

The State Historical Society

# The Living Church

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## THE GREAT FORTY DAYS.

FOR THE FOURTH SUNDAY AFTER EASTER.

**E**VER since Easter Day we have been living with Christ in those strange, mysterious days between the Resurrection and the Ascension. During that incomprehensible life, half of earth and half of heaven, He appeared many different times to His disciples, and we are told that He taught them of the things pertaining to the Kingdom of God—that is, the Church. He must have explained to them the threefold ministry, the office of Bishops, priests, and deacons. He must have told them of the sacraments and how to administer them, for after Pentecost we do not find that the apostles were at a loss to know how to conduct the affairs of the Church.

The world and its manifold claims have seized upon us immediately after the Lenten fast, and we have been whirled into the general vortex, and so have not dwelt upon the spiritual side of the great Forty Days as we should. It is therefore fitting that to-day the Church gives for the Gospel our Lord's discourse, in which He explains at some length the comfort that will come to them through the gift of the Holy Spirit, and which the Epistle says comes down from the Father of lights, with whom is no variableness, neither shadow of turning.

In the Gospel Christ explains to the disciples that it is expedient that He should go away, otherwise His Spirit cannot descend upon the Church. But they, not yet enlightened, cannot comprehend the benefit of the change, and the cry of their hearts is—

"My Saviour, can It ever be  
That I should gain by losing Thee?  
But I am weaker than a child,  
And Thou art more than mother dear;  
Without Thee heaven were but a wild;  
How can I live without Thee here!"

We can, in a measure, enter into the sorrow which filled their hearts at the announcement that He must leave them. For we can picture what it would be to His children now to find all the altars of the Catholic Church gone, and to be told that Christ would come to them no more. Not yet did the disciples grasp how He could give His Spirit, nor how He could come to them in the Blessed Sacrament. Until Pentecost there was a veil upon their hearts, and they saw the truth but dimly. So our Lord explains to them, "When He, the Spirit of truth, is come, He will guide you into all truth, and He will show you things to come." "He will bring all things to your remembrance, whatsoever I have said unto you." Hence we see that the apostles, inspired by the Holy Spirit, recalled all that He had taught them, and, guided into all truth, carried on the Church by divine direction. After a number of years, at the direction of that same Spirit, they wrote down the Gospels. To any honest, instructed mind the Church is of divine origin, and the whole Church can never err. Branches of it may err, and have erred. But the man-made divisions of it may not speak authoritatively on any subject, so that it is binding upon the whole Church.

At the end the Church Militant will become the Church Triumphant, the Bride of Christ, without spot or blemish. That the Church may be perfect, each member must strive after individual holiness, and so we pray in the beautiful collect for to-day: "Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so among the sundry and manifold changes of the world our hearts may surely there be fixed, where true joys are to be found." C. F. L.

GOOD HABITS grow out of good hearts. The roots.

## THE CATHOLIC NAME ONCE MORE.

THE Rev. Dr. Egar's notes of Dr. William Adams' divinity lectures, delivered at Nashotah over fifty years ago, which were recently printed in our columns, have been very stimulating and encouraging reading to Catholic Churchmen of to-day. Note the breadth of vision, the certainty of prophetic utterance, with which in that day of small things he set forth the mission and destiny of the Church in this land. He saw clearly what some still fail to see, the unique position that we occupy amid conflicting phases of religion, and how completely we offer a center of unity to a divided and discouraged Christianity. How startlingly fresh it is to hear this grand old pioneer, thirty years before the agitation for the change of name began, setting forth our national Catholicity in such words as these:

"All I know beyond mere parroting comes from the words AMERICAN CATHOLIC CHURCH. . . . I look upon the American Church as having a part to do in this world which will be understood by and by. . . . God planted us here separate from the State that we may take hold and cause a revival in purity of doctrine until Catholic unity is brought about in the same way that it was broken up. My belief is the AMERICAN CATHOLIC CHURCH. If I believed in a one-horse State-Church, I'd just as lief go on my own hook. Because I believe in the AMERICAN CATHOLIC CHURCH, the first state-free Church since 325; because I believe that in the end we shall restore Catholic unity; because I believe that we shall be the means of healing all the Church's diseases—for these reasons I look upon it that it is our business to know our position and live up to it."

It takes such words as these, coming from such a source, to detach all flavor of partisanship from the movement to claim for the American Church her true historical title. This voice from the heroic past shows that principles never die. No issue involving a question of principle is ever settled until it is settled right. It may be obscured and forgotten, it may be misunderstood and laid aside, but if it is a part of the eternal truth it will in God's own time and way come forth victorious. Truth is many-sided, but always the same. The Faith has made its appeal to each age and nation in a different way, by different arguments, and to different motives; but the end to be attained is always the same: "Jesus Christ, the same yesterday, today, and forever."

Dr. Adams had a different thesis before him from those who have in these latter days been striving to regain our true title, but his conclusion is the same as ours: that we are the American Catholic Church. The publication of his lecture-notes but strengthens the contention we made in these columns five years ago; namely, that in urging the Catholic title for the Church we were contending for a non-partisan thing, and that a victory would be a victory for the whole Church, and not for any school of thought in the Church. An analysis of the vote upon the subject in 1904 will sustain our contention. Taking the individual Bishops, priests, and laymen who voted favorably to the change, we find that they represented every section of the country and every ecclesiastical tradition.

The Catholic title was avowedly negated, not on principle, but on grounds of expediency. The very means taken to prevent a vote upon the principle involved was an implied admission of the contention of those who favored the change. It was declared to be "inexpedient at this time" to change the name of the Church; leaving the clear inference in many minds that the principle whether we are Protestant or Catholic was not at issue, and that it might become expedient at some future time to claim our Catholic name as our legal title. Nay, it will be remembered that in one notable instance it was argued, by a most amazing *non sequiter*, that inasmuch as we all believe and know ourselves to be the American Catholic Church, therefore we should continue to call ourselves the Protestant Episcopal Church.

WE HAVE no intention at this time of starting any agitation for legislative action involving a change of legal title. Nor do we know that any such agitation is contemplated; certainly not in the quarter whence it came before. The issue was then made clear by the advocates of the change, and it was argued on the highest grounds of principle. The principle involved was admitted by all, and the proposition was turned down on the pitiful ground of temporary expediency. The responsibility was deliberately assumed by those who so voted, of bringing about the change at some other time—when it should seem expedient. And in God's own good time it will come about. Meanwhile, the responsibility for postponement is on the consciences of those who deliberately held back God's hand. Agitation, how-

ever, is one thing, and discussion is quite another. As at present advised, we will not agitate for it, but we will continue from time to time to bear our witness, and to assert our unshaken belief, that the change must and will come, and to point out the sad loss and injury that is coming to the Church every day from this pitiful, blundering piece of obstructionism, mis-called conservatism.

The fight must go on, until the very logic of our developing life will compel the change. The workers in our foreign mission fields, brought face to face with primitive conditions, and made bold by the very wants of the untaught souls about them, are being compelled to throw aside the unsavory associations involved in our sectarian title. Accordingly, we find the Church in Japan organized as the "Holy Catholic Church"; and our missionaries to Latin nations have asked to be allowed to drop the title "Protestant Episcopal" from their official documents, so that they may appeal as Catholics to those to whom Catholic spells Christian. We thus have before us the utterly untenable position of men who are doing our mission work outside the United States on the ground that they are truly Catholics being obliged to call themselves Protestants as soon as they reach home; and some of them, with delicious inconsistency, insisting that the home Church should still bear the title which they have been compelled to discard as a title of opprobrium. At this point conservatism has almost reached its *reductio ad absurdum*.

BUT THE LAPSE of years, while it does not change the issues or weaken the arguments used before, does change the perspective and alter the relative importance of the arguments. The added experience of these later years has made clear to our editorial mind that when this matter was agitated before, the emphasis was laid in the wrong place. The chief plea was that we should differentiate ourselves from our Protestant brethren, as being a Catholic body. Important as that may be, it is, under present conditions, putting the emphasis in the wrong place. Our Protestant brethren are for the most part kindly disposed toward us. Our chief issue is not with them, but with the adherents of Rome, who arrogate the exclusive right to the Catholic name. It is quite clear to the anxious observer that Rome's policy on this point has been more shrewdly aggressive in recent years, notably so on the part of certain preaching monks, who make the conversion of "Non-Catholics" a great part of their work. The increasing use of the word "Non-Catholic" instead of Protestant, is shrewdly calculated to corner our priests and people into the admission that we are "Non-Catholics"; which we cannot admit (even for good temper's sake) without self-stultification.

A further sign of the times in the Roman programme is the increasing use of the title "American Catholic" as equivalent to American Roman Catholic. This is a very startling symptom, and should be a warning to those among us who say: "Oh yes, we all admit that we are American Catholics; therefore let us, for the sake of expediency, continue to call ourselves Protestant Episcopalians." It is significant that the use of this title by our Roman friends has come up since the agitation for it among ourselves. And the recent action of the Curia in taking the United States off the roll of missionary countries will cause the adherents of Rome to pose all the more as "American Catholics." How can we be so blind as to refuse to seize the one weapon that would place Rome on the defensive; which weapon Rome is complacently picking up to use against us!

If anyone is tempted to say that we are exaggerating our own importance, that we are so few and so uninfluential that Rome ignores us, the reply is that importance is not to be estimated by numbers or political influence, but by principles. And we cannot sufficiently emphasize it, that of all non-Roman bodies we are the only one that takes any logical stand against Rome. In her anti-Protestant tracts she presents for the most part good Catholic arguments. If you pick up any of the little books that are distributed so freely to "Non-Catholics" you will find that three-fourths of the points made are such as any well-instructed High Churchman has always believed, and that the specially Romish parts of her doctrinal system are ignored altogether, or are presented in such mild and diluted form as to seem unobjectionable to the unwary.

It seems to us that the time is ripe for this great step of legally assuming our Catholic name. While this may still seem to some to be a question of names and not of things, the world is quite disposed to take us at the valuation we place upon

ourselves. It would be a step of wide-seeing statecraft to do this thing at this very time. The strategic moment is just now, after the fiasco of the recent attempted Romeward stampe. Instead of continuing to hold a defensive position before the world, we should boldly take what all men (especially they of Rome) would consider to be distinctly an offensive one, and do away at once and forever with the halting, apologetic attitude of trying to demonstrate to an amused public that "Protestant Episcopal" does mean (because, forsooth, it ought to mean) "American Catholic." The Roman Church in America has a vast and thoroughly organized power to mould and conciliate public opinion through a subsidized or intimidated press. In many places no politician who hopes for a future dare stand against her. The one only non-Roman Catholic Church in this land, by tamely submitting to be branded as "Protestant," is now more than ever playing into the hands of her most powerful and unrelenting enemy.

WE HAVE considered this question chiefly as it concerns our relation to Rome, because we believe it chiefly concerns Rome. Our Protestant brethren, if this issue were clearly emphasized, would, we believe, be conciliated by our course, rather than displeased. For they would see in this laying aside of our old sectarian title a shaking of the dry bones of our old-time conservatism, and a wider outlook on that future which we believe is both our birthright and our destiny. Such a step, taken from such a motive, would first awaken renewed attention among our separated Christian brethren to the vital character of our historical claims; and, under our new and illuminating title, would tend more than ever to draw those who feel unsatisfied with the vague generalities of what is called "our common Christianity" into that "city that hath foundations, whose builder and maker is God."

This step once taken (which, in its preliminary stages, has more than once been passed upon by our Bishops and clergy) what a strengthening influence it would have upon ourselves! Our real, truthful name being at last our own, we could then, without misunderstanding or reproach, begin to live up to it in ways that are now looked upon by many as strange and partisan. That large majority of our clergy who now believe and know our Church to be a truly Catholic Church as a matter of academic conviction, would then be emboldened to come out and assert it in teaching and action; for we would have the Church's banner over us impelling (though not compelling) us to such a course. And, knowing that we had at last challenged the respect of all outside, we would feel that courage that comes only from thorough respect for ourselves.

### ANSWERS TO CORRESPONDENTS.

R. T. D.—(1) We cannot give the proportion in the Prayer Book of words of Holy Scripture.—(2) Certainly a lay reader or other laymen may use the phrase "The Lord be with you." It has historically been a very common salutation.—(3) It is not certain whether Mary Magdalene and Mary, the sister of Lazarus, were identical; there is little ground for thinking so.

Z. A. M.—A lay reader commonly wears the surplice and cassock.

F. C. E.—The obligation resting upon a Churchman is to attend Holy Communion on each Lord's Day, whether or not he attends any other service, unless it be impossible for good cause.

M. H. L.—A priest has no right to invite other than confirmed persons or those "ready and desirous to be confirmed" to receive Holy Communion. He is bound to act in the celebration as the exponent of the Church and the Church gives him no such authority.

CATHOLIC M. D.—The matter is held for future consideration.

F. B. H.—(1) Lights used ceremonially invariably typify Christ as the Light of the World. Those on a vestment case can have no special significance.—(2) It is better that a priest remove his chasuble before ascending the pulpit to preach.—(3) It is customary to genuflect upon one knee alone.—(4) There was a secession from the Roman Communion in the Philippines, but it was largely political and has probably for the most part died away. We doubt whether Anglicans would find it possible to enter into relations with it.

N.—The chief proofs that Christ rose from the dead are (first) the testimony of those that saw Him; (second) the testimony of those who saw the empty tomb under circumstances which preclude robbery of the grave; (third) the existence of the Christian Church and the sacraments, which are based upon the Resurrection and have been continuous testimonies to that fact. The matter cannot, however, be treated satisfactorily within a few lines.

J. W. N.—The magazine of *Christian Art* is published at 194 Boylston Street, Boston, Mass. You can learn the subscription price by inquiry at its publication office. It is an excellent magazine.

SUBSCRIBER.—(1) It is customary to omit the *Gloria in Excelsis* during Lent. There is no such custom as to the *Agnus Dei*.—(2) It is customary for the person giving the bride away at a wedding to take her hand and place it in that of the priest at the appropriate time.

A.—Communicants are under no obligation to make their Easter Communion in their parish church especially, so long as they make it somewhere. Those who for any reason make it elsewhere are in entire good standing within their parishes, and if a rector should hold otherwise, appeal should be taken to the Bishop.

S. S. TEACHER.—The marginal references in our Bible have for the most part come to us from the Vulgate, but with many later editings, and are of varying value. Their history may be learned from any history of the English Bible and is too extended to be detailed fully in this department.

F. H. R.—We think no harm was done.

### A CHIP FROM A WORKSHOP.

By HAYWOOD TUPPER.

"The senses of the body, since they so much need other senses, which are in the inmost imagination, do not grasp even the smallest things within their search." (*Sheehan*.)

THIS is demonstrably true. We know that we derive cognizance of form from the sense of touch. The familiar recognition of form by sight has, by such long practice, been transferred to vision that we forget the original source of its knowledge. This is proved by examples of sight being vouchsafed to the blind, and the patients being unable at once to distinguish square from cubic bodies. Vision had to be supplemented in its department of information by the sense of feeling.

There is so much that is real, that is, factor-making, in the sum of life in these other senses which are in the inmost imagination.

Does the little girl see in her doll the composite elements (plainly before her eyes), plaster of Paris, kid, cloth, glass, and glue? Not the dullest child sees these. Girlie sees a dear, precious verity of humanity, like her own loveliness, a real object for her fondest endearments. Again, dolly may be the victim of misfortune, and Girlie's patient mother will replace the leaked sawdust; the surgery of needle and thread, more efficacious than Cassio's plaint, restores dolly to her previously enjoyed health; but did the revelation of sawdust dissolve away the happiness of possession? Assuredly not. The child's senses of vision and feeling have been supplemented by higher meaning, by her other senses, which are in the inmost imagination. The composite of plaster of Paris, kid, cloth, sawdust, glass, and glue has by the fond instinct of motherhood been endowed with a very actual ego. Her easily-kindled emotions of love find in the clumsy imitation of humanity a personal being which excludes loneliness from her nursery and makes life a gladness to her.

Let us illustrate these inmost senses of the imagination. The rainbow of summer paints the sky; the mind of Newton, the scientist, unravels its warp of sun-rays, its woof of vapor globules, and refraction tells him the secret that color resides in light.

Robert Browning, the poet, sees in its halved-circle not scientific but symbolic truth, life's incompleteness:

"On earth the brok'n arc; in heav'n the perfect round."

The son of Sirach—the Semitic mind, elemental, ever going back to the first cause—says: " . . . it [the rainbow] compasseth the heavens with a glorious circle, and the hands of the Most High have bended it."

The Greek, who lived close to nature, and specialized deities for every aspect of beauty and grandeur, beheld in the glorious hues of purple and gold the resplendent robe of Iris.

St. John, the devout-minded apostle, on his island prison of Patmos, discloses the revelation to him of a rainbow encircling the throne of the Eternal; beautiful emblem of God's covenant of mercy to man.

These "mists of masonry and vapory piers" are all differently read by the subjectivity of the beholder. Narrow, indeed, would be the limitations of the bodily senses were their functions not supplemented by "other senses, which are in the inmost imagination."

### HEAVEN ON EARTH.

On earth is labor,  
In Paradise rest,  
In heaven the vision  
Of God ever blest.

Glad be thy work by day,  
Sweet be thy rest at night,  
And the love of God alway  
Thy strength and thy delight.

Utica, N. Y.

J. H. E.

## BLUE MONDAY MUSINGS.

THE world is certainly improving. I have been reading, lately, memoirs of the seventeenth and eighteenth centuries; and the picture of society they present is a frightfully repellent one. Drunkenness the rule for gentlemen; gambling the chief amusement; profanity the ordinary garnish of polite conversation; conjugal infidelity rather to be expected than not, in high society; and blasphemous infidelity the prevailing attitude toward religion. It must have been weary work living in those days. To be sure, we have all those abominations in our own time; but they have at least the consciousness that they are abominable, which is something. Hypocrisy is the homage vice pays to virtue, the epigram says; and to recognize a high standard is much, even as the Latin poet wrote regretfully: "I see and approve the better way, even though I follow the worse." Bad as the world is, we may have a good hope for the eventual regeneration of society. The little leaven is surely leavening the whole lump; and the pessimists have no ground on which to stand.

And it is wholesome to remember, as one contrasts pre-Christian days with ours, or heathen civilization with that which has grown up under the shadow of the Cross, that the leaven is that of the Faith and Morals centering around the Carpenter-Prophet of Nazareth, whom Christendom worships as God Incarnate. Agnostics may gloom in the despair of self-stultifying ignorance; infidels may shake their impotent fists at the sky and strive, with Satan, to dethrone the King of men and angels; lovers of new doctrines may turn away from the Evangel of the Resurrection; yet still Ruskin's challenge remains unanswered. Nowhere on earth is a square mile of land where life is sacred, woman's honor revered, and property safe, apart from the influence of Christianity.

And this reminds me of a retort I heard the other day. Some unbeliever was speaking of a work of benevolence which he performed regularly. "Very Christian conduct," said his companion. "Not Christian at all," he said, indignantly, "just manly!" "Perhaps you are right," was the reply, "for it would be Christian not to boast of it."

I PROMISED to give you another glimpse of "The New Thought." It consists apparently of the cheerful theory that life is "vibration," and that all pains and aches and sorrows and disappointments come from not being tuned to the right number of "vibrations" per second. A few people have the faculty of playing pitch-pipe; and they generally agree to put you "in tune with the Infinite" by "absent treatment" at so much a week. (Manifestly the system has points in common with Eddyism.) It has literature of its own, which good Mr. Towne of Holyoke, Mass., will furnish at ten cents per pound—so long as it lasts. Judging by the advertisements, this literature ranges from mere obscenity to astrology and fortune-telling, with side lines of clairvoyance and hypnotism. The sordid vulgarity and frank mercenariness of it all absolutely passes belief. Here is a woman editing a "New Thought" periodical, who rails at marriage as intolerable slavery and illustrates her meaning by telling the story of her own divorces. She undertakes (for a consideration, of course) to help other husbands or wives who feel themselves mis-mated, to get rid of their fetters. Another woman, who seems to describe herself as "The Radiant Center of Thought," publishes testimonials out-Eddying Eddy in their witness to her panacea power. Here are some of them:

"Since entering into correspondence with you and receiving your paper, things have taken a decided turn for the better. Money, which was very scarce, has come in from three unexpected sources, and doors of usefulness have opened which promise much in the future."

"Dear, Sweet, Blessed One: I will now answer your kind and comforting letter. We are happy and hopeful, while fear has become almost entirely a thing of the past, and we feel assured that we are going to be cared for. When we fully realize the prosperity which already seems in sight, you shall not be forgotten. You have stood by us in our dark hours without a penny of compensation. When people talk of the greed among mental healers, they ought to know how good you are. I could tell them. "Devotedly yours."

"Dear friend: "My wife still continues well. Ulcers all healed, eczema all left her body. It is wonderful, and to think she never knew, and don't to this day, that you were treating her. One day last summer, while she slept, a lady came into her room and my wife said to her, 'I don't know you.' The lady answered, 'Your husband employed me to treat you.' Then the vision vanished. Could it have been you? I think so. How sublime!"

And all this for \$10 a month, paid in advance; single treatments \$1! Verily the ages of superstition are not yet passed by.

Another work teaches us how to wake the solar plexus, and advances the interesting theory that the solar plexus is so called because it relates to the sun! If you read it you will never be afraid again, she assures you. What larks!

"The Success Circle" guarantees you all you want, as witness what follows. It only costs \$1:

"Enclosed find \$1.00 for renewal to *Nautilus* and the Success Circle. When I joined a year ago, there was a heavy mortgage on my home. That is long since paid. I could write several pages of benefits derived from being a member of the Success Circle and a reader of *Nautilus*.

"I did not think that I could wait so long before writing you again, but you will have to blame the Success Circle. I was positively so busy up to July 1st that I neglected everything for my painting. And I want to tell you just how great my success is. I made one sale of \$1,203, all china with the exception of a small oil painting, and I made \$65.00 in one week in lessons alone."

Isn't it tragically funny that the people still wish to be deceived?

"A Conquest of Poverty" is a guide to speedy wealth, and only costs a quarter! "It comes like a benediction," the writer tells us; but a split infinitive in the sentence following makes me doubt its real benedictory value. (By the way, do you know what is said to be the favorite Boston oath? "Split my infinitive!") Some of these new-thoughtists have conquered poverty, it is true; but their secret is only reliance upon the old proverb, "A sucker is born every minute."

PARIS is actually alarmed over the frightfully deleterious consequences of drink among its people; and the Academy of Medicine appointed a commission to investigate the whole question. Its report is sufficiently dreadful to warrant the alarm, or even to justify the position that some of us "temperance cranks" have taken, that total abstinence is the only safe and charitable course. The French Government absolutely refused to authorize the so-called "Religious Communities" of the Benedictines and the Carthusians, largely because they have turned themselves into distilling corporations for the manufacture of poisonous liqueurs, "Benedictine" and "Chartreuse." Fancy sending out filthy intoxicants, marked "D. O. M.," "To God, the Greatest and Best"! America has its own similar reproach, as my friend, Father Zucher of Buffalo, a good Roman Catholic priest, pointed out some years ago: "Religious" breweries and distilleries. And, wherever they are, they are abominable. The tragedy of alcoholic degeneration is so lamentable, and overshadows so many households, that there is no room for foolish jesting about it; and the self-indulgence, which is willing to gratify itself, even at the risk of causing the destruction of others, is sure to draw down judgment upon itself some day. Did you read the tragic story of a Long Island Protestant minister, who resigned his pastorate because of the scandal caused by his drinking? In his farewell sermon he confessed that he had given offense. "But," he added, "I learned to take wine at the tables of some of you, who now condemn me most severely." What an accusation! And which of you wants to incur it? That hospitality which ladles out punch at a tea-party, or saturates grape-fruit with maraschino, or prepares the way for a dinner with "cocktails" and ends it with brandy, may be generous and well-intended; but it is unconsciously cruel, and it may prove suicidal. If that is fanaticism, I am willing to bear the reproach.

PRESBYTER IGNOTUS.

## THE MAKER OF THE SEA.

Look you, oh masters over-wise; in vain  
Do we explain  
His perfectness in clouding mists of speech,  
Making a fog and maze  
Of words that haze  
Him into our own image as we teach.  
Since He doth on the deep  
His wonders keep,  
And bath, in living words that breathe and burn,  
Proclaimed Himself abroad  
The children's God.  
From all our teaching some day men shall turn,  
To One unknown in the Theology,  
The God of little children and the sea.

L. TRICKER.

## A PROPOSAL TO OPEN THE FLOOD-GATES OF DIVORCE

### Spiritual Healing to Be Discussed by the British Medical Association

#### STATUES OF GLADSTONE'S "CHIEF MASTERS" AT HAWARDEN

Other English News of Interest

The Living Church News Bureau  
London, April 20, 1909

**O** TEMPORA! O MORES! It would appear that we are now seriously confronted in this English land with a proposal in relation to the great social evil of divorce which surely is calculated to create among all our people who are Catholic Christians, or who are in any way truly loyal in theory and practice to the Divine institution of marriage, a feeling nothing short of horror and righteous indignation. Among the recommendations in the report of the Lord Chancellor's Committee on County Court Procedure there is actually one to extend the jurisdiction of those tribunals so as to cover divorce cases. To England's shame there is already one divorce court, and now it is formally before the public to flood the country with nearly sixty of such works of iniquity. Even the bare suggestion of such a thing seems to me a gross insult to the Christian conscience of this community. It is well nigh impossible to see how such a proposal can be justified on any view of England as a moral and Christian nation. The situation created thereby is very grave indeed. We have lately been in the throes of a naval crisis; but that, seen in true perspective, was a mere trumpery affair in comparison with the truly alarming crisis involved in the proposed increase of facilities for breaking God's law of holy matrimony, and practically also the Seventh Commandment.

"O Lord, stretch forth Thy mighty hand,  
And guard and bless our Fatherland."

I am glad to note, in this connection, that the *Guardian* thinks the time has come for plain speaking.

"We trust," it says, "that before long there will be a united protest from all decent people, headed by the leaders of the English Church, against proposals that would leave us little opportunity of throwing stones at American laxity. The C. E. M. S. and the Mothers' Union might well bring the whole weight of their powerful organizations to bear upon the committee's recommendations."

Perhaps it was too much to expect from the *Guardian* any reference to an organization in the Church more powerful than the two it mentioned combined together, namely, the English Church Union; which probably, after all, will have to bear the brunt of the fighting. It would be well, I think, for the E. C. U. authorities to hold a great public meeting at the Albert Hall, with a noble and brilliant galaxy of speakers, including, of course, our English Tully, the Rev. John Wickford of Liverpool.

#### MEDICAL MEN TO DISCUSS SPIRITUAL HEALING.

The *Guardian* understands that the British Medical Association has appointed a committee to consider the subject of spiritual healing. The association is a body of about 21,000 medical men practising in various parts of the British Empire, and includes the majority of British registered medical practitioners.

"Its interest in the matter is of course the interest naturally felt by such a body in any subject affecting the prevention, diagnosis, or treatment of physical or mental disorders. The questions obviously arising for consideration by such a committee are to what extent the processes known by such names as spiritual healing, faith healing, or psychic healing can be brought within the category of those natural forces which it is the ordinary business of members of the medical profession to study, and how far they are to be regarded as due to extra-natural agencies which might be held to be outside the ordinary province of the doctor; and as regards the practice of methods of the latter order, what is to be their relation to those which fall within the ordinary range of medical practitioners. The association has considered it worth while to undertake from the medical side an investigation into these questions, in which it has already gratifying assurances of cooperation from the leaders in the religious world who have given special attention to the subject."

#### STATUE PLACED AT ST. DEINIOL'S HOSTEL.

The *Hawarden Parish Magazine* for April says that the figure of Aristotle by Mr. G. Walker has recently been placed in the niche prepared for it outside the south wall of "the residence," i. e., St. Deiniol's Hostel, in connection with the Gladstone library. The four niches outside St. Deiniol's are intended for figures of those four great men who were regarded

by Mr. Gladstone as his chief masters: Aristotle, St. Augustine, Dante, and Bishop Butler. Three are now in position, all of them the work of Mr. Walker, and it only remains for that of Bishop Butler to be given to complete the set.

