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# The Living Church

VOL. XXXI.

MILWAUKEE, WIS.—JUNE 18, 1904.

No. 7

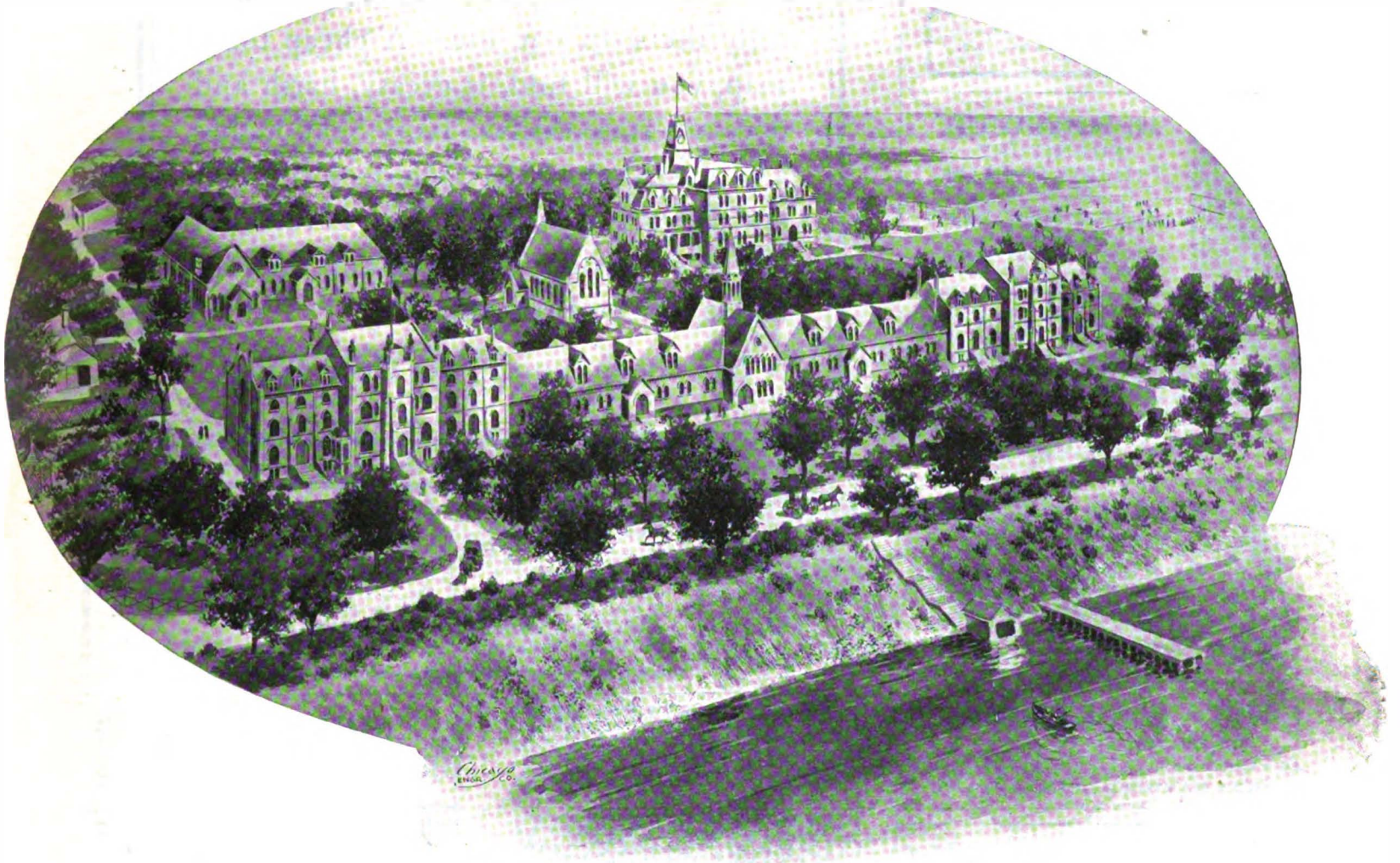
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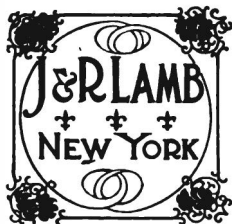
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VOL. XXXI.

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 18, 1904.

No. 7

## Editorials and Comments.

### The Living Church

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

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#### AD CLERUM.

"Probet seipsum homo, et sic de pane illo edat, et de calice bibat; qui enim manducat et bibit indigne, judicium sibi manducat et bibit."

"Verbis verissimus utitur apostolus meus" (Christus loquitur) "ad cautelam vestram, ne panis vite cuiquam culpa sua mortis venenum fiat. Et tamen, quam pauci, qui verba apostoli, etsi gravissima, pro dignitate ponderent? (\*\*\*) Ecce quam leviter et imparati huc multi veniunt; quasi nullam hujus cibi tam nobilis ab aliis vulgaribus discrimen noverint. (\*\*\*) Sed heu! quam justa mihi etiam hic est querimonia adversus vos O Sacerdotes, qui sic inhonoratis me, et tam irreverentur tractatis ac recipitis sacramenta Corporis et Sanguinis mei! (\*\*\*) Ut digne accedat ad mensam meam primum purga conscientiam sincera confessione, et vera contritione ab omni peccato mortali et peccandi affectu: omnino quo purior ad me venies, eo majorem gratiam recipies. (\*\*\*) Caro mea vere est cibus: hic est panis qui de coelo descendit; quo si frequentius et dignius se reficerent fideles, et imprimis sacerdotes mei, velut leones ignem spirantes (sic loquitur S. Chrys.) ab hac mensa recederent hostibus et ipsi diabolo terribiles."—*Horstius, Para. Animae Christianae.*

LAST Sunday the lesson was of Fear and Love. Next Sunday the lesson is of Humility and Love.

Humility flows from a true fear of God, a reverence for His sovereign majesty and His awful holiness. "Humility is the felt presence of God" "Humble yourselves under the mighty hand of God." "Why is earth and ashes proud?"

But, as fear opens the way to love, so humility unlocks the storehouses of Heaven. There can be no virtue without humility, for "pride is the beginning of sin." Only as clothed with humility can we find acceptance in the divine presence. "God resisteth the proud." He is "the God of all grace," but it is only "to the humble" that He gives it.

As we humble ourselves before God, we are prepared to learn His goodness, and so come to love Him more. As we feel His "mighty hand," abasing us in the dust, we are ready to experience His "mighty aid" defending us "in all dangers," and comforting us in all "adversities."

And, as humility leads us on to love for God, so it leads us to love for others, even the weakest and the worst. Pride is surprised and shocked at sin. Humility knows its own helplessness too well to be surprised at another's yielding to temptation. And so it goes forth, with the Good Shepherd, to seek and to save that which was lost, in the loneliness of the wilderness, or in the dark corners of great cities within the Christian pale.

What part are we taking in the work of rescue? †

LIFE must be lived on the installment plan, an hour at a time. God promises no grace for to-morrow, but supplies help only for to-day. The habit which some people have of living life in future tenses involves them in a host of difficulties and discouragements. It has been justly remarked that if men were called to face the work of a whole life at any moment, the strongest man would fail; but because the work is divided into fragments, the weakest man, if he has the courage, is able to carry the load. The true way of living is to take one day at a time, and to live that day with God.—*St. John's Parish Chronicle.*

## THE CHURCH'S ISSUE WITH DOUBT.

ONE can hardly escape the wish that he might view the present day contest between Faith and Doubt from the standpoint of a thousand years hence. Looking back through history, one observes how often the orthodox Churchman has mistaken the shell for the kernel; how he has strenuously maintained positions that afterward were at least seen not to be essentials; how he has allowed himself to become panicky when he might better have retained his composure and used his God-given faculties to test propositions that struck him with horror.

One feels a double uneasiness at such a recollection; an uneasiness lest in present-day problems he may again have lost the right perspective and be combatting that which will be seen by the next generation to be the truth; and an uneasiness lest, in the endeavor to avoid this disaster, he will be ready to surrender the position which he ought to have maintained.

We confess that the gathering of the American Bible League, which was lately held in defense, as its members believed, of the Bible, did not impress us as the wisest way of solving a great problem. There was not evident, as a whole, that readiness to examine critical questions, which would have added a greater air of security to its deliberations. Scholarship cannot successfully be combatted by resolving that issues do not exist. Learning must enter into mortal combat with learning if the historic Bible would maintain its hold upon the conscience of Christian people.

Perhaps we have all been unwise in permitting the terms "modern criticism," and "the higher critics" to pass current for a school of thought which has proved itself destructive in its use of criticism. It is of course an exceedingly loose use of terminology when we write or speak in that way, and one only to be defended as being a colloquial way of speaking.

The Higher Criticism is not only a legitimate but an exceedingly valuable form of biblical study. It is not the highest form of such study, and is totally apart from the devotional and the exegetical study of Holy Scripture; but useful it is, and honorable and quite worthy the Christian and the Churchman.

No man of education, we believe, ever intentionally questioned this proposition; but perhaps we have erred in permitting the study to become so intimately associated with those critics of the destructive school as to imply those men and their beliefs and disbeliefs, when we speak generally of the Higher Criticism. Perhaps this is one more of the terms which Catholic Churchmen must reclaim from an unworthy use.

The net result of our use of the term to designate a single school of critics instead of a legitimate field and manner of study, is that the world of letters has inferred that orthodox Christians fear to meet the issues of the Higher Criticism. Problems of geology, of the origin of species, of evolution, of biology, were similarly shirked in their infancy. The orthodox Christian has not commonly distinguished himself in original research. He has permitted, too largely, the advanced learning of the day to become the particular possession of those who were least fitted temperamentally to adjust new to old thoughts. Most new propositions of learning have first been stated with a ponderous clumsiness that showed the mind of the iconoclast rather than of the constructive thinker. One need only cite the theory of evolution as it was first propounded, and compare it with the modified and constructive form in which it now survives, to perceive how different is the treatment of a new idea by the radical and by the conservative mind.

Of course there is a reason and a partial excuse for this. The destructive critic is commonly nothing but a destructive critic. The constructive student must also be possessed of all those manifold characteristics that make up the all-round student and theologian. Critical study is but one of many branches of serious work. Theology, patristics, modern phases of religious work such as missions, pastoral theology, Catholic worship, and other branches of a priest's knowledge must divide the time with biblical criticism. To be constructive in original thought requires a greater breadth, greater ability, and greater study, than to be destructive. Consequently, apart from all other causes, this alone would lead to the greater production of destructive criticism.

But we very much need a Catholic school of higher criticism; a scholarship that, founded on Catholic truth, broad enough and strong enough to test and compare thoughts and ideas, should be especially charged with the examination and review of critical questions and of critical works. It would be a noble act for some wealthy Churchman to endow such a chair

in one of our theological seminaries, safeguarding it in such wise that it never should cease to be wisely constructive, while also always critical and analytical.

WE HAVE hardly adjusted ourselves to modern conditions of destructive criticism. The issue in the early and middle nineteenth century and earlier was with men who totally rejected the Christian religion and held themselves aloof from every ecclesiastical organization. They did not profess to be Christians. The volumes of Christian apology of the day were directed against a foe that attacked from the outside.

With the death of Robert Ingersoll we may almost say that that line of opposition became extinct. The hostile critic of the Christian religion is to-day agnostic rather than infidel. Moreover, the form of his agnosticism is constantly changing. The gulf between the criticism of Robert Ingersoll and Herbert Spencer, for instance, is almost as wide as that between either of them and historic Christianity; yet the death of Spencer and the subsequent review of his works only served to show how largely the contest has changed since his books were penned. Even Emerson survives by the strength of his pure ethics rather than by his peculiar philosophy. These three great opponents of the Christian religion were types of three forms of the criticism which nineteenth century apologists had to meet. But neither Ingersoll, Spencer, nor Emerson can be said to have left a successor.

For the destructive critic to-day writes from within the Christian fold. He occupies chairs of learning in Christian schools. He preaches from Christian pulpits. He celebrates the Christian sacraments. He uses the Church's liturgy. He recites the Christian's creed. He ministers to Christian people. Yet, with it all, it is impossible not to say that his position is itself, when presented in its extreme form, anti-Christian. Of course there are almost infinite gradations between the pole of accepted revelation and that of utter apostasy.

This present condition has crept upon us almost before we appreciated how the destructive school within the Christian ranks has supplanted first the infidel, and then the agnostic, and now, to a less extent, the ethical school outside. And we have not quite learned whether Christianity is helped or hindered by the transformation. On the one hand, it must be admitted that the destructive school to-day consists of friends to Christianity. They are honestly trying to reconcile belief with doubt. They are trying to be loyal followers of Jesus of Nazareth and at least to carry out His ethical teachings within instead of without the Church. In tearing down, they hope ultimately to build up a new Christianity. And they honestly believe that we, who remain in the old paths and who base our religion upon revelation and authority instead of upon ethics and rational speculation, are the true opponents of the Christian religion. "These gentlemen," says Dr. Minot J. Savage (Universalist) according to the *New York Sun*, of those who took part in the conferences of the American Bible League, "are the real infidels of the modern world, and it is infidelity which they are creating a hundred times more than all that which they call by that name. . . . They are the great unbelievers." And it is quite likely that the members of the destructive school within the Church would assent to his words.

