had no money even for books. And his wife playfully rejoiced that something had weaned him away from those musty tomes, whose very sight, she averred, was enough to make her head ache. Little did she dream of the sacrifice Father Rockdale was making.

Finding he could do no more, he bethought him of seeing the labor leaders. In the simplicity of his heart he went to appeal to them, and they laughed him to scorn. "Why don't you give some of your own \$10,000 yourself?" And he knew it was useless to explain. They would not believe him just then, and to-morrow it would be too late. And he shrank from letting his good deeds be known.

The next Sunday he determined to preach at High Mass on the epistle for May day, the feast of SS. Philip and James, which had come in the previous week. As he stood in the pulpit he looked very frail and worn and tired. He felt his wife's anxious eyes turn to him with a sudden, frightened question. Mastering himself, he resolved to let her know all on his return home. Quietly he began his sermon on the practical character of these two apostles, their literalness, showing in the one almost to the point of stupidity. Then he went on to tell how our Lord inflamed that literal mind with love for Himself, till they saw all men as God sees them, who is no respecter of persons. He pointed out how callous to the mind of the apostle was the indifferent tolerance of the wealthy, who, eating at the same altar with their poorer brethren, of the

Bread of life, yet never troubled their heads with the thought how those poorer brethren lived. They held a common faith. Would that warm and feed starving bodies? And then he began the tale of a recent visit to one of their own communicants. It was never finished. Hardly had he described the bare room, void of all furniture but a bed and table, unlighted, the larder empty, and the pinched, wan faces of the starving children, when his voice broke, his limbs relaxed, and the exhausted body sank to the floor of the pulpit in blissful unconsciousness.

In the vestry loving hands ministered to his necessities. Doctors gave freely of their skill to assistance of their beloved rector. At the high altar the Solemn Sacrifice was offered for him and for the poor whose cause he had been pleading. In an hour his nearly distracted wife was gladdened to see him open his eyes. Soon he revived sufficiently for them to be taken home together in the private car of a vestryman, with a doctor caring for his still speechless patient.

For many a day he was to lie silent on his quiet bed. The effort to speak was too great for him. Meanwhile the people were thoroughly puzzled to account for his illness. Beyond a vague idea that he had overworked, his wife herself could not assign any cause for his illness to the anxious doctors. Callers came hour by hour during the day, and after dark the poor. Sister Mary stole a few moments each day on her rounds, to make her inquiries. After a time Mrs. Rockdale, whose mind now seemed to grasp every detail with a marvellous and unwonted distinctness, observed the numbers of the poorer parishioners who came. She knew her husband was loved by all classes, but there was something deeper in the anxiety of those questions than she could account for. Their evident sincerity, she reasoned intuitively, was not without cause.

Calling one aside, she asked why her husband was so loved by the poor. And then for the first time she learned of the heroic self-sacrifice of his efforts for them. One and all told the same story, of his ready sympathy, his spiritual counsels, his generous gifts. Now she knew how that interrupted sermon would have gone on. She knew the lesson he would teach, "Freely ye have received, freely give." And before her eyes rose up a vision that was not pleasant to look on. She saw her own selfishness, which before she had not thought selfishness, but duty. It was a half-hour of humiliation that was bitter. She went off by herself, and, as she rose from her knees, a woman now, with a woman's, a wife's, a mother's love of self-sacrifice enkindled never to die out in her, she went to her husband's side to confess how selfish and blind she had been.

As she came into the room, and stood by his bedside, his first words forestalled hers, "Forgive me," he whispered, "that I had not trusted you to the full." And they both understood.

Father Rockdale went back to his parish after a trip to Europe which quite restored him. And he has no better district visitor, not even in Sister Mary, than his devoted wife. They say that Ellen Rockdale is proving so apt a pupil of her mother's, that it will soon be a question which is the teacher and which the taught.

THE LIE VENIAL.

OLD Isaak Walton alluded to Noel as having excelled in the art of angling.

"And that is the reason" (he goes on to say) "for his being fitted to write the good, clear, unperplexed catechism of the Prayer Book."

In "My Duty toward my Neighbor," as described in this same unperplexed catechism, we find that we are to keep our tongues from evil speaking, lying, and slandering. And so it becomes evident that plain, ordinary lying is forbidden by the Commandments just as is the criminal sin of bearing false witness against our neighbor. Noel has the Bible on his side, and if those who assert that any untruth not connected with the breakage of the ninth Commandment is a venial lie, those who have imbibed their code of morals from the teachings of the Prayer Book would be interested in any argument in support of such a doctrine that can strengthen itself by quoting Scripture. That slander is the only crime (except perjury) in the Lie family, and therefore may be regarded as its blackest sheep, scarcely serves to take its numerous brothers off of the list of sins. If, instead of the famous confession by which George Washington is best known to history, he had told an untruth, it could have hurt nobody, and so, to be consistent, those who believe in the existence of the venial lie should carefully refrain from joining the chorus of praise that goes up in Washington's

country on every Twenty-second of February. The lie always associated with St. Peter's name, in spite of zealous service and a martyr's death, could not have hurt the Master he denied except by reason of His divine knowledge of the commission of the act, such as no merely human person could have. In saying "I know not the man," he brought no accusation; said not a word that would excuse those about to commit the most awful deed this wicked world has ever known; and yet who will say that his was a venial lie?

That untruth is sin, even if innocent of the element of slander, cannot be denied. Wherever there is deceit there is sure to be sin. Fiction that does not deceive, and is not intended to deceive, is necessarily harmless. The literary censor who would be guided by the precedent of Omar would commit to the flames books upon books without which this would be no world to live in. To make-believe, one of the games of childhood just out of its cradle, is one that grown-up humanity clings to until it faces the grave.

It is the deceit that makes the lie; and deceit exists in each and every form of untruth as classified for the instruction of our grandparents by wise Mrs. Opie in her famous work on Lying. In her day the world in general used plainer language than now, and there was not so much talk of fibs, tarradiddles, etc. A verbal attempt to deceive, whether a lie of vanity or of civility, of cowardice or of false benevolence, or any other variety of the falsehood genus, all went into the same category as abominations unto the God of truth.

That one must lie in order to be civil is one of the greatest of social blunders. It is well known that the most facile liars are often the speakers most given to saying what is best left unsaid. Not half a dozen times in a lifetime is one really compelled by regard for truth to say what is offensive to the hearer. In most cases the lover of truth can hold his or her truthful tongue, and it is only the over-candid speaker who blurts out the truth not demanded by the occasion. C. M.

WHAT DO YOU SEE IN THE OTHER MAN?

By EDWARD C. McCORMICK.

THE world is like a mirror; our acts, deeds, and thoughts are all by one reaction cast back against our own personal consciences. Our works of life, bad and good, are continually presenting themselves to the minds of those about us, and we soon know the impressions our characters have upon the different phases of humanity. As we become familiar with the ideas of various persons, we realize that each mortal being possesses a conception of life, love, and God which differs from that of those persons whose personal opinions have the closest resemblance. Perhaps one sees in me some good qualities, while to another my life appears dark and faulty; though the conceptions of various persons are quite different, they are yet true in their respective places. In this manner are shown the varying conceptions of life, love, and God.

Perhaps we may seem noble to souls on earth, but to be noble is to be great in the sight of God. Thus we may be truly noble and yet be humble to souls on earth; while by being noble in the sight of men we may lead our souls to destruction and eternal damnation. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." To become noble is to become acquainted with God. We can never gain the acquaintance of God except through the love of His creatures, the highest gifted class of which is man. We therefore gain our communion with God by loving one another. Each soul, however, possesses its individual quality and choice of love; and each mind has a distinctive conception of the love of other souls. To become acquainted with one another, we should share our love, and by so doing gain the acquaintance of God. Be not selfish with love or happiness; but always willing to lend a word of love or a smile of joy to those who are in darkness; and in time we shall receive our compensation.

If we would all gain the acquaintance of God and become His true followers, one individual might say concerning another: "He is a blessing to all; he has love for everybody; he has aspirations which are continually seeking something better; he sees love in everything; his thoughts are not limited by the boundaries of this world; he is working for something better than can be found in this world—eternal life." Thus, through the acquaintance of God, our conceptions of life and love would become less variable, love would rule supreme, and then we would be God's own true people.

THE JEWELLED FLAGONS.

I.

Two vessels of fine gold were deftly wrought
So much alike, that, though one careful sought
For difference, no point could e'er be seen.
The both were jewelled, and the emerald's green,
The ruby's red, and sapphire's brilliant sheen,
Mingled and scintillated in the light,
And seemed like one great gem to common sight.

And so it was that, being splendid things,
These jewelled vessels were thought fit for kings.

At royal banquets when the wine was poured
One of the flagons graced the royal board;
The other flagon near the Holy Rood,
Upon a great Cathedral's altar stood;
And when the solemn Mass was said, the priest
Poured from its depths the wine, and blessed the Feast.

II.

Two brothers had such gifts of brain and heart
That none could tell which had the greater part,
Learning to each its wealth of treasure brought,
Genius adorned their minds with gems of thought.
And, when to each the call of duty came,
One set his heart on winning earthly fame.
He chose a sword and glittering coat of mail;
The other longed to find the Holy Grail.
But, so it was, he had no time for quest,
For every day he had some needy guest.
The poor, the sick, the sorrowing to him came,
To all he comfort gave in Jesus' name.

Years came and went, on ceaseless speeding wing,
What to the brothers did their passing bring?

Where proudest flag to breezes was unfurled,
O'er stateliest royal palace of the world,
And kings pledged faith, and sheathed was every sword,
Some courtly knights sat round a royal board.
One of the brothers, by the king's behest,
Sat at his right, a noble, honored guest.
Then, when the wine flowed from the jewelled cup,
The king made sign and every knight stood up.
Then spake the king, "Sir Knights, I here proclaim,
This brave man's deeds have won immortal fame.
Bring forth the laurel crown and place it now
As earth's best gift upon the hero's brow."

III.

Within a great Cathedral, near the rood,
Each morn a priest before the altar stood,
When from the jewelled flagon flowed the wine
He blessed the Feast, and it became divine;
What beatific vision—who can tell?—
Appeared to him, when rang the sanctus bell?
While on their knees the worshippers below
Beheld upon his face a heavenly glow,
Which day by day seemed ever to increase,
As in his heart there grew a fuller peace.

IV.

It is the use of talents and of gifts,
That binds to earth, or to heaven's height uplifts.

Behold the jewelled flagons used for wine—
For kings of earth; for Him, the King Divine.
Mark how one brother strove for earth's success,
The other strove his fellow-men to bless.
One served his king with nought of flaw or taint,
The other, serving Christ, became a saint.

London, Ohio.

MARGARET DOORIS.

GLORY-LAND IN ANGELS' SUMMER.

By S. ALICE RANLETT.

AFTER days of drifting mist-wreaths, lowering, leaden clouds, and rain-torrents, there came a morning when a frolicsome zephyr flitted out on friendly wings and heavy grey clouds sank behind the bounding hill-line or were transformed into shimmering, fleecy things of beauty; glimmering fragments of pale blue sky in the widening cloud-rifts grew large and deepened into purest sapphire; Memphregagog caught the morning glow and reflected its colors, pink, flame, and rose, and all the ineffable hues of sunrise-heavens and of angels' robes in the old paintings.

Owl's Head rose above the water, solemn and majestic, but withal a trifle gay, with blazing knots of autumnal orange and scarlet decking his sombre robe of evergreen, olive, and rock-brown.

The traveller caught rare, delightful glimpses of grey cliff, brilliant autumn-painted hill, bare-branched forests stripped of their leaves only to disclose their exquisite grace of tracery, slipping, shining brown streams, and white-housed villages perched on heights or nestling in dells. The mountain hostleries stood huge and mute, deserted by the summer throng; the

train stopped briefly at each to receive a gayly dressed dame or two. No city transients these, but the ladies of the land, who in the modest "annexes" of the great inns keep lonely guard through winter storms; to-day they are taking advantage of the weather for visits with friends "down the road."