#### STUDIES OF ENGLISH CATHOLIC CHURCHMEN.

A volume containing a second series of studies of "Typical English Churchmen," the first series of which appeared in the spring of 1902, will be published next month by the S. P. C. K. The contents comprise *Stephen Gardiner*, by Dr. James Gairdner; *Cuthbert Tunstall*, by Canon Ross-Lewin; *William of Wykeham*, by Dr. W. A. Spooner (warden of Wykeham's great college at Oxford); *Cardinal Beaufort*, by the Rev. L. B. Radford; *William Courtenay*, by Canon Scott Holmes; and *John Wycliffe*, by Dr. J. W. Figgis. It is high time, I think, that it should dawn on the intelligence of the English public, as doubtless it will to a considerable extent through the medium of this forthcoming publication, that such great prelates as Gardiner, Tunstall, Wykeham, Beaufort, and Courtenay were not Roman Catholics, but English Catholics, and that they were at bottom more typical representatives of the essential and permanent elements of the English Church than that set of men who came to the front in ecclesiastical affairs under court influence in Edward VI.'s reign and whom a bad tradition has too long invested with a halo of glory.

J. G. HALL.

#### DEATH OF THE ARCHBISHOP OF SIDNEY, AUSTRALIA.

**T**HE death occurred on Sunday, April 18th, of the Rt. Rev. Dr. W. Saumarez Smith, Archbishop of Sydney. He was the son of the Rev. Richard Snowdon Smith, Prebendary of Chichester, England, and was born at St. Heliers in 1836. He was educated at Marlborough and at Trinity College, Cambridge, and graduated B.A. with a first class in the Classical Tripos as well as a first class in the Theological Tripos in 1858. He was a Fellow of Trinity College, Cambridge, from 1860 to 1870. He served as curate of St. Paul, Cambridge, from 1859 to 1861; chaplain to the Bishop of Madras from 1861 to 1865; curate of Holy Trinity, Cambridge, in 1866; vicar of Trumpington from 1867 to 1869; principal of St. Aidan's College and examining chaplain to the Bishop of Norwich from 1869 to 1890, and Honorary Canon of Chester from 1880 to 1890. He was elected to the See of Sydney in 1889, and was, after some delay, consecrated on June 24, 1890, in St. Paul's Cathedral. The Bishop was the author of *Christian Faith*, five sermons preached before the University of Cambridge, 1869; *Lessons on the Book of Genesis*, 1879; and *The Blood of the New Covenant*, 1889. He also wrote the articles on the Epistles to the Corinthians and the Colossians in the *Encyclopædia Britannica*, 1876.

#### HUMAN RESPONSIBILITY.

There is a growing disposition to attribute sin and weakness to everything but their right cause—which is almost invariably an enfeebled will, says a writer in the *Indianapolis News*. And the will is feeble because its possessor has utterly failed to train and discipline it. The man who excuses himself for his lapses on the ground that he has a weak will is, in nine cases out of ten, himself to blame therefor. He has failed to discipline himself, has trifled and coquetted with sin and temptation, has taken the easy way, and has neglected what theologians call the means of grace. Beginning with the theory that he was in some way an exception to all ordinary rules, and holding to the idea that he was entitled to everything while he owed nothing to society, it is not surprising that he should soon cease to have any sense of responsibility. The truth is that in thinking of ourselves and of others we have got into a pagan frame of mind, although the great pagans were men of exalted and strict virtue. People who never set their foot inside the church, never study the Bible, never read the philosophers, and never make the slightest pretence of denying themselves anything, find it hard to see how anyone can be to blame for his outrageous conduct. It is always the result of temperament, environment, heredity—of everything, in short, except the man's own sinful nature. Of course, some people are diseased morally as others are diseased physically. For such there should be the utmost pity. Whatever can be done to help them ought to be done. They are not to be condemned by human judgment. Perhaps they did the best they could. For them and for all others there must be infinite charity. But for the normal man, who is the average man, and who represents the great majority of the race, no such pitiful plea can be made. He must be judged by his life. If he has failed to improve his opportunities he alone is to blame. And in considering this question we must deal with ordinary people, with society as a whole. Considering it thus it ought not to be difficult to see the danger involved in the free and easy theory of life that is now so popular. Men can be good and honest and true, no matter what their temperament, heredity or environment.

## A PLEA FOR THE CATHOLIC FAITH

Sermon of the Rev. Dr. Arthur Ritchie at His Silver Jubilee at St. Ignatius'

TENTH ANNIVERSARY OF RHINELANDER MEMORIAL CHURCH

Annual Meeting of the Cathedral League Shows Excellent Results

### OTHER NEW YORK DIOCESAN NEWS

Branch Office of The Living Church  
416 Lafayette St.  
New York, May 4, 1909

#### CALENDAR OF COMING EVENTS.

- May 8—Bishop Greer will speak to the Little Girls' Choir Guild at the Bronx Church House.
- " 9—10:30 A. M. Opening and Blessing of the new church of St. Luke the Evangelist, Roselle, N. J. Consecration of the Church of the Incarnation, Brooklyn.
- " 10-11—Annual Convention of the Church Association for the Advancement of the Interests of Labor, Synod Hall, Cathedral Heights; and dinner at the Martha Washington Hotel. The Rev. Thomas H. Sill of St. Chrysostom's Chapel, Trinity parish, Chairman Committee of Arrangements.
- " 11-14—Church Congress meets in Tremont Temple, Boston, Mass.
- " 12—Spring Festival, Church Charity Foundation, Brooklyn.
- " 13—Annual Meeting, Long Island Woman's Auxillary, 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.
- " 29-31—New York State Conference, B. S. A., at Saratoga Springs.
- " 30—Dr. Oberly's anniversaries at Christ Church, Elizabeth, N. J.
- June 1—Commencement of St. Gabriel's School, Peekskill, N. Y.; Bishop Greer to preside and make the address.
- " 6—Trinity Ordinations, New York.
- " 9—Laying of corner-stone of new school for boys at Pawling, N. Y., by Bishop Greer.
- " 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.
- " 27-28—Newark Diocesan Convention meets in Trinity Church, Newark.
- " 21-26—1909 Session of the Cathedral Summer School, Albany, New York. Rev. G. H. Purdy, Secretary, Warrensburgh, N. Y.

is to be used toward a decrease of the debt of \$80,000 resting upon the Church, but the fund is to be kept open until July 1st, and more contributions are looked for. At the 11 o'clock service the rector preached, giving some account of his work during the quarter century. His theme was summed up in the one word reality, and he pleaded anew for the Catholic faith as the embodiment of it. Modernism is to be feared on the one hand, a denial of the supernatural; and denominationalism on the other, a denial of the Church. He feared the people of St.



THE REV. ARTHUR RITCHIE, D.D.

Ignatius' do not appreciate how great things God has done for them through their parish, and that they might do so he enumerated them—celebration of the Sacraments with proper accessories, the Divine Presence, the silent benediction of the Host, the confessional, and a beautiful edifice that need not be apologized for. He rejoiced in the growth of the Catholic faith within the Church, and urged his people to be better propagandists. He believed a greater blessing comes to those who receive at Holy Communion when the priest alone receives, and when the Prayer Book service is followed without additions or subtractions, as is always done at St. Ignatius' Church, as is not always done elsewhere. The parish has always met its obligations, although he confessed, he said, that it has not been as missionary as it ought. He pledged that it would do more in future, but added that somehow men otherwise good are often not interested in missions. Such conduct he called unreal, and unworthy Sacramental Christians. He concluded with some personal words, addressed especially to those who have labored with him for the whole or the greater part of the long and successful rectorship.

#### TENTH ANNIVERSARY OF RHINELANDER MEMORIAL CHURCH.

The Rev. Philip M. Rhinelander of Cambridge preached the first sermon in a full week's celebration of the tenth anniversary of the consecration of the Rhinelander Memorial Holy Trinity Church, St. James' parish, New York, on the morning of the third Sunday after Easter. Beyond expressing pleasure at being the preacher on the occasion, and gratification at the splendid work being done at Holy Trinity, he did not mention the memorial or its interests, explaining privately that he had known little of either beyond what others have been familiar with. His topic was the Epistle for the day, and the lessons he drew, among many, were the necessity for rules of expression of the heavenly life to fill out the earthly life, and the equal necessity that we love one another if we are to honor God in our lives and works. On the same afternoon Bishop Courtney confirmed a class of 120, and in the evening the preacher was the Rev. Dr. W. R. Huntington of Grace Church. A very full week, so full that the programme names Saturday when no meetings were scheduled as a day of rest, continued the celebration. At the Sunday school on the opening morning of the celebration it was visitors' day, and the statement was made that so large is the school that even the complete equipment of



REV. J. G. H. BARRY, D.D.,  
RECTOR-ELECT OF ST. MARY-THE-VIRGIN'S, NEW YORK.  
Photo by Bigelow & Ogden.

THE third Sunday after Easter this year was the exact twenty-fifth anniversary of the coming of the Rev. Arthur Ritchie to St. Ignatius' Church, New York, as rector, and at the early service of that day the first instalment of a Silver Jubilee fund was presented, amounting to \$7,600. This fund



Holy Trinity is not large enough. The Children's Aid Society building next door is borrowed on Sundays, and 350 to 400 scholars accommodated therein. The vicar, the Rev. J. V. Chalmers, stated that the work, large as it is, might be made far larger were a sufficient staff of workers available.

## ANNUAL MEETING, CATHEDRAL LEAGUE.

In spite of the severe storm there was a good attendance at the annual meeting of the Cathedral League in Synod Hall, Saturday afternoon, May 1st. Bishop Greer presided and made an address; other speakers were, the Rev. Dr. William M. Grosvenor; Hamilton W. Mabie, LL.D., of the diocese of Newark; George Macculloch Miller, Esq.; and the president of the League, Mr. Robert G. Hone.

The treasurer, Mr. Henry W. Munroe, reported that the league had contributed \$48,000 to the purposes of the Cathedral during the past six years, leaving a balance of \$16,000 on hand. It was further reported that the Cathedral fund had received from all sources \$3,567,995.85; the amount required for completion is estimated at \$5,000,000; the endowment fund amounts to \$622,000.

Elections were made: President, Robert G. Hone; Vice-President, Charles F. Hoffman; Secretary, James May Duane; Treasurer, Henry W. Munroe; Executive Committee (class of 1912), Haley Fiske of the Church of St. Mary the Virgin, and George F. Crane of Trinity Parish.

A special appropriation of \$3,000 was made towards the portrait-statues on the great choir arch.

Bishop Greer congratulated the league on the good attendance at the meeting and the work of the year; and prophesied that by this time next year, if not before, divine service would be held in that section of the Cathedral known as the choir and crossing. Dr. Grosvenor said that the people in New York want to do things; that an amazing amount of work is often done by a few people. He called attention to the need of a choir school endowment; the need of preparing for the future work of the Cathedral to make it a "living spiritual power."

Dr. Mabie's address bore on the rise of the great Cathedrals of the old world; their uses and benefits to the fine arts, society, and the community in general; and referred to the joy of seeing this great building grow and in helping to pass material from hand to hand so that the Cathedral of St. John the Divine would stand to the greater glory of God; to reunite art; to unify society.

Mr. Miller read some interesting historical notes. He alluded to the interest taken in 1828 by Bishop Hobart and the then mayor of New York City, and the proposed location of a Cathedral at Washington Square. Referring to the revival in the interest made by Bishop Horatio Potter at the Diocesan Convention in 1872, and to the causes for slow progress on account of the novelty of the "Cathedral Idea" in this country, he mentioned that among the earliest and largest donations was the appropriation of \$100,000 made by the rector and vestry of Trinity parish on account of the importance of the Cathedral project.

## GENERAL SEMINARY NOTES.

The Executive Committee of the Associate Alumni of the General Theological Seminary has awarded the MeVickar prizes, in Greek to Mr. Wilbur Larremore Caswell, Jr., B.A.; in ecclesiastical history to Mr. Robert Erskine Campbell, B.A., both of the senior class and candidates of the diocese of New York. The programme for commencement week has been arranged (May 24-26), Monday evening, baccalaureate sermon by the Bishop of Pittsburg; Tuesday, 10:30 A. M. annual meeting of the Associate Alumni; 12 M., essay and necrologist's report, 2:30 P. M., the Trustees of the Seminary meet; 7 P. M., alumni reunion and dinner at "The Chelsea," Twenty-third Street near Seventh Avenue; Wednesday, 11:00 A. M., commencement exercises in the seminary chapel. The Rev. Dr. Gustav A. Carstensen is the Alumni Essayist.

## THE LAYMEN'S INFORMAL CONFERENCE.

More than a hundred laymen attended two meetings on Wednesday afternoon and evening in Hobart Hall, 416 Lafayette Street, Manhattan, to listen to addresses on various phases of missionary effort in places far and near, national and foreign. The rectors of many parishes in Manhattan entered heartily into the plan and programme for the meeting, and endeavored to have their parishes represented by one or more delegates. The meeting is to be followed up by mission study and other agencies for work among these men. Addresses were made by Bishop Greer, Archdeacons Nelson and Burch, Mr. Don O. Shelton, Mr. Alex. F. Irvine, Rev. Dr. Arthur S. Lloyd and Dr. W. H. Allen. The addresses were most instructive

and provoked such active interest that many questions were put to the speakers for the purpose of eliciting further information.

## THE NEW YORK CHURCH CLUB.

At the annual election of officers held this week, the Church Club of the diocese of New York chose the following officers: President, Mr. Francis L. Stetson; vice-president, Rear Admiral Mahan, George Gordon King, and Alton B. Parker. The retiring secretary, Mr. Robert G. Hone, who has served so faithfully and so well for ten years, declined reelection; Mr. Frank T. Warburton was elected to fill the vacancy.

## NEWS FROM MISS EMERY.

Word has just been received from Miss Julia C. Emery, secretary of the Woman's Auxiliary, that she arrived at Honolulu on April 15th, quite well, and thus far having had a pleasant trip. She has accepted an invitation to speak to the Seabury Conference at Cambridge next July.

## DEATH OF WELL-KNOWN LAWYER, SOLDIER, AND WRITER.

Funeral services over Colonel Franklin Bartlett were held in the Church of the Holy Communion, Sixth Avenue and Twentieth Street, New York, last Monday, the Rev. Dr. Henry Mottet, rector, officiating. Many lawyers, business men, and members of patriotic and military organizations attended. The music was sung by the Church's vested choir of 35 men and boys. Interment was made at Greenwood cemetery, Brooklyn, L. I.

## NEW SCHEME FOR ADMISSIONS TO COLUMBIA UNIVERSITY.

President Nicholas Murray Butler of Columbia University addressed the meeting of the Schoolmasters' Association of New York and vicinity, at the Brearley School, in Manhattan, on "The General Problem of College Entrance or Admission to College." In the course of his address, President Butler made the first public announcement of the new method of admitting students to Columbia University, which will become operative next September. Instead of determining a student's fitness for admission by examination only, as has been done heretofore, the entrance examination will be but one factor in the process, and the university will call for the record of the student during a part or the whole of his secondary school course, and give that as much weight.

The purpose of this administrative change, President Butler said, is to make the transition from school to college more natural and gradual and the method of accomplishing it more human.

## GENERAL MENTION.

The Board of Education closed its twentieth and most popular season of free public lectures, with a "People's University" in full operation and ample proof at hand that the movement for adult education has proved a great success. While the first lectures, delivered in 1889, were attended by 25,000 persons, the present season has attracted 1,250,000. According to the *Herald*, nearly 1,300 schools and rented halls have been given over to 6,000 evening lectures by 700 lecturers this year. Emphasis has been placed on economic and scientific subjects.

On Easter Day at St. Chrysostom's, there were 82 communions at the celebration at 5 o'clock, and a very large congregation was present at the other Celebrations. Father Sill has been vicar of this chapel for forty-four years, a rather unique record in the American Church. The work of the chapel is almost exclusively among the poor.

A most successful dinner was given by the men of St. Luke's Church, 141st Street and Convent Avenue, New York City, on Tuesday evening, April 27th, at the Hotel Marseille, 103rd Street and Broadway. There were nearly a hundred men present, though the night was a stormy one. This dinner was the first step toward organizing and consolidating the work of the men of St. Luke's Church, and the spirit which pervaded the whole gathering augurs well for the fulfilment of its purpose.

## THE GOSPEL IN HADES.

"Preached unto the spirits in Prison" (I. Peter 3:19).

Lazarus, resting in Abraham's arms;  
Suffering beggar, with thee it is well;  
Dives, alive amid torments of hell;  
Vanished are riches of earth and its charms.

Lo! an impassable gulf intervenes,  
"Bottomless pit," which securely debars  
Those, who inhabit these alien scenes  
Viewed, but unvisited, like hostile stars.

Christ is arisen again from the grave;  
Finished redemption His death hath achieved,  
Hades behold Him, "Almighty to save!"  
Bridged is the gulf for all souls that believed;  
Satan's dark spell is broken at last,  
Paradise welcomes again the outcast.

WILLIAM AUGUSTUS HOLBROOK.

THE GROWING man will have an open heart, and an expectant mind.

## NATIONAL CONFERENCE OF CHURCH CLUBS.

### Report of the Most Successful Meeting in its History

NEW YORK, May 1.

FOR many months there has not been so busy a week for Churchmen as the one just closing. The National Conference of Church Clubs, which began on Tuesday morning, was attended by delegates from twenty-one out of the twenty-eight in the country, and many New York clergy and laity.

On Tuesday morning there was an early celebration of the Holy Communion in the Church of the Heavenly Rest, and another Holy Eucharist in the crypt of the Cathedral at 9:30. Bishop Greer officiated and made an address at the latter service.

The conference assembled in Synod Hall adjoining the Cathedral at 10:30 for organization, and an address by Mr. Robert H. Gardiner of the Maine Club, who presided at this (the seventeenth) annual conference.

An important address was made by Professor Charles Sears Baldwin of Yale University on "Immigration and the Church." By subsequent action, a special edition of this paper will be issued apart from the Journal of Proceedings.

At the afternoon session a report of the committee on Church Music was made by Mr. Morris Earle of Philadelphia; the Rev. Drs. Huntington of New York and Tomkins of Philadelphia also spoke on this subject. The committee was continued to report in 1910.

On Wednesday evening the conference and the clergy of the diocese of New York were the guests of the local Church Club at dinner in the Hotel Astor; Francis Lynde Stetson, president of the New York Church Club, was toastmaster.

Mr. Stetson said that the members of the clubs should labor to perpetuate the ideal of religion, the only ideal that the masses of the people had. He quoted Pasteur's remarks, one in particular when he was admitted to the French Academy. The scientist, called by Mr. Stetson the greatest of the nineteenth century, said then that really great thoughts and actions were the ideals, the reflection of God.

Bishop Greer, who spoke first, said that the great silent men referred to by Carlyle as the salt of the earth were still doing their work in the world, but that this was also a time for men of action. He did not believe that modern society was becoming altogether degenerate, as some persons supposed. The great mass of the American people, he said, were honest, were good and true, or society would go to pieces; but there were evils that should be cut out of the social structure.

The clubs, he said, should also express a collected, collective, social ideal, not only for the Church, but also for the world at large, but it should be expressed, he said, at first by the Church until it colored society to express the ideal of one God, one Father, over all and in all.

Dr. Manning spoke for a clear, positive, and definite and fearless faith to be held as Churchmen. Of the influence antagonistic to faith, he said, the greatest, most subtle, was that of knowledge as a leading away from faith. This should be combated by an open witness to the faith. The Church desired to live up to the full measure of its responsibilities, he said, and it had fellowship not only with the Father, but also with all the children of God. He urged the Churchmen to stand for a better city, "one more nearly in accord with that one seen by St. John as descending from heaven." He asked them to stand for a spirit of greater hopefulness and confidence in the Church as it was.

Robert H. Gardiner, president of the National Church Clubs and of the Brotherhood of St. Andrew, and Hamilton W. Mabie, one of the editors of *The Outlook*, spoke for the missionary spirit, and urged greater individual zeal.

The secretary's report, presented by Mr. Charles F. Chase of the Connecticut Club, was most interesting and encouraging. It was in part as follows:

"NEW BRITAIN, CONN., April 26, 1909.

"To the Seventeenth Conference of Church Clubs:

"Since the last report of your secretary, six new clubs have been enrolled as members of the Conference, namely—the Church Club of the diocese of Michigan; the Cathedral Church Club of Topeka, Kan.; the Nebraska Church Club; the Church Club of the diocese of Newark; the Church Club of the diocese of Kansas City; and the Church Club of Milwaukee.

"With the increase in our membership of clubs there has been a corresponding increase in the number of Church Club members. Of the thirty clubs from which reports have been received, all of them members of the conference, 18 show an increase in membership and only 8 a loss, but in nearly all the cases the losses are attributable to reasons other than lack of interest in the clubs.

"The total membership of the thirty clubs as reported, is 5,623, or a gain to the Conference of 753 over last year's report.

"It is no doubt very difficult for a diocesan club, whose members are scattered and who live many miles apart, to undertake any special line of work in any one locality. However, the bringing together of the men of the diocese in other ways and at other times than at diocesan conventions cannot be otherwise than an advantage to all.

"This Conference has brought together a larger number of delegates representing a larger number of clubs than any previous gathering, and is in great contrast to the little gathering held sixteen years ago, when there were but thirteen members present, representing five clubs."

#### THE SECOND DAY'S PROCEEDINGS.

On the second day, routine business and election of officers were followed by an address, "Christian Unity and Un-Christian Division," by Mr. George Wharton Pepper of Philadelphia. Messrs. George Zabriskie and Francis L. Stetson of New York City made speeches. "The Emmanuel Movement and its Deeper Meaning" was the title of a paper read by Professor Dickinson S. Miller of Columbia University. The Rev. Herbert M. Hopkins of the Bronx also spoke on the same subject.

Portland, Maine, having been selected for the next conference, the new officers were installed as follows: President, Mr. James M. Lamberton of Harrisburgh; First Vice President, Mr. Burton Mansfield of Connecticut; Second Vice President, Mr. John D. Carpender of New Jersey; Secretary-Treasurer, Mr. Charles F. Chase of Connecticut.

Appropriate mention was made of the life and labors of the late George C. Thomas of Philadelphia, and on motion, a minute was adopted by rising vote.

### A HINDU ESTIMATE OF MISSIONARIES.

THE following is an extract from a recent number of the *Vedic Magazine*, an Indian periodical, published in Benares, the center of Mrs. Annie Besant's propaganda for the revival of Hinduism, reproduced in the *Christian Century*:

"One of the foremost causes of success of the missionary is his burning zeal for his religion. He believes in his message. He has left parents, his friends, and his native land to spread his gospel. He has crossed the seas to attack us. He belongs to a cold country, but he chooses to live under the scorching Indian sun in order to save us from going to a hotter place after death. Young men, belonging to the richest families, have sacrificed their all in order to fight our civilization. I know persons of the most brilliant parts at Oxford—first-class scholars who have won any number of prizes and degrees—who throw up their worldly career and come out as missionaries. Our young men can have no idea of the sacrifices they undergo. They accept exile for the sake of their religion; they work day and night like coolies in a country thousands of miles from their homes. Many of them are quite young; they have not tasted any of the sweet things of life. They live solely for Christianity. They are determined, earnest men who are devoid of avarice, who know no rest in the pursuit of their aim, who never lose heart amid difficulties, and who realize that life is given to man to be spent for some great and good cause.

"Such tremendous enthusiasm can overcome many obstacles. Endowed with such enormous moral capital, a movement can go a long way, even against heavy odds. Give me such workers and I will Hinduise the world in a decade. Even falsehood can prosper for a while, if it can secure good servants. If the truth of Hindu nationality and ethics can find such doughty champions, I can show the world the spectacle of Rambella being celebrated in the streets of Buenos Ayres and erect statues to Siva in the squares of Vancouver. Give me such zeal, such steadfastness of purpose, and I shall have the Rishis honored by the banks of the Mississippi as they are revered in the basin of the Ganges. Oh! nothing is impossible of achievement for the Hindus, if they are once fired with the ideal of a Hinduised world with its center at Benares."

Could testimony more striking than this be given to the motive power which Christ exercises in inspiring His servants to speed far over sea and land?

It is not the physical wretchedness and squalor of the heathen that can influence missionary activity, states Bishop Hendrix in the *Standard*. Nor is it their dense ignorance and hopeless superstition that make a successful appeal to the missionary conscience. Their wretched systems of government with the utter absence of adequate protection to life and property, to women and children, appeal in vain for that religion that makes all things new. All who go from such humanitarian motives are doomed to an inevitable failure as the missionaries who went proclaiming only the wrath of God. They return home again, complaining of no appreciation of their self-sacrifice and of their toil. Human sympathy cannot reach the depths of another heart when it really cannot stir your own in every fiber of your being. It is finite in its origin and limited in its reach.

SIXTIETH ANNIVERSARY OF TRINITY CHURCH, AURORA

Material and Spiritual Progress Shown by Christ Church, Winnetka

MEETINGS TO FURTHER THE CAUSE OF MEN'S CLUBS

Other Church News of Chicago Diocese

The Living Church News Bureau  
Chicago, May 4, 1909

TRINITY CHURCH, Aurora (the Rev. Franklyn Cole Sherman, rector), celebrated its sixtieth anniversary April 25-May 2nd. On Wednesday, the 28th, Bishop Anderson confirmed a class of forty, the largest in the history of the parish. On Thursday evening the parish banquet took place, a gracious gift of the men of the parish. The toastmaster was Mr. C. S. Kilbourne. Those answering to toasts besides the rector were the Rev. George E. Dienst and Mr. Frederick G. Adamson. Notwithstanding the inclement weather, the dinner was largely attended and a bright feature of a very successful and happy week. Friday evening was devoted to a service of preparation for the parish corporate Communion on Sunday, with meditations by the rector. On Sunday the corporate Communion of the parish was celebrated at 7:30 with a large percentage of the communicants present. The celebrant was the only former rector who could be present, the Rev. C. A. Holbrook, who has the distinction of having held the longest rectorate, namely, twenty-two years. At 10:45 the Rt. Rev. Dr. Morrison, a former Sunday school scholar of Trinity Church and the son of the second rector of the parish, preached the sermon. The Rt. Rev. Dr. Osborne was also in the chancel. In the afternoon at the choral service Archdeacon Toll was the preacher.

The first rector of the parish was the Rev. Henry Safford (1849-1850), deceased. The second rector (1850-1852) was the Rev. T. N. Morrison (also deceased). Other clergy prominent in the history of the parish life in addition to the Rev. Mr. Holbrook were the Rev. Stephen T. Allen, who built the present church building; the Rev. William C. Hopkins (retired) of Toledo, O., and the late Canon Knowles, whose first charge after leaving the General Seminary was Trinity.

The Church property has been greatly improved since the present building was erected. A most commodious and attractive parish house has been built, with a handsome brick and stone cloister, and the very complete and dignified rectory has been added during the able and progressive administration of the present rector, the Rev. Mr. Sherman.

FREE PEWS ASSURED AT CHRIST CHURCH, WINNETKA.

A matter of more than usual interest appears in the Easter report from Christ Church, Winnetka (the Rev. H. W. Starr, rector), to the effect that by an effort the current expenses of the parish, the annual budget of which is approximately \$12,000, has been raised by direct contributions, thereby providing that all seats in the church shall be free, and that the Easter offering, amounting this year to over \$300, shall go to purposes outside the parish. This is a most excellent and commendable departure from the usual order of financial procedure in parishes and missions. The rector hopes to make this an established precedent for all future Easters. Of the \$12,000 yearly budget, nearly \$6,000 has been given to objects outside the parish. A great deal of missionary interest has been stirred up in the parish by visits from the Rev. Herbert Prince, with a talk on India; the Rev. L. W. Applegate, on the Church's work at Gary, Ind.; and the Rev. C. E. Rice, on our missions in Alaska. The rector has just returned from Nashville, Tenn., where he had an operation on his eyes which seems to have been successful, giving him a freer use of his eyes than he has enjoyed in several years.

SECTIONAL MEETINGS OF MEN'S CLUBS.

Through the efforts of a special committee of the Church Club, the parochial men's clubs of the city and diocese are organizing for the purpose of furthering the cause of their clubs. The executive committee of the joint Committee on Parochial Clubs has arranged for sectional meetings to be held Thursday, May 13th, at 8 o'clock, as follows: North Side Men's Clubs at parish house of St. Luke's Church, Evanston; South Side Men's Clubs at parish house of St. Paul's Church, Kenwood; West Side Men's Clubs at parish house of the Church of the Epiphany, Chicago. Prominent speakers are to address these meetings and light refreshments are to be served. It is hoped that every men's club member will be at the meeting held in his section of the city.