But on the other hand, if we are right in maintaining that the Christian Faith was revealed by Almighty God instead of being postulated by human thinkers; that a deposit of truth was given the Church to preserve and to hand on inviolate to the end of time; that the Church is an organism divinely formed and not a human aggregation of men combined for ethical or other purposes; that the sacraments do indeed foster and nurture the spiritual life, that prayer is actually efficacious, and that intelligent worship of an intelligent God, quite as truly as service for men, is a duty incumbent upon us as Christian men and women; then, indeed, it is clear that the presence within the Church of those who deny each and every one of these postulates is a greater embarrassment to the work of the Church and a more insidious danger to the Christian religion, than were all the attacks from outside that were ever directed against it. Between the gain and the loss to the historic position of the Church it may be difficult to strike an exact balance, but at least it is essential that we should grasp the position and face it as it is.

IN THE EARLIER days, when this new condition was but dimly understood, the new school within the Church was fought by force. It cannot be said that the contest was successful.

An occasional heretic was weeded out, generally with a large amount of incidental damage to spirituality and to the best interests of the Church. But only the fringe of the difficulty was touched. It was found impossible to dislodge even such a notorious extremist as Dr. Heber Newton.

Seeing the condition, there were men who lost heart and who sought refuge and peace in the Roman communion. Were they wise? We do not see it so. They refused to contend earnestly for the Faith they professed. They retreated under the enemy's fire.

Think of it as we may, the destructive school is here. It is not likely to be dislodged by force. Whether it ought to be or not is an abstract and perhaps an unprofitable question. What, then, remains to us?

This only: to oppose scholarship with scholarship; learning with learning; criticism with criticism.

Of all things is it essential that we should not permit the clash to turn upon irrelevant or subordinate issues. As we view it, the primal questions between the destructive and the conservative schools resolve themselves, in the final analysis, into very few. Some of them are these:

Have we a revelation from God beyond the revelation of Himself in nature, in history, and in the conscience?

Is that revelation so distinct and authoritative that the postulates, *e.g.*, of the Apostles' and Nicene Creeds have the certain guarantee of Almighty God?

Was that revelation reposed in an organism unique upon earth, in which the living Presence of Almighty God will constitute a vivifying force to the end of time?

Does the spiritual life of the individual depend for its fulness (at least) upon "mysteries" granted to the Church for its administration?

Issues may of course easily be multiplied, but, practically, the vital issue is contained in these questions. To each of them, Catholic Churchmen must answer Yes. The answers of the destructive school will range all the way from a modified and halting assent to some, to a categorical denial of each.

The issue must be fought on these lines, and the Catholic school must arm itself by the same original inquiry, the same study of higher criticism, the same weighing of the evidences of nature and of natural science, as are used by their adversaries. The study must be frank and free, in the full admission that if the Catholic position cannot stand the test of the most rigid criticism, the Catholic position must fall. We should be glad if the issue were between the Church and bodies of outside critics; but we cannot choose the ground our enemies will take, and we must meet them within the Church so long as their consciences permit them to remain there.

Already we have produced a limited amount of literature on the lines of this issue. Bishop Brewster's Baldwin Lectures on *Aspects of Revelation* clarify much of the difficulty connected with the first and indeed the fundamental question, with incidental assistance toward the second. The line of thought therein taken needs only to be pursued further to meet the entire issue. But, in our judgment, we must build up a literature on these lines rather than on subordinate questions such as are treated far more fully in most of the books of the day.

It is because of our firm conviction that the Catholic position can stand the test of criticism that, as rational beings, we are able to retain our hold upon that position. We can admit of no real issue between rational knowledge and faith.

THIS was the announcement recently made by a Church clergyman from the chancel of an important church:

"I am glad so many of this congregation have given subscriptions to the \_\_\_\_\_ [naming a Church paper]. I hope you will all avail yourselves of the opportunity of subscribing for that matchless paper, *which does not indulge in controversy*, but is as dignified as the Church itself."

The announcement suggested a train of thought.

Is the Church so unanimous in her forward movements that there are no dissidents requiring enlightenment? Is one party within the Church—the party consisting, of course, of the *ego*,—so completely suffused with wisdom that it has nothing to gain from hearing the views of others? Or are our people so deaf that they will not hear the questions raised, or so lacking in intelligence that they will not appreciate them?

What is controversy? It is a bringing together of different views upon the same subject, that by comparison of them, a

broader judgment may be obtained. There are two classes of mind that are not helped by judicious controversy. One is that which is absolutely certain of the infallibility of its own judgment and of the impossibility of adding to its own wisdom. The other is that which is so essentially lacking in intellectual force as to be incapable of greater knowledge.

What a happy congregation of Christian people it must be that is composed exclusively of one or both of these classes. Perfect wisdom, incapable of increase by reason of its infinity, and abject stupidity, incapable of expansion! One wonders in which class the rector is included, since it is obvious that he must be of one of them.

With the Church halting in its progress because the people have not alike attained to the higher ideals of some of them; with problems referred to the people of the Church for solution, and their clergy, who ought to aid them to see the questions from all points of view, shielding them from the knowledge that any questions have been referred to them at all; with a laity uneducated in the Church, and their spiritual pastors, with a "priestcraft" almost unequalled in the Church's history, trying to keep them so, and to withhold from the people any views differing from their own as to questions in the Church—what wonder that the Church moves slowly, and that steps in advance become "inexpedient at this time"!

God help the congregations that are forced to stagnate under priests of this description!

Grown and educated men and women have a right to demand treatment as rational beings, capable of comprehending the issues that come before the Church for determination.

THIS, from the New Brunswick (N. J.) *News*, criticising an amendment to the canons made by the Diocese of Virginia, is rather bright:

"The Episcopal Council of Virginia, recently in session in Richmond, announces that members of that Church may indulge in dancing, card playing, theatre-going, and horse-racing. 'But the lives of members must be of such a nature as not to offend the congregation.' This is a decided advance. Heretofore the lives of Church members were supposed not to offend the Supreme Being."

THE Companions of the Holy Saviour, a society of religious priests bound by the threefold vows of *honesty*, celibacy, and obedience," is the explanation which the Philadelphia *Bulletin* gives its readers as to the scope of that order.

"Honesty" is a new requirement among the vows of the religious, but possibly the *Bulletin* assumed that the time-honored vow of "poverty" was no longer needed in an age when the people are commonly willing to see that their clergy fulfil the requirement, vow or no vow.

But it is a little rough on the other clergy of Philadelphia that the *Bulletin* should select the group of clergy of the Companions as distinguished especially for "honesty."

#### ANSWERS TO CORRESPONDENTS.

S. G. G.—(1) Marriages of baptized persons performed by a sectarian minister are viewed by the Church as perfectly valid, lacking only the benediction of the Church. Strictly speaking, the two parties to a marriage marry themselves, the function of the minister being only to pronounce the blessing of God upon them and to insure the due formality of the marriage.

(2) A "Lady Altar" would probably be the altar in a "Lady Chapel," or chapel erected off from the chancel end of a Cathedral or large church, commonly dedicated to the Blessed Virgin.

A. B. C.—Those in authority seem to think so; and unfortunately, so does the "one" in question.

CATHOLIC PRIEST.—(1) A priest may bless a private oratory.

(2) It would be proper to reserve the Blessed Sacrament for the communion of the sick, in an oratory of a priest's house.

(3) The Eucharist may be celebrated and administered though one only beside the priest be present.

(4) Except under very special circumstances it ought not to be celebrated with no one beside the priest present. The priest would, in that event, perhaps be justified in communicating himself from the reserved sacrament.

QUIET, steady, plodding perseverance day by day is the patience that makes godliness.—*Newman Hall*.

LIFE GOES from test to test; it is like any other business—the more you know, the more is put upon you.—*Mrs. Humphrey Ward*.

CONSTANCY is such a firmness and stability of friendship as overlooks and passes by lesser failures of kindness, and yet still retains the same habitual good-will.—*Bishop South*.

## JOHN HARVARD MEMORIAL IN ENGLAND.

Americans to Commemorate the Benefactor of Harvard University.

## ITEMS OF ENGLISH CHURCH NEWS.

The Living Church News Bureau, London, May 31, 1904.

THE *Builder* states that some American residents in London are about to collect a fund for the insertion of stained glass in the window of the vestry of St. Saviour's Collegiate Church, Southwark, as a memorial to John Harvard, founder of Harvard College, Cambridge, New England. He was born in Southwark, and his father's house was opposite Boar's Head Court, close by St. Saviour's Church, being taken down (along with other old houses in the neighborhood) in connection with the building of new London Bridge some seventy years ago. The parish register contains an entry of his baptism in the church on November 29th, 1607. The design of the window will be intrusted to Mr. Kempe. The *Standard*, in a sub-leader on the proposed memorial, draws on the interesting researches of Mr. Rendle, the recreator of by-gone Southwark, and pictures the old Harvards for us in quite a vivid way. Under various spellings of the name, the family appears to have established itself in the Borough as a prosperous middle class clan:

"Some were butchers; others innkeepers. As Southwark consisted largely of taverns, the Harvards must have seen a good deal of its money pass through their hands. John Harvard's father, Robert, purveyed meat until the Plague removed him. His widow was twice remarried, and her third husband, Richard Yearwood, was member of Parliament for the Borough. It was his doing, no doubt, that John Harvard matriculated at Emmanuel College, Cambridge. Soon after he took his degree his mother died, having become proprietress of the Queen's Head tavern—apparently through her second husband, John Ellison or Ellitson. The young man became possessed, therefore, of considerable means, and had he so chosen, might have enjoyed an easy and respected life in the land of his birth. But Harvard had presumably become inoculated with Puritan doctrines at Emmanuel, and his marriage with Anne Sadler, the daughter of a Sussex clergyman, may have turned his mind still further to religious thoughts. He abandoned Southwark, at any rate, for the more congenial shores of New England, and in the year 1637 was admitted a townsman of Charlestown, Massachusetts."

An appeal has been circulated (says the *Guardian*) on behalf of Trinity Chapel, Brighton, the building associated with the famous name of Frederick W. Robertson, some time incumbent of the Chapel, upon which there is a debt of £1,900 now falling due. This is the balance of a sum which was raised to save the building being secularized about quarter of a century ago, the whole of which has been paid off with the exception of the amount named. Trinity Chapel was originally a proprietary chapel, but has now for many years been a duly consecrated building, the benefice being a perpetual curacy, i.e., an unendowed vicarage. Although in some circles of the religious world the name of "Robertson of Brighton" is still one to conjure with, yet I hardly think it is any exaggeration to say that in the great seaside resort of Brighton itself that truly remarkable personality has become now a mere *nominiis umbra*.

The *British Architect* of May 20th publishes in full the Bishop of Massachusetts' address on "The Cathedral," delivered at the recent annual diocesan Convention held in Boston.

An almost unprecedented situation, I take it, seems to have arose up at Durham in consequence of the refusal of the part of the Cathedral authorities to confirm the Bishop's appointment of Mr. P. V. Smith, LL.D., Diocesan Chancellor of Manchester, as Chancellor of the Durham Diocese; and it will certainly be interesting to see how the matter will be definitely settled. Chancellor Smith, who is acting temporarily in the Diocese at the special request of the Bishop, recently held his primary visitation, at the Church of St. Mary-le-Bow, Durham, and in his charge to those who had come to be admitted as churchwardens and sidesmen, he gave an explanation of the reason why they were assembled in that church instead of in the Cathedral church of the Diocese. Hitherto, he said, it had been the invariable custom that the Dean and Chapter should, in accordance with law, confirm the appointment by the Bishop of a Chancellor against whom they had no actual ground of objection. For some undisclosed cause this confirmation had not, in his case, yet been bestowed. Although he could not consent to be known as the first Chancellor of that Diocese who was content to hold office on a different footing to his predecessors, yet while his appointment had not received the legal and formal approval of the Dean and Chapter, it would obviously be

incongruous for him to exercise the functions of his office within the Cathedral.

The city of Birmingham District Branch of the E. C. U. holds its 7th anniversary in Birmingham to-morrow, and in their report, issued in connection therewith, the committee of the D. B. express profound gratitude to Almighty God at the increase of activity and improved tone manifested in the Church life of the town and district, a result they attribute to the present diocesan administration. They also record entire satisfaction with the tolerant views expressed by the Bishop of the Diocese at the Church Congress in Bristol on the liturgical use of incense. Profound regret is expressed, however, that attempts have recently been made to tamper with the Athanasian Creed and the rubric governing its recital; and especially that a resolution to vary the terms of the latter should have appeared on the *agenda* of the last Worcester Diocesan Conference.