The train-boy, though the business situation is depressing, still tenders his "smelling-salts to take away the tired feeling," and, at the most thrilling points of view, ardently presses upon the traveller picture post-cards and peppermint lozenges.

Now the train speeds through the narrow gate-way into the gloom and shadows of the White Mountain Notch. The sheer, terrible rock ramparts of Mount Webster gleam with dripping waters and streams falling like fluttering white ribbons. Then into the Notch drops night; the rain begins again and the chasm seethes with boiling mist. As the train creeps along the shelving flank of grim Mount Willey, the swift rush of unseen torrents is heard. So on to Intervale and the cheery, friendly hearth, where blazing logs and a host well versed in the gentle grace of hospitality await the traveller.

And now the wind arises and "Freedom's northern breeze" swoops down upon the land like a fierce bird of prey coming on powerful, beating wings from his mountain aerie. All night the storm rages, hammering with terrible force at door and window, sweeping away veranda chairs, twisting the groaning trees and tearing off part of their gay garments, whistling is sometimes necessary to insure successful effort, that is, unweirdly in chimneys, and dying into faint moans only to rise again and roar with fresh fury.

In the morning, mist once more and rain, but the mountain-wise knows well that never are the hills more fascinating than when they peep coyly through gauzy veils of mist and are decked with fluttering, snowy fog wreaths; then there is constant change and charm and then there is full opportunity for the pleasures of sweet surprise and the joys of hope. But another joy comes to the traveller, for the clouds roll away and the mountain land is clear revealed: verdurous valleys, sapphire skies, and amethystine peaks appear as if new created out of chaos by some new creation-mandate in which God says, "Let there be glory-land." And there is glory, wonderful in color, bronze, orange, russet, lemon, garnet, dark cinnamon, and softest old rose, beside the flaming crimsons and scarlets and the countless other hues which pen can not describe and which brush can only feebly imitate. Through this revelry of color decking the hills like splendid tapestry, gleam the birches, clouds of pale gold shot through with the shining whiteness of their stems.

The upland rivers, rejoicing in the autumnal high tide of the year, leap from rock to rock in broken masses of fleecy foam, or whirl in the beryl depths of pot-holes, or slip in clear, glassy sheets over descending terraces; and Ellis river bursts tumultuously from its narrow gorge and spreads its snowy wings for its final swoop in Goodrich Falls.

The Cathedral and Enchanted woods waft sweetest odors through their dreamy shadows and offer their myriad harp-strings for the voicing of the mysterious music of the wind. And the whole air is filled with the subtle, delicious fragrance of the fallen, fading leaves.

But all Glory-land, dark forests, green intervalles, silvery meadow streams, white rushing torrents, grim grey precipices, and autumn-splendid hills lie low at the feet of the proud monarch whose massive, majestic form crowns the landscape, great and silent and magnificent; Washington and his royal brothers of the Presidential Range are robed in very light, now dazzling with the pure whiteness of the new-fallen snow and now catching from the playing sunshine and shadows tints of rose and opal and gleams of gold and flame, all mingling together with the azure of the sky and the silvery flitting clouds; clouds and mountain summits, the nearest of earth-things to heaven and the most like to it!

"And one of the company of Olympus said to the mountain, 'The very light shall clothe thee and the shadow of the cloud shall be thy royal mantle; thou shalt share in the azure of heaven. Thou belongest half to us.'"

WE ARE all vitally concerned in the resurrection of Jesus, says the *New Guide*. For if He was not raised from the dead then all our hope of victory here and life hereafter is vain. But if He did rise—and there is no fact in history better attested—then it is possible for us to live lives of triumph over our temptations and surroundings, and to face without a tremor death and the grave. The Christian's peace and power are founded on the resurrection.

Church Calendar.



- May 1—Saturday. SS. Philip and James.
 2—Third Sunday after Easter.
 9—Fourth Sunday after Easter.
 16—Fifth Sunday (Rogation) after Easter.
 17—Monday. Rogation Day. Fast.
 18—Tuesday. Rogation Day. Fast.
 19—Wednesday. Rogation Day. Fast.
 20—Thursday. Ascension Day.
 23—Sunday after Ascension.
 30—Whitsunday.
 31—Whitsun Monday.

CALENDAR OF COMING EVENTS.

- May 3—Salina Conv.
 4—Pennsylvania Conv.
 5—Conv. Ala., New Jersey, New Mex., Tenn., Wash., West. Mass.
 6—Consecration of Rev. N. S. Thomas as Bishop of Wyoming at Philadelphia.
 11—Conv. Dallas, Harrisburg, Kansas City, South Caro., Ohio; Church Congress, Boston.
 12—Conv. Ark., Fla., Indianapolis, Los Angeles, Mich., N. C., Pittsburgh, Texas, West Texas.
 16—Honolulu Conv.
 18—Conv. W. N. Y., R. I., L. I.
 19—Conv. Maine, Neb.
 22—East Carolina Conv.
 24—Iowa State Conv., R. S. A.
 26—Conv. Md., Minn., So. Ohio, So. Va., Va.
 27—Newark Conv.

Personal Mention.

THE REV. FRANCIS M. BACON has been called to the charge of Calvary Church, Red Lodge, diocese of Montana, and has resigned the charge of missionary work in the District of Western Colorado. He should be addressed at Red Lodge, on and after May 1st.

THE REV. GEORGE BELSEY has been appointed priest in charge of the Church of the Epiphany, Concordia, Kan., and will go into residence May 1st.

THE VERY REV. HERBERT E. BOWERS, D.D., Dean of the Arkansas School of Theology, has been appointed an examining chaplain of the diocese of Arkansas.

THE REV. CHARLES H. BOYNTON, Ph.D., rector of St. Michael's Church, Geneseo, N. Y., has been elected to the chair of Homiletics and Theology in the General Theological Seminary, and will enter upon his duties in that institution September 15th.

THE REV. CHARLES B. CARPENTER, rector of St. Thomas' Church, Brandon, Vt., has gone abroad for a trip until September 1st. From June 1st to September 1st the parish will be in charge of the Rev. Dr. ROPER of the General Theological Seminary.

THE REV. WILLIAM M. DAME, D.D., rector of Memorial Church, Baltimore, has returned from an extended visit to Richmond, Va., where he rested after a long illness. He may spend some time at Atlantic City before resuming active work in his parish.

THE REV. AUBREY C. GILMORE took charge of St. John's parish, Randolph, with Grace Church, Randolph Center, Vt., on Low Sunday. His post-office address is Randolph Center.

THE ADDRESS OF THE REV. WILLIAM B. HAMILTON, rector of Calvary Church, Chicago, is changed to 1570 Monroe St., Chicago.

THE REV. WILLIAM J. HAMILTON, rector of St. Michael's Church, Brattleboro, Vt., since September, 1907, has been obliged to resign his cure on account of poor health, to take effect May 1st. He will take a complete rest for one year.

THE REV. GEORGE HEFFLON, who has been assisting at All Saints' Church for deaf-mutes at Philadelphia, for the past two years, has removed to Connecticut, his home state and diocese, and hopes to hold occasional services for mutes in various cities and towns in that state as opportunity offers. His address is 206 Main Street, West Haven, Conn.

THE REV. J. M. HUNTER, who has been the assistant in charge of the Church of the Ascension, Bradford, Pa. (diocese of Pittsburgh), for the past four months, has accepted a call to become the assistant at Trinity Church, Toledo, Ohio. Mr. Hunter begins his work in Toledo on May 1st.

THE ADDRESS OF THE REV. E. M. H. KNAPP, chaplain of the New York Fire Department, and vicar of the Church of San Salvatore, New York City, is changed from 316 West Twentieth Street to Hotel Alabama, 15 East 11th Street, New York City.

THE ADDRESS OF THE REV. JOSEPH KUEHNLE of Texarkana, Ark., has been changed from 922 Garland Avenue to the Hodgins House.

THE REV. CHARLES MALTAS, who has been in New Mexico for the sake of his wife's health, has been appointed priest in charge of St. John's Church, Grand Bend, Kan., with several other missions in adjoining territory, and will take charge June 1st.

THE REV. THOMAS H. M. OCKFORD has resigned charge of St. Peter's mission, Lyndonville, Vt., to take effect May 1st.

THE REV. J. H. PARSONS, formerly in charge of Willoughby, Perry, and Madison, in the diocese of Ohio, having accepted a call to the rectorship of St. Paul's Church, Holley, N. Y., entered upon his duties on Sunday, April 18th.

THE REV. GEORGE C. SHAW, assistant of Emmanuel parish, Cumberland, Md., and in charge of Holy Cross Church, has accepted the rectorship of St. George's parish, Mount Savage, Md., and will enter upon his duties the first Sunday in May.

THE REV. WILLIAM TUSON has moved to Tacoma, Wash. His address is 1931 Yakima Avenue.

THE REV. JOSHUA B. WHALING, rector of St. James' Church, Texarkana, Texas, has resumed the administration of his parish after an illness of over eight months.

ORDINATIONS.

PRIESTS.

WASHINGTON.—On April 17th, at Grace Church, Georgetown, by the Bishop of the diocese, the Rev. WALTER W. WILLIAMS. The Rev. J. H. W. Blake acted as chaplain to the Bishop, and the preacher was the Rev. Dr. Thomas J. Packard, rector of Rockville, Md. The Rev. Mr. Williams has been serving Grace Church as rector during his diaconate.

DIED.

GUION.—Entered into life eternal, at the home of her daughter, Mrs. J. H. Drake, at Chicago, April 6, 1909, ANNA MARY HETZLER, widow of George Alfred GUION.

HANDY.—At his residence, Chestnut Hall, Cynthiana, Ky., at 4 P. M., April 20, 1909, TORRENCE HANDY, son of Eliza Jane Torrence and Robert D. Handy.

"The noble army of martyrs praise Thee."

RAYMOND.—From her home in Baldwinsville, N. Y., "At the end of the Sabbath as it began to dawn, toward the First Day of the week," on Saturday, April 24, 1909, Eve of St. Mark's Day, just before the stroke of 12 midnight, the spirit of Mrs. HARRIET A. RAYMOND, beloved wife of the Rev. William W. Raymond, passed peacefully and quietly to Paradise, "In favor with God, and in perfect charity with the world." Funeral in Grace Church, Baldwinsville, Wednesday, April 28th, with burial in Riverview Cemetery.

Known and loved by many Christian people. Born June 13, 1835, the daughter of the late William Lusk and his wife Cornelia Meade.

SAYRE.—Entered into rest, April 7, 1909, at South Bethlehem, Pa., WILLIAM HEYSHAM SAYRE, aged 78 years.

STREET.—At her home, Edgemore, Ormond Beach, Fla., Tuesday in Holy Week, April 6, 1909, MARY ELLA, wife of the Hon. A. W. STREET, entered into the "rest that remaineth."

"A good name is better than precious ointment, and the day of death than the day of one's birth."

WHITTEN.—Entered into Paradise on the early morning of Palm Sunday, April 4, 1909, after a lingering illness of fifteen months,

LAETITIA A., beloved wife of the Rev. W. V. WHITTEN, rector of Grace Church, Charles City, Iowa.

"May she rest in peace and may light perpetual shine upon her."

WILMERDING.—At the rectory of St. Paul's, Summerville, S. C., April 7, 1909, Mrs. MARY ATHA WILMERDING, youngest and last surviving daughter of the late Bishop Alex. Gregg of Texas.

"Rest comes at last."

MEMORIALS.

MR. GEORGE C. THOMAS.

The following minute was adopted by a rising vote of the Board of Governors of the Church Club of Philadelphia at a special meeting held at the club rooms in the Church House, Friday, April 23, 1909:

"Mr. GEORGE C. THOMAS was one of the founders of the Church Club and for many years its president. His liberality made the erection of the Boys' Club House possible, and his large and continuous gifts kept it efficient for good, and a blessing to the thousands of boys in Kensington. He alone assumed the entire rent of the farm, which for many years has given outdoor pleasure to young and old in its neighborhood.