GENERAL AND PERSONAL DIOCESAN NEWS.

The Rev. F. G. Deis has taken up his duties as curate at the Church of the Epiphany, Chicago. The Rev. Mr. Deis is a graduate of Nashotah House, and his last charge was St. Mark's Church, Waupaca, Wis.

The spring meeting of the Deanery is to take place at Christ Church, Chicago, on Tuesday, May 11th. After the celebration of the Holy Communion and the business meeting of the Deanery, Mr. Charles B. Ball, chief sanitary inspector of the city, will give an illustrated stereopticon address on "The Housing Conditions in the City of Chicago," showing over 250 views of the congested and disease-spreading spots of the city, the unsanitary bakeries, milk stores, and filthy factories for the manufacture of food products. In the afternoon Bishop Anderson will address the clergy. Archdeacon Toll will preside.

The Rev. E. V. Shayler, rector of Grace Church, is going away on a three months' leave of absence for rest and recuperation after three years of hard and trying work with but short breathing spells now and then.

The Rev. W. O. Waters has just entered upon his seventh year as rector of Grace Church, Chicago. During his rectorship Grace has made long strides toward meeting the social problems which are facing it, now that it has become a down-town church. Its parish house activities have taken on a settlement instead of a social tone, with a Christian and Church atmosphere.

Steps looking to the organization of St. Mark's Mission, Glen Ellyn (the Rev. F. O. Granniss, priest-in-charge), into a parish with a resident rector, are under consideration by the Bishop and finance committee of the mission. The mission is numerically larger than many parishes, and is well supplied with capable, loyal, and devoted Churchmen to serve on the vestry and secure the necessary financial support. The congregation at Trinity Church, Wheaton, also under the Rev. Mr. Granniss, has been working hard under his able leadership, until over \$1,300 in cash and \$200 in subscriptions are in hand as a new rectory fund.

The Oriental Society of the Western Theological Seminary held its spring meeting in the Hibbard Egyptian Library of the Seminary, Monday, May 3rd, which was well attended. The address of the evening was a very scholarly one by the Rev. Dr. Toffteen, the subject being "Modern Science and the Narratives of Genesis." REXMUS.

A RAINY DAY.

BY MARIE J. BOIS.

THE first equinoctial storm, or at least something very much like it." This is my first thought when, in waking up, I hear the wind rattling the windows and the rain pelting against them. A most dismal looking scene greets my eyes when I rise. There can be no thought of my leafy retreat for the day, for the whole landscape looks as it never again could be bright and sunny. "What then?" is the next thought. My simple little room, with its windows overlooking the bay, is my other refuge. "What is the occupation of the day to be?" Shall pen and brush be my tools? Familiar and favorite as they are, the answer is negative. Shall it be a day of study, of quiet retirement, sitting at the feet of some great master in the spiritual life? This will be for the evening, when the prosaic task of mending is done, for a rainy day offers a splendid opportunity for such work.

Prosaic? But why should it be considered prosaic? What flights the spirit can take while the fingers are "plying useful stitches"! True, I am apparently alone in my little room, yet what a host of friends I can summon and commune with! Is there such a thing as solitude for a Christian's heart? The further the friends are, the nearer they seem to be in such times of quiet retreat. What thoughts may not go out to them! What prayers may not be sent up for them! And He, the ever-present Guide and Friend, takes note of them all.

Why not, then, make a rainy day a joyful one; a busy day for the fingers; a blessed day for the heart and mind?

To work, then, with a happy, thankful heart, rejoicing that another day is given me in which I can learn to serve Him, yea, even in the simplest, lowliest of tasks; to work until the Master's voice shall be heard, calling for the account which we must all render some day.

God grant, dear reader, that our "rainy days" may not be "wasted days," as is too often the case in the summer resorts.

COULD WE BUT TRUST.

Could we but trust the Hand that turns our good ship's wheel,  
We to our guide and safety would the nearer feel.  
Oh, could we trust *without* the touch, our blessings greater be,  
When our good ship sails into port, and reaches the harbor see.

C. C. C.

## Diocesan Conventions.

THIS week are recorded the diocesan convention of Massachusetts and the convocation of the missionary district of Spokane. There were no features of especial importance, the business of both bodies being of a purely routine nature.

### MASSACHUSETTS DIOCESAN CONVENTION.

ON Wednesday, April 28th, the 124th annual Massachusetts diocesan convention was called to order in Trinity Chapel, Boston, with the usual number of clerical and lay delegates. As has been the custom since the diocese was divided some years ago, the deliberations were disposed of in a single day, but this year the session was devoid of any special feature. That is to say, there was far less than usual of business of any special moment.

The preacher at the religious service which preceded the business session was the Rev. Dr. van Allen of the Church of the Advent, Boston, who gave one of the best discourses heard at a convention in a long time and one that was generally considered a masterful effort even from this strong, decisive, and convincing preacher. He took two texts from Malachi which were of a prophetic nature, and before he got through the Church as one sees her to-day was rebuked for not meeting her obligations and opportunities as she should. Also his sermon was a plea for right living, a stronger feeling of brotherly love, a deeper respect for the rights of others. Said he:

"Real faith includes right living—a social and not a naked, isolated selfish living. Such was the life of Christ, the carpenter, who set the example of work of which no one ever may be ashamed. Are we doing all we can? We Churchmen have done something, but there are still crooked ways and darkened homes where men and women are crying out for help with none to relieve them. Poverty is ever becoming more wretched and pauperism more helpless. The slums, the pauperism, the crime, shame, and degradation are all crying out against us. No elaborate philanthropic schemes will avail unless we can relieve the wretchedness and woe and despair of the world.

"We call America a Christian country, but we dare approve of luxury over poverty. The slums of Boston accuse our Christian civilization. We build up Zion with blood when we cheapen luxury and tempt men to dishonesty. The Church in some respects has fallen away from its own standards and forgotten its early faith. Once the poor had the gospel preached to them first, while the rich were warned to flee from the wrath to come. Who doubts that if collective Christianity demanded it, the foul blot of our tenement system, with its mockery of home ideals, its incredible death rate, its consumptive breeding, would disappear? But until it does, of what avail is it to preach modesty and chastity and to declare universal brotherhood to our brethren crowded in incestuous surroundings? Who questions that if all our Christian nations stood leagued against divorce in the name of the Lord God of Israel, that monstrous shame would hide its face? The Church must rouse herself or she will lose her leadership, which is her birthright. She must learn the lesson that all men are alike before God. Our religion must be revealed not alone in our isolated individualism, but in our sympathy for and action toward others.

"Men are dying for food for body and soul, and shall we be indifferent to their distress? We should give no promise of future glory as a recompense for present wrong if it is in our power to right that wrong. The Church may never fear rejection, because it has Christ's promise, but her children may starve and die in wretched neglect. Christ did not come into the world with the impossible dream of a few favorites, but with a purpose to bring salvation to all. Love is law, for God is love, and we should stoop in love to raise, help, and save our brothers. He summons us to be laborers together with Him. In His name let us gird our loins and go forth as good soldiers of the cross, worthy of Him."

#### BISHOP LAWRENCE'S ANNUAL ADDRESS.

In his annual address, Bishop Lawrence touched upon several matters that are much in the mind of the Church locally. At the outset he paid a tribute of love and appreciation to the clergy and laity who had died during the year; also a kindly word of tribute for the able and willing way in which Archdeacon Babcock is constantly relieving the Bishop in taking load after load off his shoulders. Attention was called to the fact that despite the doubling of the central administration force the administrative staff is perhaps the weakest point in the diocese. The Bishop asked for no more authority, but as an administrator he realized how much more efficient the Church could be if there were a more fully equipped central office and staff. He was glad to report that the City Mission, thanks to friends, had been able to close its books with a small surplus. During the year it had spent \$29,000.

Mention was made of the fact that during the year the diocese was apportioned \$35,200 for general missions, and had given \$29,632. This year the apportionment is \$34,700, and the Bishop hoped it

would be met. Emphasis was laid on the necessity of the diocese caring for its aged and infirm clergy and the widows and orphans of clergy and not be a drain on the General Clergy Relief Society. "We wish to conserve the dignity of the diocese in this respect," said the Bishop, "and to allow the General Clergy Relief Fund to be free for the use of diocese and missionary jurisdictions less able than this to take those responsibilities."

What was actually done, once the convention was called to order, is easily told. A message of sympathy was voted to be sent to Bishop McVickar of Rhode Island, who, it was announced by the presiding officer, was seriously though not dangerously ill. Later in the convention a vote of sympathy also was passed on the death of Mr. George C. Thomas, whose faithful labors as treasurer of the Board of Missions covered so long a time, and a copy of the resolution was to be sent to the widow.

Quite the most interesting announcement was made by Robert Treat Paine relative to the manner in which the Bishop's fifteenth anniversary of his bishopric had been recognized. The announcement in effect was that the foundation of two funds had been begun. One will be known as the diocesan reinforcement fund, to be used by the Bishop at his discretion, and it now amounts to \$42,135; the other is the Bishop's trust fund, the income from which is to be used at his discretion, and this amounts to \$17,650. A few remarks from the Bishop thanking the diocese for this very satisfactory manner of recognizing his anniversary were cordially received by the convention.

Reports from the diocesan board of missions were heard from three persons, each speaking for the locality with which he was familiar. These were the Rev. W. H. Osborne of Woburn, the Rev. K. G. Forbes of Fall River, and the Rev. Donald Brown of Marion. Encouraging reports were received from various localities as to the growth of parishes and a deeper interest in the work of the Church. The Mission Board, through Archdeacon Babcock and Secretary Howe, reported receipts of \$15,306, \$1,300 more than the year before. Four new missions had been started and four new churches and chapels had been erected.

The Rev. Philo W. Sprague of Charlestown was named as the next convention preacher, with the Rev. George Hodges as substitute.

In the evening there was the usual missionary meeting in Trinity Church, with the Bishop presiding. The speakers were the Rev. G. Alexander McGuire of Cambridge, who told of his work among the colored people in Cambridge; the Rev. Linden H. Smith of Fall River, the Rev. David B. Matthews of Brockton, and the Rev. Alexander W. Kennedy of Somerville.

### CONVOCATION OF THE MISSIONARY DISTRICT OF SPOKANE.

NOTWITHSTANDING the cession of the Panhandle of Idaho to the district of Idaho, the district of Spokane reports more clergy, more communicants, more confirmations and baptisms than for last year, and a larger income from parishes and missions.

The seventeenth annual convocation was held in Holy Trinity Church, Spokane, on April 27th. The Bishop celebrated the Holy Eucharist. Fifteen of the clergy and a number of the laity were present. At the close of this service the convocation was organized by the election of the Rev. Everett W. Couper as secretary and the Rev. R. S. Hannah as assistant secretary. The usual standing committees were appointed. Trustees of the district: the Bishop, Mr. George S. Brooke, Mr. W. S. Gilbert; Standing Committee, Very Rev. Alfred Lockwood, Rev. A. O. Worthing, Mr. George S. Brooke. Examiners: Rev. H. M. Bartlett, Rev. R. S. Hannah. Board of Missions: Rev. Maurice J. Bywater, Rev. E. W. Couper, Mr. O. S. Good, Mr. Francis Walker.

Encouraging reports were read from the diocesan school for girls, Brunot Hall, Spokane, and from the Church Home for Children, Spokane. Houston Hall, diocesan school for boys, was thriving and full to overflowing. The Bishop reported for the trustees the acquisition of much property for new missions.

A gloom was cast over the convocation by the announcement of the death of Mr. Thomas. The keynote of the Bishop's address was "self-support." The mission must make a special effort toward self-maintenance. The convocation was well attended, and although much of the work was of a routine character, it was marked by great spirit and enthusiasm in anticipation of the Missionary Conference of the Eighth Department, which meets here on the following days. The *Gloria in Excelsis* was sung and convocation adjourned *sine die*.

THE GREAT weakness of present-day popular Christianity is its attitude towards dogma, and its treatment of the Scriptural injunctions regarding doctrine. To say, as so many do, "It makes no difference what a man believes, so long as he lives right," sounds fair enough, and logical enough, when, in fact, it is neither fair nor logical, but rather has nothing in it but "deceitful words."—*Los Angeles Churchman*.

## A MEDITATION ON JOY.

BY ETHEL ROMANES.

HERE is to us all who work for God a danger which arises out of discouragement and disappointment in work, and out of physical weakness and pressure of details.

It is this—that we should lose touch with the romantic, the practical, the joyful side of our religion, of our work; that we should lose touch with the infinite, the eternal relations of work, that we should grow commonplace and sad. In one word perhaps we may sum it all up—dullness. We may find ourselves oppressed by the ennui of piety, wearied by the intolerable weight of drudgery, bored by the reiterated tales of misery, of sin.

And on no one can this oppression weigh more than on those whose work often exposes them to extraordinary loneliness, to isolation from people of their own class, to daily intercourse with not only sin, but with prejudice, ignorance, misunderstanding. And yet it is from those who, set as they are, in the very forefront of a terrific battle, from those who really and definitely are carrying on the "Wars of the Lord," that this fruit of the Spirit is asked—Joy.

All the disciples of the Lord, all who have passed into the charmed circle of those whom He deigns to call His friends, are to bring forth the fruit of joy.

Love, Joy, Peace, three gifts which are linked together and which produce each other.

How many of us would venture to say we were joyful Christians, that there was joy in our hearts? Is "rejoicing in the Lord" only a mere rhetorical expression? Is it but an idle tale that "our hearts shall rejoice"?

We know it is not so; but so many of us feel the attainment of joy, the reflection of joy in the daily life is far beyond us. It ought not to be so very hard for us. All of us who read this paper are in that circle of whom our Lord spoke "Ye are My friends."

There are two ways of regarding our life as Christians. We may, rightly, when we first begin to realize the obligations of the service of God, regard that life as a *hard* life, and we look at life from the point of view of the "spiritual combat," we have as our watchword that saying of our Master "Let him take up his Cross and follow Me." And yet, although this view of life is a right one, there is another view, another aspect of life, which is equally right, equally true. It is this: that our life as Christians is easy, is joyful. "My yoke is easy." "Your joy no man taketh from you."

The life of a disciple may be hard, it may involve, nay, does involve, very real pain, but it is the life which the 23rd and 84th Psalms describe. We do dwell in the House of the Lord, and we do come to feed in green pastures, by still waters, even now. And this is the ideal we must set before us; for this life is the real witness to the world that we possess a living faith, a living Lord.

The Church of God sends forth her children to give thanks, they are to go out singing and giving thanks. "The joy of the Lord is your strength," "Sing ye praises." "Surely goodness and mercy shall follow me all the days of my life."

These are the words that are to echo forever in our hearts. And yet this gift is rare. Why? It is not a question of temperament, wholly—though it may come more easily to some natures than to others. Why is it rare? Perhaps it is just possible that many of us do not sufficiently desire this particular fruit, perhaps we do not pray enough about it, perhaps many of us forget that to be lacking in joy is to be lacking in perfection of gifts, and that perfection is the ideal God sets before us.

How do we attain joy? Simply and entirely by "knowing Christ." Many of us have read that most lovely book by the present rector of Lambeth, *Vital Religion*, or "Knowing Christ." To many who read it the book brought a renewal of conversion, for it brought home to them again the eternal truth that our Lord wants us to be not merely His soldiers, His workers, His cross-bearers, but His friends. We know that the knowledge of Christ is a possible possession. This is why all our work, all our struggle for the souls of others, must have the foundations deep out of sight, in prayer, in Eucharist, in intercession.

But in those Eucharists, in those meditations, it is possible to allow ourselves to have that aspect of life of which we spoke—that first aspect always in our thoughts, and to shut out all that makes for joy. God knows we see the sorrow of the

world; God teaches us a little of the mystery of suffering; God allows us to enter into the mystery of sorrow for the sins which crucify our Lord afresh.

But there is that other side. There is joy; there is the perfect peace and rest of forgiveness; and there is, or will be, the constant sense that beyond and above all this din and strife and toil, Christ our Lord is forever pleading and working for us, and that He is forever with us—a perpetual Presence that nothing can banish. It is the constant dwelling with Him that by degrees brings joy to our weary souls. And this Gift makes us, as we have seen, able to reflect Christ to the world.

We agree it is ever increasingly important we should realize the fact that we have to proclaim Christ to a world which knows Him so little. It is really through our lives that many of the people who are completely ignorant of God must learn a little, ever so little, of what His love is. And that is why those who carry on God's holy war must be on their guard against all that is an enemy to joy. Personal aims, personal ambitions, personal dislikes, grumbling, inability to get on with other people, must be put aside, striven against, all pettiness and love of gossip. All these are faults which sometimes do seem to destroy the capacity for joy.

Thanksgiving, the constant giving of thanks, the making our hearts choirs of praise to God, do indeed build up in the soul dispositions which the Comforter can kindle into joy. And this leads us to understand why we who wish to cultivate those best gifts must guard ourselves and those over whom we may be placed from overwork, worry, and lack of reasonable pleasure, proper holidays, food for our minds as well as for our bodies. We must pray against low spirits, against worrying, against a disposition to imagine ourselves slighted. All this is so elementary, so obvious, and yet many of us neglect the obvious: it is for want of attention to the details that we fail in building up ourselves as temples of God, or rather that we fail in coöperation with Him who works in us, to will and to work for His good pleasure. God made us for joy. He surely wills us to be blessed here on earth, and to be blessed is to be happy.

The saints bear witness to the reality of that way which is called in the language of mystical writers, the "unitive way"; but which is surely described for us by our Blessed Lord in those words so dear, so familiar, "Abiding in Him," "Doing His will." And this brings us to our starting point. Never, never must we lose sight of these great verities, of all which is, if I may reverently say so, the poetry, the romance of our holy religion, and therefore the real, the true, the abiding part of religion.

It is sometimes a little strange how shy we are to recognize that it is Christ's presence, Christ's love, which make life worth living and work worth doing. We can speak perhaps to strangers, to sinners about Him, but we seem so reticent when we are with our fellow Christians. I think we have something to learn from our Evangelical brethren about this, but whether this be so or not, we must pray for this great gift, as indeed for all the gifts in time. He will bring us into this land of peace, into this heritage. We need not be discouraged if these great gifts are not poured out at once. The point is—to recognize that our Lord does mean us to be partakers of His joy, and to pray to Him to pour it upon us all as we grow in capacity to receive it.

"Happiness," writes a beloved saint of our own day and generation, "in possessing God, is by no means reserved to be the final reward of the perfect in a future life. There is not only the crowning grace to be given at last to those who have fought their good fight out, 'Well done: enter thou into the joy of thy Lord'; but there is also a grace of joy by which we beginners are to encourage one another in entering upon our warfare, and through every day's march. There is the joy of saints who have entered into rest, but who can never sin again, never be tempted, but we who are in temptation every day, we who are penitents still in *valle lacrymarum*—there is blessedness for us too; we must be 'sorrowful, yet always rejoicing,' and this joy of penitents is no doubtful or make-believe, but the sincerest, most cordial joy."

THERE ARE many hearts in this world which are pining away for want of sympathy which others have in their power to bestow and do not. It is lack of sympathy that makes the world sad as well as lack of hope.

### "WHENCE CAME THEY?"

Whence came the Saints of God in robes of white,  
Washed in the blood that can for sin atone,  
Who stand like victors there before the throne,  
And in His temple serve Him day and night?  
Not from sequestered vales, serene and bright,  
Beside still waters gained the peace they own,  
Nor from harsh desert-places, drear and lone;  
But out of tribulation and fierce fight.

They wrestled till the breaking of the day,  
And let not go, tho' worsted in the strife;  
Humbled, they rose to war with prayerful might,  
And, never doubting, triumphed in the fray:  
Thence came the Saints of God in robes of white:  
Amid the noise of battle won eternal life.

Elizabethtown, N. Y.

HENRY H. PITTMAN.

### A RELIGIOUS COMMUNITY IN CHINA.

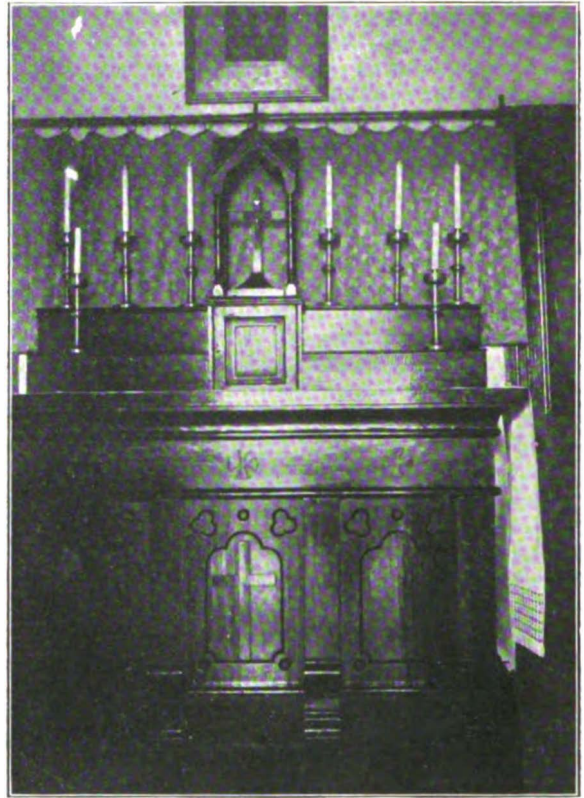
BY REV. ROBERT E. WOOD.

ON A LITTLE CHINESE BOAT RETURNING TO WU-  
CHANG FROM A TEN DAYS' VISITATION OF  
COUNTRY STATIONS. February 28, 1909.

I HAVE with me THE LIVING CHURCH of January 16th, in which I find that splendid and practical editorial of yours on the subject of the Supply of the Clergy, and I am especially struck by the force of the last paragraph, in which you speak of local associate missions and "the planting of branches of our religious orders among our missions in the foreign field." It may be a satisfaction to your readers to know that one attempt of this kind is being made by two celibate mission priests who have made the first beginnings of an associate mission at Wuchang, China. To speak more exactly, we are the Community of St. Saviour. Our numbers are small, but we are not the ones to apologize for that, because we are not the ones to blame. To find fault with us would be like scolding the people who did come to church on a rainy day because so many stayed away. The Church does not despise the day of small things, and we have faith that our venture is one in the right direction, and that our community will grow in God's own good time. The principles which you so strongly advocate have been set to work. Our community is a concrete example of this application.

Being Associates of Holy Cross, or Oblates of Mt. Calvary, we are affiliated with the Order of the Holy Cross at West Park, though locally we are organized directly under one Bishop. We are bound by the obligations of the rule of the Oblates of Mt. Calvary, with the addition of some simple regulations under the heads of poverty, chastity, and obedience, and by a house rule. Our local obligations are very similar to those of the Oxford mission at Calcutta, which we took as a model for ours because the conditions are similar. We celebrate daily, say the Prayer Book Morning and Evening Prayer, and the offices of prime, terce, sext, nones, and compline from the Day Office of the Church. We make a daily half-hour meditation, study theology daily, and observe silence from compline until after terce; keep a monthly day of devotion or retreat, make a monthly confession, hold a monthly chapter of faults. In fact we aim at the ideal of the Regular Life, so far as is practicable and consistent with active service. All money that comes, including salaries, is put into a common fund, and after all obligations are met and living expenses are paid, we have a considerable margin which goes into the Church's work. It takes about \$35 a month to pay the running expenses of our community, including our food, fuel, light, and servants. As to the latter, I would like to say a word, because we missionaries are often accused of extravagance and luxury, "keeping a retinue of servants," etc. Three servants can be kept for \$10 a month, and they board themselves out of that. Servants in China take the place of telephones, running water, and all those modern conveniences which people have at home to save labor. Here water has to be carried in buckets, and errands have to be done by men, not by electric telephone wires. Furthermore, if it were necessary, there is not one of us who would be unwilling to scrub floors and wash dishes, but the Church does not send us out here, at all this expense, to spend our time doing things of that kind when we can hire it done for a few cents a day. It would be poor economy. As it is, the days are about as full as they can be, and we bless God for our good, faithful servants who save our time so that we can do more work for the Church. It isn't a love of luxury, but economy of valuable time, that makes us employ servants.

But to return: Other community expenses are correspondingly low. We wear cassocks as our ordinary dress, so we do not need \$90 clerical dress suits. And even as it is, our wants can be supplied at about half the cost of the same things in the United States. We make no pretence at austerities and asceticism, yet we maintain the principle of poverty by having all



ALTAR IN THE LADY CHAPEL, ST. SAVIOUR'S HOUSE.

things in common, living from the common purse, and dedicating to God's service all that is not necessary for daily expenses or has not some previous claim.

What you say in your article about the economy to the Church of celibate communities is more than proved by our experience. Furthermore, in regard to that I would like to say here, that if another man could be found for our community and the Board of Missions could not raise funds for his salary we would be *only too glad* to take him to share alike with us, without its costing the Church a cent. But of course, if the Church could raise his salary we would have just that much more to use for the work, purchasing property and putting up buildings in various places, etc. Money, land, bricks, and mortar are necessary, of course, and we need them all very badly, but we need men more, and if we can't have both give us the men with the love of God and the love of souls strong in their hearts.

Now as to the practical workings of the community: We are located at St. Saviour's Church, which is now the center of parochial work in Wuchang, about a quarter of an hour's walk from Boone college compound. We have added gradually to our property, so that now we have, in addition to the church (which, by the way, is only a renovated Chinese building and far too small); St. Saviour's clergy house or monastery; a Chinese deacon's residence; a parochial school for boys, Holy Child; one for girls, St. Mary's; a middle school for boys, St. Joseph's; and an industrial school for girls and women, St. Mary and All Saints'. There are about 150 pupils in all. We are about to open an old ladies home, St. Mary and St. Elizabeth's. A building has just been completed (on which we still have a debt of \$750) which is to be occupied by the old ladies on the first floor and the industrial school girls on the second.

The Catholic religion is taught and practised at St. Saviour's. There is a daily Eucharist in Chinese, and when both fathers are at home, an additional one in English in the Lady chapel in the clergy house. The Eucharist is the chief act of worship of the Lord's day, and although it is celebrated early, is better attended by our Christians than the other services of the day. Catechumens, enquirers, heathen school children, and a few Christians attend the latter, but the 8 o'clock service is for Christians only. It is preceded by the litany as a prepara-

tion, there is a sermon, and the choir and acolytes and full Catholic ritual (all six points) help to emphasize its importance and add to its dignity and beauty. Attendance at the Eucharist is continually urged as the Christian's Sunday obligation, whether he comes to other services or not. The early hour makes it possible for him to communicate fasting, which he is taught to do. The people in this locality eat only two regular meals a day, the first of which comes between 9 and 11 o'clock, so the Eucharist is over before preparations for it need be made.

The sacrament of penance is continually offered to such as wish to avail themselves of this great privilege, and a confessional in the back of the church is a constant reminder of it. About fifty confessions were heard in Wuchang before Christmas.

Beside St. Saviour's the community has charge of eleven other mission stations, two in Wuchang, five up the Yangtze, and four up the Han river, which flows into the Yangtze opposite Wuchang. In the various places there are resident about thirty-five Chinese trained workers, including two priests and two deacons, men and women catechists and teachers, etc. One or the other of the fathers of the community visits these places regularly to administer the sacraments, where there is no priest to hold mission, and to instruct the people. At a mission of this kind held recently at a small country station called St. Mary's, I heard seventeen confessions, and on the following Tuesday, in another place, twenty-five. This means many hours' work, for a number of the people can't read a word and so cannot use help for self-examination, and come so unprepared that the priest has to do practically all the work of preparation for them by a long, slow, process of questioning. However the joy of bringing a soul to the precious cleansing Blood is something so wonderful that the priest has nothing but thankfulness in his heart.

Either Father Cooper or myself is away from Wuchang every Sunday, and sometimes one of us stays away over two Lord's days, as I have been doing this time, Ash Wednesday having come during the intervening week. But we have St. Saviour's monastery to return to, and the daily offices said in common and the regular life of the house are a great spiritual refreshment.

I feel that I ought to make some apology for the seeming egotism of this article. In my effort to reveal the practical

### A SERVICE AT A CUBAN SUGAR-MILL.

LOOKING westward from Havana, one sees little but tobacco; great fields of it all covered from one end to the other with cheese-cloth, to protect the leaves from insects and the tearing of the high winds which prevail here most of the year. This is one of the great interests of Cuba, representing many millions of dollars.