According to the *Church Times*, considerable comment has been made on the fact of the Royal Commission on alleged Ecclesiastical Disorders holding its sittings at the Church House. The Commission, as that journal points out, is not a Church, but a State affair; while the Church House has been built by the voluntary contributions of Church people for Church purposes, "and it can hardly be said that a Royal Commission directed against one school in the Church is a Church purpose of the sort that justifies the managers of the Church House in letting a room to the Government for the use of the Commission." Whoever is responsible for this unfortunate arrangement is likely, it thinks, to hear a good deal about it.

The country is happily now, in all probability, nearing the end of the educational war in Wales—not in the present controversy "Gallant Little Wales," but Naughty Little Wales. During the past fortnight the Carmarthenshire County Council, which is the local educational authority of that Welsh county, having become disenchanted with the Lloyd George policy of boycotting Church schools, has abandoned the same, and surrendered unconditionally to the Board of Education. But we must not, therefore, conclude that the C. C. C. is any more amiably disposed at heart towards Church schools than it was before, for it has frankly disclosed the reason why it has surceased hostilities; it is because the Education Committee had discovered that by the decision to have nothing to do with Church schools, the rate-payers were incurring a loss estimated at the rate of about £7,000 per year. The Council has, in consequence, rescinded the whole series of resolutions by which it had disabled itself to hold relations with non-provided schools, and will start *de novo* in the discharge of its duties as the local education authority.

I very much regret to record the demise of the *Pilot*, which published its last number on Saturday week, its initial number having appeared on March 3d, 1900. As a weekly review of politics, literature, and learning, under the editorship of Mr. D. C. Lathbury (formerly of the *Guardian*), it was indisputably second to none in the field of English journalism; indeed, I venture to think that, having regard to the highest interests of both Church and State, we could much better have suffered the disappearance of either the *Spectator*—as it is now—or the *Speaker*. But the *Pilot* never seems to have had a tide in its affairs which, even though taken at its flood, would have led on to fortune. It may be remembered that once before—about 18 months ago—it was obliged to discontinue publication, and was then so much missed by former subscribers and well wishers that through their efforts it was brought to life again. In the last number the editor, who was naturally in a pensive frame of mind, says: "Much thought, much hard work, and much money have been spent on the *Pilot*, and all has seemingly gone for nothing." The sudden rise of the fiscal controversy compelled the *Pilot* to take a side, and the course it felt bound to follow—one of strong opposition to Mr. Chamberlain's scheme—alienated many of its original supporters. There has not been time for the falling off in circulation to be made up in other quarters, and the directors, having failed to raise the additional capital needed to carry on the journal for at least another year, had no choice but to stop publication. I suspect its policy, which aimed to represent Mr. Gladstone's conception of "Liberal High Churchmanship" was, after all, the real determining cause of its demise. There are probably not enough people in England who are at once Gladstonians in Churchmanship and on general politics to support such a journal as the *Pilot*.

J. G. HALL.

## THE RECALL OF M. NISARD

## And Other Data of the Conflict between France and the Vatican.

## THE BISHOP OF SOUTH TOKYO ON THE EASTERN WAR.

## Other Religious News in Europe.

The Living Church News Bureau,  
Paris, May 15, 1904.

THE tension existing between the Vatican and the French Government on the question of M. Loubet's visit to Rome by no means diminishes. Indeed, to judge by the daily Paris press, the "conflict," as it is called, excites as much interest as the war in the Far East. English journals speak of the rupture as complete. They are mistaken. The Papal Nuncio has not quitted Paris at the time I am writing, May 25th. The French Government has withdrawn its representative, it is true, but it does not follow that some "*Deus ex machina*" may not be discovered to bring things to a more conciliatory footing again. The *Osservatore Romano*, the Vatican organ, publishes the following Note:

"Some newspapers persist in stating that the motive for the leave of absence of M. Nisard, the French Ambassador to the Vatican, was the refusal of Cardinal Merry del Val to reply to the questions which were put to him by order of the French Government with regard to the Note sent to the other Roman Catholic Powers. We know from a good source that Cardinal Merry del Val, far from refusing reply, desired that the questions should be put in writing, and undertook that the reply should also be given in written form in an hour."

The *Perseveranza* seems to interpret fairly accurately the feeling in the Vatican. It says:

"The Holy See, not knowing to what lengths the Anti-Clerical policy of the present French Government may be carried when untrammelled by the Concordat, cannot actually wish for its denunciation. On the other hand, the results of that policy, in spite of the Concordat, have not only prepared the Holy See for its abrogation, but have almost reconciled it to the prospect. Relations with the French Government could not be much worse than they are; and, if the denunciation of the Concordat is to be held over the head of the Vatican as a threat for the extortion of further concessions or the infliction of other humiliations, the Holy See would prefer to let it go.

But the Pope's protest is already having a certain effect upon the Powers more intimately loyal (as nationalities) to Rome. There is the question raised, for instance, whether the young King of Spain, under existing circumstances, shall pay his proposed visit to France. Spain "the most Catholic"—this one of its titles—will not be forward in amenities to another power that appears to hold somewhat cheap the position of the Roman See, "fictional" though some people may esteem it to be.

The "brothers" of Giordano-Bruno lodge at Messina have sent to M. Combes an address, expressing their admiration for his work in attacking Clericalism, etc. In the course of his reply, the President of the Chamber takes occasion to say that the ideas put forward by them (the members of the lodge) are practically his own, and that he (Combes) is convinced in his own mind that the work of "*laicisation*" "cannot but have the best results in the intellectual emancipation of mankind, and the progress of humanity. . . ." But this is going somewhat beyond that which the politicians of Italy of the most anti-clerical type, quite believe, or would entirely preach. Recent discussions in the Italian Chamber have shown this. And these discussions are the more interesting from the fact that on account of the "*non expedit*," no good Catholic favors any part of the "*representation*" of the Chamber. It is therefore the voice of the Free-thinking element that makes itself heard, when it declares that persecution religious is against all justice, that there is nothing righteous in forbidding men to live together, simply because they are following a religious rule of life; that it is the wisdom of Governments to rest on the influence of religion for the management of their subjects, and not to tread it under foot.

These sentiments are hardly in accord with the more violent expressions of Italian Freemasonry.

## JAPAN.

The question how far or how little the present war will affect Christianity in Japan, is becoming a matter of specula-

tion. One factor Western speculators (those who forecast) must be careful not to leave out of consideration, viz., that Easterns and Westerns look at things from very different points of view. One of your correspondents lately combatted rather critically, but very courteously (as is the manner of all Americans) that which I said in a former letter regarding Japan and the probable bearings of this sad war on its (Japan's) future, and the positions of Christians, and especially the Church in its midst. I quote from a letter, printed in the *Guardian*, some excerpts from the utterances of the Bishop of South Tokyo:

"I cannot doubt that, in one way or another, for good or for evil, and I trust for good, this war will bring much nearer the independence of Japanese Christianity. It will be for evil if, lightly self-confident, they think that Japan can do as it likes, and shape ancient world-wide things to its own taste without reverence and without the historical spirit and knowledge of Japanese Christians being well developed before they take in hand constructive schemes. But it will be for good, if that seriousness and sense of responsibility of which I have been speaking has its full effect in the religious and ecclesiastical as well as in the social and political workshops of the nation."

And again, further on:

"But in any case a change will come. After this war they will not long submit to a purely foreign Episcopate with an effective veto upon their proposals in synod. They may be prepared for great poverty in their lives and those of their pastors in order to secure the independence of the congregations. This must take some time, but for good or for evil, as I have said, it is much nearer than it seemed six months ago; nearer by the growing sense of shame at being dependent, and in any degree controlled from without, and nearer by the rapid growth in the national character of the sense of dignity and responsibility. Things cannot remain as they are. The prospect is full of doubt, and fuller still of hope. With prayerful trust we must leave it in the hands of God."

## THE EAST.

Mgr. Porphyre Logothetis, Archimandrite of the Greek Orthodox church in Paris, has just been chosen Superior of the Monastery of Mt. Sinai, and Archbishop of Mt. Sinai, Pharon, and Raëtho.

The Archbishop-elect has been well-known to most of us, both liberal Roman Catholics and Anglicans, for some time, in Paris. Born in 1859, Mgr. Logothetis made his studies first at Cairo, and then at the Theological College of Halki, near Constantinople. He has worked also at the Universities of Göttingen and Leipsic. He proceeds to England next week to receive the degree of LL.D. at Cambridge. He is a member of the Eastern Association in England.

Learned, pleasant, tactful, and liberal, his loss will be much felt in the little circle of his acquaintance.

## OTHER NOTES.

Bishop Wilkinson is again at his work on the Continent. As Coadjutor Bishop of London, with charge of the chaplaincies of North and Central Europe, he visits and confirms at different centres, and his visits are always a pleasure. On this occasion he confirmed at the two Anglican churches in Paris. He meets his clergy in Conference on Wednesday next, at Zurich, Switzerland.

The fifth number of the *Revue Catholique des Eglise* has just been put out. It deals with interesting subjects, as: "Ritualism" in England; The Patriarch's (Constantinople) Letter on Reunion; The Centralization of Protestantism in Germany.

GEORGE WASHINGTON.

"THE BLESSEDS of the Scriptures shine all over the inspired pages, like stars in the midnight sky. The Bible is a Book of beatitudes and benedictions. God's mercy lies everywhere. Wherever we see Christ, He is imparting blessings, as the sun imparts light and warmth. While He was here on the earth, He was always reaching out His hand to give a benediction to some life that sorely needed it. Now it was on the children's heads, now on the leper, now on the blind eyes, now on the sick, now on the dead, that He laid those gracious hands, and always He left some rich gift of blessing. Then we remember one day when those gentle hands were drawn out by cruel enemies, and with iron nails fastened back on the cross; yet even then it was in blessing that they were extended, for it was for our sin they were transfixed thus on the wood. As we see them thus stretched out as wide as they could reach, the attitude suggests the wideness of the Divine mercy. Thus the arms of God are open to the utmost, to receive all."—*Selected*.

RESPECTING Atonement, it is to be observed that it summarily consists in an exhibition of the righteous displeasure of God against sin, made in some other way than in the punishment of the sinner.—*West*.

## THE CLERICAL UNION IN SESSION IN NEW YORK

Entertains Distinguished Russian Guests

### VACATION HOMES OF THE CITY MISSION

Commencement at Columbia University

THE annual meeting of the Clerical Union for the Maintenance and Defence of Catholic Principles, held last Wednesday in St. Ignatius' Church, was notable for the presence of the Russian Orthodox Bishop Raphael, the Rev. Alexander Hotovitsky, rector of the Russian Orthodox Cathedral, New York, and the Russian Consul General in New York, M. Nicholas Lodygensky. During the singing of the High Mass both Russian ecclesiastics, fully robed, sat in the sanctuary. The Rev. Dr. Arthur Ritchie, rector of St. Ignatius', was celebrant at the High Mass, and was assisted by the Rev. Messrs. W. W. Rutherford, of St. Edward the Martyr, as deacon, and the Rev. H. B. Gorgas, of the Church of the Advent, Brooklyn, as sub-deacon. The Rev. C. P. Burnett, of St. Ignatius', acted as master of ceremonies. Eight other clergy were in the sanctuary during the ceremony, and many in the congregation.

At the conclusion of the Mass, the annual business meeting of the Clerical Union was held in St. Ignatius' Hall, and considerable routine business was transacted. Luncheon followed at the Hotel Bretton Hall, the Rev. P. A. H. Brown, vicar of St. John's Chapel, in Trinity parish, the president of the New York Catholic Club, presiding. Inability to speak English prevented the Russian Bishop from other than a mere introduction to the gathering. The Rev. Father Hotovitsky and Consul Lodygensky, however, each spoke briefly, both urging Church unity and a closer bond of fellowship between the American Church and the Russian Orthodox communion. Other addresses by the Rev. Dr. Arthur Ritchie, the Rev. Robert Ritchie, of Philadelphia, and the Rev. E. B. Taylor, of Westminster, Md., concluded the festivities. The New York Catholic Club afterward held an adjourned monthly meeting.

By the bequest of Miss Sarah Schermerhorn, the City Mission Society (the Rev. Robert B. Kimber, superintendent), has been able to contract for summer home and chapel, to be built this summer at Milford Haven, Conn. The style of the structure will be Dutch Colonial, shingled and stained, and the interior will be natural wood, with hard floors. Connected with it by a covered passage way will be a chapel, seating two hun-

dred, and tastefully furnished. The location of the new home will be the farm of sixty acres which the Society purchased last year. It is located directly on the Sound, some distance east of Bridgeport. The house will be three stories in height, and will contain spacious reception room and dining room and dormitories accommodating sixty. It will be exclusively for girls. On the farm there is a camp for boys. There is also a farm house, and it must answer for the girls this year, since the new building will not be ready before next season. Construction of it is just now starting. Fully one thousand children will be cared for when the improvements are made. The children come from Epiphany mission, the new name of the Pro-Cathedral in Stanton Street, God's Providence House, San Salvatore, Grace Chapel, and Messiah mission. The new house will accommodate eighty, and will cost \$28,000.