"This is neither the time nor place to tell of Mr. Thomas' wonderful, ceaseless work for Christ and His Church. Our desire is to express in this simple way our appreciation of him as a fellow-member, to record our sadness that we shall not again here be permitted to look into his kindly face; to hear his friendly voice, which always rang so true; to feel the inspiration of his presence and the uplifting influence of his high character. No one could ever get in touch with him without becoming in some degree a better man.

"Almighty God has for some wise purpose taken him from us. He has reached the end of the earthly road, and those of us who knew him best know that it was by no means always a smooth and easy road; and we can only pray that his zeal, his courage, his patience, his faith may inspire us to greater efforts in the service of Him whose faithful soldier and servant he was even to his life's end. And it was further

"Resolved, That a copy of the above resolution be transmitted to Mrs. Thomas, and published in the *Church Club Bulletin*, the *Churchman*, *THE LIVING CHURCH*, and the daily papers."

GEORGE WHARTON PEPPER.

President.

LOUIS BANCROFT RUNK,

Recording Secretary.

A MINUTE ADOPTED BY THE JOINT DIOCESAN LESSON COMMITTEE AT ITS SEMI-ANNUAL MEETING IN THE CHURCH MISSIONS HOUSE, NEW YORK, APRIL 22.

As the Joint Diocesan Committee on Sunday School Lessons comes together this morning of the 22nd day of April, 1909, it is deeply saddened at learning of the sudden calling out of this life of Mr. GEORGE CLIFFORD THOMAS, the chairman of the Executive committee.

Our sorrow is not occasioned for him, for he has entered into the joy of his Lord, but for ourselves and the work we are trying to do, and for the Church he loved so greatly.

It seems strange to have a meeting without him, for he was with us whenever he could possibly put aside other duties, and when present was an inspiring, cheerful, helpful presence.

To him the existence of this committee is largely due, for he was one of its original members. To him also it owes much for its continuance and the help it has rendered the cause of Christian education.

It is not easy for us, who recall his brotherliness towards us, and his zeal for the cause of Christ, and who are all so much indebted to him for what he has done in promoting the religious training of the young people of the Church, to set forth here our high appreciation of his character and his labors.

We have been brought very close to him in the preparation of Sunday school lessons and have been inflamed by his ardor for the Bible, and his genius for interpreting it into everyday life. For many years his chief work during every week has been to superintend a great Sunday school and to prepare himself to impart to its teachers a burning love for the Holy Scriptures, a minute knowledge of their truths, and a personal experience of the constant revela-

tions which they make to those who study and love them. And year by year he grew in the power which the Book of books imparts, until the Church of the Holy Apostles became known all over the land as one peculiarly rich in spiritual growth.

In the depths of our grief we thank God, that we had this His true-hearted servant with us so long. And may his departure hence to the higher service of the Lord in Paradise inspire us all to greater fidelity and zeal in carrying forward still further the work in which our brother so greatly delighted.

JAMES H. DARLINGTON,
GEORGE W. SHINN,
CORNELIUS B. SMITH,
LLEWELYN N. CALEY,
CARROLL M. DAVIS,
KENSEY J. HAMMOND,
SAMUEL R. COLLADAY,
HERMAN L. DUHRING,
WILLIAM B. FRY.

Attest: L. WILLIAM DAVIDSON,
Assistant Secretary.

DANIEL R. BROWER, M.D., LL.D.

WHEREAS, It seemed good to an all-wise Providence to remove from our midst our highly esteemed and greatly beloved friend and fellow-worker, DANIEL ROBERTS BROWER, M.D., LL.D.; and

WHEREAS, We recognize the inscrutable wisdom of God, submitting ourselves reverently thereto; and

WHEREAS, We desire to acknowledge our appreciation of the many noble qualities of our friend and brother, both as friend and counsellor; and

WHEREAS, By virtue of his steadfastness in every righteous cause for the uplift of humanity in his chosen profession, wherein his experience and skill were always notable, and also in his devotion and fidelity to his parish and his Bishop, as senior warden of the former, and as member of the Standing Committete of the diocese; and

WHEREAS, His manly counsels in the conduct of the affairs of the Chicago Church Club have always manifested far-sightedness and Christian diplomacy; and

WHEREAS, We, as members of the Board of Directors of the Church Club, together with his many friends in the diocese, and the Church at large, desire to express our deep regret and sorrow at his removal from our midst; therefore, be it

Resolved, That we, the Board of Directors, herein record our deep sense of loss, and be it further

Resolved, That a copy of these resolutions be sent to his bereaved family; the vestry of the church of the Epiphany; the Church papers, and spread upon the minutes of the Church Club of Chicago.

JOHN A. BUNNELL, CHARLES A. STREET,
(President), AMZI E. STRONG,
PORTER B. FITZGERALD, RICHARD C. HALL,
(Secretary), EDWARD P. BAILEY,
WILLIAM S. MCHARG, HENRY S. HAWLEY,
GEORGE P. BLAIR, SAMUEL DALTON,
JOS. A. RUSHTON, JR., FRANK D. HOAG,
ROBERT C. FLETCHER,

Directors of the Church Club of Chicago.
March 31, 1909.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

MATRONS for Church institution in Milwaukee, Wis. Personal interview desired. Address: M. L. H. LIVING CHURCH, Milwaukee.

WANTED, an Organist-Choirmaster. Salary, \$500. Splendid opportunity for teaching in a rapidly growing city. Address: TRINITY RECTORY, Alpena, Mich.

FIVE clergymen wanted for the diocese of Kansas City. Address: BISHOP E. R. ATWILL, 3146 Main Street, Kansas City, Mo.

POSITIONS WANTED.

POSTULANT is open for engagement as lay reader in a mission or under a priest, for the summer, beginning the first of June. Understands typewriting. POSTULANT, care LIVING CHURCH, Milwaukee.

SECRETARYSHIP in school, preferably in New Jersey, Washington, or near Philadelphia, by a young lady who can give best references as to education and experience. Address: MISS BLANK, 5550 Morris Street, Germantown, Pa. (care Mrs. Hall).

DR. FREDERIC E. J. LLOYD would like to secure some employment. He could undertake the duties Organist and Choirmaster, Professor, Teacher, Secretary, Editor, or Evangelist. 4104 Vincennes Ave., Chicago, Ill.

PRIEST wants supply work during July and August. New England preferred. Address: Box 706, Chandler, Okla.

PARISH AND CHURCH.

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

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

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

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

UNLEAVENED BREAD.



ST. MARGARET'S CONVENT
17 LOUISBURG SQUARE, BOSTON, MASS.

ALTAR BREAD
Samples and Price List sent on application
ADDRESS, SISTER IN CHARGE ALTAR BREAD

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

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

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

CHURCH EMBROIDERY.

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

CLERICAL REGISTRY.

BISHOPS and parishes needing clergy can readily find them at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

CHURCH PUBLICATIONS.

WHITSUNTIDE CARD, "All Hail the Morning Glorious," by the author of "O Sion, Haste," with music; 5 cents a copy; 50 cents a dozen, \$3.00 a hundred. The Rev. CHARLES DONOHUE, Manistee, Mich.

PUBLIC ACCOUNTANTS.

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

SUMMER CAMPS.

CYMRU COTTAGE CAMP for boys, August 1st-September 5th. Delightfully situated, on the St. Mary's River. All features. Address: C. W. NEW, Batavia, N. Y., or A. R. WILLIAMS, Highland Park, Ill.

HEALTH AND SUMMER RESORTS.

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

IDEAL SUMMER RESORT.

PPOINT PLEASANT, NEW JERSEY. Boating and crabbing in the river; surf-bathing in the ocean; yachting and fishing in the bay. The parish Church of St. Mary's-by-the-Sea, with all Catholic privileges. Rev. HARRY HOWE BOGERT, Rector.

TRAVEL.

EUROPE. Free Tour for organizing party for 1910. Begin now. Profitable vacation employment. UNIVERSITY TOURS, Wilmington, Delaware.

TO EUROPE—next summer. THE IDEAL WAY. Small parties; moderate cost. Midnight Sun, Spain, Italy, Greece, Turkey, Austria, Germany, Switzerland, Holland, Belgium, France, and Great Britain. IDEAL EUROPEAN TOURS, 11 Library Place, N. S., Pittsburgh, Pa.

EUROPE: Comprehensive summer tour—\$175. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, 14-X., Beacon Street, Boston, Mass.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pensions for brave soldiers of the Cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully, and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy, and all their friends in all dioceses, can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why

sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence and the records of constant and helpful grants made day by day and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.,
REV. ALFRED J. P. McCLURE,
Assistant Treasurer.

INFORMATION AND PURCHASING BUREAU.

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

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

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 84 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BIBLE DICTIONARIES.

Two very valuable Bible Dictionaries have been published at about the same time:

A Dictionary of the Bible. Edited by James Hastings, D.D. In one large volume. Price, \$5.00 by express, prepaid.

A Standard Bible Dictionary. Edited by Rev. Dr. Jacobus. In one volume. With Indexed Edges. Designed as a comprehensive guide to the Scriptures. Price, \$6.00 by express, prepaid.

We can supply both of these books at prices named above. Both books are highly commended. Address

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

LIVING CHURCH ANNUAL.

The (*Edinburgh*) Expository Times says: "Messrs Mowbray of Oxford Circus are the publishers in this country of the *Living Church*

Annual (50 cents), which is the Year-Book of the Episcopal Church in America. It contains portraits of some Bishops to make it popular; but it is really a work of science, so intelligently is its mass of information set forth."

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Gospel and Human Needs. Being the Hulsean Lectures Delivered Before the University of Cambridge, 1908-9. With Additions by John Neville Figgis, Litt.D., of the Community of the Resurrection.

Old Testament Theology and Modern Ideas. By R. B. Girdlestone, M.A., Hon. Canon of Christ Church, Formerly Principal of Wycliffe Hall, author of *Old Testament Synonyms: Their Bearing on Christian Faith and Practice*, etc.

Memoir of George Howard Wilkinson, Bishop of St. Andrews, Dunkeld and Dunblane, and Primus of the Scottish Church, Formerly Bishop of Truro. By Arthur James Mason D.D., one of his Chaplains. In Two Volumes. With Illustrations.

THE MACMILLAN CO. New York.

The Faith and Works of Christian Science. By the Writer of *Confessio Medici*. Price, \$1.25 net.

HENRY ALTEMUS CO. Philadelphia.

Human Nature in Selling Goods. By James H. Collins. Price, 50 cents.

PAMPHLETS.

The Preachers' Protest Against President Roosevelt's Denunciation of Religious Bigotry in Politics. A Lecture by Very Rev. D. I. McDermott. Price, 10 cents (Peter Reilly, Publisher, 133 North 13th St., Philadelphia).

THE CHURCH AT WORK

INTERESTING SERVICE IN OLD COLONIAL CHURCH.

ON THE afternoon of Low Sunday, the annual services were held at the old Colonial Church of St. James, Goosecreek, some twenty miles from Charleston, S. C., and were attended by about 1,000 people from the city and the country around. Numbers who could not obtain admittance remained outside the doors and windows. The services were conducted by the Rev. F. H. Harding, rector of the Church of the Holy Communion, Charleston, and the sermon was preached by the Rev. Percival H. Whaley, D.D., rector of Christ Church, Charleston.

St. James' Church, Goosecreek, was established by "Act of the Assembly," November 30, 1706, and once every year a service is held there so that the charter may be kept alive, and the property belonging to the Church may be preserved to the uses for which it was intended.

MR. BURLESON ACCEPTS.