Looking eastward, for hundreds of miles there is little to be seen but the miles and miles of sugar-cane, each estate dominated by its "house," or enormous mill for grinding. At night one of these mills looks like some great fortification, or more like one of the English cathedrals, with its picturesque skyline towering high in the air. All its salient points are accentuated by arc lights. The massive machinery within is illuminated by incandescents gleaming through the clouds of steam, redolent of cane juice, boiling molasses, and from time to time the sulphurous gas from the little locomotives moving back and forth along the tracks outside, while the dim workmen stand at their various stations, or move to and fro upon their diverse occupations. The gigantic machinery plies its ponderous arms, converting the rivers of cane into juice, flowing along in streams into tanks, then pumped up into the converters, where it is boiled to the thickness of molasses. When the crystallization has progressed sufficiently, the centrifugals take hold of it and whirl all the moisture out of it, and the sugar is made, ready for the refineries.

Outside, all is commotion and stir, the locomotives plying along the network of tracks bringing wood, or cane, or taking away thousands of bags of sugar, while the great cane-laden *carreteras*, drawn by six or eight oxen yoked by the horns, creak and groan beneath their tons of cane.

And this continues all throughout the season, day and night, without ceasing, unless there may be some breakdown.

Now in Cuba there are hundreds of these mills, representing millions and millions of dollars, and more than one hundred distinct companies. All sorts and conditions of men are employed in them, from the peons in the fields to the college-bred man at the desk, in the laboratory, or directing the workmen. And all these men are far away from the refining and elevating and comforting influences of religion. In the nature of things these mills must be far in the country, and the priests do not often get to them.

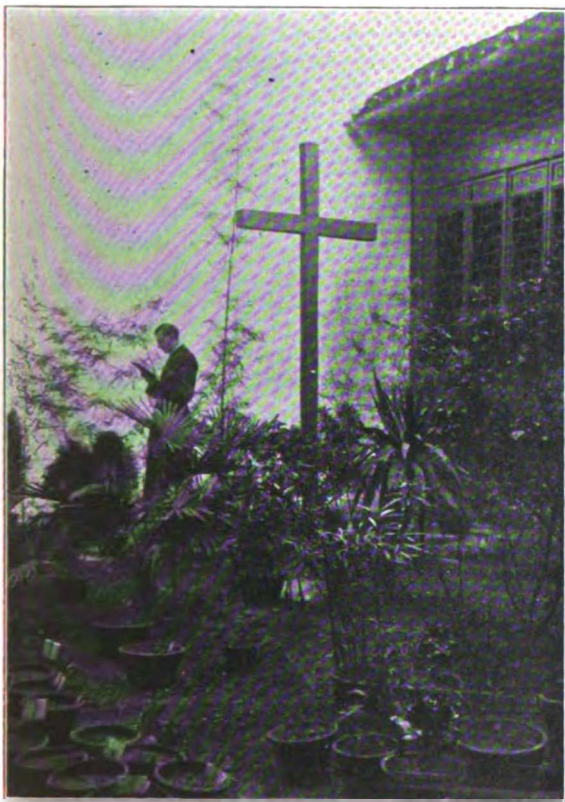
Consequently, and with a recognition of the peculiar adaptedness of our branch of the Church to the needs of this country, some of these great companies have offered to pay the salaries of resident clergymen and to erect places of worship. The Ven. C. M. Sturges, Archdeacon of the Oriente, has made a start at one of these mills, where he has had a most cordial welcome; and it was at the invitation of another company that the Archdeacon of Havana made the trip from Havana to the Tinguara mill for the same purpose. It was a trip which required six hours of travel by trolley and train and railroad automobile.

Two services were held in the assembly room, of which the first was in English. There was a good congregation, consisting of all the men who could possibly attend, together with the one lady at the mill. The service was most reverently rendered, and most highly appreciated by everyone.

Immediately after this a congregation of natives entered the room, quite filling it, and there was a service in Spanish, after which the Archdeacon made an address explaining some of the differences between our branch of the Church and that of Rome. As this poor people has for many, many long years had to pay heavily for the sacraments of the Church, for baptisms from twenty to forty cents, for burials, for confirmations from forty cents upwards, and often for marriages far more than they could possibly afford, thus making it impossible for them to have the blessing of the Church upon their marriages, they were greatly rejoiced in hearing of a branch of the Church which would indeed be for them a real mother, making all provision for her children, and without cost to them, only teaching them, of course, the duty and privilege of making an offering to Almighty God. They listened with concentrated attention to the address by the Archdeacon, and at the end told him that at his next visitation there would be a far larger attendance.

There is no doubt that these services will be productive of the very greatest good to all these communities, which number from twelve hundred men to more than two thousand each.

"THERE IS THE world of sorrow, and though it must continue while time lasts, there is not one of us who cannot help to make it less sorrowful."—*Selected*.



IN THE GARDEN OF ST. SAVIOUR'S HOUSE.

workings of the community idea, perhaps I have laid myself open to the charge of posing. But I beg you to believe me when I say that we consider our method only one amongst a number of good ones, and only ask for it what, in fact, it is already getting, a fair trial, along with the others.

## Department of Social Welfare

Edited by Clinton Rogers Woodruff

### CITY FORESTRY IN NEW ASPECTS.

**O**RDINARILY we think of trees in cities as ornamental only. Under the bill recently enacted by the Pennsylvania legislature they will become a source of income, and more important still, a source of health.

The act sets forth in a short preamble that it has been demonstrated by time and experience in the countries of continental Europe that properly managed municipal forests have proved to be important sources of municipal revenue, tending greatly to reduce the burden of municipal taxation. Also that "many of the townships, boroughs, and cities of this commonwealth are so located that it would be proper and expedient for them to possess tracts of land to be used for the purposes of municipal forests, in many instances conserving and protecting the water supply and promoting the healthfulness of the municipality and capable as well of yielding revenue applicable to the purposes of such municipalities."

President McFarland of the American Civic Association cites an example of the possible workings of such a law the instances of the borough of Eaglesmere in Sullivan county, which is surrounded by forest land. The annual budget of that borough is \$2,500, derived from the taxation of the people. By the provisions of the act the borough could acquire 2,500 acres of the timber land about it, and the taxation would be done away with even if the revenue from the land was only one dollar per acre—a low figure for timber land. It would seem to require a larger revenue, however, than this to pay the interest on the indebtedness it would be necessary to incur for the purchase of the land.

In Germany, where the system is in extensive use, it has materially reduced the burden of taxation. Pennsylvania is the first state in the Union to attempt to make such forest control possible in this country.

While the two main effects of the bill will be to reduce taxation and to conserve the municipal water supplies, it will also make possible a new means for public aid for consumptives, as tubercular patients could not only secure the open air life necessary for their treatment, but at the same time be provided with work that would enable them to pay their expenses.

According to experts, the revenues will not decrease from year to year. On the contrary, under municipal care, directed by the forestry commissioner, the woodland would, in their opinion, increase in value yearly, and the revenues would gain in proportion.

The act provides that the municipalities may acquire, by purchase, gift, lease, or condemnation, tracts of land at present covered with forest or tree growth or suitable for the growth of trees and to administer the same under the "principles of scientific forestry for the benefit and advantage of the municipalities." The tracts may be of any size and may be located within, adjacent to, or at a distance from, the corporate limits of the municipality purchasing them. The approval of the size and location, however, must be secured from the commissioner of forestry previous to the passage of an ordinance to acquire the land. The money necessary for the purchase of such land is to be appropriated as now provided by law and may be taken from current funds or from sale of bonds. The municipal forests are to be governed by rules provided by the commissioner of forestry.

The forests may be used by the people for general outing or recreation grounds, "subject to the rules governing its administration for the purpose of a municipal forest, in which the major idea shall be the sale of forest products for producing a continuing municipal revenue."

### HOME GARDENING AS A SOCIAL UPLIFT.

"Gardening is more than the growing of plants: it is the expression of desire."

"The garden made by one's own hands is always the best garden, because it is a part of one's self."

"A poor garden of one's own is better than a good garden in which one may not dig."

"The child that plants a seed or cares for the life of an animal, is working hand in hand with nature and the Creator."

These are the guiding principles of the Cleveland Home Gardening Association, which aims to make the city more beautiful, using this term in a broad sense. This is so done that the largest possible number of people may share in the process, for the truly beautiful city is one in which attractive homes are common and in which their making has brought most widespread pleasure. The interest of children is sought, that their enthusiasm may overcome the apathy of more mature years. Thus the Cleveland association is able to influence the care given each season to the places occupied by upwards of thirty thousand Cleveland families, and its methods commend themselves to an ever-increasing number of school and civic organizations in other cities and villages.

The plan of the association is especially, though not exclusively, designed to stimulate those whose only opportunity for contact with the soil must be in the city itself. The limitations of space and other unfavorable conditions are recognized, but stress is laid upon the real benefit to be found in the growing of flowers and vegetables in a small yard or even in a window box.

If, as was recently said, "we are still busy making the Republic out of the children in our homes, out of the races which were here before us, and the races we have brought among us; out of men from all the completed countries whose doors open towards our long seaboard; we are steadily, surely, making a people with one language, one liberty, one virtue, one purpose," the Cleveland method is one effective way of accomplishing the end in view. The world has no loftier ideal than the making of Christian citizens. "There can be none loftier than our highest thought that here may be the holy city, New Jerusalem, rising up from earth to heaven." For it is in our own land we see the vision—

"Where, faint and far,  
Along the tingling desert of the sky,  
Beyond the circle of the conscious hills,  
Are laid in jasper-stone as clear as glass  
The first foundations of the new, near Day  
Which should be builded out of heaven to God."

THE MOHONK CONFERENCE on International Arbitration is a potent factor in its field. The fourteenth annual conference in its platform especially approved and commended the work of the Second Hague Conference, which, revising and perfecting the various conventions of the Conference of 1889, restricting the use of force in the collection of contract debts, proclaiming unanimously the principle of obligatory arbitration, establishing an international Court of Prize, and declaring in favor of the establishment of a permanent Court of Arbitral Justice, measured a great and welcome advance toward the regulation of international relations upon the basis of justice, reason, respect for law and the Golden Rule. It also noted with gratification the existence of the treaties of arbitration concluded within the past five years, and more especially the arbitration treaties concluded between the United States and various nations, expressing the hope that the peaceful and judicial settlement of international difficulties by resort to courts of arbitration and of justice would bid fair to become the rule of the future as it has been in a measure the enlightened practice of the immediate past.

The Conference commended the activity of American schools, colleges, universities, and the various professional, business, and labor organizations of the country by which and through which popular sentiment is created, trained, and directed, not merely to the maintenance of peace, but also, by the elimination of the ostensible causes of war by peaceful settlement, and rejoiced in the fact that the representation of all the civilized nations of the world in the Second Hague Conference and the recommendation in its final act for a future conference was a guarantee for the future.

TO BE AT WORK, to do things for the world, to turn the currents of things about us at our will, to make our existence a positive element, even though it be no bigger than a grain of sand in this great system where we live—that is a new joy of which the idle man knows no more than the mole knows of sunshine, or the serpent of the eagle's triumphant flight into the upper air. The man who knows, indeed, what it is to act, to work, cries out—"This alone is to live."—*Phillips Brooks.*





THE LATE MR. GEORGE C. THOMAS

*Photo. by Elmer Chickering, Boston*

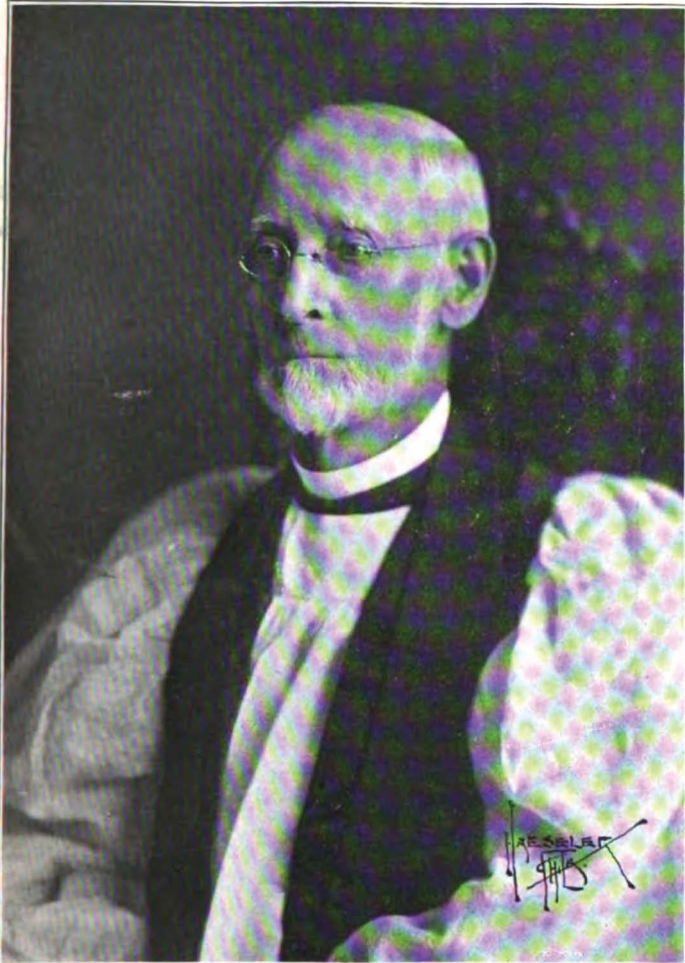


## The 125th Anniversary of the Diocese of Pennsylvania.

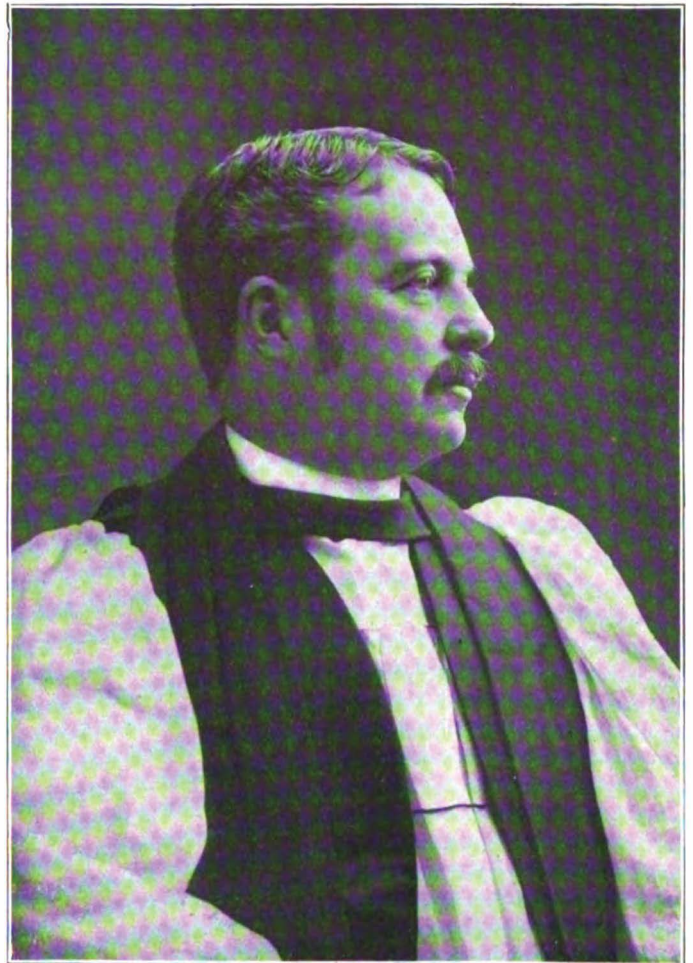
**T**HE diocese of Pennsylvania was founded in the year 1784, and no diocese of the Church in this country has had so much to do with the development and growth not only of the Church but likewise the nation. In the Colonial days Christ Church had been established by the Church of England as early as 1695, and the influence of this parish was so great in the community that in 1702 there was a congregation of over 500 persons. Owing to the far-seeing wisdom and judgment of that ancient and great missionary institution, the Society for the Propagation of the Gospel, many mission stations were planted and nurtured in the vicinity of Philadelphia, and so the Church grew and her adherents became a power and were now promi-

adopted, and an address was sent to the English Archbishops asking consecration for such persons as should be recommended by the Church in America. At the General Convention, held in Christ Church in 1789, Bishop Seabury and the deputies from Connecticut were received into union with the convention. At this convention the name of the Church was formally adopted and the Prayer Book as amended was authorized to be used. Sessions of the convention were held in the old State House in Independence Square, and the constitution of the Church was adopted in the same room in which the National constitution had been drawn up.

The General Convention was held in the year 1821 in St.



THE RT. REV. OZI W. WHITAKER, D.D., LL.D.,  
Present Bishop of Pennsylvania.



RT. REV. ALEX. MACKAY-SMITH, D.D.,  
Bishop Coadjutor of Pennsylvania.

nent in the formation and upholding of the new government at the time of the Revolution. At the meeting of the Continental Congress in Carpenter's Hall in the year 1776, the rector of the combined parishes of Christ and St. Peter's offered prayers vested in his clerical robes. It is a well-known fact that the following men, leaders in the new government and worthy residents of Philadelphia, were Churchmen and members of Christ Church: Thomas Jefferson, Benjamin Franklin, Alexander Hamilton, Patrick Henry, John Jay, James Madison and Robert Morris, all signers of the Declaration of Independence. Fully two-thirds of the framers of the constitution were Churchmen and residents of Philadelphia and vicinity.

In 1784, at the suggestion of the rector of Christ Church and St. Peter's, the Rev. Dr. White, a meeting of the clergy and laity of the state of Pennsylvania was called. At this meeting was suggested the holding of General Conventions, of which all the Bishops should be members, and to which each state should send clerical and lay deputies, and that the Church should maintain the doctrine, discipline, and liturgy of the Church of England. In September, 1785, the first General Convention of the American Church was held in Christ Church. Clerical and lay representatives were present from Pennsylvania, New York, New Jersey, Delaware, Maryland, Virginia, and South Carolina. The Rev. Dr. White was elected president, and the fundamental principles pertaining to the adherence to the doctrine, discipline, and liturgy of the Mother Church were

Peter's Church, at which meeting the Domestic and Foreign Missionary Society of the Church was formed, and Philadelphia was its headquarters until 1845. The General Convention of 1835 after meeting in St. Peter's adjourned to St. Andrew's, Eighth and Spruce Streets, for the consecration of the great Missionary Bishop of the Northwest, the Rev. Jackson Kemper, who for twenty years had been the assistant minister of the united parishes of Christ Church, St. Peter's and St. James', being the first Missionary Bishop set apart by the American Church.

During the convention of 1844, held in Philadelphia, the Rev. William J. Boone, D.D., was consecrated as the first missionary Bishop for foreign work, and was sent at once to China. The next General Convention held in Philadelphia was in 1865, at the close of the Civil war, and a service was held praising God for having granted "peace to the country and unity to the Church."

The first Sunday school in the United States was founded in the year 1814 by Bishop White at St. John's Church, Third and Brown Streets. The Lenten and Easter offering for missions, which has contributed thousands of dollars for the spread of Christ's kingdom, was started by a Pennsylvania laymen, Mr. John Marsden. Betsy Ross, who made the first American flag, and Joseph Hopkinson, the author of "Hail Columbia," were both members of Christ Church.

Summing up the more important events in the history of

the diocese it will be seen that in the diocese of Pennsylvania was held the first General Convention of the Church; that the first Bishop of the English succession exercised episcopal authority; that the American Prayer Book was adopted and authorized to be used; that the constitution of the Church was adopted, thereby forming the Protestant Episcopal Church in the United States; that the Domestic and Foreign Missionary

was founded in 1871, and its first head, Bishop Howe, consecrated in December, 1871, Bishop Rulison in 1884, and Bishop Talbot being translated from the missionary jurisdiction of Wyoming in 1898, having been consecrated for his former charge in 1887; the diocese of Harrisburg was set apart in 1904 and its first and present Bishop, Bishop Darlington, was consecrated in 1905.

THE SUCCESSION OF BISHOPS.

Seven Bishops have held office and exercised episcopal authority



ST. PETER'S CHURCH, PHILADELPHIA.



RT. REV. WM. WHITE, D.D.,  
First Bishop of Pennsylvania.

Society was formed; that the first Missionary Bishops of the Church were consecrated for the domestic and foreign fields; that the Church was reunited after the civil war; that the first Sunday school in the country was established; that the Lenten and Easter offering for missions was started, and that the old diocese leads in the amount raised each year in these offerings and in the deep and helpful interest she takes in the work of Sunday schools.

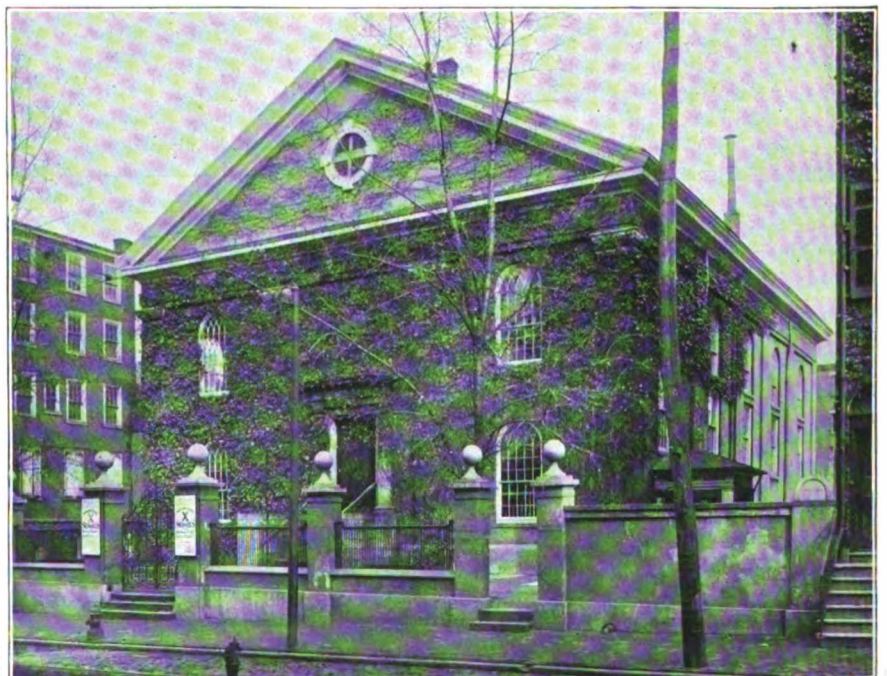
FIRST SERVICE OF THE 125TH CONVENTION.

In the observance of the 125th anniversary of the founding of the diocese of Pennsylvania, the first service of the 125th annual session of the diocesan convention was held on Tuesday morning, May 4th, in old Christ Church, at Second and Market Streets (the Rev. Louis C. Washburn, D.D., rector). The service was at 10 o'clock, the Bishop and Bishop Coadjutor officiating, the historical sermon being delivered by the Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School. [Fuller accounts of the services and sermon will be given in our next issue.] In the evening a diocesan mass meeting was held in Holy Trinity Church at Nineteenth and Walnut Streets (the Rev. Dr. Tomkins, rector), Bishop Whitaker presiding, and addresses being made by Bishop Coadjutor Mackay-Smith, Bishop Whitehead of Pittsburgh, Bishop Talbot of Central Pennsylvania, and Bishop Darlington of Harrisburg.

GROWTH OF THE ORIGINAL DIOCESE.

The last three dioceses were a part of the original diocese of Pennsylvania, but were divided as follows: Pittsburgh in 1865, its first Bishop, the Rt. Rev. Dr. Kerfoot, being consecrated in January, 1866, and its present Bishop in 1882; the diocese of Central Pennsylvania

in the diocese of Pennsylvania—namely, the saintly White, who was consecrated in Lambeth Chapel, February 4, 1787, by the Archbishops of Canterbury and York; the Bishop of Bath and Wells, and the Bishop of Peterborough; Bishop Onderdonk, who was elected as an assistant to Bishop White and consecrated in October, 1827, becoming the head of the diocese upon the death of Bishop White in  
[Continued on Page 68.]



OLD CHRIST CHURCH, PHILADELPHIA.

## THE CHRISTIAN KINGDOM OF UGANDA.

WHERE MR. ROOSEVELT WILL HUNT.

BY THE REV. THOMAS PATRICK HUGHES, D.D., LL.D.

**A**T Mengo, the native capital of Uganda, the ex-president of the American republic and the friend of Booker T. Washington will receive a kingly and an episcopal welcome. As there is no color line at Mengo, Mr. Roosevelt can dine "without let or hindrance" with a white Bishop and a black king, "none daring to make him afraid."

Sir Harry Johnston, who was at one time the representative of the Queen of England at Uganda, says that Mengo, which is situated on the equator to the north of the Victoria Nyanza, stands, like ancient Rome, on seven hills, and each section of the straggling city is a hill of itself. It has a population of about 80,000 souls, nearly all of them, including the young king, professing Christianity. It is at Mengo that David, the young Christian King, resides with his court and parliament. It is also the headquarters of the Right Rev. Alfred Robert Tucker, D.D., Lord Bishop of Uganda.



HIS HIGHNESS DAUDI CHWA.  
KING OF THE UGANDA PROTECTORATE.

To other parts of the "Darkest Africa" the kingdom of Uganda, and particularly the city of Mengo, presents a striking contrast. The people are all well clad and a very large number of them can read and write. The richness of vegetation around Mengo makes it a city of gardens. The breadth of its long avenues is royal, and suggestive of the capital of a king. Everything is clean and picturesque. Mission buildings in brick and stone, a fine cathedral, and numerous churches with more humble structures of palm poles and thatch rise from the seven hills and tell the story of civilization in the midst of a savage land.

And it is all the outcome of Christian missions, baptized and consecrated with the martyr-blood of my dear old friend, Bishop Hannington, with whom I spent the Sunday at Blackpool previous to his consecration to the episcopal office, in the year 1884.

The Right Hon. Winston Spencer Churchill, president of the English Board of Trade, spent some time in Uganda the year before last, and he writes: "The scenery of Uganda is different, the vegetation is different, and, most of all, the people are different, from anything elsewhere to be seen in the whole range of Africa. We have here a country under a dynastic king, with a parliament and a powerful feudal system, an amiable, well clad, polite, and intelligent race dwelling together under an organized monarchy."

Addressing a large meeting of Churchmen in London a very short time after his return from Africa, Mr. Churchill said: "There is not a spot under the British flag, or perhaps in the whole world, where missionary enterprise can be pointed to with more assured results than in the kingdom of Uganda."

Mr. Roosevelt, after he lands at Mombasa, will travel five hundred miles by rail, until he reaches the railway terminus on the shore of Lake Victoria Nyanza. It is there that he will be received by Sir Hesketh Bell, K.C., M.P., the governor and the commander in chief of the "Protectorate of Uganda." This is a fine hunting field and it is probable that the ex-president will begin "work" in these parts. A steamer will convey him across the lake to Mengo, which is on the line of railway now being constructed from Egypt to South Africa. At Mengo he will be hospitably welcomed by the English Lord Bishop and his staff of forty English and native clergy, with

the young Christian King at their head. To a man of Mr. Roosevelt's temperament it will be, as he would say, "the most bully time of his life." In Bishop Tucker's great Cathedral, which holds as many as twenty thousand people, Mr. Roosevelt will for the first time in his life, by means of an interpreter (probably Bishop Tucker himself), make known to the African race his views on the strenuous life. They need no lecture on "race suicide," for ever since the days of Noah and his son Ham they have obeyed the divine injunction to "increase and multiply" to a monumental extent.

In Uganda we have the romance of missions (its euphonious name is even suggestive). In 1844, when Dr. Kraft was expelled from Abyssinia, he went to Mombasa. In 1846 he was joined by the Rev. John Rebman, who, after thirty years, labored alone with little prospect of success. But in the year 1877, Sir Bartle Frere was sent by the British government to suppress the slave trade, and two years afterward the Rev. William Salter Price, who is still the rector of Wingfield, Norfolk, England, at the advanced age of 90, opened a school at Frere Town for the education and training of five hundred emancipated slaves. Some of these slaves accompanied David Livingstone and some became evangelists in Uganda. In November, 1875, Lieutenant Shergold Smith and Thomas O'Neil went to Uganda to start a mission, but they were both killed. King Mtesa, who had been favorable to Christianity, died in 1884 and was succeeded by Mwanga, who on the arrival of Bishop Hannington caused him to be engaged and killed, October 31, 1885, and many native Christians were martyred. But the "blood of the martyrs was the seed of the Church," for when Mwanga died he was succeeded by his little son, who at his converted mother's request was baptized by the name of David. Bishop Parker (who was associated with me in India) succeeded Hannington, but met with an early grave. Only a short time ago, Bishop Hannington's son, the Rev. James E. M. Hannington, M.A., baptized the son of the native who had shot his father at the command of the King.