At Columbia's commencement, announcement was made of a gift of \$250,000 to the School of Mines. The gift is made by Mr. Adolph Lewisohn, whose wealth was made in mining. On the campus, not far from Earl Hall, there is to be erected a



SOME OF THE GIRLS OF THE NEW YORK CITY MISSION AT THEIR SUMMER HOME.

mining building, and beneath it, in the rocks, will be dug a mine that will be equipped precisely as are mines in New Mexico and on Lake Superior. It is found that the strata of Washington Heights contains a small percentage of copper. Getting this copper out will form one of the pastimes of students.

Addressing the graduates, President Butler said:

"These graduates owe to themselves and to their community many things. One is intellectual honesty. You who have studied logic and you who have applied scientific method to the solution of innumerable problems know the relation between premise and conclusion, and you know that the truth loving and truth seeking mind



CAMP BLEEKER, FOR BOYS.

SUMMER WORK OF NEW YORK CITY MISSION.



PROPOSED SUMMER HOME AT MILFORD HAVEN, CONN.

NEW YORK CITY MISSION SOCIETY.

(F. A. COLLINS, ARCHITECT.)



will not permit contradiction between the one and the other. It is your bounden duty to exemplify this in practical life. Fashion, fear, ambition, avarice, all will tempt you to deny your honest beliefs. If you yield, your education here is in so far imperfect or you thereby renounce your responsibility for the use to which you put that education.

"There is a university visible and a university invisible. The one is made up of these stately buildings, of the throng of teachers and students, of these recurring ceremonials. The other exists in the spirit which animates the whole, and which, overpassing these near bounds, inspires and guides the thousands who have gone out from us. To-day you are crossing the line beyond which lies the university invisible. Over there you are none the less in and of Columbia than you have been while here. Henceforth it is yours to share the responsibility for that school of the higher learning which was called into being a century and a half ago, not only to promote a liberal education, but to make that education 'as beneficial as may be.'"

#### WORK AMONG NATIVE SAVAGES IN THE PHILIPPINES.

BY THE REV. JOHN A. STAUNTON, JR.

I HAVE been in Baguio since December 1902, a period of fifteen months. The Bishop had two motives in sending me here. First, that I might engage in mission work among the pagan Igorrote natives of this Province of Benguet (which was my own motive in asking for the assignment), and second, that I might build a house of rest for our workers at this high and healthy altitude, and hold services in Baguio for the Americans who were residents here, and the more numerous transient Americans who come here to escape the heat of Manila.

But changes take place rapidly in these islands under our American sovereignty. Not many months after I came to Baguio, the Civil Commission passed an act making Baguio the summer capital of the Islands, reserving certain tracts of land for the townsites of what will be in the future a large American city; made large appropriations for the magnificent mountain road which is already open for horseback travel, and which will soon be equipped with a heavy electric trolley, bringing Baguio within five hours of Manila. Plans are in process of being carried out for the erection of a fine sanitarium and Government houses; and a water supply system, electric lighting, etc., are already exploited. The military authorities have also established a post on an extensive reservation. So it is assured that Baguio, instead of being a wild, mountainous district, is soon to be one of the most modern and up-to-date cities in the Islands, second only to Manila.

Our occupation of this field has thus assumed a new importance, but the place has necessarily lost its importance as a field in which effective work can be done among the Igorrote natives. The present every-day spectacle of savages clothed (?) only in a "geg string," carrying Saratoga trunks and lawn mowers, is not destined long to continue. Igorrotes love retirement, and they will push back before civilization as they have done in the past, into remote districts where they can raise their sweet potatoes and rice in peace, and can find undisturbed pasturage for their goats and cattle. It is this change in the nature of the work at Baguio which led me, some time back, to suggest to the Bishop that our station should be worked for the present in rotation by the missionaries from the lowland stations, giving each a chance to recuperate, and that I should be allowed to push on further into the interior, seeking work in a district where the native pagan population is more dense and not likely to be disturbed by American occupation for a long period of years. Such a district is the Province of Lepanto-Bontoc; and, with the Bishop's consent, I am to take up my residence there about the middle of June.

Fr. Clapp has been working in the Igorrote town of Bontoc for about a year, five days from the coast and six days from here over the mountain trails. He has been living in the midst of a teeming population of the long-haired Igorrotes, doing good in all sorts of ways, in which the personal influence of his own devoted life is not the least. He has made some progress with the native dialect and has taught English (they can sing a number of our hymns, the Bishop tells me), has helped many with simple remedies and medicines, and has firmly established our mission work. Lately two ladies of the mission, one a trained nurse, have also been working in Bontoc at this station. For the rainy months of July, August, and possibly September, I am to stay with Fr. Clapp, studying the language and helping as I can. Then, when the weather permits, I am to build a house at Sagada, five hours from Bontoc, and to open a distinct

work, near enough to reinforce the work in that district, but sufficiently removed to ensure an extension of our field. One of our chief means of influence at first will be through the dispensing of such common medicines and remedies as are most needed by the people. The Bishop hopes soon to send a physician to this field, who will divide his time between the two stations.

One of the greatest difficulties to be encountered in beginning the work both at Bontoc and Sagada is the scarcity of lumber for building our houses, schools, orphanages (one is planned for boys and another for girls), churches, and hospitals; but this will be overcome when the Bishop sends out from the States the portable sawmill which he hopes to obtain there. Standing timber there is in abundance, but Igorrote boards are hacked out of the logs with bolos, one board or perhaps two to a log. In addition to its value as a producer of necessary building material, which cannot otherwise be obtained in this region, the possession of a sawmill would add a distinct weight to the work of the mission in the eyes of the natives, and as well provide an incentive to industry and local development. We do not lose sight of the fact, for an instant, that the work we are to accomplish is to bring these pagan people to the knowledge of our Saviour Jesus Christ and share God's life through Him, but a sawmill will help us to accomplish our ultimate purpose to an extent which can hardly be estimated by you at home. Anyhow, with a mill, if it is provided, or by hand if it is not, we intend to saw wood.

I not only want to ask your continued interest and prayers for our work here (which is also your work), but I want to tell you that again and again since I have come out to these Islands, I have experienced special Providences, and I am sure that in many cases the force that has carried me through difficulties and dangers has been the prayers of those at home. So keep on praying for us, in this new field we are going to. The Baguio work which I wrote you about, a year ago, has not turned out as we expected, owing to changed conditions which we could not foresee, but it has been very far from a failure. It has been a notable success. At the summer capital of the Islands, a place that is destined to be of the very first importance, we have the House of the Resurrection (considered on all sides to be the most convenient house in the locality), on a ten-acre hillslope of our own property, overlooking a beautiful valley. And above, in plain sight of the house, we have the Church of the Resurrection, occupying the most commanding site in the town, where it can be seen for miles around—completed, paid for, and last Sunday consecrated by Bishop Brent, in the presence of a large congregation. It is the first church we have consecrated since we occupied the Islands.

Next month Mrs. Staunton and I will pack our effects, load them on the backs of about three hundred naked Igorrotes, mount our diminutive Filipino ponies, and turn our faces towards the deeper forests, the higher mountains, and the wilder peoples of the district of Bontoc. Our address from the time this reaches you, will be Sagada, Lepanto-Bontoc Province, Philippine Islands.

#### JAPAN IN WAR TIME.

"FROM Japan we have had the first details of the war from Bishop Awdry. He says—"Tokyo swarms with troops. Miss Parker had 15, our Divinity Hostel has 20, and has had 29, all well behaved: no disorder nor complaint, though shops are closed, houses to let at great loss, and families thrown upon the nation when the bread-winners are gone. There is absolutely no distinction between the rich and poor in the cheerfulness of service and sacrifice. Mrs. Awdry is at this moment at a meeting for looking up and seeing to the needs of soldiers' families. Ladies of high degree mixing with others, and visiting with sympathy and helping the poor families, is a novelty; as usual, Christianity shows the way, in a new line of good work, and these good-hearted people are always ready to accept a lead of that kind. The visiting itself will be done exclusively by Japanese (unless Miss Thornton of St. Hilda's is allowed to be an exception), because they only can judge of cases. But for organization and subscription, foreigner and Japanese are working together.' It is good to be able to tell such news."—*Scottish Guardian*.

GOD ALWAYS gives us strength and sense enough for what He wants us to do. If we either tire ourselves, or puzzle ourselves, it is our own fault.—*John Ruskin*.

WHEN WE PRESS duty upon people, we must direct them to Christ, both for righteousness and strength.—*Matthew Henry*.

## Diocesan Conventions

### IMPORTANT LEGISLATION IN LEXINGTON.

NEWPORT, Ky., June 3, 1904.

**A** SERVICE memorial to the late Bishop Dudley was the prelude to the annual Council, at St. Paul's Church, Newport, on the evening of May 31st. The Rev. H. H. Sneed, historiographer of the Diocese, gave an interesting sketch of the late Bishop's life, and especially of the striking features of his character. He spoke with the earnestness inspired by his intimate acquaintance with and friendship for the Bishop, sustained during the many years during which he had been under his episcopal supervision.

The Bishop recalled his brethren of the episcopate who had passed to their rest during the year, and gave an especially affectionate memorial of Bishop Dudley, his colleague in the State of Kentucky. A general survey of the Diocese followed, in which he reported "less criticism and more work," and that "the smile of satisfaction and cheerfulness has eclipsed the frown of complaint and the downcast countenance of discouragement."

The Rev. Robert C. Caswell, the assistant secretary, was elected secretary, to succeed the Rev. R. Grattan Noland, who has left the Diocese.

A communication from the Diocese of Milwaukee on the subject of urging the General Convention to establish Courts of Appeal, was laid on the table, and one from California, asking for authority to read the Lessons from the Revised Version, was concurred in. The Bishop announced that the executors of the late Bishop Dudley had offered to make over to the Diocese of Lexington some real estate, of which he was possessed, in Proctor, Lee County, used as a mission house and school, for which the Council expressed their sincere thanks by a rising vote. A Minute was adopted expressive of the sense of loss sustained by the Council and Diocese in the removal from its borders of the Rev. R. Grattan Noland, its secretary and endowment commissioner.

The following officers were re-elected: Mr. T. B. Wood, Treasurer; Mr. George Copland, Registrar; Dr. John T. Shelby, Chancellor; Rev. H. H. Sneed, Historiographer. By ballot, the following were elected members of the Standing Committee: Rev. Baker P. Lee, Rev. H. H. Sneed, Rev. A. B. Chinn, Mr. F. H. Dudley, Mr. J. A. Herring, Mr. T. B. Wood.

The Constitution of the Cathedral Chapter requiring that four of its members should be elected by the Council, the Rev. H. H. Sneed, Rev. A. B. Chinn, Gen. Fayette Hewitt, and Mr. J. L. Amsden were elected. The Rev. W. M. Washington, Ph.D., was elected Endowment Commissioner.

The most important election was that of the deputies to General Convention, which thus resulted, those elected being here placed in order according to the votes received by them, except that Dean Lee and the Rev. H. H. Sneed having a tie vote, the Dean gracefully yielded the prior position to his senior, the Rev. H. H. Sneed: Rev. H. H. Sneed of Georgetown, Ky.; Rev. Baker P. Lee, Dean, Lexington, Ky.; Rev. A. B. Chinn, Frankfort Ky.; Rev. R. B. Nelson, Newport, Ky.; Messrs. J. T. Shelby, LL.D., Lexington, Ky.; Gen. Fayette Hewitt, Frankfort, Ky.; Mr. F. H. Dudley, Winchester, Ky.; Mr. Attila Norman, Beattyville, Ky.

Supplemental Deputies: Rev. W. M. Washington, Ph.D., Ashland, Ky.; Rev. T. W. Cooke, Dayton, Ky.; Rev. Alex. Patterson, Beattyville, Ky.; Rev. Arthur R. Price, Covington, Ky.; Mr. J. A. Herring, Georgetown, Ky.; Mr. W. D. Spalding, Covington, Ky.; Mr. A. D. Cole, Maysville, Ky.; Mr. H. Higgin, Newport, Ky.

The Bishop having suggested the need of relieving Ashland Seminary for girls, a diocesan institution at Versailles, from some of its financial burden, the sum of \$520 was pledged at once in the room, payment to be spread over five years.