AT A RECENT meeting of the Board of Managers of the Domestic and Foreign Missionary Society, the Very Rev. Hugh L. Burleson, Dean of Gethsemane Cathedral, Fargo, N. D., was elected a secretary. The increased work at the Missions House necessitated an addition to the staff. It is gratifying to know that Mr. Burleson accepts the position. He is a Western man, born in the mission field, and for nearly a year during

Dr. Lloyd's absence abroad acted in the capacity to which he is now chosen. He comes from good missionary stock, as his father did missionary work in the West during his entire ministry. He has four brothers in the priesthood, three at work in the missionary field of North Dakota, and



REV. HUGH L. BURLESON.

one in Mexico under Bishop Aves. Mr. Burleson is so well known, both in the East and in the West, as an efficient worker in the missionary field that his choice to this position will be generally welcomed. The board is to be congratulated on securing his services.

DEATH OF DEACONESS COOPER.

SISTER EMILY COOPER, a deaconess of the order of St. Martha, died Saturday, April 17th, at Middletown, Ky., after a long illness at the age of 72. She was one of the best known and most beloved women in Louisville, having been for about thirty-five years in charge of the Home of the Innocents, Louisville, a Church institution for foundlings and orphan children under 6 years of age. Most of her life was devoted to this work and she continued there as matron until the infirmities of age forced her to retire. The funeral was held Monday afternoon, April 19th, at Calvary Church, of which she was a member, and was conducted by the rector, the Rev. J. G. Minnigerode, D.D., and by Bishop Woodcock.

TO DISCUSS COUNTRY CHURCH PROBLEMS.

THERE WILL be a four days' institute at St. Johnsbury, Vt., beginning on Monday, May 3d, when the denominations as well as the Church will be represented by prominent speakers, who will discuss the problem of the country church. The churches represented will be from northern New Hampshire and Vermont particularly. Among the speakers will be Dean Hodges of the Episcopal Theological School at Cambridge, and others will come from the Harvard Divinity School, Amherst College, Yale Divinity School, Newton Theological Institution, Hartford Theological Seminary, Crane Theological School, Boston University, and Andover Seminary.

CENTENNIAL CELEBRATION AT ST. JAMES', PHILADELPHIA.

BEGINNING with Saturday, April 25th, and ending with Sunday, May 2nd, a week of festivities and services commemorative of its hundredth anniversary was held at St. James' Church, Twenty-second and Walnut Streets, Philadelphia (the Rev. Wm. C. Richardson, D.D., rector). The original church was located at Seventh and Commerce Streets, and was erected in 1807 and consecrated by Bishop White, May 1, 1909. The last service was held in the old church November 22, 1869. The cornerstone of the present St. James' was laid May 2, 1870. It was opened for worship October 15, 1871, and consecrated by the late Bishop Stevens May 1, 1880. From

til 1900, and he was succeeded by the present rector, who took charge June 1, 1901. On November 1, 1890, the Rev. Dr. Morton entered into rest after a service of nearly sixty years in this his only parish. Between the periods of 1809 and 1830 a number of prominent names appear as having been assistants in the parish—namely, Rev. Robt. Blackwell, D.D.; Rev. James Abercrombie, D.D.; Rev. Jackson Kemper, D.D.; Rev. James Milnor, D.D.; Rev. Wm. A. Muhlenberg; Rev. Wm. H. De Lancey, D.D. St. James' through all the past years has maintained and stood for sound Churchmanship and has been a power in the Church and neighborhood, which is plainly shown by the fact that no less than five other self-supporting and flourishing par-

BERKELEY DIVINITY SCHOOL

THE EASTER recess closed April 20th, and work has been resumed. The present term will end with half-year examinations, beginning on Friday, May 21st. On Tuesday, June 1st, the annual reunion of the alumni will be held, after a service in the chapel at which the Rev. Arthur T. Randall of the class of 1880, rector of St. Andrew's Church, Meriden, Conn., will be the preacher. The fifty-fifth ordination for the school will be held on Wednesday, June 2nd, the preacher being the Rev. John B. Harding, rector of St. Mark's Church, Frankford, Philadelphia, of the class of 1882. The diocesan examinations for deacons' and priests' orders are to be held



RECTORS OF ST. JAMES' CHURCH.

BISHOP WHITE,
First Rector.
REV. DR. BLANCHARD,
Fourth Rector.

REV. DR. MORTON,
Second Rector.
REV. DR. RICHARDSON,
Fifth Rector.

BISHOP NICHOLS,
Third Rector.
REV. F. B. KEABLE,
Vicar of St. Timothy's Chapel, Part of St. James' Parish.

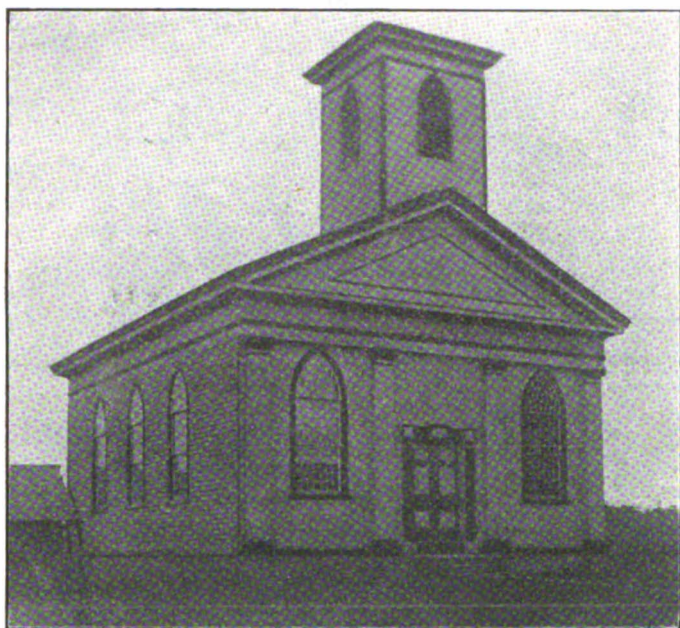
its origin under Bishop White, St. James' was joined with the two ancient parishes of St. James' Church and St. Peter's, but by a special act of the legislature became an independent parish in 1829. Prior to this date Bishop White was rector. In 1830 the Rev. Henry J. Morton, D.D., became rector, serving in that capacity until his resignation in 1877. In June of that year the Rev. Wm. F. Nichols, D.D., became rector, from which duty he was called to become Bishop of California in 1890, his consecration taking place in St. James', June 23th. The Rev. Dr. J. H. Blanchard succeeded Dr. Nichols, serving un-

ishes to-day owe their existence to the old mother parish at Twenty-second and Walnut Streets. They are St. James', Downingtown, Pa.; St. James' Atlantic City, N. J.; St. James', Scarsdale, N. Y.; St. James', Elberon, N. J.; and St. James' the Less, Falls of Schuylkill, Philadelphia. The chapel of St. Timothy at Eighth and Reed Streets is no small part of the parish's activities and work. The largest institutional work in the city is maintained by this parish on a good, sound basis. The endowment funds amount to over \$73,000 and the communicant list numbers considerably over 1,000.

on May 6th, 7th, and 8th. The ordination of the priests is appointed for Grace Church, Windsor, on Thursday, May 13th; the sermon will be preached by the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury, Conn., a graduate of Berkeley in 1892. But three deaths of alumni have been reported since the ordination in June last: the Rev. William Robert Harris of the class of 1861 and the Rev. Francis Windsor Brathwaite of the class of 1862, having both died in October, and Rev. Walter R. Richardson of the class of 1861, who died April 8th at San Antonio, Tex.

OHIO CHURCH DESTROYED BY HURRICANE.

SHORTLY after noon on Wednesday, April 21st, a terrific wind storm, accompanied by thunder, lightning, rain, and hail, passed over the city of Cleveland and that portion of Ohio lying to the east and northeast. In intensity it was equal to a hurricane and was unsurpassed by any previous storm in the records of the local weather bureau. In its passage it did an immense amount of damage to property and destroyed a number of lives. So far as has been learned, no damage was done to any property of the Church in that city. The whole diocese, however, was not so fortunate. St. Matthew's Church, East Plymouth, a small community located about fifty miles northeast of Cleveland, was entirely demolished by the storm. A few moments before the storm broke two men, who



ST. MATTHEW'S CHURCH, EAST PLYMOUTH, O.

were driving by the church in a buggy, took refuge in the carriage shed in the rear of the church. The fall of the church building upon this shed also wrecked the latter and killed one of the men, severely injuring the other. The efforts of thirty men were required to extricate them from the mass of wreckage. The church, which was a frame structure, built with massive timbers, was erected over seventy years ago. It is a total loss, the material of which it was composed being scattered over several acres. The force of the wind was so great that the building was lifted completely from its foundations and moved a distance of fifty feet before it literally fell to pieces. Fortunately there have been saved from the wreck the church bell, the small cabinet organ, the altar (the latter in a somewhat damaged condition), and many of the books and smaller furnishings. Archdeacon Abbott visited the site of the church the day following the storm and has already begun to plan for the erection of a new building.

St. Matthew's is one of the oldest parishes in the diocese of Ohio. The seventy-fifth anniversary of the founding of the parish was observed, with special services, on September 21 and 22, 1907. The Rev. Robert H. Fairburn, rector of Grace Church, Ashtabula Harbor, which is distant about six miles, is in charge of the work. This is one of the parishes which was formally organized by the Rev. John Hall, concerning whom there was an extended article on page 813 of THE LIVING CHURCH for April 17th of this year. Although St. Matthew's is not mentioned in that article, the Rev. Mr. Hall, on April 28, 1834, formally organized this work, which had been begun by others, in an irregular manner, some years earlier.

NEW CHURCHES AND OTHER IMPROVEMENTS.

A NEW EDIFICE is in process of erection for Christ Church, Greenwich, Conn. (the Rev. M. George Thompson, rector). It is to be built of stone from local quarries, and it is expected will be completed during the present year. The design is in the Tudor Gothic. The body of the church will be 57 feet wide and 144 feet in depth, giving a seating capacity of about 800. The interior finish will be of oak and artificial stone. The site is that of the parish house, the building used for many years as the rectory. Until the new church is completed the present building will be in use. When no longer needed, it will be removed and a parish house and rectory will be built of stone. The cost of the church alone will be about \$100,000. The Bishop is expected to lay the cornerstone on the feast

AT OBERLIN, Kan., a small town in the northwestern part of the state, a church is to be built by the warden of the mission, Mr. Walter A. Smith, as a thank-offering, on the condition that the other people of the mission provide for the rebuilding of the rectory and that the Bishop provide for a part of the stipend of the missionary. No clergyman has been stationed at this point hitherto, and only occasional services have been held.—AT MEADE, Kan., a church is to be built, without outside assistance, through the proceeds of the sale of property and funds contributed by the people.—AT MEDICINE LODGE, Kan., the church edifice, which was ruined by a cyclone last summer, has been rebuilt on a new site, and equipped with a furnace and rooms for social purposes.

THE FOUNDATION of the new church for St. Stephen's parish, Sherman, Tex., the ground for which was broken on February 2nd, is now nearing completion, and work upon the superstructure will soon be begun. The edifice, which will be of brick and stone, will cost about \$20,000 when completed.

GROUND was broken on the Tuesday in Easter week for the new St. Andrew's Church, Fort Worth, Tex. (the Rev. B. B. Ramage, rector). The day was perfect and a large number of spectators witnessed the interesting event. It is expected to lay the foundation within sixty days.

CHURCH CONSECRATED AT AUBURNDALE, MASS.

NEIGHBORING clergy and laity took part in the consecration service of the Church of the Messiah, Auburndale, Mass., on April 20th. Bishop Lawrence conducted the service and the sermon was preached by the Rev. Dr. Henry S. Nash of the Episcopal Theological School, Cambridge. The parish was organized November 8, 1871, and two years later was admitted into the diocesan convention. For several years services were held in a hall in West Newton in an edifice formerly used by the Unitarians. Later services were held at Lasell Seminary. The present chapel was built in 1881, having been designed by Charles E. Parker, the senior warden, who gave his services to the society. The cornerstone was laid by Bishop Brooks. The first rector was the Rev. H. F. Fay, and the rector who succeeded him was the Rev. John Matteson, who began his rectorship in September, 1891, and has been settled over the parish ever since.