In 1890 Uganda came under the protection of British rule, and the King of England is represented by Sir Hesketh Bell and his staff, including a deputy commissioner, two judges of the High court, and a large executive. The seat of the British protectorate is Entebbe. The population of Uganda is estimated at three millions, but no correct census has been taken.

Bishop Tucker, in a fervid appeal for his diocese, says: "Let us call to mind the days of the persecutions in Uganda. The king, Mwanga, attempts to stamp out Christianity by fire and sword, and scores of young lads are cruelly done to death. Twenty years pass by, and while the bones of those valiant soldiers of Christ have been whitening under the scorching sun and the drenching rain of heaven, the Church, watered by the blood of those martyrs, numbers at least one hundred thousand souls."

The most remarkable feature of the Uganda mission is the way in which the natives themselves support it. On "missionary Fridays" collections are taken up in kind and the articles are placed before the altar (see illustration). Among the native clergy are men of education and ministerial gifts. The Rev. Henry Duta is a zealous pastor, and the Rev. Yonasani Kaijzi is a preacher of very great power. It is an inspiration to see this man standing in the pulpit preaching to a congregation of many thousands (see illustration).

One of the most impressive incidents recorded is that of the burial of Kamswaga, one of the leading chieftains. When this man became chieftain, only a few years ago, he murdered every one of his relatives, and not a day passed but his "lord high executioner" put people to cruel torture and death. He



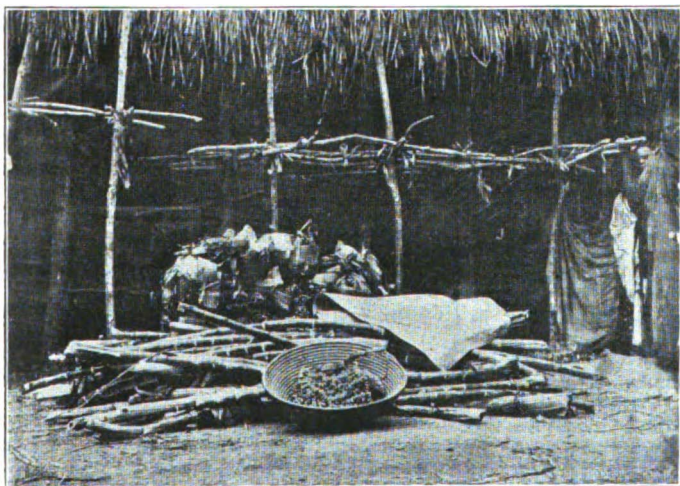
RT. REV. ALFRED R. TUCKER, D.D.,  
BISHOP OF UGANDA.

was converted to Christianity, but in the "good old times," if he had passed on to "the happy hunting grounds," all his wives would have been slain and pitched into his grave, with numberless boys and girls and sheep and chickens, to keep him company. But he died a Christian, his wife followed him quietly to the grave, the Church of England service was read by the native pastor, the Rev. Silasi Aliwony, and the old chiefs were present to bear testimony to the peaceful influences of the Christian faith.



REV. HENRY DUTA AND REV. YONASANI KADZU.

Sir Harry Johnston says the most interesting feature in the history of Uganda is the fact that the people seem to be descended from the ancient Egyptians. They can recall the names of their kings for the last five hundred years or more,



A COLLECTION IN CHURCH ON MISSIONARY FRIDAY.

and the present young Christian king has a lineage to be proud of. Such are the people of Uganda, among whom Theodore Roosevelt will dwell very shortly, and where he will find a Christian welcome.

WHAT PAINS and tears the slightest steps of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good with bleeding feet.—*Bartol.*

## 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

### OUR LORD AT JERICHO.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XXII and XXIII. Outward Part, Inward Grace.

Text: St. Luke 19:10. Scripture: St. Luke 18:35-19:10.

THE journey towards Jerusalem, begun about the time of the healing of the ten lepers, has now taken on a new phase. The right understanding of the atmosphere here depends upon the remembrance of the fact that the Master was on the last stage of that last journey, and that *His manner showed it.*

A great change, noticeable to all, had come over the Master when He began that final ascent to the altar. Because of what they saw upon His face, the twelve fell back from His side, and He walked on alone. The chosen men who had seen all His wonderful deeds and heard His marvellous words were now "amazed," while the crowd that followed was "afraid" (St. Mark 10:32). They understood not what He meant when He told them that He was going to be crucified, but they saw from His face that something more wonderful than anything they had yet seen was about to take place. All that happens on this last stage of the journey seems to be more easily understood if we remember the awe-filling look and bearing of the Lord as He walked on alone.

Read over the accounts with this in mind. The request of James and John that they might be with Him in His kingdom seems prompted by their realization of an impending change (St. Mark 10:35-45). In the house of Zaccheus, not only the remarkable conduct of the host but the parable of the pounds was prompted by the same cause. It is recorded that this parable was spoken "because they supposed the kingdom of God was immediately to appear." "And when He had thus spoken, *He went on before, going up to Jerusalem*" (St. Luke 19:1-28). At Bethany, Mary too saw the change, and knew that some great crisis was impending, and broke over Him the box of very precious ointment which she had been treasuring. This would also help to account for the action of the crowd which hailed Him upon His triumphal entry into Jerusalem (St. John 12:1-18).

The healing of the blind son of Timaeus at Jericho also took place upon this journey. Is there any hint of this same bearing here? Why did the people answer the blind man, "Jesus of Nazareth *passeth by*"? Why did they rebuke him that he should hold his peace? They surely knew that Jesus had the power to heal him. They knew that He had never turned a deaf ear to any cry for help. They were usually only too glad to help into His presence any who needed healing, if for no other reason than that they might see Him work the miracle. Yet here they bade the blind man hold his peace. Assuredly it was because they felt that Jesus must not now be interrupted. They felt that He was proceeding to something so important that He must not be hindered or delayed even for a brief time.

From Bartimaeus we may learn some things. *He had faith.* He believed that Jesus could give him what he most of all needed. Had any one else asked what Jesus did, he would have asked for some lower gift, for he was a beggar. But when he heard that it was Jesus of Nazareth, he cried out for mercy until he was answered. And when the Lord Jesus asked what it was that he wished done, he knew at once what he wished to ask *from Jesus*, and asked for the greatest need of his life. We need to learn that Jesus has the power to make us see many things to which we are blind without Him. We will therefore ask Him the greatest boon of all—that our eyes may be opened.

There are many things to which we are naturally blind. Science or learning can open our eyes to some of them. Thus science opens our eyes to see such forces as gravitation, evaporation, and electricity. Recently we have had our eyes opened to such things as Roentgen rays, and the various forms of radioactive energy. But in the realm of spiritual things, it is only the Lord Jesus who can open our eyes. It is only He who can make us see in the Church, and the Sacraments, made of ordinary human or material agents though they be, the Divine means of conveying grace and help to men.

When Bartimaeus saw, and looked up into the face of the One who had opened his eyes, he followed Him, glorifying God. The people also, who had hindered, now gave praise to God. That reminds us of a practical duty. When we are blessed, or see another blessed, we should give expression to the important fact. Any one who sees that Jesus has the power of God and so recognizes Him as God, must treat Him as *his* God. From comparing the accounts (St. Matt. 20: 29-34; St. Mark 10: 46-52), it will be seen that there were two men who received sight. St. Luke only mentions one, because he was the more important, and was also known as a disciple, having followed Jesus in the way. There is also a slight discrepancy in the accounts as to whether the miracle took place as He was entering the city or leaving it. This is mainly important as showing the truth and independence of the accounts. Forgers would have readily avoided any such differences.

St. Luke alone tells us of the saving of Zaccheus. It is an incident which beautifully illustrates the "golden text." Jesus came to seek and to save that which was lost. In this case He does both. Zaccheus was lost. He had the reputation of being a "sinner." This reputation was doubtless justified. Zaccheus acknowledges that it was. But Jesus looked from a different point of view. He saw in the sinner, *a man who could be something else*. He did all that was in His power to make him into that something else.

Jesus sought him. The Master had weighty things in hand at the time, as we have seen. Those things weighed upon Him. But they could not keep Him from turning aside to help *one man* who needed Him. We can all learn from Jesus the importance of looking after the one soul.

Zaccheus was a rich publican. He gathered the taxes for the hated Roman power. He had cheated and exacted more than was due. This had made him rich. But he had some good traits of character, even as a publican. These are revealed by the fact that he was up in the sycamore tree when Jesus saw him. He had a persistency which would not be turned aside from attaining his object. He was not proud.

See how these traits helped save him. Few of Jesus' disciples were required so to "swallow their pride." Once having seen the vision of the Christ, he let nothing stand in the way of his own acknowledgment of Him. He stood ready to part with his money for treasure in heaven. He humbly offered a fourfold restitution of that which he had wrongfully exacted. Notice that it says "wrongfully," not "illegally."

That Jesus says that salvation has come to this *house* rather than "to this man" is an indication that the blessing extended to the whole family of Zaccheus. Zaccheus brought his family with him. "It is to be noted," says Dr. Plummer, "that it is the house which has suddenly lost half its wealth, and not the poor who have promise of abundant alms, that Jesus declares to have received a blessing. To this occasion we may apply, and possibly to this occasion belongs, the one saying of Christ which is not recorded in the Gospels, and which we yet know to have been His, "It is more blessed to give than to receive" (Acts 20: 35).

## 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.

### MERITS AND DEMERITS OF THE "APPOINTIVE" AND "VESTRY" SYSTEMS.

To the Editor of The Living Church:

**T**HE "Blue Monday Musings" strike a chord that vibrates with the idealism of my earlier priesthood. It is the dear old fruitless subject of vesting the mission of the inferior clergy in the diocesan Bishop. It figures as an essential plank in the platform of Catholic recovery with nearly every Catholic minded cleric; and in time suffers rejection almost as universally as it had experienced acceptance.

The advantages of such a mission are easily apparent. For one thing, the dignity of the clergy would be preserved to the advantage of the Church, as well as to the feelings of the men. There would be none of the dreadful sacrifices of manhood and self respect which the present system, or want of system, in-

flicts upon men who at all depend upon the altar for their livelihood, when these find it necessary or desirable to change cures. One day the Bishop of another diocese met me upon the street, and inquired if I knew of any priest who would be willing to go down to G———, and act as *locum tenens* for three months at a salary of \$50 per month, with a prospect of being called to the rectorship at the same salary, but with house added thereto. The only man of whom I knew had not had a cure for two or three years, and was so discouraged that he would not go. One or two men went down, and a third or a fourth one became rector. Imagine all the canvassing of the merits of the respective candidates, and under what constant inspection they must have lived? Would not any man, who would be really valuable, shrink from such humiliation?

Then there is another species of humiliation, which consists in Sunday by Sunday candidating, with the feeling on the part of the parishioners that there is only one side to the performance, and that is their own. The clergymen are not coming to see for themselves, but to be seen, and hope to be fortunate enough to receive a call. And in most of the smaller parishes a priest has to do very excellently in order to be at all acceptable, the natural tendency of the people being towards evil speaking and depreciation. Certainly the present condition is undesirable.

It would, however, be very difficult to persuade a minority of the clergy to the appointive system. Objections would be found in the limitation to one diocese, under penalty of taking the poorest position in any diocese to which one might be transferred. Especially would favoritism on the part of Bishops be charged, owing to which promotion would be denied to worthy priests of many years' service. And no doubt the same old evil would reappear, however the fashion of its clothing might have been altered. There would still lie before most of the clergy a vista of mere bread and butter salaries, with just as frequent transfers as there are now resignations and calls. As a man had despaired of ever being recognized under the vestry system, so would he despair under the appointive arrangement. It might also be said (to give the devil his due) that the freedom of a priest to go anywhere he is called has often afforded him the opportunity of recovering his professional standing, injured by some disaffection in his former parish, and has procured him pleasant relations with his new Bishop, where those with his former diocesan had become uninspiring and harmful. On the contrary, fastened down to the one diocese, depreciated and worn by neglect and misunderstanding, there would be not a few men (we are all human) who would abandon the ministry. Of course there would be some relief to this state of affairs from the fact that the appointive system could not realize itself in its absolute sense. As it would here and there modify itself by means of the Bishop consulting a congregation before making an appointment, or, as the Methodists so often do, cancelling one after it has been made, in compliance with protest, a priest might get as good as though it were the call system that afforded it, together with a great saving in the dignity of the clergy, and increase to the spirit of order among the laity.

Viewing the matter in a practical light, but few priests of experience can see any ground for the belief that the mission of the clergy of this American Church will ever become vested in the hands of the Bishops. To me the vestry system seems to be fixed on this church as strongly as the Papal one is upon the Roman. And many men are doing all under it, or more, than they could do under an appointive system.

April 26, 1909.

FREDERICK A. HEISLEY.

### POLY-CHURCHMEN.

To the Editor of The Living Church:

**A** COUPLE of years ago, when you kindly allowed a few words anent a certain "heresy trial," it was on my promise not to bother you any more. But I do want to say a word anent a proper, all-inclusive title by which to designate the hundreds of groups of our brethren in Christ who have no organic connection with the historic Church. It has long been my feeling that we should call them "Poly Churchmen," or the word might be written Poly-Churchmen, if this will better suit their feelings as to what they really are. In these various bodies there is an increasing desire to assume again whatever of the historic faith they may have discarded during the years of conflict; only last mail I received from an able Congregational minister a booklet setting forth a plan, already endorsed by

numerous able Congregationalists, for forming a society called "The Order of the Holy Cross." This shows a normal trend.

Meanwhile we ourselves are asking whether we have not dropped some minor things during the strenuous times which should now be humbly resumed. Should not we ourselves reverently make the sign of the Cross in worship as well as cherish institutions named in honor of this hallowed vehicle of Christ's passion? The name I propose will be a real and Christian recognition of a fact which is tenderly cherished by them—viz., that they have in spite of conflicts retained Christian faith and so are members of Christ's Church. They recognize also the fact that their divergent groups are numerous; therefore they are properly and truthfully Poly Churchmen. At present they believe most of these divergent churches are on a parity of holiness—they believe in them all. If we call them by a name which they do not like, it will do much to foster or create a dislike of us in their minds. Why not have the true Christian spirit to call them what they want to be and sincerely believe they are, Churchmen, the prefix poly indicating a present status.

Rolla, N. D., April 21, 1909. (Rev. Dr.) A. McG. BEEDE.

### THE FIVE MILLION DOLLAR CLERGY PENSION RELIEF FUND.

To the Editor of *The Living Church*:

**M**AY I draw attention to two facts, to clear the air a little concerning this important matter, inaugurated at the last General Convention?

The first is, that contrary to the impression that seems to prevail in some minds, the Commission has no intention of *waiting* until the five millions have been collected before any benefit comes to the clergy. On the contrary (and I wish it could be printed in capitals so as not to escape the notice of anyone), it was laid down at the beginning of the work of the Commission, that *whenever* \$10,000 had been received by the Commission it should be *handed over immediately* to the General Clergy Relief Fund, to be invested, and the interest thereof to be used, as soon as needed, for the pensioning of the clergy. So many have expressed the erroneous idea that it would be far in the next generation before any benefit would come from this pension fund, that I desire most particularly to reiterate the truth in the case.

The second objection which frequently comes to our ears, especially from the Church League of the Baptized, which has gracefully offered to be an auxiliary in this matter, is that the five million dollars is to be used only for the *clergy*, not for their widows and children. Over against this I should like to draw attention to the fact that whatever advantage accrues in pensions to the clergy will necessarily and most happily benefit their wives and children, and make the later years of both husband and wife free from care, and enable them to make better provision for their children. So that the women and children *will* share very largely in the benefit of this pension fund.

But in addition, it is in the minds of those having charge of this matter to enlarge the scope of the commission to include widows and children, which can very readily be done at the next meeting of the General Convention; so that this objection will be of no value, and ought not at the present stage of affairs to be allowed to interfere with the zealous prosecution of the work, especially in making it widely known throughout the length and breadth of the land.

As to the helpfulness of the Church League of the Baptized, we are much gratified to know that there are now twenty-five diocesan secretaries appointed by their respective Bishops, and 252 chapters of the league in thirty dioceses. The help will be very great if men, women, and children, all the baptized souls in this great Church of ours, will send their yearly contribution, placed at 10 cents, but not excluding larger amounts, to Mrs. Seth Low, treasurer, 30 East Sixty-fourth Street, New York City.

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh, and President of the Commission.  
May 1, 1909.

### RENEWAL OF CONFIRMATION VOWS.

To the Editor of *The Living Church*:

**P**ERHAPS it will be of interest to readers of THE LIVING CHURCH to know of a service that was recently used in St. Luke's Sunday school, Rochester, N. Y., upon the day of the Bishop's visitation. At the opening of the session the superin-

tendent gave notice to the school of the Bishop's visitation in the evening, speaking of confirmation and of the fact that, while the office is for a particular day and occasion, the vows made and continued at that time are to be kept in remembrance and renewed all one's life long. He then stated that at the close of the session the school would be assembled and the vows of continuation would be renewed together. This was done, the confirmed members of the school standing, and after hearing read the question and answer in the Confirmation office (Prayer Book, page 274, repeating the responses to the questions in the service for "Ministration of Baptism to such as are of Riper Years" (Page 261-262), omitting the third question. The service closed with prayers for those who had renewed their vows, and "the grace."

The service seemed to me helpful in many ways, but chiefly:

(1) As impressing upon the young that they must constantly keep in mind the solemn pledges made by them in confirmation, and by them or for them in baptism.

(2) As giving added interest to the day of the Bishop's visitation.

(3) As an object lesson to those of the Sunday school who are not confirmed.

WILLIAM S. MCCOY,  
St. Luke's Church, Rochester, N. Y.

### QUALIFICATIONS OF THE CLERGY.

To the Editor of *The Living Church*:

**T**HERE are few Churchmen who do not know what a great advantage it would be to the Church to have a thoroughly trained clergy, both in the arts and in theology. This is an ideal which the Church is striving to reach.

But there are other qualifications necessary to an efficient ministry, and among others are the love of souls and a Catholic priesthood. The shepherd of his flock may be a priest of ordinary intelligence, without academic degrees and honors, and yet qualified to guide his people to lead lives fashioned after the Master's. His kindness, humility, and love of souls are his greatest aids. His sermons may not be examples of good English, and his logic may be found wanting. Yet, his simple message to his people, "Love God and your neighbor," reaches them. His ministrations are very dear and real to him; he feels every act and puts his whole life into everything he does. He never departs from "the faith once delivered," and his teachings are received where better trained men have failed. That type of priest is not rare, but numerous. We should thank our Lord for giving us such men, whose work seldom fails.

Let us not disparage the priest who does not possess an academic degree, and who would not wear the hood pertaining to one, especially in "God's house." The men who laid the foundations of our great Catholic Church were simple folk, poorly trained intellectually, but "full of the milk of human kindness." Yes, a kind heart is conducive to an efficient ministry.

(REV.) HERMAN J. KEYSER.

Glenwood, Minn.

### OLD TRINITY.

Amid the worship of the god of gold,  
Where basest passions fiercely burn like fire  
Around the relics of the dead, a noble spire  
Still bears mute witness to the faith of old.

When, summoned by its peal, men, startled, quail  
At thoughts of time's inevitable decay,  
And, humbled, neath its shadows pause to pray,  
It points aloft to goods that cannot fail.

O holy fane! Thy portals breathe sweet peace  
To weary souls, worn with the Street's mad haste—  
Who seek within thy solitudes to taste  
Of things unseen; from things of time, release.

Our fathers builded better than they knew,  
Who laid thy stones thus at the very heart  
Of this world's greed—stern witness to the mart  
Against the false and base, help to the true.

Long may it stand! God grant no ruthless greed  
May e'er despoil that holy fabric, blest  
With heavenly visions of the higher quest—  
The soul's true destiny, the world's great need!

H. W. C.

HIGHEST living is within your reach if you will pay the price.



# LITERARY

## TWO NEW BIBLE DICTIONARIES.

*Dictionary of The Bible.* Edited by James Hastings, D.D., with the Co-operation of John A. Selbie, D.D., and with the assistance of John C. Lambert, D.D., and of Shailer Mathews, D.D. Pp. xvi-992. New York: Charles Scribner's Sons. 1909. Price, from \$5.00, according to binding.

*A Standard Bible Dictionary.* Edited by Melancthon W. Jacobus, D.D., Edward E. Nourse, D.D., and Andrew C. Zenos, D.D. Pp. xxiv-920. New York: Funk & Wagnalls Company. 1909. Price, from \$6.00, according to binding.

(Referred to in the following review as H and S, respectively.)

There is no question as to whether one of these two dictionaries should be purchased by anyone who takes a real interest in the Bible. If both cannot be bought, the only question is, Which of the two should be selected. And as the answer to this will depend chiefly on the interests of the individual, this review will be devoted to assisting the choice.

In the first place, the general character of the works is the same. Both are intended for the ordinary student and reader, not for the specialist. Consequently, the various articles (with a few exceptions) are limited to the statement of such results as have stood the test of time and so may be considered proved. Where opinions of scholars differ, the views that have the best support are stated side by side, with a summary of the arguments, and the reader is left to draw his own conclusions. Very recent theories and the personal opinions of the authors of the articles are for the most part excluded. Consequently, both books may be designated as "conservative," in the scientific sense of the term, and a careful examination and comparison of the two, article by article, has not disclosed any essential difference in the critical point of view anywhere—a fair assurance that we have solid ground under our feet. The influence of the religious-historical school is mild in the Old Testament articles and practically *nil* in those on the New Testament. Pan-Babylonianism is very much in the background and Jerahmeel has shrunk to its proper dimensions (nine lines in S).

At first sight there is little to choose between the lists of contributors to the two works. Indeed, they overlap to some extent, though apparently no one writes the same article in both dictionaries. (It may be added that, while there is more overlapping between these contributors and those of the five-volume *Hastings* and—to a less extent—those of the *Encyclopedia Biblica*, the articles in every important case are never by the same hand.) A closer examination, however, shows that in S an astonishingly large proportion of the articles have been prepared by the three editors-in-chief. While this has a certain advantage in giving homogeneity to the book, it has the obvious drawback that no scholar can be supposed to do uniformly excellent work on too large a range of topics. For instance, amidst a myriad of other topics, Dr. Zenos has written on Geography, Lamentations, Moses, Mary, Temple, Kingdom of God, Haggai, Education, River, Sin, and Artisan Life. The late Professor Zöckler might have been equal to such a task, but there is only one Zöckler in a century. Accordingly, as a whole, the standard of the articles in H is usually higher, but there are very many exceptions to this and a comparison of the leading articles follows. The first reference in each case is to the article in H, unless the contrary is stated.

The "backbone" of the Old Testament articles is that on the History of Israel. Barton is fuller than McCurdy and also freer. Indeed, Barton's article is open to the criticism that it is too individualistic and therefore not adapted for a work of this sort, however excellent it may be considered as a scientific monograph. The same is true to a greater extent of his article on Religion of Israel, the earlier sections of which must be used critically. But his little summary of the prophetic period is admirable. S has nothing on Israel's religion as a whole, but has an excellent (and admirably illustrated) article by McCurdy on Semitic Religion in general, gathering together in one place the information on the various factors concerning this religion and its practice. The Hexateuchal articles in both works are adequate, but not remarkable. Both cling tightly to the Graf-Wellhausen theory and neither looks with favor on much subdivision of Deuteronomy. The articles on the Historical Books again are adequate, but not full enough for much discussion of the problems, Driver on Chronicles in S seeming to have done the best work. Gray and Pratt have both done good and cautious work on the Psalms, and have exercised proper self-restraint in dealing with the vexed question of Hebrew metre. On Prophecy the work of Davison has been surpassed by that of Zenos in less space, but Gray's Isaiah is a vastly better production than the dogmatic and individualistic article of König, who (characteristically) refers only to his own books in his bibliography. On Jeremiah, Findlay does not suffer in comparison with even Driver; Taylor on Ezekiel is a decided improvement over Zenos; but the reverse is true of the articles on Daniel by the same two scholars. There is not much to choose between the two works on the articles on the Minor Prophets, but Fowler's Zechariah may be singled out for

special commendation. Both dictionaries, by the way, make Gomer the actual wife of Hosea and not a mere symbolic figure. Of the remaining introductory articles, Paton in S has written one on Esther that is characterized by an unnecessarily disagreeable tone, but König has done well with Ezra and Nehemiah. On the Old Testament Canon, Kay is hardly the equal of König, but Gray, on the text, is vastly the superior of Paton. The archaeological articles in H are always adequate, but naturally they are scarcely to be thought the equal of the superbly illustrated work of such a specialist as Nowack. And the article in S on Palestine is by Guthe and touches the highest possible mark, especially in view of the bibliographical matter added by Nourse. Only the largest books on the subject afford more information in English. Four magnificently executed maps add to the value of this article, which must be regarded as passing the standard set for even the best of dictionary work.

Passing to the New Testament articles, those on Christ are of a high standard. H has two of these articles, the main article (twenty-four pages) by Paterson, the other (Person of Christ, twelve pages) by Macintosh. S has only one (seventeen pages) by Denney, but on the whole Denney has said more that is really to the point than both of the other two writers together. In the opinion of the present reviewer, this is not only the best single article in either dictionary, but is one of the best brief essays on a theological topic that we have had for some years. The material has been thoroughly digested and there is not a superfluous word. Paterson is more diffuse and is not always sure of himself and scarcely appreciates how deep is the debt of all students to Schweitzer. Macintosh's grasp of the Synoptic Problem leaves something to be desired, and he has a tendency to obscure logic with rhetoric, but none the less he is good. All three writers show how deep has been the effect of the eschatological research of the last decade, especially in the interpretation of the title "Son of Man."

The articles on the Synoptic Gospels by Maclean are excellent brief pieces of dictionary work, rather the superior of the corresponding articles by Jacobus. Neither author, though, seems quite to have mastered the literature of his subject. The articles on the Kingdom of God in both dictionaries lack precision, and those on the Baptist seem perfunctory. On the Johannine Gospel and Epistles, Davison has done excellently, with an able and vigorous defence of the authenticity. Jacobus is much less satisfactory, and his polemic suggests an attempt to smother his antagonists with scorn. (Incidentally, the two Holtzmanns should have been distinguished in his bibliography.) Both articles on Acts are good; Bartlet in S writes from greater experience. Again, between the articles on St. Paul (Maclean and Denney) there is not much to choose; H is the better by being the larger. On the major Pauline Epistles Wood's succinct analysis of Romans is able (in H); Jacobus (in S) is not very adequate in I. Corinthians, and neither work is adequate on II. Corinthians. The South Galatian Theory is accepted universally in both works, except Denney's article on St. Paul. None of the articles on the Imprisonment Epistles rises above the average, but H is consistently the better on all four. Falconer's treatment of the Pastorals in S is excellently balanced and very useful. Neither Willis nor Jacobus seem sure of their ground when writing on Hebrews, but both agree that the destination of the Epistle was not Palestine. On the Petrine-Jude group, Falconer is badly proportioned and rather commonplace, while the articles by Dods take a high rank. On Revelation, Mathews (evading the question of authorship) has packed an astounding amount of information into a small compass, but Zeno's contribution is the poorest article in either work. Indeed, in the general realm of Apocalypics, S is directly inferior to H. On the text, canon, and versions of the New Testament, S is entirely and surprisingly inadequate, despite the names of Lake and Von Dobschütz, while H leaves nothing to be desired. Again, S has no article on the English Versions and has omitted explicitly all explanations of Biblical English. The advisability of this is highly questionable. None of the articles on Biblical theology in either work are of any great distinction, but Garvie has contributed a really good little essay on Miracles, which is slightly thrown into the shade, however, by the corresponding article from the master hand of Sanday.