At the session on Wednesday night, always devoted to the cause of Missions, the Rev. Geo. Clark Cox, rector of Calvary Church, Clifton (Dio. of Southern Ohio), was the invited speaker, urging that the basis of all missionary effort must be the love of Him who loved us and gave Himself for us. The other speakers were the Rev. C. Fetter, Rev. W. M. Washington, Ph.D., Rev. Alex. Patterson (the apostle of Beattyville and Lee county), Miss Morrell of St. John's Academy, Corbin, and Mrs. Attila Norman of Beattyville.

The committee on Canons brought in a proposed change which would effect that the voting of the laity, where a vote by orders was called for, should be, not as now by parishes, but by each individual deputy having the full value of his own personal vote. This was voted down by a vote of 6 to 3 of the clergy, and 6 to 1 of the parishes.

It was decided to have a Fall conference of clergy and laity, previous to the meeting of the General Convention.

On a motion urging the action of the General Convention for prohibiting all remarriage after divorce, the following was adopted:

"WHEREAS, The evil of divorce in the United States has grown

to such an alarming extent as seriously to threaten the foundations of society; therefore, be it

*Resolved*, That it is the opinion of this Council that in the case of the re-marriage of a divorced person the innocence of such divorced person shall be proved by an attested copy of the record of the Court in the case before any clergyman of this Church shall perform the ceremony."

The assessments and expectations for Episcopate and Contingent Fund, and for Diocesan Missions have been almost entirely paid by the several parishes and missions, as reported by the several committees. The Diocese has done far better than ever before in these particulars, and hence the attendance at the Council was far larger than usual, scarcely any representations being barred by non-payment of dues. Sunday Schools do not make a very encouraging showing; doubtless for lack of children in so many parishes.

The apportionment for General Missions is likely to be made up by the first of September, although at present only about \$385 out of the \$925 expected has been paid in.

### WEST VIRGINIA INDORSES THE REVISED BIBLE.

MARTINSBURG, W. VA., June 4th, 1904.

**T**HE 27th Council of the Diocese of West Virginia, assembled June 1st at 11 o'clock, in Trinity Church, Martinsburg. The Holy Communion was celebrated by Bishop Peterkin, assisted by Bishop Gravatt, after which the Council was organized and called to order by the Bishop.

The Bishop read his address in the afternoon. He spoke strongly of the crying need of more money for diocesan missions; that there was a great influx of population into the Valley on account of the increase of industries, and that the Diocese must rise to the occasion; that wealth of the communicants was rapidly increasing and they must be ready to give an account of their stewardship. At the same time, he said, no ground had been lost during the past year, but on the whole there had been a steady advance. He pleaded for more definite adhesion and loyalty on the part of his people to their own Church; for them to draw the line more clearly between the Apostolic Church and individual churches.

The memorial from the Diocese of California relating to the permissive use of the Revised Bible was concurred in by resolution.

The following clergy and laity were elected deputies to the General Convention: The Rev. S. S. Moore, D.D., Rev. R. D. Roller, D.D., Rev. D. W. Howard, Rev. J. S. Alfriend; Mr. Joseph Trapnell (Charlestown), B. M. Ambler (Parkersburg), Dr. G. A. Aschman (Wheeling), C. L. Thompson (Huntington).

Alternates: Rev. Jacob Brittingham, Rev. J. S. Douglas, Rev. J. S. Gibson, Rev. G. A. Gibbons; Mr. Peebles Tatum (Wheeling), Judge Beckwith (Charles Town), Mr. W. G. Laidley (Charleston), General Spellman (Parkersburg).

The revised Constitution and Canons were laid over to the next Council.

Mr. Joseph Trapnell was elected Chancellor of the Diocese, vice the late Judge J. P. Rogers.

The Council accepted the invitation of the Rev. J. F. Plummer to assemble in Clarksburg in 1905.

Bishop Kinsolving addressed the Council Friday evening on the subject of the mission in Brazil.

### PROPOSED REFORMS NOT WANTED IN TEXAS.

GALVESTON, TEXAS.

**T**HE *status quo* in each of the questions before the Church, was deemed sufficient by the Bishop, whose view was accepted by the Council, in session in Galveston on the 18th, 19th, and 20th of May. The opening service was held in Trinity Church, the Bishop celebrating, assisted by the rector, the Rev. Chas. S. Aves. The Rev. F. H. J. Andrews, of Palestine, preached the sermon from Acts ii. 1. The Council organized in Eton Chapel immediately at the close of the service, the Bishop presiding. Most of the clergy of the Diocese were in attendance. The Bishop, in his annual address urged the cause of Missions both General and Diocesan and spoke strongly in the interest of Church extension work at home and abroad.

The Bishop favored neither the proposition to elect the Presiding Bishop, nor the proposed Provincial System, nor the proposed new Divorce Canon. He favored the proposition before the Southern Bishops to give the Negro element in the Church a separate organization, and asked for an expression of opinion from the Council. With reference to the Change of Name question he expressed the hope that the Council would send delegates to the General Convention who would reflect the views of the Council as expressed the previous year, and hoped the subject would not be re-opened.

The portions of the Bishop's address referring to the proposed

Provincial System, the proposed Divorce Canon, and the proposed new Canon re Presiding Bishop, were referred to special committees, who reflected the Bishop's views in their reports. A resolution was adopted urging the Bishop to apportion the parishes and missions for both General and Diocesan missions, and the Deans of the four Convocations were created members *ex-officio* of the local Board of Missions.

Mr. R. L. Brown, of Austin, introduced a resolution looking to the creation of Perpetual Deacons in missions where there was no resident clergyman. It was after some discussion referred to the Committee on Canons.

Vacancies on the Standing Committee caused by the removal from the Diocese of the Rev. J. R. Carter and the death of the Rev. B. A. Rogers were filled by the election of the Rev. G. L. Crocket and Rev. E. A. Temple.

The Rev. Messrs. T. B. Lee, W. N. Claybrook, H. E. Bowers, and C. S. Aves were elected delegates to the General Convention. A motion to tie the delegates down to a negative vote on the Change of Name question was vehemently exclaimed against and defeated by an overwhelming majority, only the mover and seconder of the resolution supporting it.

#### WOMAN'S AUXILIARY.

Thursday a largely attended meeting of the delegates of the parish branches of the Woman's Auxiliary was held in Trinity Church, and at night the Bishop and others addressed a large congregation in the church in the interest of missions.

The Woman's, Junior and Babies' Auxiliaries were invited to meet at the same time and place as the next Council.

The delegates to the Council were hospitably entertained by the parishes of Trinity and Grace, the ladies of which served elegant refreshments during the noon recess each day.

The Rev. J. K. Black, D.D., was appointed preacher at the next Council, which will be held at Beaumont, May 3d, 1905.

#### THE EASTON CONVOCATION.

PRINCESS ANNE, Md., June 9, 1904.

TWO days were devoted to the work of the diocesan Convention, which opened on the 7th inst., when the preacher was the Very Rev. Dean Rich, who was afterward re-elected Secretary, and the Rev. F. B. Adkins, Assistant Secretary. A resolution was put and carried, "That this Convention, in expressing regret at the absence of the Rev. James A. Mitchell from this 36th Convention—being the first Convention he has been absent from in all these 36 years—desires to express also, with much affection, their grief that illness prevented him from being here now."

After considerable debate, the report of the committee on the Milwaukee proposition for the formation of a Court of Revision and Appeal, by the General Convention, was agreed to unanimously. Reference was made to a proposal from the Diocese of California, that permission be given to allow the Revised Version to be used in churches, but no action was taken upon it.

In his annual address, the Bishop reported favorably as to the working of the Diocese, and praised the labors of the Woman's Auxiliary. He said also that upon consultation, it was found to be legally difficult to amalgamate our diocesan Clergy Relief fund with the general fund; but he proposed the adoption of the plan already in operation in nineteen other Dioceses, whereby every baptized soul should give 10 cents a year to the General Fund. He also said that the New York Missions Board reported this Diocese as away behind in payment of its apportionment of \$900, owing to a rule of that Board not to give credit for Woman's Auxiliary and Sunday School remittances. The fact was that Easton, all told, had sent in to the Mission Board \$2,270.61 during the year and yet received credit for only \$229 and odd cents for nine months.

Reports of the Deans of Convocations were then made. A report of the diocesan Mission Board stated that \$2,974.78 was raised during the year in aid of its fund.

The report on appropriations to the General Board of Missions recommended that each parish apportionment should be 4 per cent. on parochial disbursements; and it was resolved that no parish should fall below 25 cents per communicant. The laity reported having secured 100 men at \$5.00 each, which amount would be paid to the widow and orphans of any and every clergyman at his death.

The elections were as follows:

Standing Committee: Rev. Jas. A. Mitchell, Rev. Wm. Schouler, Rev. A. Batte, Rev. W. Y. Beaven, Rev. David Howard.

Chancellor: The Hon. Judge Pearce.

Deputies to General Convention: Rev. E. R. Rich, Rev. J. G. Gantt, Rev. F. B. Adkins, Rev. W. Y. Beaven; Mr. W. H. Gibson, Mr. W. G. Kirbin, Dr. W. F. Hines, Judge Holland.

Alternates to General Convention: Rev. Dr. Martin, Rev. W. A. Coale, Rev. D. Howard, Rev. Sam'l Edson; Col. Mews, Mr. Stanford, Mr. Valliant, Dr. Stevens.

**HIDE THY TEARS**—I do not bid thee not to shed them—it were easier to stop the Euphrates at its source than one tear of a true and tender heart.—Byron.

#### A UNIVERSITY HOUSE FOR NEBRASKA.

ONE of the matters treated of by the Bishop Coadjutor of Nebraska in his address to the recent Convention, was the work which has been undertaken among the students of the State University at Lincoln. Bishop Williams spoke of his plans for the future and of the beginnings already made toward their fulfilment, as follows:

"This year marks the beginning of the long projected work amongst the 2,500 students of our State University at Lincoln.

"It is not necessary here to explain the well-known fact that the University, like all other schools under State control, is not allowed to include the teaching of religion in its curriculum. We of the Church of God may fault the system to our hearts' content. We may believe, as we should, that a godless education means in the end a lowering of the standard of morals and righteous living. Yet the condition exists, and we must take account of it, and set in operation from without, such spiritual and social agencies of the Church, as will help to counteract those influences which are hostile to religion. We have in the University a large body of earnest and ambitious young men and women, with little religious instruction at the age when they most need it. We have possibly one hundred young men and women communicants from different parts of the state, who are members of the student body. As Churchmen we hold that the Gospel entrusted to us for the blessing, the uplifting, and the salvation of men, is the best for the American people, and yet how little we are doing to bring the Church into close relation with the great secular colleges and universities throughout the country. Here at Lincoln is our opportunity, and the field is ripe for the harvest. The work cannot be undertaken by a parish alone, but must be diocesan in its character. It must be supported by the gifts and cooperation of the Diocese—not as a matter of charity, but of wisdom. It is a pleasure as well as a privilege to report that a lot next to the new St. Luke's Church has been secured for the sum of \$1,500, and that through the help of friends in Chicago, Lincoln, and Omaha, I have paid some \$800 on the purchase price, leaving \$700 still unpaid. Both this lot and St. Luke's Church are within one block of the University on the principal street in North Lincoln, facing the campus. No better location can be found for the work we propose, with God's blessing, to undertake. Some day when the means are provided—how or from whom I do not yet know—it is planned to erect on this lot a Church University House and Hall, where the work and character of the Church may be shown in her true relation to whatever is for the good of men, and the glory of God. Here lectures will be given on the Catholic character and claims of the Church; on the evidences of revealed religion, and on all subjects connected with our history, our worship, and our work. Here the students may meet socially, and be made to feel the reality of our Christian fellowship and our interest in their welfare. Here will be a library for the lending of books and their discussion. Here will be a learned resident priest to minister to those who need his care and oversight, and to answer the questions of those who are troubled with religious doubts and difficulties. Here also will live our postulants for Holy Orders who are taking the literary course in the University, and who, under the direction of the head of the House, will form an Associate Mission for mission work in the parish and neighboring towns.

"Moreover, we have already made the venture as a matter of faith and as a trial experiment. A house was rented last September and there are living in it the rector of St. Luke's and some ten or twelve University boys. Four of these men are postulants, three from this Diocese and one from the District of Laramie. It is serving very successfully a threefold purpose—a home for Church students, a headquarters for work among the student body, and a sort of Associate Mission work in and about Lincoln. Through the kindness of our beloved Bishop, the house was equipped with the necessary furnishings, and it has been nearly self-supporting. There will be a deficit this year of about \$100—for which I am personally responsible and for which I have no funds in hand to meet. Bishop Graves is deeply interested in the movement, and will do all he can to aid us. The House is for the use of the whole State of Nebraska, not this Diocese alone, and we gladly welcome Bishop Graves' cooperation and assistance."