DATE SET FOR CONSECRATION OF REV. N. S. THOMAS.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Nathaniel Seymour Thomas, Bishop-elect of the Missionary District of Wyoming, as follows:

Time—Thursday, May 6, 1909.

Place—The Church of the Holy Apostles, Philadelphia, Pa.

Consecrators—The Presiding Bishop, the Bishop of Pennsylvania, the Bishop of West Virginia.

Presenters—The Bishop of Idaho, the Bishop Coadjutor of Pennsylvania.

Preacher—The Bishop of Rhode Island.

Attending Presbyters—Rev. Wm. P. Remington, Rev. H. McKnight Moore.

BELATED EASTER NEWS.

ATLANTA.—All Saints' and St. Luke's, Atlanta, both gave their Easter offerings to Missions, All Saints' giving \$1,800 and St. Luke's \$600. A marble sanctuary floor was given at St. Luke's, in memory of the infants of the parish in Paradise, the tablet being placed on Maundy Thursday. At the Cathedral a handsome processional cross was presented by Miss Mary Christian in memory of

of SS. Philip and James. The present rector has been in office since 1895. His immediate predecessor, the Rev. Benjamin McGarrington, was rector for some fifty-eight years.

THE REV. DURLIN S. BENEDICT, LL.D., priest in charge of St. John's mission, Sawtelle, diocese of Los Angeles, has just purchased a well-located lot upon which it is hoped a new church will be erected in the near future. The money to purchase the lot has been secured during the five months Dr. Benedict has been in charge.

THE Colonial Dames of South Carolina have recently had the remain of the old church tower at Dorchester, S. C., strengthened, the brick work at the base patched, and a durable fence placed around the old churchyard.

ON WEDNESDAY of Easter week work was commenced on the new parish house of Christ Church, corner of Fourth and William Streets, San Jose, Cal.

THE RECTORY of St. George's Church, Maplewood, N. J., having been entirely paid for, the parish has purchased additional ground beside the church, and the enlargement of the Church, and the provision of a much-needed parish building is under consideration.

THE NEW St. Peter's Church, Bennington, Vt. (the Rev. Philip Schuyler, rector), was dedicated and blessed by Bishop Hall before the early celebration of the Holy Eucharist on Palm Sunday. Several articles of furniture, especially a new stone altar, remain to be placed in position, but the building is far enough advanced to be available for use. It is hoped that the church may be consecrated on St. Peter's day.

her sister. All the churches report very large attendance at the early celebrations.

DELAWARE.—Easter services throughout the diocese were unusually well attended and encouraging reports have come in from all over the state. At St. John's Church, Wilmington, the number of Easter Communions was larger than ever before; and there were exceptional congregations all day at Trinity Church and Old Swedes', where a new organ has recently been installed. The Bishop spent his Easter in Georgetown, Milford, and Lewes, in all of which places there were services of special interest.

INDIANAPOLIS.—At St. Paul's Church, Richmond, the attendance on Easter Day was unusually large and the Easter offering was over \$500. At St. Stephen's, Terre Haute, baptism was administered to seventeen on Easter Eve, of whom nine were adults. On Easter Day 434 received at the two celebrations and the offerings were over \$700. At a special service for children in the evening, the Lenten savings were presented, to be used for educating a girl at St. Margaret's School, Kyoto.

KANSAS CITY.—The Easter offering at Christ Church, St. Joseph, Mo., amounted to \$1,800. There were three Eucharists, the bulk of the Communions being made at the 7 A. M. celebration. The services at the close of the Lenten season were exceptionally well attended, notably the Maundy Thursday night preparation for the Easter Communion, the Three Hours' service on Good Friday, and the Easter Even baptism.

MASSACHUSETTS.—The congregation of St. Peter's Church, Cambridge, gave on Easter Day \$934.60 towards the extinguishment of the rectory debt, and expects to have the whole debt of \$4,150 paid by December 31st.

MICHIGAN CITY.—A helpful Lent had its fruition in a joyful Easter at St. John's Church, Elkhart. Seventy made their Communions at the 6 o'clock celebration. At the 10:30 service the local Knights Templar were present, being dismissed after the prayer for the Church Militant. The missionary apportionments—\$109.86 for diocesan and \$75.60 for general missions—have been paid in full. An extra Easter offering for Missions by the Sunday school amounted to \$31.89.

NEW JERSEY.—At Holy Trinity Church, South River, of which Norman Inwood of the General Theological Seminary has charge, there were seventy-five communicants on Easter Day. The Sunday school offering was \$39.50, and the offerings of the congregation amounted altogether to \$200. The church has been without a priest for a year. The money will be devoted to the parish house fund, for which funds are in hand amounting to \$2,000, with the lot paid for.

WASHINGTON.—The Easter offering of St. John's Church, Georgetown (the Rev. F. B. Howden, rector), was \$2,300, while the Sunday school gave \$160 for missions. The parish has also paid off the indebtedness on St. John's chapel. At St. Paul's Church, Washington, Bishop Harding was in his old pulpit on Easter Day. The offering was somewhat over \$500. The Easter offering at Trinity Church, Upper Marlboro, Md., was \$379.79. At the debt on the rectory was paid off last year, the amount was not so large as for several Easters heretofore.

CHURCH CONGRESS.

THE PROGRAMME of the Church Congress, which has heretofore been published, promises to be a wholesome treat to Churchmen generally. The Congress has been so thoroughly well handled within the past few years that it should receive more attention and a larger attendance than is usually vouchsafed. A reduced rate fare has been promised by the

New England Passenger Association and the committee calls attention to the following conditions:

"At the time of purchasing the full fare ticket to Boston they must request the ticket agent to give a certificate that full fare has been paid one way. To all who present such certificate to the proper office in Boston an order for a return ticket will be given at three-fifths of the regular fare one way. For this service the railway companies charge a fee of 25 cents. This applies to points in New England and closely adjacent territory, but little if anything would be saved on fares from long distances for which limited rates regularly prevail. Further information will be given by local ticket agents."

It is hoped that Churchmen outside of New England will give some attention to the Church Congress, so that the attendance will be representative from all parts of the country. It well deserves the coöperation of Churchmen in making the meeting a success.

CHURCH TO BE CONSECRATED AT KAUFMAN, TEX.

THE Church of Our Merciful Saviour, at Kaufman, Texas, will be consecrated on May 2nd by Bishop Garrett. It is the first American Catholic church built in Kaufman and



CHURCH OF OUR MERCIFUL SAVIOUR,
KAUFMAN, TEX.

the communicant list numbers ten, with a possible addition of four or six at an early date. Services are in charge of the Rev. F. C. Berry, general missionary of the diocese.

PROPOSED CHANGES AT KENYON COLLEGE.

THERE HAS lately been sent to the alumni of Kenyon College, Gambier, O., over the signature of its president, the Rev. William F. Peirce, D.D., a letter on a proposed revision of the constitution of the institution, which, it is stated, has been endorsed by the Board of Trustees and the Bishops in Ohio. The proposed constitution provides for a board a little more than one-half the size of the present body, the members of which will be chosen by the trustees and by the alumni. This will eliminate as trustees Bishops of dioceses outside of Ohio and trustees elected by the diocesan conventions in Ohio. The management and control of affairs in Bexley Hall, the theological department of the institution, is vested, under the proposed constitution, in a standing committee, consisting of the Bishops in Ohio, the president of Kenyon, and two other members, communicants of the Church, appointed annually by the Board of Trustees, on nomination of the

Bishops in Ohio. It is further provided that the religious services of the institution shall be in conformity with the liturgy of the Church and that the Bishops in Ohio shall alternately hold the office of president of the board for one year. These last named provisions are sufficient to guarantee that those interested in securing the adoption of the new constitution have no purpose in mind of terminating the existence of Kenyon College as an institution of the Church, as has been feared by some persons, who have not known that the whole object has been to simplify the present cumbersome system under which the board of trustees is elected. Furthermore, there is no intention of thereby making the institution eligible to receive pecuniary benefit under the Carnegie Foundation for the Advancement of Teaching, since, as President Peirce points out in his circular letter, "many provisions of the proposed constitution would still prevent the acceptance of Kenyon College by the Carnegie Foundation." To be accepted it would have to renounce all formal connection with the Church.

MEMORIAL AND OTHER GIFTS.

TRINITY PARISH, Janesville, Wis. (the Rev. Henry Willmann, rector), as the residuary legatee under the will of Mrs. Mary Leahy, has just received from the executor of her estate the sum of \$1,800. Mrs. Leahy was a communicant of the parish for about forty years, and died in March, 1908. The parish vestry, in accepting the legacy, voted to constitute it a parish endowment to be known as the "Mary Leahy Fund for Trinity Church." They also directed that a requiem be offered annually on or near the date of her death. The action of the vestry has the consent of the Standing Committee of the diocese.

THE WILL of the late Catherine P. M. Wilcox devises \$1,000 to the endowment fund of St. Clement's Church, Philadelphia; \$1,000 to All Saints' chapel, Chelsea, Atlantic City, N. J.; \$2,000 to the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and for the Relief of Aged and Infirm Clergy of the Church; \$500 to All Saints' Sisters of the Poor (connected with St. Clement's Church) for their seashore home at Sea Isle City, N. J.; and \$500 to the French Benevolent Society of Philadelphia. Mrs. Wilcox died on Easter Day last.

ON EASTER DAY eight memorial stained glass windows were unveiled in Calvary Church, Conshohocken, Pa. (the Rev. A. H. Bradshaw, rector): Three of the windows are in memory of former rectors, the Rev. Edw. L. Lyeett, Rev. Thos. S. Yocum, and the Rev. A. A. Tortat; three are in memory of former Bishops of the diocese, Bishops White, Potter, and Stevens.

AT ST. PAUL'S CHURCH, Chattanooga, Tenn., the rector, the Rev. Loaring Clark, received and blessed at the early celebration on Easter Day an exquisitely embroidered set of white hangings, superfrontal, burse and chalice veil from the guild of St. Agnes; a brass alms bason given as a memorial to her father by Miss J. Chapman, and two branch candlesticks, given by Mrs. Neiland. The rector was presented with two fine linen surplices by the guild of St. Agnes.

EASTER GIFTS to Christ Church, Newton, N. J. (the Rev. Charles L. Steel, rector), comprised a handsome altar rail of brass and oak, given in memory of Theodore Morford, for many years a vestryman of the parish and one of its most interested and generous supporters; a brass sanctuary lamp of neat and graceful design, the gift of Theodore Simonson, a present vestryman; and gifts of altar linen. Other memorial gifts of which this parish has been the recipient during the past few years include the payment of the entire indebtedness of the parish and the complete

renovation of the interior and exterior of the church and parish house, including the re-decorating of the church and placing in it new stained glass windows, at the total cost of over \$9,000, by the Hon. Henry C. Kelsey, former Secretary of State of New Jersey, in memory of his wife, Prudence Townsend Kelsey; a brass eagle lectern, the gift of Mrs. Theodore Simonson in memory of her parents, John and Elizabeth Simonson Townsend; a brass font ewer, presented by Miss Joanna Hill, in memory of her mother, Amanda Hill; a silver-mounted altar book in memory of Samuel Denton Morford; brass alms basin in memory of Elizabeth Smith Walker; an oak credence table and cruets.

ON EASTER DAY, just prior to the Eucharist, the new memorial pulpit of brass and oak at St. James' Church, Fort Edward, N. Y., was solemnly dedicated by the rector, the Rev. C. T. Pfeiffer, to the service of Almighty God in the presence of a large congregation, among which was the mother of the young lady in whose memory it was dedicated. The pulpit is of appropriate design, six pillars of brass supporting the rail of oak, which in turn supports the desk for the manuscript; the same is surmounted with a cylindrical reflector enclosing two electric bulbs. In the front, extending upward about eighteen inches from the base, is a Latin cross upon which is the inscription, which is as follows: Laura Elizabeth Mosher, March 6, 1886, March 17, 1903. "Eternal rest grant her, and let light perpetual shine upon her."