Summarizing: The above analysis should enable the student with special interests to choose the book that best agrees with his tastes. H is distinctly the fuller, as a considerably smaller type gives more words on the page and none of the page-room is absorbed by illustrations. Much more space is given to conflicting views than in S, and so the book is the one that should be purchased by those who wish to *study*. S is far more popular and will be found much easier to use. The page-headings and the short tables of contents at the head of each article of any length make rapid reference simple. And practically all the information that the layman will know how to use will be found in this book. In two regards S is for ahead of H. H's maps are wretched, and seem to be printed from plates made for other purposes. Those in S could hardly be improved upon, and there are far more of them. And, whatever may be said against the inclusion of illustrations in such works, those in S are above praise both in the selection and the execution. Better specimens of half-tone work it would be hard to find anywhere. As perhaps a minor matter, the paper and type in H are a little hard on the eyes.

## Church Calendar.



- May 1—Saturday. SS. Phillip 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 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., B. S. A.  
 26—Conv. Md., Minn., So. Ohio, So. Va., Va.  
 27—Newark Conv.  
 June 1—Conv. C. N. Y., Easton.  
 2—Conv. Colo., Del., Duluth, W. Va.  
 3—Conv. Idaho.  
 8—Conv. Conn.  
 9—Conv. Fond du Lac, Marquette, West. Mich.  
 16—Conv. Asheville.  
 17—Consecration of Rev. Benj. Brewster as Bp. of West. Colo.  
 20—Conv. Montana.  
 21—Ann. Session Alb. Cath. Summer Sch.

## Personal Mention.

THE REV. CHARLES L. ARNOLD of Detroit, Mich., has accepted the position of assistant at St. James' Church, Detroit, and commenced his duties there on May 2nd.

THE REV. WILLIAM BAKER has resigned the rectorship of St. Andrew's Church, Paris, Ill., to accept a call to St. Matthew's Church, Bloomington, Ill. He will enter upon his new work June 1st, and should, after that date, be addressed at 212 East Jefferson Street, Bloomington, Ill.

THE REV. E. E. BROOKS, the Rev. H. St. C. HATHAWAY, and the Rev. W. M. MITCHAM sailed April 28th for Europe. Address, Care Thos. Cook & Sons, Rome, Italy.

THE REV. ARTHUR L. BUMPUS, rector of St. Mark's Church, Milwaukee, Wis., has accepted a call to Trinity Church, Belvidere, Ill.

THE REV. FREDERIC MERWIN BURGESS has been appointed rector of Christ Church, New Haven, Conn., in succession to the late Rev. George Brinley Morgan, D.D.

THE resignation of the Rev. H. L. BURLESON as Dean of Gethsemane Cathedral, Fargo, N. D., will take effect June 1st, when he will take up his duties on the staff of the Church Missions House.

THE address of the Rev. FREDERICK DUNTON BUTLER, rector of St. Matthias' Church, Waukesha, Wis., is changed from 611 Barstow Street to 109 Wright Street, Waukesha.

THE REV. F. G. DEIS of Waupaca, Wis., has been called to the Church of the Epiphany, Chicago, Ill.

THE REV. JOSEPH P. GIBSON of Port Allegany, Pa., has accepted a call to the rectorship of Deer Creek parish, Hartford County, Maryland, and commenced his new duties on May 5th. Postoffice address: Darlington, Md.

THE address of the Rev. HARRY B. HEALD, who will remain as priest in charge of St. John Baptist's Church, Minneapolis, is changed from 2715 West Forty-first Street to 4433 Zenith Avenue South.

THE REV. HENRY N. HYDE, rector of Trinity Church, Syracuse, Central New York, has been elected rector of Christ Church, Little Rock, Ark.

THE REV. S. J. JENNINGS has resigned the charge of Grace Church, Nampa, Idaho, and will take up work at the various mission stations in the western part of the district.

THE address of the Rev. LYMAN P. McDONALD, D.D., rector of the Church of the Epiphany, has been changed to 610 Jackson Boulevard, Chicago, Ill.

THE REV. JOHN V. PLUNKETT of Marshall, Mo., has accepted a call to Christ Church, Cape Girardeau, Mo., and has entered upon his new duties.

THE REV. GEORGE B. PRATT, assistant at St. Luke's Church, Evanston, Ill., has changed his address to 318 Main Street, Evanston.

THE REV. WILLIAM MARTIN SIDENER, after serving as special assistant in the Parish of the Incarnation, New York, during the winter, has accepted an appointment to Peckville and Nicholson, diocese of Central Pennsylvania. Post-office address: Peckville.

THE REV. LUTHER L. WELLER, who has been priest in charge of Emmanuel Church, Norwich, N. Y., since leaving Fayetteville, N. Y., in the late winter, has accepted a call to the rectorship of St. Peter's Church, Bainbridge, N. Y., and entered upon his new duties on May 1st.

### ORDINATIONS.

#### PRIESTS.

MICHIGAN.—On April 28th, at St. James' Church, Birmingham, by the Bishop of the diocese, the Rev. H. L. W. SNELL. The Rev. H. H. Fox of Pontiac was the presenter, the Rev. W. L. Torrance epistoler, and the Rev. W. Warne Wilson gospeller. The sermon was preached by the Rev. Dr. Faber of Detroit. Mr. Snell, who was formerly a Congregationalist, has since his ordination to the diaconate served the church at Birmingham most acceptably.

NEWARK.—The Rev. HERBERT W. HOPKINS was ordained to the priesthood in St. Luke's Church, Montclair, N. J., by the Bishop of Newark, on the Third Sunday after Easter. The Rev. Professor Roper of the General Theological Seminary preached the sermon.

#### MARRIED.

PEARCE-COWAN.—Miss IVAH COWAN and the Rev. HUGH MILLER THOMPSON PEARCE, chaplain United States Navy, were quietly married in the Church of the Redeemer, Biloxi, Miss., April 24, 1909.

#### DIED.

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

"The noble army of martyrs praise Thee."

WHITFIELD.—Entered into Paradise, March 5, 1909, at Columbus, Minn., ELOISE, beloved daughter of N. W. and Laura P. Whitfield, and granddaughter of Rev. J. T. Pickett, D.D.

"Peace, perfect peace."

#### MEMORIALS.

##### GEORGE C. THOMAS.

At a special meeting of the vestry of the Church of the Holy Apostles, held Thursday evening, April 22, 1909, after earnest and appropriate prayers by the rector, it was unanimously resolved, that a committee of three, consisting of the rector, rector's warden, and secretary of the vestry, be requested to draft a minute, undertaking to express, as best they may, the sense of profound loss and personal grief into which the vestry of this parish has been plunged, by the sudden death of Mr. George C. Thomas, the first and only accounting warden of the parish.

#### MINUTE.

With deepest sorrow, the vestry of the Church of the Holy Apostles records the death of Mr. GEORGE C. THOMAS, who for more than forty years was the benefactor of the parish and the personal friend of all connected with it. But mingled with our keen sense of the irreparable loss that has come to us in this sudden bereavement, is the profound gratitude to Almighty God, which all must feel, for the personal character, the deeds of beneficence, and the shining example of one who belonged not only to this parish, but to the city, the diocese, and the whole Church.

For the good man does good by living as well as by what he is permitted to accomplish. Benefactions wisely dispensed are inestimable blessings, but who can measure either the power or the limit of a wholly consecrated life? Such indeed, was the life of George C. Thomas. Some of the words of one of his favorite hymns are an expression, true and beautiful, of the spirit and the motive of his whole career—

"All we have we offer;  
 All we hope to be,  
 Body, soul, and spirit,  
 All we yield to Thee."

And so like the Master whom he loved, and in whose footsteps he walked, Mr. Thomas went about doing good. Cultured and broad-minded, of wonderful business capacity and spotless integrity, modest and unassuming, he was an illustrious example of Christian manhood.

What he was to his rector, and to us, his associates, can never be told. Always in his place at the time of divine service, on week days as well as Sundays; he was also most punctual and efficient at every meeting of vestry or committee held in the interests of the Church he loved so well. The same fidelity was manifested in the work of the Church Club, the Brotherhood of St. Andrew, the diocese, and the Board of Missions.

The first service of this parish was held on Sunday evening, January 28, 1868, the Rev. Phillips Brooks, then rector of Holy Trinity Church, being the preacher. Mr. Thomas and a few others had already gathered a nucleus of what was destined to be one of the largest and best equipped Sunday schools in the whole Church. To the work of the parish, and especially of the Sunday school, Mr. Thomas consecrated his life. From that early day until he entered into rest, he gave constantly, and without limit of his time, strength, and means for the accomplishment of a truly grand result: a result in the attainment of which he would have been the last to claim the pre-eminence which rightfully belonged to him. It was always a marked characteristic of the man, to give all credit to his pastors and fellow workers in the Church.

The superintendency of the Sunday school and the training of its teachers was the joy of his life. It was a loving ministry freely given. He knew the teachers and pupils by name, and it was a life-long habit to visit them, personally, when sick or in trouble. His purse was always open to every need, and his special delight was to help others help themselves. Many of these are to rise up and call him blessed, not only for his material gifts, but for personal love and sympathy given without stint, when there was pressing need of both. This was his life. His goodness always found expression in service, unselfish service, which was wise as well as generous. This thoughtfulness for others became more and more the dominant note in a beneficent life. Among his last words were these to his pastor: "I wonder if anybody knows how hard I have tried to help people." In a sense, everybody knows, and most of all, we know who were closely associated with him, and were daily witnesses of his good deeds. But in the highest sense, only God knows the whole story of his wonderful life.

In the growth and development of the parish, with its parish church and three chapels, with its fifteen buildings and its three thousand communicants, Mr. Thomas has ever been a leading spirit and a prime factor. The Sunday school is known everywhere, and the Church of the Holy Apostles, largely through his personality and influence, justifies its name as a great missionary parish.

The same careful business methods and devotion which characterized parochial administration, were brought to the work of the diocese and the Church at large. Mr. Thomas was a man of versatile gifts. He was a forceful and convincing speaker; often heard when there was occasion, never otherwise. In Diocesan and General Conventions, and in Brotherhood and missionary gatherings, without seeming to argue, his addresses were terse, cogent, and eloquent.

We regard it a great privilege to have been associated with a man of such gifts and such consecration as George C. Thomas in the work of our common Lord and Master. His death makes a vacancy which we hardly dare to think of, in the Church to which he was devoted, and in all our councils. A devout Christian in private life, in the home, and in the parish, a factor in the forward movement of the Church of God, a high type of Christian citizenship, Mr. Thomas has left an example which we all might emulate.

In his death we feel personally bereaved, and we extend our profound sympathy to his be-

reaved family, praying that God will bless and comfort them in this time of sorrow and trouble.

"The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High."

NATHANIEL S. THOMAS,  
*Rector.*  
WILLIAM R. CHAPMAN,  
*Rector's Warden.*  
GEORGE W. JACOBS,  
*Secretary.*

#### MRS. HARRIET A. COPLAND.

A strong, beautiful soul, of deep influence on many lives, passed away from earth on Tuesday in Holy Week. Her birth was in Sherburn, N. Y., in 1833. She was the oldest child of the Rev. Liberty A. and Harriet Bowen Barrows. Married in October, 1855, to James Copland, Jr., of New York City, she lost her husband in five months, a widow before she was 23. After thirteen years of caring for her child, teaching, and in other ways having deep experience of life, she began that work in schools which opened to her such an influence with young people and friends, at St. John's School, Manlius, N. Y., at Kemper Hall, Kenosha, Wis., at St. Paul's School, Concord, N. H., at the Hotchkiss School, Lakeville, Conn., and at the Cathedral Choir Schools in Fond du Lac. For the past six or seven years she has been with her son, Mr. James Barrows Copland, now of Oil City, Pa., showing the same influence as of old with the women and girls of her acquaintance. All her friends thank God for her strong, quiet interest, affection, and helpfulness. With sweet, calm dignity and supreme trust in God she met all difficulty. A soul of strong emotions ruled itself, and learned the secret of the Eternal Peace. C. P. PARKER.

#### SISTER EMILY COOPER.

Entered into Eternal Life, April 15, 1909, SISTER EMILY COOPER, a member of the Diaconal Community of St. Martha, Louisville, Ky. She was laid to rest in the lot of the Home of the Innocents, among the dear little ones for whom she had so long cared and whom she so devotedly loved. She came to Louisville in the fall of 1879 and in January, 1880, took charge of the above named home for little children. After twenty-five years of faithful service here, she gave up the work, by reason of age and debility, and went to live in the country with one of the women who, for years, had been with her in the Home, and who cared for her devotedly to the end. May her soul rest in Eternal Peace.

#### 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.

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

**KINDERGARTNER** (young Churchwoman) wanted September 1st, to organize and conduct parochial kindergarten in attractive town 30 miles from San Antonio. Altitude, 1,500 feet. Healthful climate, exceptionally interesting field for service. Knowledge of German an advantage. Stated salary. Address: THE RECTOR OF SAINT HELENA'S, Boerne, Kendall Co., Texas.

##### POSITIONS WANTED.

**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).

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

**WANTED**, by a young lady of refinement and education, a position as governess, companion, or mother's helper. Best references. Address, Box 10, R. F. D. No. 1, Stevensville, Md.

**PARISH** or temporary duty wanted by Eastern rector. Experienced; Bishops and present vestry recommend. Address EASTERN, care LIVING CHURCH, Milwaukee.

#### PARISH AND CHURCH.

**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.

**WE** have on hand one of the biggest bargains we have ever offered—handsome Eucharistic set, silk, Anglican, proper colors, never used. Cost one thousand, sell half price. R. GEISSLER, 56 West Eighth Street, New York City.

**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.

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

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#### CLERICAL REGISTRY.

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

#### 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.

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#### IDEAL SUMMER RESORT.

**POINT 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 BOBERT, Rector.

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## BOOKS RECEIVED.

AMERICAN ECCLESIASTICAL REVIEW, THE DOLPHIN PRESS. Philadelphia.

*Catholic Churchmen in Science* (Second Series). Sketches of the Lives of Catholic

Ecclesiastics who were among the Great Founders in Science. By James J. Walsh, M.D., Ph.D., LL.D., Dean and Professor of the History of Medicine at Fordham University of Medicine, etc., etc. Price, \$1.08 postpaid.

## THE UNIVERSITY OF CHICAGO PRESS. Chicago.

*Christ and the Eastern Soul.* The Witness of the Oriental Consciousness of Jesus Christ. By Charles Cuthbert Hall, D.D., LL.D., Late President of the Union Theological Seminary, New York. The Barrows Lectures, 1906-1907. Price, postpaid, \$1.37.

*The Function of Religion in Man's Struggle for Existence.* By George Burman Foster, Professor of Philosophy of Religion in the University of Chicago. Author of *The Finality of the Christian Religion*. Price, \$1.10 postpaid.

*The Teaching of Jesus About the Future,* According to the Synoptic Gospels. By Henry Burton Sharman, Ph.D., Instructor in New Testament History and Literature in the University of Chicago. Price, \$3.26 postpaid.

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*Outlines of Introduction to the Hebrew Bible.* By Alfred S. Geden, M. A., D.D., Tutor in Hebrew and Biblical Literature at the Wesleyan College, Richmond. Price, \$3.50 net.

THE LITERATURE OF THE NEW TESTAMENT. *The Pauline Epistles.* A Critical Study. By

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*Biblical Criticism and Modern Thought; or, The Place of the Old Testament Documents in the Life of To-day.* By W. G. Jordan, B.A., D.D., Professor of Hebrew and Old Testament Exegesis in Queen's University, Kingston, Canada. Author of *Prophetic Idcas and Idcals*, etc. Price, \$3.00 net.

## LITTLE, BROWN &amp; CO. Boston.

*A Royal Ward.* By Percy Brebner, author of *The Princess Maritza, Vayenne*, etc. Illustrated by Harry C. Edwards. Price, \$1.50.

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*Life After Death.* By the Rev. S. C. Gayford, M.A., Vice-Principal of Cuddeson Theological College. Price, \$1.00 net, postage 6 cents additional.

## GINN &amp; CO. Boston.

*Civics and Health.* By William H. Allen. Price \$1.25 net, by post \$1.40.

## PAMPHLETS.

*Constitution and By-Laws of the Inter-Church Federation of Philadelphia, Pa.* Organized 1909.

*Meyer's Paramount Sunday School Teachers' Class Book.* (Published by Meyer & Brother, Chicago.) Price, 50 cents per dozen.

*The National Municipal League.* By Clinton Rogers Woodruff, Secretary of the League.

*A Catena of Episcopal Opinions Concerning the Interpretation of Canon XIX, and an Appendix.* Collated and Printed for the Information of the Church by the Rev. Charles Mercer Hall, Kingston, N. Y., April, 1909.

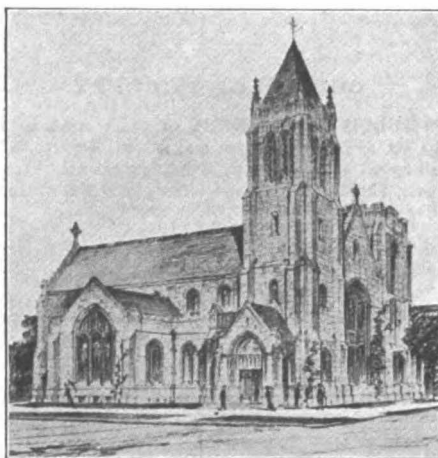
*The Teachers' Catechism.* By Dean Hart. Published by Thomas Whittaker, Inc., New York, or may be had of William Yardley, The Chapter House, Denver, Colo. Price, 25 cents.

## THE CHURCH AT WORK

## ST. ANDREW'S CHURCH, FORT WORTH, TEX.

THE LAYING of the cornerstone of the handsome church here illustrated took place on the Tuesday of Easter week, mention being made in our last issue. The style of architecture is the perpendicular Gothic modified to suit the narrow and shallow lot upon which it is to be built. There will be two main entrances, through stone porticos. The extreme width of the interior is 62 feet; and the depth will be 94 feet. In addition there will be two transepts of 15 feet depth by a width of 24 feet. The depth of the chancel is 15 feet, that of the sanctuary 14 feet. Width of the nave proper will be 35 feet. This will be flanked on each side with a row of four clustered Gothic columns supporting the clerestory. The clerestory will be perforated with Cathedral glass windows. The side aisles will have a width of 13½ feet each. The width of the sanctuary and chancel will be the same as that of the nave. The rector's study will be located at the east end of the building and at the side of the sanctuary enclosed with panelled wood partitions, and in the corresponding space on the north side of the building will be the vesting room; the two rooms being connected by an ambulatory behind the reredos. The choir rooms, toilets, sexton's room, heating, and fuel rooms will be in the basement, which will occupy the entire east end of the building back of the transepts. In order to have the baptistery as near the main entrance as possible, a special bay will be built adjoining the entrance portico and opening into the north side aisle by means of an arch. The

baptistery will be 8x9½ feet, with Cathedral glass windows on two sides, and floored with white marble tile. The floor will be raised one step above the floor of the side aisle. The arch forming the entrance into the bap-



ST. ANDREW'S CHURCH, FORT WORTH, TEX.

tistery will have bronze railing and gate. The font will rest upon a platform of white marble. Ordinarily the side aisles will contain no pews. The nave and transept will seat ordinarily about 500, but by utilizing all possible space when exigencies arise, the full seating capacity is estimated at 850.

The keynote to the interior design will be a rose window above the reredos about 14 feet in diameter, with a center panel 9 feet in diameter. In this latter space will be

erected a specially designed glass depicting the Call of St. Andrew. In each of the north and south transepts will be a large window, one representing the birth, the other the crucifixion, of our Blessed Lord. The large triple window in the west front will be subdivided into two panels by means of stone tracery between the upper and lower sections. These two windows will represent the Resurrection and Ascension. The reredos will be designed to extend from the floor of the sanctuary to the capitals of the columns supporting the clerestory, and will be built of heavily panelled oak of Gothic design. The roof will be of slate, and the building will be equipped with a modern steam heating plant, and lighted with specially designed gas and electric combination fixtures.

## ALL SAINTS' CATHEDRAL, HALIFAX, NOVA SCOTIA.

CONSTRUCTION work on All Saints' Cathedral, Halifax, is progressing favorably and from present indications the structure will be sufficiently advanced for the opening service on September 3, 1910.

The first sod was turned on September 26, 1907, and the corner stone was laid on October 19, 1908, by the Bishop of the diocese. It is now expected that within three weeks the design and extent of the Cathedral will have been sufficiently completed to convey a fairly good idea of its proportions. The aisle roofs to the nave are already finished and it is believed that the nave will have been roofed in and prepared for the interior work by the middle of June, and it is hoped that

by All Saints' Day this year divine service will be held within the walls.

In shape, the structure is cruciform and will consist of narthex, nave, aisles, transepts, chapel, ambulatories, sacristies, offices, clerestory triforium, and central tower. The main portion of the building, nave, chancel and transepts, are in course of construction but work on the narthex and tower will be delayed for a time. The tower will rise to a height of 132 feet. The architects are Cram, Goodhue & Ferguson of New York, in conjunction with Harris & Huston of Halifax.

Among donations to the Cathedral are: The sum of £400 left by Mrs. Binney, wife of the Rt. Rev. Hibbert Binney, for an altar and pulpit for the Cathedral; a polished brass alms basin in memory of the Very Rev. William Bullock, D.D., first Dean of Nova Scotia, and Mary Elizabeth, his wife; and a silver gilt chalice and paten, nicely jewelled, presented by the Rt. Rev. Frederick Courtney, rector of St. James Church, New York, fifth Bishop of Nova Scotia.

The total estimated cost of the edifice and site is \$178,000. A sum of money is being raised by the Woman's Cathedral League for the purchase of an organ, and Lord Strathcona has promised \$5,000 toward the building fund.

#### THE CHINESE WORK IN TOKYO.

IT WILL BE remembered that shortly after the holding of the Shanghai Missionary Conference some considerable sense of scandal was felt in America as to the suggestion that the work of the Anglican Communion among Chinese University students in Tokyo should be turned over to the Methodist mission in the alleged interest of Christian unity, as had been recommended by a committee of the Shanghai Conference, of which Bishop Roots of Hankow was chairman. This intention, it will be recalled, was frustrated by the firm stand taken by Bishop McKim of Tokyo against such an invasion of his diocese by outsiders. The work has since been under the control of C. M. S. missionaries, as subordinate to the English Bishop of South Tokyo, but attempts for the carrying out of the Shanghai plan have continued to be made from time to time.

Quite recently a memorandum was submitted to Bishop McKim by authorities of the English mission in Tokyo, asking for his agreement to a plan whereby the Methodist Bishop was to be given control of this work with the proviso that the C. M. S. missionary or other Anglicans should be allowed to baptize their own converts among the Chinese students. There was, however, to be no administration of confirmation and Anglicans were not to give Communion to Chinese Christians, unless such should attend services in the English or Japanese language, not intended especially for them. The English Bishop of South Tokyo was unfortunately said to have expressed his willingness to sign this agreement. Bishop McKim, on behalf of the American mission, refused absolutely to give his endorsement, standing, as might have been anticipated, firmly for the rights of Churchmen in the premises. This threatened danger has, therefore, again been averted by the wisdom of the American Bishop.

#### SESSION OF OHIO VALLEY S. S. INSTITUTE.

THE OHIO VALLEY Sunday School Institute held its semi-annual session in St. Matthew's Church, Wheeling, W. Va., on April 27th. About sixty delegates were present, representing fifteen schools in the dioceses of West Virginia and Southern Ohio. At 10:30 A. M. Holy Communion was celebrated and the sermon preached by the Rev. A. H. Bevin of Fairmont. At 2:30 reports were read which showed a very satisfactory condition of the

schools. During the past year two new ones have been organized, at Moundsville and Wheeling. Papers were read on "Sunday School Finances," by Dr. G. A. Aschman; "Why More Attend at Six Than Sixteen," by the Rev. Jacob Brittingham; and "The Club Idea in the Sunday School," by the Rev. L. W. S. Stryker. A general discussion of these subjects followed the reading of the papers. The next session of the Institute will be held in St. Paul's Church, Sistersville, on the second Tuesday in November.

#### PRIMATE AND METROPOLITAN CHOSEN FOR CANADA.

THE HOUSE OF BISHOPS, meeting in Toronto April 26th, made choice of the Most Rev. Samuel Pritchard Matheson as Primate of All Canada. This choice of Archbishop Matheson of Rupert's Land has given great gratification to the Church in the Western Provinces.

On the same day the election of the Right Rev. Charles Hamilton of Ottawa as Arch-



THE MOST REV. CHAS. HAMILTON, D.D.,  
Who has Now Become Archbishop of Ottawa.

bishop of Ottawa and Metropolitan of the ecclesiastical province of Canada was made by the provincial House of Bishops. At the session in the afternoon the Rev. Canon Phair of St. John's College, Winnipeg, was appointed secretary of the House of Bishops, in place of the Bishop of Toronto. The prelates present at the meeting in addition to Archbishop Matheson and Archbishop Hamilton, were the Bishops of Calgary, Quebec, Niagara, Algoma, Ontario, Huron, Yukon, Athabasca, Montreal, and Toronto.

The first Missionary Bishop to be sent out by the Canadian Church was appointed by the House of Bishops on the 26th. He is the Rev. William White, a graduate of Wycliffe College. He served at Trinity, Toronto, as curate for a time before going out to the foreign field. His headquarters will be at Honan, China, with a staff of Canadian clergy under him.

The new Primate, the Most Rev. Samuel Pritchard Matheson, Archbishop of Rupert's Land, was born in Kildonan, Manitoba, in 1852, and received his education in that province, graduating from St. John's College, Winnipeg. He was ordained to the priesthood in 1876, by Archbishop Machray. He filled several positions in St. John's College, and was made Canon of the Cathedral, Winnipeg, in 1882. He has been clerical secretary of the Synod of Rupert's Land, Prolocutor of the Provincial Synod, and was elected Prolocutor of the General Synod of Canada in 1902.

The Right Rev. Charles Hamilton is a

Canadian by birth. He was born at Hawkesbury, on the Ottawa river, in 1834. He was graduated at University College, Oxford, England, where he took his B. A. in 1856. He was ordained the following year by the saintly Bishop Mountain of Quebec. Thirty years of his life in the priesthood was spent in Quebec, first at the Cathedral, then at St. Peter's, and last as rector of St. Matthew's Church, which was enlarged and greatly improved under his care. Bishop Hamilton was consecrated Bishop of Niagara in 1885, and translated to the see of Ottawa in 1896.

#### BAPTIST MINISTER CONFORMS.

MR. G. E. LEDSON, pastor of the Baptist congregation at New Rockford, N. D., has resigned his charge and applied for confirmation. As early as possible he and his wife will be confirmed and his two children baptized. He will serve as lay reader while preparing for the ministry.

#### AS TO SECEDING ANGLICAN SISTERS.

CABLE reports that an "entire community" of Anglican sisters in Bloomsbury, London, had gone over to the Roman obedience have led to inquiries as to their truth. It appears that the sisterhood consists of three elderly ladies, one of whom seceded several years ago from the sisterhood of St. Margaret, East Grinstead, refusing obedience to her vows. She afterward joined two other ladies with her, and the three, after an independent existence since the secession, have now gone over to Rome.

#### DIVISION OF THE DIOCESE OF PITTSBURGH AGAIN MOOTED.

THE subject of division of the diocese of Pittsburgh will, it is said, be brought up at the diocesan convention on May 12th. At the semi-annual meeting of the Archdeaconry of Erie, held in St. Saviour's Church, Du Bois, Pa., on April 27th, after a prolonged discussion of the matter, a resolution was offered in favor of division, which was adopted by an almost unanimous vote. The call for increased episcopal supervision and a localizing of the episcopate in the remote north-western section of the state of Pennsylvania is stated to be imperative. The new diocese would receive \$27,000, or one-half of the episcopate endowment of the undivided diocese, and other moneys in sight, including the present assessments of parishes and missions in the Archdeaconry of Erie, might with the income from the endowment, afford an episcopal salary of \$3,000 a year.

#### RECENT MEMORIALS AND BEQUESTS.

MRS. FRANK BELKNAP of New York has presented the Rev. G. S. A. Moore of St. Chrysostom's chapel, Trinity parish, with a beautiful old Italian lace altar cover. The lace is several hundred years old, and was used on the altar of one of the private chapels of an old Roman family. It is large enough to cover the entire front, top, and back of an ordinary altar. It was re-dedicated, and used for the first time in many years at St. Chrysostom's on Easter Day.