#### QUIET PROGRESS REPORTED IN OLYMPIA.

THE 24th annual Convocation of the District of Olympia was held in Tacoma, Wednesday, June 1st. There was an unusually large attendance of both clergy and laity. At the opening service, Bishop Keator celebrated the Holy Communion. The Rev. W. C. Sheppard of St. Luke's, Vancouver, Wash., preached the sermon on "The Work of the Holy Spirit in the Church." In his annual address the Bishop spoke as follows:

"Concerning the work of the District for the year, we may first say that it has been a very busy year which has shown a marked degree of progress. No new work has been undertaken—not because there has been no new work to be done, but because with the men and the means at our command it has been thought best to build up and strengthen the work already begun. The results have justified the decision.

"In continuation of the policy of self-help adopted by this Con-

vocation two years ago and reaffirmed one year ago, we have laid much emphasis upon and devoted much time to the raising of missionary funds within our own borders. No outside help has been asked. After carefully going over the matter, our Board of Missions fixed upon the sum of \$2,720 as the amount to be raised among our parishes and missions to provide for our own work and for the Apportionment of the General Board. This amount was then apportioned to all the parishes and missions on the basis of financial strength, and the apportionments ranged from \$840 for the largest parish down to \$1.75 for the smallest mission. Missionary meetings were then held by the Bishop and the General Missionary throughout the District, the needs of the work explained and pledges taken.

"The results of this work have been most encouraging, not only in the amount pledged but in the interest manifested everywhere. The manly spirit of self-help which is so characteristic of the people of this progressive part of the country, is not wanting among our Church folk when the matter is presented in a plain, business-like way. In all this work we have laid emphasis upon the fact that in no sense were we *begging* for missions, but plainly and frankly bringing home to Church people their duty and their privilege in providing for the family expense. The response everywhere to this way of putting the matter has demonstrated the fact that our people only need to be told of missions to prompt them to give to missions. And another fact I venture to predict will also have its demonstration; that giving to missions not only does not lessen parochial support, but rather increases it. The fallacy of the old excuse—'Our own needs are so great that we can do nothing for others'—has been shown again and again.

"From the point of view of money raised for missions, this has been the banner year in the history of the District.

"Furthermore, we can look to the future with good courage. What has been done this year can be done again next year. It ought not to be long indeed before we can do even more. Places now receiving missionary help will be able to take care of themselves and do something for others besides. Then we shall be able to take up the new work which is waiting. As I travel about through this great District so full of promise, and see the opportunities for the planting of the Church in so many places where it might grow and bear abundant fruit, I often wish all of our clergy and laity might see and know how great these opportunities are. Surely then there would be on every hand a readiness and willingness to rise up and meet these opportunities. The more I see and know of this great country and its possibilities, the more fully persuaded I am that the Church has a great work to do. And our love for the Church ought to show itself in the desire to extend the Church.

"We are living in the day of small things, but the day of great things is not far distant. And we ought to be looking forward to that day. Especially ought we to see to it that the foundations are strongly laid. And a sure part of a strong foundation is this principle of self-support which we are endeavoring to establish.

"From time to time the question of the change of this Missionary District into a Diocese is raised. But concerning this, my settled conviction is that the best and surest way to bring about this change is first to secure the support of our own work. When we have accomplished this we shall be prepared to assume and to bear the weightier burden of diocesan organization. With all my heart I hope the mistake will not be repeated here, of securing an endowment for the support of the episcopate and then leaving the whole burden of the support of missions to be borne by the unfortunate man who happens to be called to the episcopate. But while we are learning the important duty of self-support, we ought not to overlook entirely the importance of becoming a Diocese as soon as it is wise and prudent. Already we have a good beginning of an endowment fund which, with work, might be increasing steadily.

"At the General Convention of 1907—three years hence—the Church will be celebrating the 300th anniversary of the founding of the Church at Jamestown on the far away Atlantic Coast. Would it not be a consummation devoutly to be wished for by us all, if the year 1907 might witness the setting up of a strong, self-supporting Diocese here in the Pacific Northwest? It is within the limit of the possible, if we set ourselves to accomplish it, and work for it and give for it."

The elections and appointments were as follows:

Delegates to the General Convention: Rev. C. Y. Grimes, General Missionary; Mr. D. C. Millett, Chehalis.

Alternates: Rev. H. H. Gowen, Seattle; Mr. N. B. Coffman, Chehalis.

Standing Committee: Rev. H. H. Gowen, Rev. H. H. Clapham; Mr. C. E. Shepard, Mr. R. P. Maynard.

Examining Chaplains: Rev. J. P. D. Llwyd, Rev. H. H. Gowen, Rev. H. H. Clapham, Rev. R. D. Nevius.

Chancellor: Mr. Chas. E. Shepard.

Board of Missions: Rev. Messrs. H. H. Gowen, J. P. D. Llwyd, Geo. Buzzelle, F. T. Webb, A. W. Chatham, F. K. Howard; Messrs. Geo. McKay, Chas. Corby, R. A. Morris, W. U. Redfield, W. Turrell, H. F. Garretson, P. C. Kauffman, J. B. Howe, C. A. Canfield.

The Rev. Jay Scott Budlong was advanced to the priesthood, June 3d, in Trinity Church, Seattle, by Bishop Keator, acting for the Bishop of Minnesota.

At the service, Bishop Keator preached the sermon. The Rev. H. H. Gowen, rector of Trinity Church, Seattle, presented the candidate. Clergy present and joining in the laying on of hands were the Rev. Messrs. H. H. Gowen, R. D. Nevius, P. Hyland, B. O. Baker, C. M. Hitchcock, and R. J. Arney.

#### FOND DU LAC COUNCIL CONCLUDED.

THE afternoon of the session of the Council at Fond du Lac—the morning session having been reported last week—began with the address of the Bishop Coadjutor. It was confined to a discussion of diocesan affairs, and showed briefly what had been accomplished and what remained to be done. In speaking of insurance upon Church property, Bishop Weller strongly urged upon the clergy and laity not to neglect this important matter.

The Council re-affirmed its previous action on the subject of the Provincial System, which carries with it a recommendation for an extra-diocesan Court of Appeals, and also on the Name of the Church. It recommended an amendment to the Canon on Marriage and Divorce by striking out, in section 2, the words "to the innocent party in a divorce for the cause of adultery," and the omission, in section 3, of the words "to Holy Baptism or." It declined to take action in the matter of the Revised Version.

Mr. J. B. Perry declined to be a candidate for reelection as Treasurer of the Board of Trustees. The Bishop, the Bishop Coadjutor, and others spoke of his many years of faithful and diligent service to the Diocese, and a resolution conveying to him the thanks of the Council was passed by a rising vote.

The elections resulted as follows: Secretary, Rev. Wm. B. Thorn; Treasurer of Diocese, Ernest J. Perry; Treasurer of Board of Trustees, N. W. Salladé; Historian, Rev. William Dafter, D.D.; Registrar, Sister Anna Hobart, O.S.M.; Board of Trustees, Rt. Rev. R. H. Weller, D.D., Rev. William Dafter, D.D., Geo. L. Field, and J. J. Moore.

Standing Committee, Rev. Jos. G. H. Barry, Rev. H. S. Foster, Rev. S. P. Delany, Rev. A. Parker Curtis, and Messrs. E. R. Herren, Jas. B. Perry, and Geo. L. Field.

Deputies to the General Convention: Rev. W. R. Gardner, D.D., Rev. B. Talbot Rogers, Rev. H. S. Foster, Rev. Wm. B. Thorn, and Messrs. N. W. Salladé, Jas. B. Perry, Jas. T. Armstrong, E. H. Mann.

Supplementary Deputies: Rev. S. P. Delaney, Rev. S. R. S. Gray, Rev. M. N. Ray, Rev. A. Geo. E. Jenner, and Messrs. Francis A. Brown, H. R. Potter, W. H. Roddis, and K. R. Higby.

#### IMPORTANT SUBJECTS TREATED IN NORTH CAROLINA.

RALEIGH, N. C., June 11, 1904.

AT THE Diocesan Convention, which was in session on the 8th and 9th insts. at Christ Church, Raleigh, the Bishop treated particularly, in his address, of three important subjects. First, however, he observed that since February 12th he had "occupied the beautiful and most comfortable episcopal residence erected within the bounds of St. Mary's School grove, upon an acre of ground acquired for the purpose from the Trustees of St. Mary's School, and conveyed to the Trustees of the Diocese. The grove, as we see in our old journals of the Convention, was formerly called 'Ravenscroft Grove.' The later designation of 'St. Mary's Grove' has fixed itself in popular use, but in memory of the older name I think it most appropriate that we should call the episcopal residence 'Ravenscroft,' after our great Bishop of that name." He stated that he would mark the 10th anniversary of his own episcopate by erecting a building for the Lyman Memorial Library. The books of Bishop Lyman had since his death been stored away, and a building now being erected to serve as a library was nearly finished, and the Bishop asked for four or five hundred dollars to complete its cost, the remainder having already been raised.

The first special subject treated was that of St. Mary's School, Raleigh, which, he stated, is in need of contributions to clear off the debt upon the property and to extend the work. Secondly he treated at some length on the subject of Church work among the Negroes. He recalled that in the days of slavery "every congregation of white people had its proportion of slaves, attending the same church, baptized by the same minister, confirmed by the Bishop kneeling at the rail with their masters and mistresses, receiving the Holy Communion at the same altar. The abolition of slavery did not at once change this. But this was perhaps the natural expression of the kindly relation existing between a Christian master and his Christian slave; and it probably could not have continued under so fundamental and absolute a change in the relation between the two races. At any rate it did not continue. Emancipation and enfranchisement following emancipation, soon separated the races, and made separate places of worship a practical necessity. And in recognizing this necessity the Church was merely recognizing a distinction in nature, stamped by God upon His work, and not a human distinction of fortune or of social condition. She was endeavoring to provide worship and instruction of a special character for a people whose moral and intellectual development demanded some special recognition and provision.

"But while special conditions may thus demand special arrange-

ments for worship and instruction, there is an important truth to be guarded and an essential principle to be conserved. The Church is One; and there must be an outward and visible expression of that Oneness. This Church, of which we are members, has always maintained the obligation of outward and visible Unity, expressed in the organization and polity of the Church, and has repudiated the idea of different churches for different classes or races of people. And so, when the results of the war and of emancipation had separated the whites and the negroes into different congregations of worshippers, the Church in North Carolina preserved the idea of Unity, and continued its testimony to that Catholic principle, by organizing the colored congregations into parishes and missions, where there seemed to be sufficient strength and intelligence, and by admitting the colored clergy and parishes into union with the diocesan Convention. This is the way in which our fathers of the undivided Church in North Carolina met the issues of those trying times, and this heritage they left to us. For one, I think they did nobly, wisely, and well. Their action was based upon a plain and distinct principle of Christianity and of ecclesiastical tradition. There was no shifty compromise about it. It provided for that separation in the more intimate and social relation of worship and instruction which the difference in race justified; and in the purely formal and official business of our annual legislative meetings it provided for an open and visible expression of the Oneness into which Christ, our Divine Redeemer, gathers together all the children of God, of every race and condition, who in their natural estrangement are scattered abroad. It gives a point of sympathetic contact between the two races. It helps the weaker race by keeping before them the ideals of the stronger; it helps the stronger race by teaching them not to despise or forget their weaker brethren. It has given to the State and people of North Carolina an example of one Church at least, large enough in spirit and in charity to contain the highest and the lowest within its fold. It is not claimed for this arrangement that it has altogether prevented the inconveniences and embarrassments likely to rise from time to time in the multiplied and complicated points of contact and of divergence between the two races; but I do honestly believe that there has been less of unpleasantness and discord on this account in the Church in North Carolina—very much less—than in any Diocese in the South where the Church has done successful work among the Negroes, and where any other method has been tried.

"By the recent changes in our diocesan canons, the colored clergy and congregations have been organized into a separate Convocation, under their own Archdeacon, for missionary work. This gives them an opportunity of mutual discussion and of participation in ecclesiastical administration, which in practice they did not have in the diocesan Convention; and in some other respects it tends to develop them by the added responsibility of sustaining such work as may be undertaken by the Convocation. This I consider a very great improvement, and it is one which I had for several years been trying to effect. In my judgment, we have now in this Diocese the best arrangement possible to be attained under present conditions. I am not ignorant that there is, and has been for some time past, a measure of dissatisfaction, but I believe that a little humility and patience will enable us to avoid many difficulties in our path; and that as time goes on that good Spirit, whose special function it is to lead us into all Truth, will teach us what we ought to do in this and in all other perplexing questions.