ST. JAMES' CHURCH, Centerville, Cal., was enriched on Easter Day by several memorial gifts: a brass altar cross, presented by Mrs. Carrie Emerson in memory of her father, John Thomas Stevenson; a brass book-rest for the altar, given by Mrs. C. H. Allen in memory of her husband, Dr. C. H. Allen, and a stained glass window given by Miss Julia Emerson, Mrs. Marion Mowry, and Mr. Robert Braden. For the first time in several years it was possible to have a celebration of the Holy Communion on Easter Day in this little church, which is in charge of the Rev. H. Lee, who resides at Hayward and is in charge of Trinity mission there.

THE ALTAR GUILD of Canon City, Colo., has recently given the church silk burses and veils in all the colors. The contract has been let for a handsome and Churchly altar and reredos.

ANNIVERSARY OF ST. LUKE'S, PHILADELPHIA.

ON SUNDAY, April 18th, the forty-sixth anniversary of St. Luke's (Kensington), Philadelphia, was observed. It was originally the hospital mission, founded by Miss C. C. Biddle, a member of the well-known Biddle family of Philadelphia. It began in caring for sick soldiers during the Civil War and by Miss Biddle's gathering together a few children and forming a Sunday school. From that small beginning it has grown into St. Luke's parish with a thousand communicants and one of the largest Sunday schools in the diocese. The plant is now worth about \$100,000. In the presence of about one thousand people the last incumbrance, a mortgage of \$7,000 was destroyed on the evening of the anniversary. The preacher was the Rev. Dr. Washburn, rector of Christ Church.

A vestryman, Mr. Joseph Scholes, promised last summer that if the rector would raise \$3,000 he would give \$3,000, and this, together with \$500 his brother, John Scholes, left in his will, and \$500 that was in the treasurer's hands, would pay off the entire indebtedness. The rector (the Rev. Joseph Manuel) raised his \$3,000 among friends in the city, and so the mortgage was destroyed. Miss C. C. Biddle, the founder of the work, and now 92 years of age, was present on the occasion.

NEW LECTERN IN THE CLEVELAND CATHEDRAL.

THROUGH the generosity of Mrs. Wm. Edwards a new lectern has been presented to Trinity Cathedral, Cleveland. It is one of the largest in the country, standing 8 feet 9 inches high to the top of the bird's head. Made of solid statuary or standard bronze, it was specially designed to be in harmony with the architectural style of the building, in fact some of the details reproduce the turrets and other features of the cathedral



LECTERN IN TRINITY CATHEDRAL, CLEVELAND.

tower. Like the cathedral itself, it is built in Tudor or perpendicular Gothic, the development of English Gothic which seems to be best suited to modern requirements.

The center shaft is square in plan, decorated on the four sides with arches, open tracery and large niches containing figures of the four Evangelists. Flanking the four corners of the center shaft are semi-detached columns or buttresses which add much to the dignity and churchliness of the design. The eagle, which is of great size, was modelled in New York City under the direction of the donor, and represents the bird with outspread wings ready for flight. It is at once graceful and dignified.

The whole structure is the work of the Gorham Company of New York, and bears the following inscription:

IN LOVING MEMORY OF
WILLIAM EDWARDS,
Sept. 21, 1808,
and
KATE RANSOM EDWARDS,
Nov. 29, 1874.
Easter, 1909.

DEATH OF WILLIAM H. SAYRE.

IN THE death of Mr. William Heysham Sayre, the parish of Bethlehem, Pa., as well as the community and the diocese, have experienced in his demise, which occurred on

April 7th, a loss, which, to human eyes, is irreparable. For year he had been intimately and enthusiastically associated with the maintenance and progress of the work of the Church in the Lehigh Valley. His father, whose name he bore, came of a long line of ancestors who were ardent supporters of the Church. With his father, his brother Robert, and his sister, Miss Anna F. Sayre, Mr. William H. Sayre, Jr., was among the founders of the church in Bethlehem. As early as 1854 he served as a lay reader in the old Moravian town, and was largely instrumental in the erection of the first Church of the Nativity in South Bethlehem in 1864, one of the most ardent promoters of the new church, with its splendid plant, built in 1885 and the years following, and was an officer of the vestry of that parish (junior warden, treasurer, senior warden), from date of organization to his death. He was one of the founders of Bishopthorpe, the diocesan School for Girls, and of St. Luke's Hospital, in which institution his interest never waned, and from its incipency he was a member of the Board of Trustees of the Lehigh University. He was a prominent figure in the convention of the diocese of Central Pennsylvania, being for many years a delegate from the Church of the Nativity, and treasurer of various funds and a member of important committees.

Years ago he solved the problem, so much under discussion of late, of how to make the Sunday school a power for good, by a system of indoctrination and devotional methods, which have yearly produced large additions to the membership of the parish and have made the Church of the Nativity distinguished in the diocese and the Church at large. It is probable that, leaving out accessions from other places, 75 per cent. of the communicants of the Church of the Nativity have passed through this Sunday school to the altar rails. Tithing himself regularly from his early manhood for the cause of truth and righteousness, Mr. Sayre's liberality extended to every need of humanity; his ear was open to every cry of the oppressed, the sorrowing or the suffering, and he never withdrew his hand from any poor or unfortunate man. R. I. P.

A NOTABLE CONFIRMATION CLASS.

BISHOP WELLER confirmed a notable class at St. Augustine's Church, Rhinelander, Wis. (diocese of Fond du Lac), on St. Mark's Day, April 25th. The class, 31 in number, comprised over one-third of the previous number of communicants in the parish. Twelve of the class were adults, of whom seven were men. Only five of the class came from Church families, the rest were: Lutherans, 12; Roman Catholics, 6; Methodists, 5; Baptists, 1; Congregational, 1; United Brethren, 1. The women and children of the class were prepared by the Sisters of the Holy Nativity.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

New Mission Started at Cordova.

BISHOP ROWE, on April 8th, was on a visit to Cordova, Alaska. This is a new mission. To start, a "club room" was erected equipped with pool table, piano, chess boards, reading matter, etc. Daily there averages forty-seven men in it. It is a great benefit to the young men, and there are many, as a railroad is under construction from Cordova to the interior of Alaska. The services are in charge of Mr. E. P. Ziegler, postulant, and son of the Rev. Paul Ziegler of Detroit. The Rev. E. P. Newton of Valdez, eighty miles away, overlooks the work. The "club room" has been called the "Red Dragon," because the name of the mission is to be "St. George's."

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

Churchmen Meet at Troy—Prayers for Missions.

IN SPITE of stormy weather, about one hundred men attended the meeting of the Churchmen's League at the Church of the Holy Cross, Troy, on the evening of April 19th. The Rev. Dr. Edgar A. Enos delivered an address on "The Relation of the Episcopal Church to the American Revolution," which was original in treatment and valuable in matter. At the business meeting in the Mary Warren Free Institute building, President Horace B. Finley appointed a committee to nominate officers next October, and the Rev. H. R. Freeman read a resolution of regret and sympathy on the illness of Mr. George C. Thomas, who was to have delivered an address.

THE SECOND Missionary Day of intercessory prayer was held throughout the diocese on Wednesday, April 21st. The services in the Cathedral of All Saints', Albany, were a celebration of the Holy Communion at 7 A.M., intercession at 11:30 A.M., and at 3:30 in the afternoon the Rev. J. O. S. Huntington, O.H.C., delivered an address on Missions. Father Huntington conducted the service of intercession also. Branches of the Woman's Auxiliary in Albany and vicinity were present in large numbers.

ASHEVILLE.

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

A Notable Confirmation Class at Gastonia

AT ST. MARK'S mission, Gastonia, on April 11th, the Bishop confirmed a class of twenty-four. With one exception it was composed of men and women who had for many years been affiliated with the denominations. The Rev. William H. Hardin is the priest in charge.

CALIFORNIA.

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

Benediction of St. John's Parish House, San Francisco.

A SERVICE of benediction was held in the new parish house of the Church of St. John the Evangelist, San Francisco, on the evening of April 15th. The Bishop, with the Rev. E. H. Benson, rector of the parish, were in the chancel of the chapel, which is situated on the first floor of the building. The Bishop congratulated the parish on being the first to have a permanent building in use. At the close of the service a reception was held with the Bishop and Mrs. Nichols, the Rev. E. H. Benson (the present rector) and Mrs. Benson, and the Rev. L. C. Sanford (a former rector) and Mrs. Sanford as the receiving party.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Lecture at Christ Church, Canon City.

DEAN HART of Denver gave an illustrated lecture recently for Christ Church, Canon City, the subject being the Pan-Anglican Congress. Over 100 confirmations and 70 baptisms have taken place at this church during the past two years.

CONNECTICUT.

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

Parish House Fund Raised by St. Luke's, Bridgeport—Other News.

AT ST. LUKE'S, Bridgeport (the Rev. E. Livingstone Wells, priest in charge), the whole amount for the improvements on the parish house has been provided for. The entire cost amounted to \$2,544.22, of which \$2,174.00 was given by friends of the parish. This flourishing mission is progressing rap-

idly and doing an excellent work in the eastern part of the city.

GOVERNOR GEORGE LEAVENS LILLEY died at his Hartford home on Wednesday, April 21st, in the fiftieth year of his age, after an illness of several weeks. The Governor was a communicant of the Church, and the funeral was held from Trinity Church, Hartford, on Saturday, April 24th. The burial was in Waterbury, his home city, where he was connected with St. John's Church.

MRS. WOODRUFF, widow of the Rev. Curtiss T. Woodruff, who died April 21st at her home in New York, was well known in this diocese. The scene of her book, *Shiloh, or Without and Within*, was laid in one of our country parishes, of which Mr. Woodruff had charge with the aid of a resident deacon.

A ROOM in the rectory of St. Peter's parish, Monroe (the Rev. Henry S. Habersham, rector), has been set apart for a public library, and many donations of books have been received.

DELAWARE.

F. J. KINSMAN, Bishop.

Rector Instituted at Smyrna—Church Clubs Meet at Wilmington—Notes.

IN ST. PETER'S, Smyrna, on the First Sunday after Easter, the Bishop instituted the Rev. Charles H. Holmead, Jr., formerly assistant at St. Paul's, Washington, D. C., as rector. The Bishop preached the sermon, and the Rev. George C. Hall, D.D., assisted in the service. The evening before there was a well-attended reception to the new rector in the parish house.

A MEETING of the Church clubs and brotherhoods of all parishes in and around Wilmington, under the auspices of the Church Club of Delaware, was held on April 19th at Trinity parish house, Wilmington. Clinton Rogers Woodruff of Philadelphia made a striking address on the work done by the Church clubs in the diocese of Pennsylvania, and the Bishop made a plea for the establishment of a diocesan camp for boys under the care of the Brotherhood of St. Andrew.

THE DIOCESAN Clerical Brotherhood held its April meeting at the home of the president, the Rev. F. M. Kirkus, April 20th, when a paper on "How to Reach the Masses" was read by the Rev. H. A. Grantham of Stanton, and afterwards discussed.

THE YOUNG people of St. Luke's, Seaford, have undertaken to start a fund for the erection of a new parish house.

THE REV. J. LEIGHTON MCKIM has assumed charge of the vacant parish of St. John Baptist, Milton.

INDIANAPOLIS.

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

Diocesan Convention to Meet on May 12th—Meeting of the See City Clericus—Personal.

THE DIOCESAN CONVENTION will meet at the pro-Cathedral, Indianapolis, on May 12th. The opening service will be at 10 A.M., when a sermon to the Council and the Woman's Auxiliary will be preached.