AMONG the Eastertide memorials should be noted the gift of a credence table and brass alms basin to Grace Church, Hopkinsville, Ky., by a communicant of the parish. Funds have also been raised to put in a memorial tablet to the Rev. John Venable, D.D., who was for eleven years rector of Grace Church and during whose rectorship the present church building was erected.

A FINE two-manual pipe organ has recently been given to St. Paul's Church, Henderson, Ky., of which the Rev. Charles Lewis

Biggs is rector, by Mrs. Kate Caruthers of Chicago, a former parishioner. At its installation a new vested choir sang for the first time.

A HANDSOME bronze tablet has been placed in Christ Church, Rochester, N. Y., by Mrs. Curtis Clarke of Boston, in memory of her husband, who for many years was a vestryman of the parish. The work was executed by Mr. Edwin Ford of Boston.

A VERY handsome prayer desk was blessed on Easter Day at Emmanuel Church, Henrico county, Va., by the Rev. E. E. Osgood, rector. It was given by the vestry and members of the church as a memorial to the late Joseph Bryan, who was senior warden of Emmanuel for many years. The desk is suitably inscribed.

NEW ALTAR lights have been presented to the Church of the Holy Comforter, Richmond, Va., the gifts of Miss Estelle Courtney as a memorial to her father and of Mr. and Mrs. R. C. Sainsbury in memory of their little child who died a few years ago.

A STATUE of Edward Bouverie Pusey, suitably inscribed, has been placed in the Lady chapel of the Church of the Advent, Boston. It is a gift from Foster W. Sterns, a candidate for holy orders from the parish, now studying in the General Theological Seminary.

MRS. AND MISS WELLS of St. Mark's, Minneapolis, Minn., have recently given \$1,000 to the diocesan Board of Missions to be used as a reserve fund, a most acceptable and useful gift. In order to meet salaries promptly as much as \$2,000 has at times been borrowed at the bank.

ST. ANN'S CHURCH, Amsterdam (diocese of Albany), has recently been presented with very handsome Eucharistic candlesticks. They are the work of the Gorham Company and are the gift of Mrs. Charles H. Warring in memory of her brother, Matthew Guy Vassar.

#### PATRONAL FESTIVAL OF ST. JOHN THE EVANGELIST'S, BOSTON.

THE FEAST of St. John Before the Latin Gate, which is the patronal festival of the Church of St. John the Evangelist, Boston, was appropriately observed on May 6th, the first service being Evensong on the night before, when the preacher was the Rev. Eliot White of Newark, N. J. The next day there were several celebrations of the Holy Communion, followed in the evening by a social meeting. On Sunday (to-morrow) there will be a high celebration with procession and sermon in the morning, and Evensong, procession, sermon, and carols at night. On May 11th comes the meeting of the Confraternity of the Blessed Sacrament, and two days later a meeting of the Anglican and Eastern Orthodox Churches Union, all this making a week of unusual interest to the parishioners of the Church of St. John the Evangelist.

#### CHURCH CONSECRATED AT GREENVILLE, S. C.

ST. ANDREW'S CHURCH, Greenville, S. C., was consecrated on St. Mark's Day by Bishop Guerry, assisted by the Rev. Alex. R. Mitchell, rector of Christ Church and founder of St. Andrew's, and Rev. R. C. Jeter, rector of Grace Church, Anderson.

On August 24, 1904, the corner-stone was laid by the late beloved Bishop Capers, assisted by the rector and nine visiting clergymen. In the fall of 1901, through the kindness of Mr. H. C. Markey, senior warden of Christ Church, a lot was secured for \$1,500. Funds were raised, and the church was completed in July, 1905, at a cost of about \$6,000. A handsome oak Bishop's chair has been given as a memorial to the

late Mrs. Jas. T. Williams by her husband, who is one of the trustees of the mission. The font was given by the Rev. R. G. Finlay as a memorial to his aunt, Miss Gunn. A handsome stained glass window over the altar, representing the Good Shepherd, is a memorial to the late Rev. John Gass, a former Greenville boy.

#### DEATH OF CANON RICHEY.

THE REV. T. S. RICHEY, formerly Canon of St. Paul's Cathedral, Fond du Lac, for nine years, and later honorary Canon of All Saints' Cathedral, Milwaukee, died at his more recent home in Wilmette, Ill., on Saturday evening, April 24th, of heart disease. The death was very sudden, as he always expected it would be, and he died in harness, as he had ever wished he might. Although supposedly living in retirement for the past two years or more with most of his married children within easy reach, he had given the Chicago and suburban clergy much assistance, and last summer, at the request of Bishop Anderson, had taken charge of St. Augustine's Church, Wilmette, where for some time he had been residing. During the



THE LATE REV. T. S. RICHEY.

past year he has more than once expressed a realization of some abatement in his physical force, but he accomplished the same amount of work by somewhat more labor; and he died in the midst of his family, in his 69th year and in the forty-fifth of his priesthood.

The Rev. Theophilus Stinson Richey was born in the city of Toronto, Ontario, Canada, on May 11, 1840. He received his education at the Church of England Collegiate School, Windsor, Nova Scotia; the Free Church Academy, Halifax, and Sackville College, New Brunswick. He was ordained to the diaconate and priesthood, respectively, on Trinity Sunday, 1863 and 1864, at Christ Church Cathedral, by the Lord Bishop of Fredericton, N. B. His first parish was Petersville, N. B., after which he labored for eighteen years under the Rt. Rev. Hibbert Binney, D.D., in the diocese of Nova Scotia. He later filled the rectorships of Horton, Georgetown, and St. Eleanor's, the last two on Prince Edward's Island, but part of the same diocese. Early in 1883 he accepted from Bishop Brown the senior canonry of St. Paul's Cathedral, Fond du Lac, where he witness the destruction of the old building and the erection of the new and did much towards laying the foundation of those things which have since made that church famous. For nine years he quietly taught the Catholic faith not only from the pulpit but from house to house, during which time he prepared and presented over 200 candidates for Confirmation. He introduced lights, vestments, and servers at the altar service, without any of the outcry so common at that time in various parts of the country. During the interim of a year between the death of Bishop Brown and the election of Bishop

Grafton, he was in sole charge of the Cathedral (1887 and 1888).

For some years after he left Fond du Lac in 1891, he was in charge of the parishes at Chippewa Falls and St. Stephen's, Milwaukee, both in the diocese of Milwaukee, during most of which time he was also one of the trustees of both Racine College and Nashotah House. About 1898 he went into the diocese of Chicago, to be nearer his family, most of whom lived in or near Chicago.

The funeral was conducted at his own cure, St. Augustine's, Wilmette, on Tuesday, April 27th. The services were conducted by the Rev. Dr. Little and Archdeacon Toll. The pall-bearers were the Rev. Messrs. George C. Stewart, L. P. Edwards, H. A. Wilson, E. R. Williams, H. W. Starr, and A. G. Richards.

#### CHURCH NEWS OF PHILADELPHIA.

THE MEETING of the annual convention of diocese; the two great gatherings and services at old Christ Church, Tuesday morning, and at Holy Trinity, Tuesday night, with six Bishops in attendance; the consecration of the Rev. N. S. Thomas at the Church of the Holy Apostles on Thursday morning; and the reception tendered by the Bishop Coadjutor and Mrs. Mackay-Smith at their palatial home to the clerical and lay deputies with their wives on Wednesday night, made this week one of great importance to Churchmen.

THE CONSOLIDATION of the parishes of All Saints and the Church of the Holy Spirit at Eleventh Street and Snyder Avenue, was consummated a few days ago. The consolidated parish will be known as "All Saints' Church, Moyamensing," and the Rev. John Edward Hill of All Saints' will be rector and the rector of the Holy Spirit (Rev. Samuel Boyer), who is 73 years of age, will be retired on an annuity. The former All Saints' Church at Twelfth and Fitzwater Streets was sold last October to the Orthodox Greeks for \$35,000, but the Church services have been held in the basement, by courtesy of the Greeks, without intermission up to the present time. The Church of the Holy Spirit was organized as a mission some years ago by the Rev. Cyrus T. Brady, D.D., when he was officiating as Archdeacon of the diocese, but a few years ago became self-supporting. The combined membership will have a communicant list of about six hundred.

THE ANNUAL diocesan service of the Girls' Friendly Society was held on Thursday evening, April 29th at the Memorial Church of the Advocate (the Rev. H. M. Medary, rector). The sermon was delivered by the Rev. Floyd W. Tomkins, D.D., there being about 1,000 members of the different branches in attendance.

THE DEATH occurred on Wednesday, April 28th, of Mrs. Margaret McCord Smith, a grand-niece of the famous Betsy Ross, the maker of the first American flag. Mrs. Smith was 85 years of age and the widow of William Earle Smith, a first cousin of the late Lord Julian Pauncefote, one time British Ambassador at Washington. The burial took place on Saturday, May 1st, the services being conducted by the Rev. Charles Henry Arndt, rector of Christ Church, Germantown.

THE FIFTH annual service of the diocesan branch of the Woman's Auxiliary to the Board of Missions was held on Friday morning, April 30th, at St. Stephen's Church, Tenth and Chestnut Streets. The services were conducted by the rector, Rev. Dr. Grammer, and the address was made by the Rev. N. S. Thomas, Bishop-elect of Wyoming, who referred in a touching way to the great loss sustained by the whole Church in the recent death of George C. Thomas, whose widow is the treasurer of the Auxiliary, and, like her late husband, most active and deeply interested in everything pertaining to the work of the Church and the furtherance of the

cause of the dear Master. The annual offerings of the women of the diocese this year are \$4,776.01 and will be added to the \$12,023.32 now in bank, making a total of \$16,799.33. To this will be added the offerings of next year and then the whole will be presented at the General Convention, which meets in Cincinnati. About 500 women attended the service.

ONE OF the important features of the centennial celebration at St. James', Twenty-second and Walnut streets, last week was the exhibition of the magnificent and costly work of the St. Mary's Guild composed of fifteen young women of the parish. The work included several richly embroidered dossals, altar frontals, stoles, burses, veils, and Holy Communion linens. Work of the pupils of the manual training and kindergarten schools of the parish formed a most interesting and creditable exhibit, the whole placing St. James' parish in the forefront of institutional parishes, yet not forgetting to emphasize the Church and the objects and results of the

THE SUM of \$30,000 of the estate of the late Fannie B. Shoemaker is to be divided equally between the Episcopal Hospital, City Mission, Home for Incurables, Home for Consumptives at Chestnut Hill and the Sheltering Arms. The Home for Consumptives also receives a legacy of \$3,500 from the estate of the late Henry Harmer.

THE ANNUAL meeting of the Christian Social Union was held at the Church House on Monday, April 26th, Bishop Mackay-Smith presiding. An eulogy on the late George C. Thomas was delivered by Bishop-elect Thomas, rector of the Holy Apostles. The annual report showed the society is making progress steadily. A larger number of services were held the past year than ever before and greater interest manifested by both clergy and laity. Addresses were also made by the president, Clinton Rogers Woodruff, Mrs. Bradford, and Bishop Robinson of Nevada.

ON THE patronal festival of St. George's Church, West Philadelphia, the Sons and Daughters of St. George were present at choral Evensong, the sermon being preached by the Rev. H. Page Dyer.

#### ARCHDEACONRY OF QUEENS AND NASSAU, L. I.

THE EIGHTEENTH annual meeting of the Archdeaconry of Queens and Nassau was held at the Church of the Resurrection, Richmond Hill, L. I., on April 28th. At 11 o'clock the Holy Communion was celebrated, the Rev. Frank M. Townley, rector of St. Bartholomew's Church, Brooklyn, preaching the sermon.

The business session of the parish missionary committees and election of officers for the ensuing year was held at 2 o'clock. The women elected the following officers: Mrs. C. L. Newbold of Christ Church, Manhasset, president; Mrs. P. R. Jennings of the Church of the Redeemer, Merrick, first vice-president; Mrs. T. T. Rushmore of St. George's Church, Hempstead, second vice-president; Mrs. Thomas F. Martin of Trinity Church, secretary, and Mrs. John Graham of All Saints', Morris Park, treasurer.

The business session of the Archdeaconry began at 3 o'clock, with Archdeacon Mesier presiding. Treasurer Jennings stated that the total appropriation for the coming fiscal year was \$4,691, and the total expenditure about the same as last year. The following officers were elected: Secretary, G. Webster Peck; Treasurer, P. R. Jennings; Executive Committee: Clerical members—the Rev. William P. Evans, the Rev. Charles H. Webb, the Rev. Kirkland Huske; Lay members—George L. Fowler, Daniel Whitford. P. R. Jennings of Merrick was nominated for lay delegate to the diocesan convention.

#### NOTABLE CONFIRMATION CLASSES.

THERE WERE several interesting features at the confirmation recently held at old St. Paul's, Windham, Conn. The first class in thirty years was presented, numbering six, including the rector's father and mother, who came in from the Congregationalists. Their former minister was also present, and he had a conference with the Bishop after the service. The schools of the village were closed an hour earlier than usual and teachers and scholars marched over to the church, quite filling it. After the service the children and others passed by the Bishop and were greeted by him. The largest class in the history of St. Paul's, Willimantic, also in the cure of the Rev. R. D. Hatch, was presented to the Bishop the same day. The class numbered thirty, the majority being men and boys.

A CLASS of 35 was confirmed during Easter week at St. James' Church, Long Branch, of whom more than a third were adults. This parish has maintained a steady and substantial growth during the past two years and a half under the present rector, the Rev. E. B. Nash, the membership having increased 30 per cent. in that time. This year's confirmation class, and one of the same number last year, were the largest ever presented in the parish.

#### ANGLICAN AND EASTERN ORTHODOX CHURCHES UNION MEETING.

THERE will be a gathering in the interests of the Anglican and Eastern Orthodox Churches' Union on May 13th at the Church of St. John the Evangelist, Bowdoin Street, Boston, Mass. A meeting will be held at 3:30 P. M. at which time the local committee for Department 1 will organize. Refection in the school room at 6 P. M. Festal Evensong with sermon by the Rev. William Harman van Allen, D.D., rector of the Church of the Advent, Boston. There will also be an after-meeting at which addresses will be given by visiting brethren. All members of the union in the New England states are expected to be present.

#### MICHIGAN CITY SEMI-ANNUAL COUNCIL.

THE SEMI-ANNUAL council of the diocese was held at Vawter Park, Lake Wawasee, where the Bishop has his summer home, April 27th to 30th. The clergy and lay delegates, all of whom were the Bishop's guests, were entertained at the Vawter Park hotel, which is near the Bishop's home and All Saints' chapel. Wednesday was devoted to the work of the Woman's Auxiliary and a sermon was preached in the evening by the Rev. C. A. Smith on "Missionary Difficulties and Triumphs."

After the Holy Communion at 7 A. M. and Morning Prayer at 9 a very important paper upon the Emmanuel Movement was read by Dr. McKenzie. It was held that while the movement in the main was most praiseworthy, yet it was not the business of the priest to undertake such work, which works along scientific lines, unless he has had a long and careful preparation for the same in a regular institution for preparing one for such work. He urged strongly the importance of Unction as a healing sacrament the priest should employ among his people. The writer also brought out the tendency in our day to rationalize everything, even the things of our holy religion, and urged the necessity of belief in the supernatural. He held that rationalism was a real menace to the Church to-day. It was generally felt that the paper was a very valuable contribution to the discussion of healing in its relation to the faith and practice of the Church.

The remainder of the session was devoted to papers on "The Historical and Catholic Character of our Church," by the Rev. L. T.

Scotfield; on "The Old and New Testaments as the Word of God," by the Rev. H. R. Neely; on "The Church's Sacraments as Possessing Vital Power," by the Rev. E. W. Averill, and on "The Marriage Tie as Indissoluble," by the Rev. G. P. Torrence. The papers and discussions were all very valuable, and it was felt that this meeting was the most profitable and helpful ever held.

Reports from all over the diocese indicate that the Easter services were better than in any previous year, both in the number of communions made and in offerings. The Bishop is now nearly through with his annual visitations and there will probably be the largest number confirmed in the history of the diocese.

#### REV. E. H. ECKEL TO REMAIN WITH HIS PARISH.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church parish, St. Joseph (diocese of Kansas (City)), who was recently chosen by a committee of the Missionary Department of the Southwest for nomination to the Board of Missions as department secretary, has felt it his duty to decline the appointment and will remain rector of Christ Church.

#### ALABAMA.

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

The Birmingham Convocation.

BIRMINGHAM CONVOCATION met in the Church of the Holy Comforter, Gadsden, on April 20th, and was in session until the afternoon of the 22nd. On the evening of the 21st the Presbyterian minister dismissed his people from prayer meeting and brought them to the convocation service. A very pleasing feature of the meeting was the presence and talk of Mr. B. F. Finney, secretary of the B. S. A. for the southern field.

#### ALBANY.

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

Delaware County Auxiliary Meets—Men's Meeting at Albany.

THE WOMAN'S AUXILIARY of Delaware county met in St. Paul's Church, Sidney, on April 22nd. After Holy Communion the Archdeacon gave a devotional address. A missionary meeting was held at 2 P. M. with an address by Bishop Nelson on "General Missions," and one by the Rev. E. B. Rice of the Church Missions House on "The Machinery of Missions."

ON THE evening of April 28th at Graduates' Hall a well attended social meeting of the men of All Saints' Cathedral was held, the guests of honor being Bishop Nelson and the clergy of the Cathedral. The Bishop spoke in high terms of the work of the Cathedral chapter of the Brotherhood of St. Andrew, which started the mission at Delmar, which has now become an independent parish. At the conclusion of his remarks the Bishop appointed a committee of six to arrange for the organization of a men's association.

#### CENTRAL NEW YORK.

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

Convocation Meets at Waterville—Large Easter Offering—Notes.

THE SPRING meeting of the Second District Convocation was held in Grace Church, Waterville, April 27th and 28th. The rector, the Rev. James K. Parker, is also dean of the district. At the evening service on Tuesday, the Rev. Robert M. Duff, D.D., made an earnest plea for the Five Million Dollar pension fund. The chief public service on Wednesday was at 11 o'clock, when the Rev. Frederick S. Eastman preached the sermon. After luncheon a joint meeting was held of the members of Convocation and the Woman's

Auxiliary, when reports were read, after which a business meeting was held.

ST. JAMES' CHURCH, Clinton, is undergoing extensive repairs and improvements.

THE REV. ARTHUR SCHRADEK has been transferred from St. George's Church, Chadwicks, to St. John's Church, Whitesboro, and the Rev. George E. Eskins has been appointed at Chadwicks.

AT THE Fifth District Convocation, held last week at Willard, in connection with Christ Church parish, the Rev. I. H. Correll, D.D., missionary to Japan, gave an excellent address on the work of the Church in Japan.

THE BISHOP is soon to open a new mission at Endicott, a growing suburb of Binghamton. The Rev. Oliver C. Kingman will be placed in charge.

THE EASTER offering in All Saints' Church, Syracuse (the Rev. Rozelle J. Phillips, rector) was the largest in her history. The sum of \$450 was pledged for a rectory. All Saints' Guild has agreed to give \$500 a year for a rectory, as soon as the vestry takes definite action.

#### CONNECTICUT.

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

**Suit to Compel Payment of Legacy—Children's Missions at Willimantic and Windham—Religious Status of Norwalk—Other Mention.**

ANOTHER lawsuit is to be brought by St. Paul's mission, Willimantic, on May 25th against the executors of the late Mrs. Lucy Boardman to compel the payment of a gift of \$20,000 left to the rector towards the erection of a church. This is the third trial, the case being won by the mission in the Superior Court, but upon appeal being taken to the Supreme Court, error was found and a new trial ordered. Trinity College, one of the residuary legatees, is opposing the payment of the gift.

TWO VERY successful "children's missions" were conducted recently at St. Paul's, Willimantic, and St. Paul's, Windham (the Rev. R. D. Hatch, rector). The conductor of the missions was the Rev. H. B. Pulsifer. The new methods employed succeeded in making the children interested and enthusiastic.

A CANVASS of the town of Norwalk has been lately made by the Connecticut Bible Society. The Church numbers 574 families, 2,174 persons, coming next to the followers of the Roman obedience, and considerably in advance of any of the denominations.

THE FUNERAL of Governor Lilley was held at the state capitol, instead of Trinity Church, Hartford, as at first contemplated. The service was conducted by the Bishop, several of the clergy being present. At Waterbury, the home city, the funeral was held from St. John's Church.

MISS JULIETTE WHEATON, died recently at her home at Marbledale, aged 78 years. She was a niece of the late Rev. Nathaniel Wheaton, D.D., a native of the parish, to whom St. Andrew's is greatly indebted.

#### EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

**Death of Mrs. C. W. Hunter—Other News.**

MRS. CLARENCE W. HUNTER, wife of the choirmaster at Trinity Cathedral and an active church worker, died on April 19th of peritonitis, which followed an illness of several weeks of typhoid fever.

THE EASTER offering in Christ Church, Denton (Rev. J. Gibson Gantt, rector), amounted to more than \$600 and will be used to cancel all indebtedness upon the rectory.

THERE WAS a very interesting service held in St. Paul's Church, Hillsboro, on Sunday afternoon, April 18th. The Rev. J. Gibson

Gantt, rector of Christ Church, Denton, with seventy-five members of the Sunday school and the vested choir, made a pilgrimage to Hillsboro and visited the grave of the Rev. George F. Beaven, for more than fifty years the saintly rector of St. Paul's, and covered it with flowers. They then proceeded to the church, which adjoins, and the Sunday school rendered the carol service, "The Victor King," before a large congregation. Mr. Gantt spoke briefly but feelingly of the object and spirit of the pilgrimage, and an offering was taken to secure a memorial to the late rector, to be unveiled on SS. Simon and Jude's day.

THE REV. WYLLYS REDE, D.D., rector of St. Paul's Church, Trappe, and his wife, gave a delightful reception to the people of the town on April 21st, the occasion being the anniversary of their marriage.

#### HARRISBURG.

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

**Convention and Church Club Banquet.**

THE FIFTH annual convention of the diocese of Harrisburg will be held in Trinity Church, Shamokin, on May 11th and 12th. On Wednesday, the 12th, at 7 P. M., the annual banquet of the Church Club of the diocese will be held at the Shamokin Hotel, addressed by the Rev. T. J. Garland, secretary of the Third Missionary District; Rev. Dr. Lyman Wheaton, secretary of the Church Temperance Society; Hubert Carleton, Esq., secretary of Brotherhood of St. Andrew, and the Bishop.

#### IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Ep.

**Bishop Talbot Visits Boise—General and Personal Notes.**

THE BISHOP of Central Pennsylvania made a flying visit to Boise on the Second Sunday after Easter, while on his way to the Council of the Eighth Missionary Department at Spokane, Wash., arriving at the capital in time for the Sunday evening service at St. Michael's Cathedral. After Evening Prayer, before his sermon, Bishop Talbot took occasion to say how much he was impressed with the growth of the city since his last visit nine years ago: he said the Cathedral was a revelation to him, and a far cry from the little wooden building in which he had so often ministered, but that it simply indicated the growth in religious as well as in material things. On Monday Bishop Talbot visited St. Margaret's diocesan school for girls, which was founded by him in the early days of his episcopate in Idaho and Wyoming, and which now has been enlarged to more than twice its original capacity, and St. Luke's Hospital.

BISHOP FUNSTEN left on the 27th for Spokane, where he spoke at the Missionary Council. After the closing of the council, the Bishop, in company with Bishop Talbot, will leave direct for Philadelphia, to be present at the consecration of the Rev. Nathaniel S. Thomas as Missionary Bishop of Wyoming, thence he will go to Washington and New Orleans, returning home by the way of Los Angeles. He expects to be absent two weeks.

CHURCH BUILDINGS are being erected at Bruneau, Gooding, Jerome, and Idaho Falls, and a rectory at Twin Falls.

THE SECOND annual convocation of the district will meet in St. Michael's Cathedral, Boise, on June 3d, and continue for four days.

#### KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

**Anniversary of St. Mark's Church, Kansas City.**

ST. MARK'S CHURCH, Kansas City, observed its twentieth anniversary on St. Mark's Day, April 25th. The parish organizations made corporate communions at the

early Eucharist. At the 11 o'clock service the special preacher was the Rev. J. A. Schaad, rector of Grace Church, Kansas City, who in a most forceful and helpful manner outlined the duty of a parish that is destined before long to be in the center of a transient population. The Easter offering was the largest but one in the history of the parish.

#### KENTUCKY.

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

**Progress of the Junior Auxiliary—Paying the Debt of St. Paul's, Louisville—Other News.**

AT THE regular monthly meeting of the Advisory Board of the Junior Auxiliary, held at the Cathedral parish house, four new junior branches were reported, namely, St. John's Church, Uniontown; the Church of the Good Shepherd, Hopkinsville (colored); St. Clement's, Henderson (colored); and Grace Church, Hopkinsville; also the branch at St. Paul's Church, Louisville, has been reorganized. An interesting united meeting of all the Louisville Juniors was held the latter part of April in St. Andrew's Sunday school room at which time the Rev. William H. Mockridge gave a talk on the children of Japan, and Miss L. L. Robinson also made an address. There was an excellent representation from all the branches.

ST. PAUL'S CHURCH, Louisville (the Rev. John Mockridge, rector), has just paid \$2,000 on its bonded indebtedness, thus reducing the amount owed to \$9,000. During the past two years the debt has been reduced from \$20,000.

MR. AND MRS. R. E. PILCHER have announced the engagement of their daughter Hortense to the Rev. Clinton S. Quinn, priest-in-charge of St. James Church, Pewee Valley. Miss Pilcher is a communicant of the Church of the Advent and an earnest and efficient worker. The wedding is to take place in June.

A BOY CHOIR has been organized at Grace Church, Paducah, which has taken the place of the former choir of mixed voices.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

**Death of Mr. William G. Ladd—St. George's Day Observance.**

WILLIAM GARDNER LADD, a vestryman of St. Ann's Church, Brooklyn, died at his home, 233 Clinton Street, on Sunday, April 25th. Mr. Ladd was born in Virginia in 1824; fifty-eight years ago he married Miss Addie Horner, a sister of the Rev. Dr. Charles Horner, for many years rector of St. James' Church. He was a member of St. Ann's parish for forty years, and served as a vestryman for twenty years. A widow and two sons, William and Edward survive him. The Burial Office was said by his rector, the Rev. C. Campbell Walker, on Tuesday; the interment was made in the family plot at Mount Auburn cemetery, Boston, Mass.

A SPECIAL service commemorating St. George's Day was held in St. Matthew's Church, Tompkins Avenue, Brooklyn, on Sunday evening, April 25th. Members of the Sons of St. George attended. The sermon was preached by the rector, the Rev. Frederic W. Norris, on the life and actions of St. George.

#### LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

**Annual Eucharist of the Catholic Club—San Diego Notes.**

THE THIRD annual Eucharist of the Catholic Club of the diocese was celebrated at St. Matthias' Church, in the sea city, Thursday morning, April 22nd. The Rev. Alfred M. Smith, rector of the parish, was celebrant; the Rev. Richard H. Gushee of Ontario, presi-



dent of the club, preacher. The music was Merbecke's plain song, as arranged by Mr. Ernest Douglas, organist and choirmaster of St. Paul's Pro-Cathedral, Mr. Douglas acting as organist and directing the choir, which consisted of members of the club, both priests and laymen. At the annual meeting which followed, the Rev. R. H. Guhee was reelected president, Harvey H. Duryee was elected vice-president, and Herman B. Lee was reelected secretary-treasurer. Henry B. Ely, who had been vice-president from the organization of the club, and who has removed to Colorado, was elected honorary vice-president, as a mark of the esteem in which he is held by the members of the club.

A committee was appointed to take steps looking to the organization of a chapter of the American Church Union, and recommended that all its members join that organization.

A YOUNG people's literary and social club of thirty-two members has been added to the parochial activities of All Saints', San Diego.

BISHOP JOHNSON has purchased a fine site in San Diego for a school for young women. It overlooks the bay and Point Loma, and has other natural advantages. The school is now housed in a rented building, with about forty pupils in attendance.

**MASSACHUSETTS.**

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

Annual Meeting of the Massachusetts Union — Bequest to St. Margaret's Sisterhood — Other Interesting Diocesan News.