"Having expressed my own satisfaction with our canonical provisions affecting the work among the Negroes, I am yet forced by the situation of affairs within the Church to bring this matter before the Convention and ask you to consider it. During the past twelve months the question has been widely agitated, and being raised we could not refuse to consider it, even though we were all as well satisfied with our diocesan arrangements as your Bishop is. For it is a question involving not one Diocese, but many; and I recognize the incompetencé of any one Diocese or any one or more Bishops to settle it. In the end it must be settled by the General Convention. There is, however, room for diocesan action upon many details of this question lying within the scope of diocesan legislation. But even here, where we have the power of independent action, I venture to think that we should not be hasty, nor prompt to put into practice our own theories, in so important and delicate a matter. A conference of colored ministers which met in New Haven (!) last fall demanded separate organization, and Negro Bishops, for Negro congregations. Some of our Southern Bishops and people see in such separation a necessary condition of success in our work for them. The question thus raised has already been widely discussed and debated. It should be given most careful attention. And we in North Carolina should be ready to contribute our part in the solution of it. It does not seem to me proper that we should take any hasty action for or against the proposed scheme of separate organization. I suggest, therefore, the appointment of a committee of our wisest and most experienced clergymen and laymen, that they may consider the whole question of the relation of the Church to the work of christianizing and elevating the colored people, with power to correspond with other Dioceses with a view of maturing some general principles of action."

The third subject treated was that of Divorce. He believed that "The time has come to begin to put some of our theories into

practice. . . . It was not intended by our Blessed Lord that His Church should occupy itself solely with its own affairs. The Church should not be satisfied to purify itself, and to leave the world corrupt. The power of Christ must leaven the world, and make the world Christian. The cause of the evils of divorce has been a lax and indifferent public mind and conscience, which has allowed base and selfish interests to relax our public laws, and then, through the license allowed by the laws of the State, the evil has increased. The public mind is now enlightened; the public conscience is aroused. All over the State Christian people are realizing, have realized, that there is but one cause for divorce from the bonds of marriage, allowed by Him who made man and who knows what is in man. In the best periods of our history our laws recognized only this one cause. We should bring the power of Christian sentiment to bear upon our legislation, and restore our laws to their former condition."

#### THE OPENING.

The Convention met in Christ Church on Wednesday, June 8th. The Holy Communion was celebrated by the Bishop and a very forcible sermon upon the doctrine of Absolution was preached by the Rev. McNeely Du Bose, rector of St. Mary's School. The Rev. Dr. Marshall was elected President, and the Rev. Julian E. Ingle, Secretary of the Convention. The report of the Trustees of the Diocese gave detailed information in regard to the Episcopal residence recently erected on the grounds of St. Mary's School, and the acquisition of a large tract of land by the will of the late Miss Lucy Thorp of Granville County. The report of the Trustees of St. Mary's School indicated a large reduction of the debt upon the institution. The Convention recommended to the Trustees the appointment of an agent who should solicit funds for the extinction of the debt, which is now reduced to \$14,000.

The attention of the Convention was largely directed to two matters of urgent importance in the address of the Bishop, viz., Church work among the Negroes, and the question of Divorce.

For the consideration of the first of these matters, the Convention appointed a committee to correspond with like committees in other Dioceses in regard to the relation of this Church to the work of Christianizing the colored people, with a view of maturing some general principles of action.

#### REFORM OF DIVORCE LAWS.

On the subject of Divorce a special committee presented the following preamble and resolutions, which were adopted:

"WHEREAS, The statistics show that in North Carolina during the past year there have been granted by the courts of the state more than 1,400 divorces; and

"WHEREAS, Every divorce granted in the state for any causes other than those causes prescribed in The Code of North Carolina in its edition of 1883, is a blow at the purity of our social life and the sanctity of the marriage relation; and

"WHEREAS, The General Assembly of North Carolina in each of its sessions held in recent years has increased the number of causes for which divorce may be granted, and has rendered more easy the procurement of such separation, and

"WHEREAS, It is demonstrated by experience that legislation which encourages and thereby multiplies suits for divorce, weakens the sanctity of marriage, and tends to the destruction of social and domestic purity.

"Now therefore be it, by the Protestant Episcopal Church of the Diocese of North Carolina, in annual Convention assembled:

"Resolved, First, That we do view with alarm the attack upon social and domestic virtue that is being made by the ever increasing number of statutory causes for divorce in North Carolina.

Second, That as a Church organization we are opposed to granting divorce for any cause other than those prescribed in The Code of 1883.

"Third, That the Bishop of this Diocese be requested to appoint a committee of three members, of which he shall be the Chairman, to be composed of the Bishop, one clergyman, and one layman, to prepare and publish an address to the people of North Carolina expressing the sentiment of the members of this Church upon this most vital question; and that such committee be further requested to prepare a memorial to the General Assembly of North Carolina, urging such legislation as may be necessary to restore our divorce laws to their original simplicity."

Mr. J. C. Buxton of Winston then introduced the following, which was adopted unanimously:

"Resolved, That a committee be appointed by this Convention, of which the Bishop shall be Chairman, to seek the cooperation of the Diocese of East Carolina, the Jurisdiction of Asheville, and also the cooperation of other Christian bodies in this state for the purpose of memorializing the next Legislature of North Carolina to reform the divorce laws of this state so as to conform to the law as published in The Code of 1883 before the recent amendments thereto."

A mass meeting of the citizens of Raleigh was held in a public hall on Friday evening, the Bishop presiding, at which addresses were by certain members of the Convention and also by the ministers of several religious denominations in the city, with a view to the repeal of all laws allowing divorce for any cause except the one

which many regard as Scriptural, and which alone was allowed in the state previous to the year 1883.

#### THE ELECTIONS.

The members of the Standing Committee were reelected. Deputies to the General Convention were elected as follows: The Rev. M. M. Marshall, D.D. (Raleigh), Rev. F. J. Murdoch, D.D. (Salisbury), Rev. Julian E. Ingle (Henderson), Rev. I. McK. Pittenger, D.D. (Raleigh); Messrs. Richard H. Battle (Raleigh), John Wilkes (Charlotte), Wm. L. London (Pittsboro), J. C. Buxton (Winston).

Supplementary Deputies: The Rev. F. W. Hilliard, Rev. Wm. H. Meade, D.D., Rev. Edwin A. Osborne, Rev. Harris Mallinckrodt; Messrs. J. C. MacRae, S. S. Nash, R. H. Lewis, M.D., John S. Henderson.

At the evening sessions on Wednesday and Thursday, in the churches of the city, stirring addresses were made by both clergymen and laymen upon mission work and religious instruction.

#### THE WOMAN'S AUXILIARY

was also in session, when reports showed the work accomplished and the work yet to be done. Mrs. R. H. Lewis welcomed the delegates, Archdeacon Hughson of Asheville told of the work among the mountaineers, where 30 out of every hundred are illiterate, and the several officers of the Auxiliary presented reports. Archdeacon Joyner, the Rev. J. E. Ingle, and the Bishop spoke in the afternoon.

#### UNION SERVICES.

BY THE REV. BURNETT THEO. STAFFORD.

**M**UCH has been said within the past few months about union services with denominational ministers and bodies, and the presentation has been that, at the present time it is a matter of the *canons*. In other words, that which separates the American Church from all Puritan bodies is ecclesiastical, and not from the deeper sources of doctrine and scriptural interpretation. The following dialogue, in substance, recently took place between a clergyman of our Church and a Puritan minister. It is given to help make plain the fact that "our unhappy differences" spring from sources quite other than the formal *canon law*.

*Puritan Minister:* I am greatly pleased to find you at home this delightful morning. I have come to talk over the matter of putting forth a united effort here for the deepening of the spiritual lives of Christians and the salvation of unrepentant sinners.

*Churchman:* Myself and people are very deeply interested in these matters, and it is a pleasure to meet you. Just what have you to suggest?

*P. M.:* It is all very simple, and easily carried out. Have a union service in each place of worship every third Sunday evening. We (Presbyterians and Methodists) would like to hold the first one in your church.

*C.:* Have you considered that there would be, in all probability, a marked difference in the truth presented by which the unsaved should be turned to God in Holy Baptism and the edification of believers secured?

*P. M.:* No; I had not given any particular attention to this subject. Indeed, I have always taken it for granted that in these matters there was no difference between us. That which separates you from us, I had supposed to be the episcopal order of government and the ritual for public worship.

*C.:* These things are simply on the surface, and are the methods for expressing the abiding and underlying doctrinal realities. In the first place, as I understand it, when in your revival meetings men for the first time turn to God, they are asked to stand up, kneel down at the front, or sign a card. Then usually they are urged to give testimony, and when their feelings have been wrought sufficiently upon to make them glow, the question is asked: "Brother (or Sister), do you now feel that you are a Christian?" It is left with them entirely to say when they are Christians. This takes for granted that our Divine Lord left this matter open. It also assumes that His divinely called and inspired apostles never said anything definite on the matter.

*P. M.:* I tell people to follow the Lord Jesus Christ; to live as He would have them.

*C.:* Exactly, but is it true that He never stated the definite terms of discipleship? What does it mean, clearly expressed?

*P. M.:* Why, believe in Him, I suppose.

*C.:* Certainly, but who was He? What did He do? Church people accept the Apostles' Creed as the all and only sufficient answer to all these questions.

*P. M.:* Well, I might as well say that we don't put a great deal of store by what creed is held; we want people to be good

at heart. We have the faculty of making or revising our own creed when we feel that there is need.

*C.:* Did you ever hear of anyone revising the sunshine? or gravitation? or the nature of water, or diamonds? Goodness of character comes necessarily from some firmly held belief. The moral and spiritual doctrine, or doctrines, which give existence and life to Christian character are the same now as ever before, or ever will be, world without end.

*P. M.:* Well, we hold the Reformed Faith. It seems to be sufficient for our needs.

*C.:* Every man, of course, in these matters, to his notion. But just what do you mean by the Reformed Faith? Reformed from what to what? My point is this: in all such matters a standard of faith is implied. What is that in your case?

*P. M.:* Why, reformed from the Roman ideas of the sixteenth century. That was the leading thought with the German Reformer, was it not?

*C.:* Certainly; but now in this Reformed Faith movement, what was taken as the standard of measurement?

*P. M.:* I don't know, unless it was that stupendous body of theological teaching then produced. That has been standard with us ever since. The final and ultimate appeal must be to the sacred writings.

*C.:* That is just what I am trying to make plain. Now, when we study the New Testament, the terms of personal salvation for repentant sinners are clearly stated. No man-made creed or theology may take their place. Where the teaching of a revivalist goes contrary to these, it is usurpation. Jesus Christ said: "He that believeth and is baptized shall be saved." He made the matter of belief fundamental and indispensable. Baptism is given just as essential a place. Assuredly He, of all persons knew about these matters. St. Peter on Pentecost repeated the words of his glorified Master: "And when they heard these things, they were pricked in their hearts and said, Men and brethren, what shall we do (to be saved)?" The answer came: "Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins." The same was the message of Ananias to Saul, who had gone to Damascus to be told what he should do to be saved: "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." The words "believe" and "repent" in the New Testament in connection with repentant sinners turning to God for the first time, are directly or impliedly used with "baptize." Repentance is the soul turning from disobedience to God and His service; Baptism is the door into the Church where He is to be served and honored and loved. Do you suppose that your people would like to have me preach this doctrine at a revival effort?

*P. M.:* It would be something they have not often heard, and therefore would not fit harmoniously into their expectations and theological notions.

*C.:* I don't think so either. Let me give a bit of experience: In a former parish I had a great many pleasant friends among the Methodists. One winter I delivered a series of sermons on prominent scriptural subjects. The night I spoke on Acceptance with God, a good many of these friends and neighbors were at St. James'. It certainly was new and inharmonious to them. They never came again. The difference between the two methods of seeking peace with God is this: The Reformed Faith, or method, or however it may be called, makes salvation primarily a matter of feeling: the Church, the Prayer Book, and the New Testament way is by the old way of Abraham, and Moses, and St. Paul, and the faith once for all delivered—namely, obedience to God. As a priest of the Church, it would be entirely impossible for me to deliver any other message.

*P. M.:* I was not aware that there was such a difference in teaching between the two bodies. But do you think the original intention was that these principles of beginning the Christian life with adults were to be perpetuated? May we not improve upon them, or give our own interpretation to them?

*C.:* Can the principles of right living, thinking, or reasoning be improved upon? Can the principles of the science of numbers be improved or given a private explanation? The moment that is attempted, the realm of chaos has been entered. Have you ever reflected that the differences between the Church and all denominational bodies on the origin and significance of the Church as the body of Christ is just as deep and unbridgable?

*P. M.:* No, I have never thought anything about it. In the seminary this matter was touched upon, not very ex-

haustively. The professor was always *going* to return to it, but somehow never did. Now that you speak of it, I do remember that one inquisitive member of our class asked the professor of ecclesiastical history after he had finished the heresies of the Apostolic, and especially the sub-Apostolic periods, when he was to consider the matter of Church organization. That which prompted the thrice repeated question was that one morning we found ourselves in the sixteenth century, with not a word said about the order and constitution of the primitive Church. To these questions from this "interrogation point," as he was called, the professor replied that ecclesiastical and formal organization of the primitive Church belonged especially to all branches of the Catholic Church: "we start from the sixteenth century." From your position I can very easily see why the lecturer replied as he did and did as he did. It was never quite plain before. It is plain enough now. I think quite generally now, the Congregational explanation of the origin and significance of the Church, is accepted.