AT THE April meeting of the Indianapolis Clericus the Rev. E. C. Bradley read a paper on the book *Christian Tradition*. There was a good attendance.

THE REV. GEO. J. ABEY has been recalled to Christ Church, Madison, Ind., and has again taken up the work at that place.

KENTUCKY.

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

Quarterly Meetings of Sunday Schools and the G. F. S.—Other News.

THE QUARTERLY meeting of the rectors, officers, and teachers of the Louisville Sunday schools under the auspices of the Sunday School Department of the Laymen's League, was held in the school room of Christ Church Cathedral, Thursday evening, April 22nd. The special subject for discussion was "The Graded System of Sunday School Instruction," which was led by the Rev. John Mockridge, rector of St. Paul's Church, Louisville. Almost all of the city Sunday schools have adopted the graded system of instruction as recommended by the Diocesan Council last year.

THE DIOCESAN COUNCIL of the G. F. S. held its quarterly meeting in Louisville, Saturday, April 17th, at the episcopal residence. Reports showing excellent progress were made by representatives of all the branches, one new branch also being reported. Arrangements were made for the corporate Communion and annual service, both of which are to be held at the Cathedral this year. Efforts are being made to secure a permanent speaker from outside the diocese for this annual service.

THE ANNUAL graduating exercises of the nurses of the training school in connection with the Harton Memorial Infirmary, Louisville, a Church hospital, were held on the evening of April 23d. Bishop Woodcock made an address and presented the diplomas to eight graduates: Misses Rose Ella Wright, Katherine Marton Sisco, Mary A. Russell, Elsie Lillian Hughes, Emma Grace Moore, Carrie Louise Kreutler, Lucy Campbell Randal, and Edna Heywood Drane.



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THE LOUISVILLE CLERICUS held its April meeting at the home of the Rev. Francis Whittle Hardy, priest in charge of St. Stephen's Church, Louisville, April 19th. The Very Rev. Charles E. Craik read a paper, which was followed by the usual general discussion.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Sympathy Extended to Archdeacon Caswall.

AT A RECENT meeting of the Cathedral chapter, resolutions of sympathy with the Ven. R. C. Caswall in his illness were adopted and forwarded to the Archdeacon.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Bishop Millspaugh Confirms.

THE Bishop of Kansas gave Easter week for visitations in Louisiana, confirming 103 at Hammond, Napoleonville, Franklin, Lake Charles, Opelousas, and three parishes in New Orleans.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Diocesan Churchmen's Club Elects Officers—To Elect a Bishop Coadjutor—Notes.

THE ANNUAL meeting of the Churchman's Club of the diocese was held at the Hotel Belvedere, Baltimore, on Thursday evening, April 22nd. Three Bishops were present as guests and speakers: the Bishop of Maryland, the Bishop of Washington, and the Bishop of Delaware. Cathedral building in the United States was the main topic discussed. The following officers were elected for the ensuing year: President, Joseph Packard, Emmanuel Church; First Vice-President, Dr. Robert W. Johnson, St. Paul's Church; Second Vice-President, Richard C. Norris, Grace Church, Elkridge; Secretary, Edward Guest Gibson, St. George's Church; Treasurer, John Glenn, Jr., Christ Church. Additional members of the Council chosen were G. Herbert Boehm, St. Paul's Church; Randolph Barton, Jr., St. Mark's-on-the-Hill; William W. Chipchase, St. Michael and All Angels, and George Weems Williams, St. Peter's. It was one of the most successful gatherings in the history of the club, about 150 members being present.

THE PRINCIPAL matter of interest in the diocese at this time is the election of a Coadjutor to Bishop Paret, which is to take place at the annual diocesan convention. It will be the third attempt to choose an assistant to the venerable Bishop within the last year. Notwithstanding his advanced age (being in his 83d year) Bishop Paret has been making his annual visitations with faithful regularity since his return from Florida the middle of March, and has confirmed several hundred persons, besides preaching a number of sermons and looking after the routine affairs of the diocese.

SOME 2,000 persons attended the Good Friday services at St. Paul's, Baltimore. On Easter Day there were three celebrations, the last being choral. The congregations both at 11 and 5 quite filled the church. On Passion Sunday ninety-three persons were confirmed in the parish, more than half being from St. Paul's chapel (the Rev. F. H. Staples, vicar).

THE REV. WARREN K. DAMUTH preached his farewell sermon as rector of St. Luke's Church, Baltimore, on Sunday, April 25th. He took up work as priest in charge of St. Michael's, a dependency of St. Mark's, Philadelphia, on May 1st.

THE VESTRY of Grace Church, Baltimore, has voted the Rev. Dr. Arthur Chilton Powell, the rector, a nine months' leave of absence. Much of the time will be spent in Europe.

Dr. Powell will not leave until he has arranged to have a priest take his place at the church.

MASSACHUSETTS.

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

Rev. Dr. Elwood Worcester to Rest till September—Resignation of the Rev. A. E. George—Notes.

THERE HAS been much in the Boston press lately about the Rev. Dr. Elwood Worcester, rector of Emmanuel Church of that city, with special reference to the condition of his health. That Dr. Worcester has been greatly overworked no one doubts. He kept up his work much against the advice of his physicians until Easter, when he preached his last sermon for the present. On the Tuesday following he submitted to a slight operation, made necessary by the dislocation of a small bone in his back. This, it appears, had been giving him considerable pain ever since last fall, but the principles of the Emmanuel Movement were put into operation upon himself, with the result that he was able to keep up much longer than otherwise would have been the case. Now comes a rest until next September, providing Dr. Worcester can be induced to remain away from work that length of time.

CONSIDERABLE surprise has been occasioned by the resignation of the Rev. A. E. George as rector of the Church of the Epiphany at Walpole, Mass., where he has been ministering for the past seven years. Mr. George was before that rector of St. Matthew's Church in South Boston. He organized the Walpole church and also was in part responsible for the creation of a society at Canton as well as the society at Norwood, and at all of these places he was the ministering priest. Foxboro was another place where he was an efficient worker. While in Walpole he established a Sunday school and organized a vested choir, a men's club, a boys' club, a Girls' Friendly Society, and a Saturday evening literary club. Under him

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"I could get no relief from doctors nor from the numberless heart and nerve remedies I tried, because I didn't know that coffee was daily putting me back more than the doctors could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum, and against my convictions I gradually improved in health until for the past 6 or 8 months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum."

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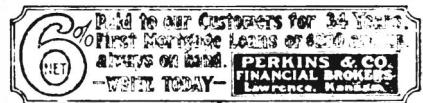
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the debt has been paid and the church consecrated.

BISHOP LAWRENCE confirmed a class of sixty-one persons, mostly adults, at St. Peter's Church, Cambridge (the Rev. Edward L. Eustis, rector), on Palm Sunday evening. During the past three years 134 persons have been confirmed at this church.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
The Diocesan Convention.

THE seventy-fifth annual convention will meet in Trinity Church, Monroe, May 12th. The first convention of the diocese was held there. Each of the four Bishops made his first visitation and confirmation in that church. These facts add some additional interest to this meeting.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.
Work Accomplished at Christ Church, Austin.

CHRIST CHURCH, Austin (the J. S. Budlong, rector), is now in a prosperous condition. Without the aid of fairs, suppers, etc., within the past four years \$400 of debt has been paid, the church and rectory remodelled at a cost of \$3,500, all paid, the rector's salary more than doubled, and all apportionments and assessments paid in full.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Annual Dinner of the Cleveland Church Club—Missionary Rally Planned for Whitsunday—Report of Committee on Canons—General and Personal Mention.

AT THE home of the Euclid Club, on Euclid Heights, the Church Club of Cleveland held its annual and final dinner meeting of the present season, on Thursday evening, April 22nd. There was an attendance of about seventy-five, including several clergymen of the city. President Estep presided and introduced the principal speaker of the evening, the Rev. Canon Henry Cooke, financial secretary of the Bishop Leonard Episcopal Endowment Fund. His address dealt principally with a presentation of the plan and the purpose of this fund, which is being raised throughout the diocese for the commemoration of the twenty years of the episcopate of the present Bishop. Canon Cooke was followed by Dean Du Moulin of Trinity Cathedral, who endorsed what had been said by the previous speaker and also outlined his idea of what the Church Club could do to advance the corporate life of the Church in the city. The annual election of officers followed with these results: President, Mr. C. J. Estep; First Vice-President, Mr. C. C. Shanklin; Second Vice-President, Mr. Frank F. Bruce; Secretary, Mr. Louis G. Madison; Treasurer, Mr. Edward L. Worthington; Council: Dr. Geo. Seeley Smith, and Messrs. F. R. Morison, R. E. Gooch, and C. A. Nesbitt. Messrs. C. C. Shanklin, Frank F. Bruce, and Edward J. Robinson were elected delegates to the Convention of Church Clubs, to be held in New York, April 27th. Resolutions were introduced to admit the clergy to active membership and to lower the minimum age limit from twenty-one years to eighteen, which will be voted on at the first fall meeting.

UNDER THE auspices of the Ohio Sunday School Commission plans are being made for a great missionary rally of all the Sunday schools of the diocese at Trinity Cathedral, Cleveland, on the afternoon of Whitsunday, May 30th. The school of the diocese that makes the largest proportionate offering will be given the privilege of carrying for the next

year the missionary banner and will be known as "the banner school of Ohio."

THE CONVENTION of the diocese of Ohio, which met in Trinity Cathedral, Cleveland, in May of last year, adopted a resolution "that the committee on Canons be directed to examine the Constitution and Digest of Canons and report to the next convention such changes and additions to the same as they think desirable. The committee has just issued its report, which forms a 36-page pamphlet. The report of the committee will come up for adoption at the diocesan Convention, to be held at Youngstown, May 11th and 12th. One important provision is the increasing of the number of Convocations from three to five.

ON WEDNESDAY, May 12th. St. James' Church, Boardman (the Rev. Gilbert P. Symons, in charge), is to celebrate its centennial. The annual convention of the diocese will be in session at that time at St. John's Church, Youngstown, and arrangements have been made whereby the clergy and lay delegates may be taken to Boardman to attend the anniversary services in this venerable parish.

THE ANNUAL convention of the Woman's Auxiliary of the diocese will be held at St. John's Church, Cleveland, on Tuesday, May 18th. St. John's is the mother church of the west side of the city, and this is the first time in many years that the annual convention of the Woman's Auxiliary has been held on that side of the Cuyahoga river.

A PAPER on "Divine Worship and How to Promote It" was read by the Rev. J. C. Ferrier at the April meeting of the Toledo Clericus. Resolutions of congratulation was voted to Rev. T. N. and Mrs. Barkdull on the occasion of their golden wedding on April 21st.

BISHOP LEONARD has just issued a circular letter to the clergy, calling their attention to the new diocesan orphanage for girls, which he has lately founded in Cleveland. He states that the income of the Bradford

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fund, the principal of which now amounts to \$16,000, is available towards the support of the institution, which is to be known as St. John's Orphanage.

ON MONDAY MORNING, April 19th, the Cleveland Clericus held one of its regular meetings at Trinity Cathedral House, with a large attendance of the city and suburban clergy. Dean Du Moulin occupied the chair. The paper of the morning was read by the Rev. Virgil Boyer, rector of the Church of the Redeemer, and was entitled "Alfred Loisy and Modernism."

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.
New Church at Montesano.

ST. MARK'S CHURCH, Montesano, was opened on April 14th. Montesano is a place of 2,000 people, a small number of whom are Church people, but earnest, and determined to build up and maintain their own work and service. The new building is small, but Churchly in appearance. At present a Sunday night service is being regularly given by the Rev. G. R. Messias of St. John's Church, Olympia.

PENNSYLVANIA.

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

Plan to Protect Old Christ Church, Philadelphia, from Fire—St. Andrew's Day Service at Radnor—Commemoration Day at the Episcopal Academy, Philadelphia—Other News.