THE ANNUAL meeting of the Massachusetts Union was held at the Church of the Advent, Boston, on April 26th, when these officers were elected: President, the Rev. W. H. van Allen, D.D.; Secretary, the Rev. Edward Tillotson; Treasurer, Charles G. Saunders; Council: the Rev. Charles J. Ketchum, the Rev. George Nattress, the Rev. Charles Mockridge, the Rev. A. St. John Chambré, the Rev. Harry W. Perkins, and Messrs. Joseph Grafton Minot, Ralph Adams Cram, Henry M. Upham, S. H. Kimball, and Dr. E. R. Cogswell. Several reports were submitted and acted upon.—MEMBERS of the Massachusetts Church Union with guests to the number of thirty or more met for luncheon at the Boston City Club, Beacon Street, Boston, on May 1st. The special guest of the occasion was the Rev. Eliot White of Grace Church, Newark, N. J. who spoke on "The American Church Union; its Aim and Objects."

BY THE will of Charles Buffum of Brookline, which was probated a few days ago, a portion of the property goes to the Sisterhood of St. Margaret, which may thus realize a few thousands of dollars.

MR. FRANK E. WILLIS, who has served Grace Church, South Boston, as treasurer for twenty years, has been presented with a handsome gold watch, suitably inscribed, as a mark of appreciation from his fellow members in the parish. The presentation was made at a reception at which the rector, the Rev. W. J. Dixon, and his wife took active parts.

THERE WAS an interesting meeting of the Massachusetts Bible Society at Trinity Church, Boston, on Sunday afternoon, May 2nd, which was the beginning of a two days' observance of the centennial celebration of the society in that city. The preacher was the Rev. Dr. George Hodges, dean of the Episcopal Theological School at Cambridge. On the following day there was another service in the edifice of one of the denominations.

A MINISTERS' conference on "Social Problems and Their Suggested Solutions," will be held in the parish hall of the Church of the Advent, Brimmer Street, on Monday, May 17th, to which all the clergy interested are

invited. There will be two sessions, at 3 and 7:30 p. m., with brief addresses and general discussion.

FATHER POWELL, S.S.J.E., is leaving Boston early in May for a series of conferences in Ontario, Canada, to continue from May 12th to the 21st.

**MICHIGAN.**

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

Assistant Secured for St. James', Detroit — Progress at Bad Axe.

THE WORK of St. James' parish, Detroit, having become too burdensome for the Rev. S. W. Frisbie, now in the thirtieth year of his rectorate, relief has become necessary. At a parish meeting on April 26th it was finally decided to ask the Rev. Charles L. Arnold to become the assistant. Mr. Arnold was for fifteen years rector of St. Peter's Church, Detroit. Two years ago he gave up parish work in order to devote his time to the care of certain homes for aged and incurables. Though still retaining this work, the Rev. Mr. Arnold has consented to assume the position of assistant at St. James' and will begin his work there on Sunday, May 2nd.

THE EASTER meeting of St. Paul's Church, Bad Axe, revealed the fact that since the previous Easter about \$7,700 was paid in. The new St. Paul's, one of the prettiest and best-equipped churches in the diocese, was built and consecrated. The present rector, the Rev. Dr. A. A. MacKenzie, has been eighteen months in charge.

**MILWAUKEE.**

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

In the Interest of Missions.

MISSIONARY demonstrations in the interest both of general and diocesan missions are being arranged under the auspices of the diocesan Board of General Missions to be held in Milwaukee on Sunday, May 16th, and in Janesville on Thursday, June 24th. The Milwaukee arrangement includes missionary addresses by speakers from a distance in the city churches and probably a dinner to be given by the Church Club on the evening before. In Janesville the arrangements are for a general mass meeting at a theater to be addressed by Bishop Webb, the Rev. Dr. John Henry Hopkins, department secretary, and Mr. H. N. Laffin of Milwaukee. The matter is in charge of a committee of laymen from the two parishes of the city. There was held in Janesville a demonstration of the (Interdenominational) Laymen's Forward Movement in the late winter, and it is now planned to follow up that demonstration with one in the interest of the Church. Invitations have

been extended to parishes and missions within a considerable radius to take part in this affair, which will be on a larger scale than any hitherto held under Church auspices.

**MINNESOTA.**

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

Sunday School Rally at Minneapolis — Bishops in the Twin Cities — Other Mention.

A RALLY of the Sunday schools of Minneapolis was held at St. Paul's Church, Minneapolis, on Sunday afternoon, April 25th. The attendance was good and an excellent address was made by Bishop Johnson of South Dakota. The city Sunday school Lenten offerings were reported at the time of the meeting as \$922. At a meeting of the clergy at the close of the service, the Rev. T. P. Thurston was appointed to convey to Mrs. George C. Thomas the sorrow and sympathy of Minneapolis Churchmen at the great loss which has come to her and the American Church in the death of her husband.

TWIN CITY CHURCHMEN had the privilege of having in their midst at preachers on the Second Sunday after Easter, three Bishops, the diocesan being at the Church of the Good Shepherd and St. Paul's, St. Paul; Bishop Anderson at St. John's, St. Paul; and the Bishop of South Dakota at St. Paul's and Holy Trinity, Minneapolis.

MISS AGNES G. HILL, national secretary of the Y. M. C. A. of India, and sister of the rector of All Saints' Church, Minneapolis, was given a reception in the guild rooms of her brother's church on Tuesday afternoon, April 29th. During the afternoon Miss Hill spoke on the topic, "Why I Believe in Foreign Missions."

THE EASTER-TIDE meeting of the Church Club of the diocese was held at Minneapolis on April 20th. About 150, including ladies, were present. The entertainment was the reading of Mr. John Thompson's (Philadelphia) paper, "The Proper Position of Music in Public Worship," by Mr. McKechnie, vice-president of the club. A picked choir from St. Paul and Minneapolis added very much to the interest by giving illustrations of the different kinds of music referred to.

**NEWARK.**

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

Diocesan Men's Club Dinner at Orange — Meeting of Jersey City Archdeaconry — St. Paul's, Chatham, Consecrated — Notes.

THE ANNUAL DINNER of the diocesan Men's Club was held at East Orange on the evening of April 26th, 160 persons being pres-

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ent. The club now numbers 212. Mr. Hamilton W. Mabie is president of the club; Mr. Charles A. Grummon, treasurer; and Mr. Edward O. Stanley, secretary. The Bishop of the diocese, Mr. Mabie, and Mr. Talcott Williams of Philadelphia were the speakers at the dinner. The club proposes to hold a reception in Newark, on the evening of the first day of the diocesan convention, May 27th, for the clergy and the lay delegates.

THE SPRING meeting of the Jersey City Archdeaconry was held at Trinity Church, Bayonne, on April 27th, with an attendance of twenty-three of the clergy and ten laymen. There was an interesting and thoughtful discussion in the afternoon of "Diocesan Support"; "The Relation of the Church to Social Questions"; and "The Care of the Newly Confirmed." In the evening a missionary sermon was preached by the Rev. L. S. Osborn, and brief addresses on Diocesan Missions were made by the Bishop, the Rev. George D. Hadley, and the Rev. Hugh D. Wilson, Jr.

ON APRIL 28TH, St. Paul's Church, Chatham, was consecrated. This result has been reached through the fostering care in former years of the Rev. Mr. Butterworth, the Rev. Mr. Gwynne of Summit, and other neighboring rectors; through the service of members of the Brotherhood of St. Andrew of Orange, and through diocesan missionary help. The Church is under the care of the Rev. J. W. Van Ingen, rector of St. Stephen's, Milburn. The sermon at the consecration was preached by the Rev. Dr. C. F. Wrigley of Brooklyn.—THE SPRING meeting of the Newark Archdeaconry was held in the same church on the afternoon and evening of the same day: The subjects, "The Supply and Training of the Clergy"; and "Methods of Diocesan Support"; were discussed in the afternoon. In the evening, after the confirmation of two persons, the Rev. Mr. Van Ingen gave a brief history of the Church, and short addresses were made by Archdeacon Cameron, the Rev. Dr. Blanchard, and the Bishop.

ON APRIL 24TH at 3 o'clock P. M., the corner stone of Grace Chapel, Westwood (the Rev. Glenn W. White in charge), was laid by the Bishop of the diocese with Archdeacon Jenvey assisting. Several clergy from neighboring cures and many citizens of the borough were present. The chapel, which is now nearing completion, is of brick and stucco and will seat about 125 persons exclusive of the space in the chancel. The building when completed will cost about \$3,500. Mr. R. S. Stephenson of New York City, a member of the Diocesan Board of Church Architecture, designed the chapel, which it is hoped will be ready for occupancy by the 1st of June. The work of the Church in this borough was begun in 1904.

THE EASTER offering at St. Mark's Church, Paterson (the Rev. S. A. Weikert, rector), was \$1,329.29. A class of thirty-six members, mostly adults, has just been confirmed, and there are prospects of a still larger class next year.

**NORTH DAKOTA.**

CAMERON MANN, D.D., Miss. Bp.  
Chapel Built at Carrington.

A BUILDING has been purchased and fully fitted as St. Agnes' Chapel, Carrington. Though very small it is ample for present needs, and is entirely paid for. The parish house at Grand Forks will be pushed to completion in the immediate future.

**OHIO.**

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

Address on Mission Work at Sandusky—Meeting of Convocation at Tiffin.

ON APRIL 23RD, Mrs. H. P. Knapp of Painesville, directress of the Junior Auxiliary in the diocese, delivered a very instructive ad-

dress on mission work in the South at Calvary Parish hall, Sandusky. The Rev. Dr. Tarrant presided. The gathering was intended to include all the junior branches within Sandusky Convocation and there were representatives present from Norwalk and Milan as well as from St. John's Chapel, and Grace and Calvary parishes, Sandusky. The attendance of young women and girls was considerably in excess of one hundred. Mrs. Knapp has just returned from a visit to the mountain mission at Glen Alpin, N. C., and the industrial school and kindred institutions at Raleigh, to both of which centers of work the local branches of the Junior Auxiliary had lent a helping hand.

THE SPRING meeting of Sandusky Convocation was held in Trinity Church, Tiffin, on April 27th and 28th, with an unusually good attendance of both clergy and laity. The programme consisted of the following papers with attendant discussions: A Sunday school conference, conducted by the Rev. N. D. Bigelow; paper on "Religious Orders for Women," Rev. Cretus Dowell; paper on "Women's Auxiliary Societies," Rev. Francis McIlwain; paper on "The Order of Deaconesses," Rev. Walter Scott, D.D. At the business session the Rev. James H. Young was reelected dean and Mr. M. A. Henlein of Lorain, secretary and treasurer. Galion was selected as the next meeting place.

**OKLAHOMA.**

Illness of Rev. J. J. H. Reedy.

THE Rev. James J. H. Reedy of Fay is under treatment in a hospital at McAlester.

**PENNSYLVANIA.**

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

Diocesan Lenten and Easter Offerings.

THE LENTEN and Easter offerings of the diocese of Pennsylvania so far reported amount to \$36,505. The annual service was held the third Sunday after Easter in St. Matthew's Church, Philadelphia (Rev. Dr. Pierce, rector). This amount is \$2,000 in excess of last year, and there are a number of Sunday schools yet to report.

**OLD SOAKERS**

Get Saturated With Caffeine

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about 40 years, and for the past 20 years was troubled with stomach trouble.

"I have been treated by many physicians, but all in vain. Everything failed to perfect a cure. I was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded coffee was the cause of my troubles and stopped using it. I tried tea and then milk in its place, but neither agreed with me, then I commenced using Postum. I had it properly made and it was very pleasing to the taste.

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum."

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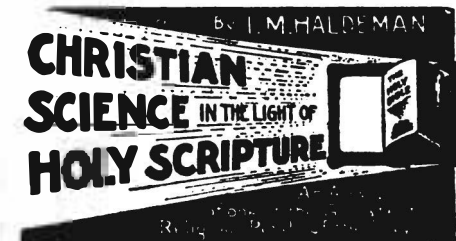
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**RHODE ISLAND.**

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

**Annual Meeting of Providence Convocation.**

THE PROVIDENCE Convocation held its annual meeting on April 28th at the Church of the Epiphany. The business meeting followed the celebration of the Holy Communion at 10:30 A. M. A resolution of sympathy with the Rt. Rev. William N. McVickar in his illness was unanimously passed. The secretary was also instructed to send a letter of condolence to the family of the late Rev. Dr. Henshaw in their bereavement. Reports of the dean, diocesan missionary, and from the various mission stations all indicated an increased interest in the Church throughout the diocese and a satisfactory financial condition. The former officers were reelected. Addresses were made by the Rev. Charles A. Meader, the newly appointed diocesan missionary, and the Rev. Dr. Bradner of St. John's Church.

**SOUTH CAROLINA.**

WM. A. GUMBERT, D.D., Bishop.

**Meetings of Charleston and Columbia Convocations.**

THE SPRING meeting of the Charleston Convocation was held in the Church of Prince George, Winyah, Georgetown, April 20-22nd, with an attendance of nine clergymen, including Rev. John Kershaw, D.D., Dean of the convocation. The subjects discussed were: "Laymen in the Church: Responsibilities and Opportunities"; "Women in the Church: Responsibilities and Opportunities"; "The Secret of the Church's Power," and "The Rite of Confirmation." Deaconess Wile of the Church Home Orphanage, Charleston, was present and told of the work of the orphanage, its needs and its claims.—COLUMBIA CONVOCATION met in the Church of the Redeemer, Orangeburg, April 19-23, Bishop Guerry and eleven of the clergy being present. The subjects discussed were: "The Place of Miracles in the Christian Revelation"; "The Call to the Ministry and the Responsibility for the Answer to that Call," and "The Church's Duty to the Young."

ON ST. MARK'S DAY, the baccalaureate sermon to the graduating class of the South Carolina Medical College was preached at St. Paul's Church, Charleston, by the Rev. W. W. Memminger, rector of the parish.

**TEXAS.**

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

**Thirty-four Years Rector at Austin.**

ADDITIONAL interest was added to the Palm Sunday services at St. David's Church, Austin, by the fact that the day marked the thirty-fourth anniversary of the rectorship of the Rev. Thomas B. Lee. At the two celebrations of the Holy Communion on Easter Day 176 communions were made.

**TOKYO.**

JOHN MCKIM, D.D., Miss. Bp.

**Illness of the Rev. C. F. Sweet.**

THE REV. CHARLES F. SWEET of the Tokyo mission was obliged in Easter week to enter a hospital for a rather serious operation. No advices are at hand as to its outcome, though the fact that no cablegram has been received suggests the strong probability that he has pulled safely through it, as many will hope and pray.

**VIRGINIA.**

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

**B. S. A. Chapter Reorganized at Richmond.**

A CHAPTER of the Junior B. S. A. was revived on the Second Sunday after Easter at the Church of the Holy Comforter, Richmond.

**WASHINGTON.**

ALFRED HARDING, D.D., Bishop.

**Diocesan News Notes.**

THE Bishop Claggett Club held a meeting in St. Stephen's parish hall, Washington, April 26th, at 2 P. M. Rev. C. Ernest Smith, D.D., D.C.L., is president of the club and Rev. H. Allen Griffith is secretary. Among those present there were the Rev. Dr. W. M. Pettis, Rev. F. B. Howden, Rev. G. F. Dudley, and Rev. W. R. Bushby. The Rev. Mr. Sonntag, now of Key West, Fla., who is spending some time in the city, was a welcome visitor.—THE MEN'S Club of Emmanuel Church held its regular meeting April 28th. It was largely attended and a committee of five was appointed to take into consideration and propose some plan by which the club may render material financial aid in the proposed improvement on the church and parish hall. The business concluded, the president, W. W. Tolson, addressed the rector and presented to him and the church a large and handsome picture of the rector, to hang on the wall of the parlor.

THE PARISH of All Saints', St. Mary county, which has been so long vacant, ever since the death of the Rev. W. L. Reany, has been filled by the appointment of the Rev. Joseph Baker, rector of Trinity parish, Charles county. This change, however, still leaves a vacancy in southern Maryland, the

vacant parish now being Trinity, Charles county, instead of All Saints', St. Mary county.

IN MEMORY of her mother, Mrs. Louise A. Hall, Mrs. Frank L. Carter has presented to St. Mark's two handsome brass altar vases, of a shape especially serviceable for certain varieties of flowers, and also a magnificent white damask festival stole, handsomely embroidered by Mrs. John H. Shew.

THE SPRING meeting of the Archdeaconry of Washington was held at the Bishop's house, 1407 Massachusetts Avenue, on Wednesday, April 28th at 3 P. M. The Bishop presided. The Ven. Richard P. Williams as Archdeacon and the Rev. H. Allen Griffith as secretary were reelected. Archdeacon Williams has been far from well lately, due to over-work, and he will be away from his parish some months to recuperate.

**WESTERN NEW YORK.**

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

**Notes of Christ Church Parish, Corning—Converts to the Church at Buffalo—Personal.**

ON EASTER DAY, at Christ Church, Corning, an offering of \$1,637 was presented and over 300 received the Eucharist. At the Easter service of the Sunday school three hundred potted plants were distributed. The

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Sunday school attendance on one Sunday in Lent was 375, which was 90 per cent. of the enrollment. One feature of the Sunday school is a Bible class of sixty members, taught by Mr. Hugh H. Kendall, who has elaborated in connection with it a secret society called the Pi Chi. The attendance each Sunday is two-thirds of the enrollment. The Girls' Friendly Society celebrated its 27th anniversary on March 22nd and admitted thirty-two associates and members. The Rev. Wm. Hilton Butts, formerly of All Saints' Church, Williamsport, Pa., was elected as its minister on Tuesday in Easter week.

A REPORT on ordinations was recently published in THE LIVING CHURCH, showing the number of candidates receiving or applying for holy orders in 1908, who had been trained for the ministry of other religious bodies. In the city of Buffalo this condition seems to apply equally to the laity, if recent confirmation classes are a safe index. Converts, as they may be properly called, composed from one-fourth to three-fourths of the class in several instances, while adult baptisms have been unusually frequent during the past year.

THE REV. CHARLES H. BOYNTON, Ph.D., rector at Geneseo, has for some years been lecturer on liturgics and homiletics in the De Lancey Divinity School. A similar position has been offered him on the staff of the General Theological Seminary, which, it is believed, he will accept.

#### CANADA.

**Fredericton Diocesan Woman's Auxiliary and Diocesan Synod Committee Meet—Other Happenings in the Dominion.**

*Diocese of Fredericton.*

THE DIOCESAN branch of the Woman's Auxiliary held its annual meeting in St. John's Church, St. John, on April 20th, with a large attendance. Bishop Richardson celebrated the Holy Eucharist and preached an eloquent sermon. The business session revealed the fact that eleven new branches had been organized during the year. "Canadian Missionaries in India" was the subject of a talk by Mrs. Richardson, and Mrs. Helen Hamilton talked on her work in Japan. Mrs. E. M. Shadbolt and Mrs. W. S. Neales also made addresses. The reports of the Dorcas secretary showed a total of \$742.85 in donations to missions. Distinguished speakers addressed a public missionary meeting in the evening, and the sessions closed on Thursday with a lecture by Dr. Gould in the Sunday school room.—THE EXECUTIVE committee of the Diocesan Synod met at St. John April 22nd to receive the reports of boards and standing committees, and notice was given that at the next meeting of the Synod the question of a memorial to the late Bishop Kingdon will be discussed. The clergy are also considering a memorial in the Cathedral at Fredericton to perpetuate the memory of the late Bishop. The offer of the brothers and sisters of the late James Kendricks of Norton parish of \$500 for the benefit of the Church of the Ascension at Lower Norton was accepted. The Board of Missions reported the following changes in the diocese: The Rev. C. E. Maimann, now in California, will return to the diocese and resume his work in New Denmark; the Rev. M. C. Shewan will succeed the Rev. Canon Montgomery in the parish of Kingsclear; the Rev. R. Coleman will remove from Springfield to Salisbury. The treasurer's report showed the diocesan finances to be in a very satisfactory condition.

*Diocese of New Brunswick.*

IN THE school-room of the Mission Church of St. John Baptist, St. John., after Evening-song on Sunday evening, April 25th, the Rev. G. C. F. Coffin was presented with a purse of

gold. The Rev. Mr. Coffin is S. P. C. K. chaplain at this port, and when possible he assisted in the services of the mission church during the absence through illness of the Rev. Mr. Convers. It was in recognition of his kindness that the presentation was made. Rev. Mr. Coffin left Tuesday for Quebec for the summer season at that port.

*Diocese of Ontario.*

THE NEW Trinity Church at Merrickville was dedicated by Bishop Mills in the middle of April. A number of memorials and other gifts for the furnishing were dedicated by the Bishop at the same time. The new church is a handsome building with an outlook over the Rideau river. The cross which surmounts the spire on the tower is 96 feet from the ground. The interior is equipped and furnished in the most complete manner.

*Diocese of New Westminster.*

THE NEW church at North Vancouver will be finished, it is expected, by June 1st. The new Church of St. Alban's, Barnaby, which was dedicated by Bishop Dart on Palm Sunday, has received many gifts for its furnishing, among others a credence table, cross, and candlesticks.

*Diocese of Calgary.*

BISHOP PINKHAM sailed for England May 1st. His object is to awaken interest there in the work of his diocese, so that more men and means may be forthcoming.—THE new parish of Christ Church, Edmonton, formed from part of All Saints' parish, is self-supporting.

*Diocese of Keewatin.*

THE DIOCESAN Synod meets at Kenora, May 10th and 11th. The service will be held in St. Alban's pro-Cathedral on the evening of the 9th. Bishop Lofthouse will hold an ordination on the morning of the same day.—SOME handsome gifts have been given to St. John's Church, Fort Frances, including a brass cross and some richly embroidered

#### AUNTIES

##### They Belong to the Whole Neighborhood

That dear old neighbor we knew as "Aunty" and who lived down the street was no relation, of course, except that her tender old heart made her "Aunty" to all the young people. And how she did love the young mothers!

One who remembers her says:

"We could always depend on 'Aunty' for good, sound advice. She was particularly well informed on food and what to use for certain troubles.

"After having taught in the public schools for years, my health became bad and I suffered frequently from indigestion. After my marriage I had indigestion so badly it became chronic.

"Owing to my condition my little baby did not get proper nourishment and was a very delicate child. I had about decided to put her on artificial food altogether when the advice of dear old 'Aunty' put baby and I on the right road.

"She insisted upon my trying Grape-Nuts food, declaring that I would help me and give baby more nourishment, so to please her I did, trying it for breakfast. The result was so marked and so quick that I ate it for luncheon too, and I must say the change has been wonderful. I have good health now and baby is a strong, active child.

"My mother says that Grape-Nuts helps her more and keeps her more cheerful and happy than anything else she has ever done. Truly pure, scientific food has great power." "There's a Reason."

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Dean of Nashotah House. Cloth, 204  
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In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

The (London) *Church Times* says:

Dr. Barry, the Dean of Nashotah House, finds prevalent the same neglect of devotion to the Holy Spirit which moved the late Mr. Holden to give his last words to the Church. He tells how, "one writing a book upon the Holy Spirit some years ago, put on his title-page, *Ignoto Deo*; to the unknown God." As a partial remedy for this neglect, he issues a volume of meditations, constructed on the Ignatian method, but patient of continuous reading. The author thinks it not incompatible with the spirit of meditation to consider with a careful balancing of probabilities the nature of the inspiration of Scripture. It is, in fact, impossible to evade the question, and men will be the more likely to be led to sound conclusions if they are taught to bring such topics into their prayers.

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hangings and altar frontal. The Woman's Auxiliary and the Chancel Guild are very active in this parish.

# MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

A CLERGYMAN in the diocese of Pennsylvania writes for information regarding settings for the Communion office suitable for female voices. He says:

"Some ladies of our parish are willing to give their time and musical abilities to a musical recognition of Ascension Day. I prefer, if any extra music is to be undertaken for that great festival, that the Communion service should receive whatever additional enrichment we may be able to provide. What would you recommend us to use? If absolutely necessary I may be able to secure the help of three men singers. The soprano force will consist of about twenty women."

If the choir is to consist of men and women, we would advise the use of any of the services edited by Sir George Martin, entitled *Short Settings for Holy Communion*. Stainer in F would do very well, or Calkin in C or Woodward in D. But if the choir is to consist of women only, we would recommend the setting by Prendergast in E minor, or the short service by Selby, in E flat. (Novello & Co.)

Both of these services are intended for use in choirs when the chorister boys are for any reason left without the assistance of adult singers. They belong to a special set of compositions, consisting of anthems and services for equal voices, entitled "Novello's Chorister Series."

Samples of these various settings should be obtained, and a selection made by the person who knows just what voices he has at command. If unison music is wanted, almost any service would be suitable, provided it did not introduce independent "leads" for alto, tenor, or bass. We would advise the employment of a few men, however, as that would give a wider choice of music.

From Tokio, Japan, we have received a request for information of a very different kind. One of our self-sacrificing missionaries writes as follows:

"From time to time I note your musical articles in THE LIVING CHURCH, and I want to ask your assistance in regard to a certain problem. In this country I find much difficulty in procuring music for any sort of choral service whatever, suitable or singable by the Japanese. I have during the past year tried a few of the Gregorian tones as set in the Messiter Hymnal. My people can sing them, and they like them very much.

"I am trying now to find a psalter set to Gregorian tones, and I also want plainsong for the Mass."

"We have a very good cabinet organ in the church, and it is sufficient for such accompaniments as we need.

"I wish to ask you for the name of some psalter and service book with such music as I have described. If you will kindly furnish this information in your column of THE LIVING CHURCH I shall be greatly obliged, and you will also aid others engaged in the work of the Church in Japan."

Helmors' Psalter would perhaps be the best one to use. It would be well for our correspondent to get, in addition, Warwick Jordan's harmonies for the Gregorian tones.

In regard to the Communion office, there are various editions of Merbecke that would be suitable. There is one edited by Charles Villiers Stanford, another by Harwood, another by Bonavia-Hunt, and the well known edition by Stainer, called *A Choir Book of the Office of Holy Communion*. All of the above can be had from Novello & Co. We would advise sending for sample copies, with a re-

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quest for a few other publications of a like kind, from which the right selection could be made.

It is always rather difficult to recommend the very identical book needed for a certain want. The best plan is to recommend several, and then there can be no mistake in the final selection.

The cheapest book that we know of, containing Psalter, Service Book, and Hymnal all under one cover, is *The Church Service Book*, published by the H. W. Gray Co., agents for the Novello firm in New York. But this book is Anglican and not Gregorian, and if used the Psalms could only be sung to such Gregorian tones as correspond to the Anglican style of chant, having no measures. Then, again, there is the question of price. Helmore's Psalter is not a book unless in paper covers, and then it goes to pieces.

To sum up, we would suggest a well bound edition of Helmore, and both bound edition of Stainer's *Merbecke*, and a deliberate consideration of different samples to be sent for examination.

**ANNIVERSARY OF THE DIOCESE OF PENNSYLVANIA.**

[Continued from Page 50.]

July, 1836. Bishop Onderdonk having resigned his office in 1844, episcopal acts and duties in the diocese were exercised by Bishops Kemper, Lee, and Gadsden until the Rev. Alonzo Potter, D.D., was chosen Bishop, his consecration taking place September 23, 1845; the Rev. Samuel Bowman, D.D., was elected assistant Bishop in 1853 and consecrated in August of that year. On August 3, 1861, Bishop Bowman fell dead while walking on the roadside on a visitation in the vicinity of Pittsburgh. In 1861 the Rev. William Bacon Stevens, D.D., was elected Assistant Bishop and consecrated on January 2, 1862, in St. Andrew's Church, Philadelphia, where he had long been rector. On July 4, 1865, Bishop Potter died on board the steamship *Colorado*, in the harbor of San Francisco, Cal. The beloved and honored present Bishop of the diocese was elected Assistant Bishop and translated from the missionary jurisdiction of Nevada in 1886, having been consecrated in 1869. The Bishop Coadjutor was elected and consecrated in the spring of 1902. The confines of the present diocese consist of the city of Philadelphia and the counties of Delaware, Chester, Montgomery, and Bucks, making an area of 2,119 square miles. At the present time there are 290 clergy, 70 lay readers, 20 deaconesses, and about 30 Sisters canonically connected and at work in the diocese. There are 190 churches and mission stations.

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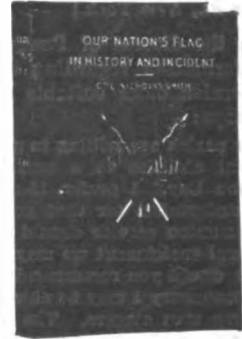
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