TO PROTECT old Christ Church, Philadelphia, in case of fire, the Church corporation has purchased the property on the adjoining corner, at Second and Church Streets, paying \$35,000 for the same. The building will be demolished and the ground beautified as a lawn.

THE St. Andrew's Society, which was organized in Philadelphia in the year 1749, attended service at old St. David's Church, Radnor, on Sunday afternoon, April 25th, the rector of the church, the Rev. James H. Lamb, being chaplain of the society and Dr. S. Weir Mitchell president. Its membership is composed of men born in Scotland or the sons and grandsons of those born there.

ANNUAL commendation day was observed at the Episcopal Academy, Philadelphia, on Thursday, April 22nd, with services and exercises both day and night, the Rev. J. Andrews Harris, D.D., rector of St. Paul's, Chestnut Hill, presiding, and the address being delivered by the Rev. J. Clayton Mitchell, rector of Calvary Church, Germantown. The occasion was somewhat saddened by the deaths some hours before of Edwin N. Benson and George C. Thomas, both prominent members of the alumni and liberal supporters of the academy. Both were members of the class of '56, and in the same class was Henry Watterson, the distinguished editor. A long list of pupils was commended, mostly with highest honors.

ALFRED H. LOVE, president of the Universal Peace Union, addressed the Clerical Brotherhood in the Church House, Philadelphia, on April 26th, on "Abolition of War, the Promotion of Peace and Diffusion of the Principles of Arbitration." The Peace Union was organized May 16, 1866. President Taft and Secretary Knox have just become vice-presidents of the society.

NINE GIRL inmates of the Howard Institution at 1612 Poplar Street, Philadelphia, were members of a large class recently confirmed by the Bishop Coadjutor at the Church of the Incarnation, Broad and Jefferson Streets. They were baptized and instructed by the Rev. Francis M. Burch, one of the active staff of the City Mission.

MAJOR EDWIN N. BENSON, the well known banker and former president of the Union

League, died at his home, 2107 Walnut Street, Philadelphia, on Sunday, April 18th. The burial took place the following Wednesday, the Rev. William C. Richardson, D.D., rector of St. James', officiating.

WILLIAM H. EMHARDT, SR., father of the Rev. William C. Emhardt, rector of St. Luke's, Newtown, died at his home in Germantown, Friday, April 16th, aged 65 years. The burial took place on Monday, the 19th, the Rev. Dr. Uppjohn, rector of St. Luke's, Germantown, officiating.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.
Neglected Fields of Work Being Reclaimed.

THE WORK of reclaiming neglected fields has received a marked impetus. St. Thomas' mission at Garden City has been revived by the Rev. B. T. Bensted, who found twelve communicants on his first visit, and has held the first Church services there in ten years. At Hays City regular services are provided for the first time, through the Rev. L. R. Benson, who visits this congregation every Sunday for evening service. The annex of the Brunswick Hotel has been rented, and has been equipped with furniture from the abandoned church at Victoria. The latter place is an illustration of the racial changes of population which often occur. Settled by English people, who built an excellent stone church, it is now populated altogether with Russo-Germans of the Roman Communion.

UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.
Personal.

MISS E. S. BROWN, who for some weeks has been doing the work of a parish visitor

in Salt Lake City, has been called home by the illness of her sister. She has done excellent work at St. Mark's Hospital, and afterwards at several parishes and missions.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Work Commenced on Chapel for Hardwick.

WORK HAS been begun on the barn of the newly purchased property at Hardwick, which is to be connected with a temporary chapel. The diocesan missionary (the Rev. D. L. Sanford) is to take up his residence there on June 1st. The services on Good Friday and Easter Day were largely attended. The offerings on Easter Day amounted to \$34. The Bishop's appeal for \$5,000 to purchase this property has, up to the present, met with responses to the total of about \$1,000.

THE DIOCESAN MISSIONARY, on his visit to Cambridge on Low Sunday, found himself the only "minister" in the village on that day. He was asked to "give the people a service in the Congregational church," which he did, the building being full to the doors.

AT THE last meeting of the Diocesan Missionary Committee, the treasurer reported the total amount of "Advent Sunday School Offerings" for the work of the diocesan missionary to amount to \$261.90. This was the first time these offerings had been made.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.
Shortage of Funds for Colored Work—Other Diocesan News.

THE COMMITTEE on colored work is hampered by lack of funds. At the meeting held

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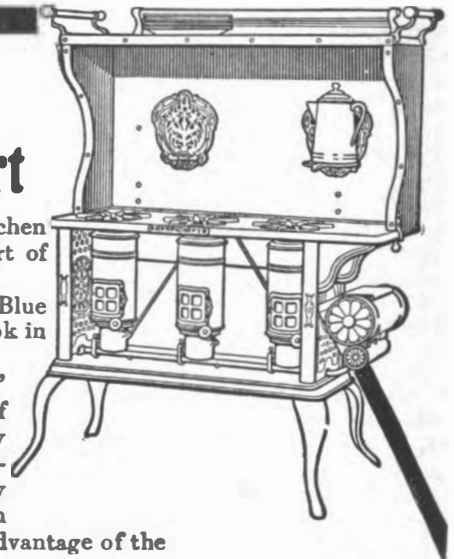
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last week there was found to be a shortage of \$400.

THE WASHINGTON CLERICUS met on Tuesday, April 20th, at Rock Creek rectory, when the host was the Rev. Charles E. Buck. The appointed speaker was the Rev. Henry Thomas, rector of Hyattsville, Md. His subject was "Sponsorial Responsibility."

THE REV. ROBERT JOHNSTON of Philadelphia will deliver the sermon on Sunday morning, May 16th, at the Tri-Diocesan Convention, which meets in Ascension Church, Washington.

THE REGULAR April meeting of the Sunday School Institute of the diocese was held at the Church of the Epiphany, Tuesday, April 20th. Short papers were presented by many of the schools.

WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Record Breaking Easter Offering at Ionia—Other Church News.

THROUGH special efforts to clear off all indebtedness, the congregation of St. John's, Ionia, laid upon the altar on Easter Day about \$900, which was the largest Easter offering in the diocese, though good offerings were made generally in all the parishes. For the first time in many years the Church at Ionia is free from debt, and starts out the year with a balance on hand.

At St. PAUL's, Muskegon, there are now 18 former Roman Catholics in communion with the Church, two having been received early in April in connection with the large confirmation class of thirty-four confirmed at that time.

THE OLD church edifice at Three Rivers was partially destroyed by fire on the Wednesday after Easter. There is an insurance fund maintained by the diocese on this mission property, and rebuilding will begin at once.

THE PROJECT is being taken up by the people of Emmanuel parish, Hastings, to build a rectory, and a goodly Easter offering was given as the beginning of a building fund. The parish possesses a good church and parish house, but has never had a rectory, and now this needed addition to the property seems about to be realized.

A VESTED choir was installed on Easter Day in the parish of the Good Shepherd, Allegan.

WESTERN NEW YORK.

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

St. Thomas', Rochester, to Become a Parish.

St. THOMAS CHURCH, Rochester, will seek admission as a regularly incorporated parish at the next meeting of the diocesan Council in May, having adopted parochial organization at a meeting held on Monday in Easter week. St. Thomas' was organized as a mission in 1901 and has since been under the pastoral care of the Rev. Evan H. Martin, through whose ministrations the new parish has attained a high rank among the younger parishes of the diocese.

CANADA.

Many Items of News of the Canadian Church. Diocese of Toronto.

THE MEETING of the committee appointed by the General Synod, last October, for the supervision of Sunday school work, was held for the first time in Toronto, April 21st. The chief item of business was the adoption of a scheme of lessons for 1909-1910. A committee was appointed to take steps for the publication of a Sunday school paper. The chairman elected was the Rev. Dr. Rexford, principal of the Theological College, Montreal; vice-chairman, Mr. G. B. Kirkpatrick of To-

ronto; secretary, Canon Ingles of Toronto; treasurer, Mr. James Nicholson of Toronto. The executive committee included the officers, the Primate of All Canada, and the Bishops of Nova Scotia and Toronto, together with a number of clerical and lay representatives from other dioceses.—THE TONE of the Easter vestry meetings all over the diocese is very

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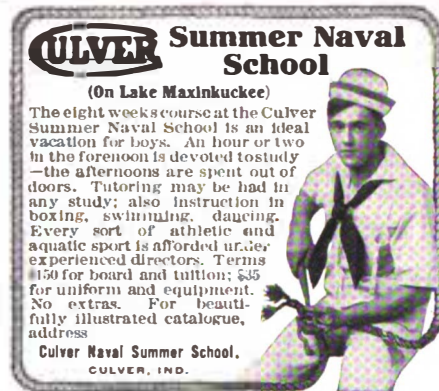
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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

hopeful. Arrangements are being made for the purchase of a permanent site for the Church of St. Michael and All Angels, Toronto. In All Saints' parish, Peterborough, a new church is to be built at once.—THE HALF-YEARLY meeting of the Board of Management of the Church of England in Canada, held in Toronto, April 22nd, has brought the ends of the Dominion together in that city. Archbishop Matheson, Winnipeg, was present, and Bishop Newham of Saskatchewan, Bishop Pinkham of Calgary, Bishop Holmes of Athabasca, Bishop Worrell of Nova Scotia, Bishop Farthing of Montreal, Bishop Hamilton of Ottawa, Bishop Dunn of Quebec, Bishop Williams of Huron, and Bishop Stringer, Dawson City, and also four Archdeacons and a number of clerical and lay delegates. A very vigorous and definite policy of action in regard to continuing, and extending the Church's missionary work was under consideration.

Diocese of Quebec.

MUCH REGRET is felt in the mission of Shigawake at the departure of the Rev. Ernest R. Roy, who has been at work there for some time, for his new field of labor, at Greenwich, Conn. A farewell reception was held in the church hall, when an address and purse were presented to him. The Chapter of the St. Andrew's Brotherhood, recently organized in the parish, presented Mr. Roy with a Brotherhood gold badge.—BISHOP DUNN attended the meeting of the committee for the enrichment of the Prayer Book, in Toronto, April 20th, and the half-yearly meeting of the Missionary Society of the Canadian Church in Toronto, on the 21st and 22nd.

Diocese of Montreal.

THE Church of the Good Shepherd, the fourth Church of the six that were asked for by the late Bishop Carmichael, was opened by Bishop Farthing April 8th.

Diocese of Ottawa.

PLANS for the enlargement of All Saints' Church, Ottawa, and for the building of a rectory, were discussed at the vestry meeting.

Diocese of Niagara.

IT is announced by Bishop Du Moulin that Christ Church Cathedral, Hamilton, will be consecrated next June. The debt of \$18,000 on the fabric of three years ago has been entirely paid off.—A BRASS altar cross has lately been presented to St. Alban's Church, Beamsville, in memory of the late W. J. Andrews. Many other handsome gifts have been received to complete the furnishing of the chancel.

THE MAGAZINES

THAT able quarterly, the *Hibbert Journal*, contains a varied and interesting array of articles in its latest number. Under the title, "Islam, the Religion of Common Sense," a plea for Mohammedanism is put forth by Ibn Ishak, that would seem to comprise all that could possibly be said in favor of that religion by an able advocate. It is prefaced by an introduction signed by Thomas P. Hughes, B.D., LL.D., in which he states his belief that the methods used by Christian missionaries for the conversion of Mohammedans will have to be revised and reformed.

THE APRIL number of *Blackwood's Edinburgh Magazine* has a strong article by Sir Nathaniel Dunlop on Unemployment: Its Cause and Cure. Sir Henry Brackenby has the sixth paper of his "Memories of My Spare Time," which gives interesting points about a good many distinguished people. There is an unusual little story by Sidney Low called "The Cockney Bounder," which is much finer than most magazine short stories. Florence MacCunn gives a pleasing account of Lady Louisa Stuart, the friend of Sir Walter Scott.



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