C.: In other words, a count of heads settles form of government, belief, and motive?

P. M.: Well, I had rather not put it in just that shape; but I suppose that is what it comes to when the last analysis is reached.

C.: Let me give an instance from real life of how little the American Church, and, of course, that of England, is understood by Protestant bodies. In the latter, it has been said and repeated so many times, that now it is taken to be axiomatic, that what separates the two are the *canons*, the order of Morning and Evening Prayer, and the Historic Episcopate. But especially the *canons*, just as though a law of any sort originated in itself. Not very long ago, and not very far from where we are seated, one of the clergymen of this Diocese read a paper on a Monday morning before a ministerial association, made up very largely of the Puritan ministers of the city. He has no superior as a clear and sound Biblical scholar and theologian. One of the chief points he made was that of the priesthood of God's people, and consequently the necessary office of the priest as their representative in the Church. Another was that of the Eucharistic Sacrifice, as the highest act of Christian worship. The association passed, at the close of the paper, a most cordial and complimentary resolution, which, from the after conversation, was especially intended to be appreciative. Do you suppose that this resolution would have been unanimously approved had it been understood that the practical application of the New Testament positions of the paper would be the revision of their various ecclesiastical and theological claims and teachings? Most assuredly not.

P. M.: I rather expect that you are entirely right on that point. Granting that the practical application of the points of the paper would result as you say, as a body of Christian gentlemen they would have allowed it to pass silently had they understood this.

C.: And now tell me, do you admonish men to be baptized, to become by Baptism members of the visible Body of Christ, which is the Church, so that they may be saved?

P. M.: No, I tell them that it is altogether *advisable* for them to become members of some religious body. It is very *highly advisable* for them to do so.

C.: What do you do then with the words of our Divine Lord: "He that believeth and is baptized shall be saved"? As a matter of course, this can only have reference to those who hear His words of grace and forgiveness, and therefore have the opportunity to obey.

P. M.: Well, to tell the truth, I don't think we have done very much with them one way or the other, viewed from what you call the New Testament ground. We have let them pretty well alone.

C.: Exactly, and so you can easily see that in these proposed "revival efforts" we should not be agreed at all in our appeals to men to be joined to the visible Body of Christ, which is the Church. In reference to the Lord's Supper, which is the highest expression of Christian worship, which is the one divinely appointed means whereby Christians are fed and nourished and established in the divine life, we should be as far apart as the poles. With you it is a reminiscence; with us it is a sacrifice, living, eternal; it is a communion, and communion means sacrifice, and sacrifice communion.

P. M.: I must say that you are now on ground that is entirely new to me, except the memorial part. That commun-

ion is a living, vital, and spiritual sacrifice, as you put it, is certainly something new under the sun to me. I don't seem to grasp the idea.

C.: Do you think your people would any more readily? And do you think that you would like to have doctrines put into their minds which, sooner or later, produce marked results? And don't you think it altogether likely that either your Puritan blood, or that of some other one, would get a trifle hot and perhaps—well, you know the rest: "Can two walk together except they be agreed?" It is altogether true that the reverse might also be true. From all such things the repeated petition of the Litany is: "*Good Lord deliver us.*" It has been a very great pleasure to talk these matters over with you. My only desire has been to make it quite plain that on New Testament doctrine we are far apart, and so, the best way for us to do, is to recognize the fact, be friends, and not get into a tangle. The bottom fact with you is this, that the old pagan and Calvinistic definition of God—*He must be just; He may be merciful*—is the fountain source of all your thoughts and appeals to sinners and saints alike. The definition of the Prayer Book, and therefore of the Church, and of our Divine Lord, is that He is Love. With this truth in mind, study the Communion Office in the Prayer Book. You have one?

P. M.: Yes, I have one, but I must say that it has not been very much read. I think I had better read it as a book of theology, if for no other reason.

C.: Hope you will. Good morning. Come again whenever you think we can be mutually helpful.

P. M.: Good morning. We have had a good time, anyway. Rather expect I may see you again. Good bye.

#### STEPS TO CHRISTIANITY IN CHINA.

ABOUT THIS TIME Mr. Ingle (afterward Bishop) began to reform the discipline of the Church in Hankow. The system as a whole followed the lines laid down by the early Church. A more strict and careful catechumenate was instituted. Each enquirer, after being enrolled, was required to study six months; the Ten Commandments forming the basis of instruction. He was then examined, and if he showed sufficient knowledge and had lived consistently during the time of probation, he was admitted catechumen. The instruction was continued for a year more; the Creed and the Lord's Prayer forming the basis. Another examination was then held, and if satisfactory the candidate was baptized. Separate seats were reserved for enquirers, catechumens, and Christians; the Christians, of course, sitting in front, the catechumens behind them, and the enquirers and heathen in the back of the church. Special attention was also paid to penitential discipline. For flagrant sin of any sort the offender was required to make such reparation as was possible and to make public confession before the church. He was then required to sit on the penitent's bench, which was the last in the church, for a time varying from six months to two years. A great variety of offences have been dealt with in this way. There have been occasional cases of apostacy, especially during the troubles of 1900. Several cases of adultery, theft, and assault have also occurred. Perhaps the most common trouble has been the use of the Church's name to gain private ends. This sounds like a small matter, but at times the name of the Church becomes a terror to whole districts. Magistrates even are afraid to punish offenders, lest they should be reported to their superiors as persecuting the Church and be dismissed from office. Bitter and deserved hatred is the inevitable result, and all hope of genuine conversions is at an end. Under such circumstances this apparently trivial matter becomes, like the sin of Ananias, absolutely subversive of the very being of the Church, and it must be dealt with accordingly.

It is objected by some that this method is over severe and results in the hardening rather than the repentance of sinners. It is true that only about ten persons have been received back into communion during the last five years, but when a man is so far gone in sin it is not to be expected that he will readily repent. Very probably more would come back to the Church if they could do so without shame, but only to repeat their former transgressions and bring fresh disgrace on the name of Christ. Some severity is necessary for the salvation of their souls. The effect on other Christians in making them realize alike the penalty of sin and their mutual responsibility is also of great importance. (I write of the system as it now is after some years of trial and modification, though in the main it is the same as in 1897).—REV. D. T. HUNTINGTON, in *Hankow Bulletin*.

THIS AGE will be known in history as the age of Bible translation. At the beginning of the century there were fifty-six versions of the Scriptures; by 1860 the number had risen to 220; by 1890 it had leaped up to 331; and we pass the threshold of the new century with over four hundred versions of the Bible or some portion thereof.—*Dr. Fox.*

## Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days.

Part II.

By the Rev. ELMER E. LOFSTROM.

### ST. PAUL AT CORINTH. EPISTLE TO THE CHURCH AT ROME.

FOR THE FOURTH SUNDAY AFTER TRINITY.

Catechism: VI., Summary. Text: Rom. 1. 10. Scripture: Rom. 1. 1-17.

**S**T. PAUL followed his letter to Corinth and made them a three months' visit (Acts xx. 2, 3). It was early in the year 58. While there at that time, the collection for the poor "saints" at Jerusalem was completed, and his next journey in the immediate future must be to the Holy City, along with those delegated from the different churches to accompany their gifts. But his plans beyond that time looked for a new field. He had decided as much as a year before that his next missionary venture would be at Rome, the capital of the world (Acts xix. 21). He was delayed longer than he had expected in the carrying out of this plan (Rom. xv. 22), but now at last he felt that the foundations had been laid as well as he could lay them in the places where he had formerly labored. Men, too, had been raised up and trained to carry on the work in these places. So now he felt that his peculiar work of planting (Rom. xv. 20) must lie still farther on the frontier, and now he extended his plans even beyond Rome, so as to include Spain as well (Rom. xv. 28).

A visit to Rome having been planned, it was natural that he should look forward to it and prepare for his work there as much as possible. There was a Church already there, but evidently it had never been visited by an Apostle. On the day of Pentecost there were "strangers of Rome" present at the marvellous speaking with tongues, and some of them may have carried the Gospel thither. From the salutations at the end of the letter we learn that there were a number of prominent people there who were Christians, some of whom were accustomed to have the disciples assemble in their houses. Among these we find our old friends, Aquila and Priscilla, the tent-makers. Many others were well known and beloved friends of St. Paul (Rom. xvi.). It was natural, then, that he should write to them of his intended visit. A suitable opportunity presented itself when Phebe, a deaconess of the Church at Cenchrea, the seaport of Corinth, undertook the journey to Rome (Rom. xvi. 1). Her going provided a messenger and that may be counted as *the immediate occasion* for the writing of the letter.

*The great purpose of the letter* is, of course, distinct from this minor cause. Some have made that accord with theories of their own, but we shall not be far wrong if we simply add to St. Paul's desire to prepare for his coming work among them by giving them an authoritative charge, *a desire to give them a good, sound, and solid statement of the Gospel plan of salvation, such as in the nature of the case they could not yet have had.* In other places he had been able to give such teaching by word of mouth. We know that already at Ephesus for two whole years he was daily teaching in the school of Tyrannus, so that all they that dwelt in Asia heard the word of the Lord (Acts xix. 9, 10). But in this case "the message had gone before the messenger" as we have seen. So, as it would be some time before he really reached them in person, he sent to them this wonderful treatise on the Gospel which he preached.

We indeed may be thankful that he was so hindered from going directly to them as to feel it necessary to write it, for it is the most careful and logical treatment we have from his mighty pen. It has been called by a thoughtful scholar (Godet) "the greatest masterpiece which the human mind had ever conceived and realized, the first logical exposition of the work of God in Christ for the salvation of the world." Its great prevailing thought may perhaps be said to be to show the great universal need, both of Jew and Greek, for the salvation to be had in Christ and only in Him, man himself being powerless to save himself, even with a God-given law such as the Jews had. He shows very clearly that the way men must be saved, whether Jew or Gentile, is one and one only, living faith in the Lord Jesus Christ.

As stated, it was from Corinth that he wrote. The time was early spring or late winter. The house in which he wrote

and where he was staying was that of Gaius, a very prominent man whom he had baptized with his own hand (Rom. xvi. 23). His house must have been large, as the whole Church sometimes met there. The letter was dictated to Tertius, who slipped in a line of his own (xvi. 22). When St. Paul had finished the letter, saluting by name all those at Rome known to him, and had sent a general message of greeting to them from the Churches, and before the letter was sent, it is evident that a number of his friends at Corinth, who knew him best, came in, to whom he told of the letter he had written. They seem to have asked to "send their love" to their distant brothers. This explains the concluding verses which come after verse 20. And there may have been some time between some of those last, Tertius putting his own greeting after that of Timothy and the others mentioned with him; and Gaius, Erastus, and Quartus coming in later.

The letter itself can scarcely be touched upon in a single brief lesson. Its occasion, purpose, and theme, and manner of writing have been shown. The appointed lesson gives us the introduction to the main body of the treatise, and it leads up to and includes St. Paul's own statement of its theme: "The Gospel of Christ; it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek."

Perhaps in conclusion it may be sufficient to point out that this great Gospel or power about which he has written, while forming the subject for such a profound treatise, is itself not a system of thought or a "philosophy," but a fact in the world. The Gospel of Jesus Christ is the record of the fact of His life and death, which are the means of His doing His great work in and for the world. It is wonderful that we can understand even something of the method of that salvation, and this letter, because it is an inspired utterance of a wonderfully gifted man who gave himself up absolutely to the carrying out of that work, helps us much toward that knowledge. Yet we must remember that the great fact itself is quite independent of our understanding of it. We need know nothing of the "how" of our salvation, beyond the part that is required of us: such faith in Jesus Christ as will lead us to obey Him in all things. And after all, the practical purpose of this great letter is to make the Romans willing to do that.

## Correspondence

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

### THE AGED CLERGY.

To the Editor of *The Living Church*:

**I** WAS very much pleased with your editorial of June 4th on the question of the support of men in their old age, who have given their best days to the ministry of Christ and His Church.

I am well acquainted with Doctor Mills, a resident of this city, who raised the twenty million fund, to which you allude, for the Methodist denomination, last year, and he said to me not long ago, that it had been proposed to him to go on now and raise five million more as a fund for the superannuated ministers and their widows and orphans; and I presume he will accomplish it. But this great Apostolic Church of ours, with more wealth than almost any other Christian body in the United States, leaves its veterans in almost a starving condition. From the various sources, only a bare pittance is doled out to the clergy who by age or sickness, are laid on the shelf.

And yet this matter is in our own hands. It is in the power of the General Convention to right this wrong in twenty-four hours after it meets, next fall, in Boston. How? By enacting a canon that a certain percentage of all missionary offerings shall be given to the General Clergy Relief Fund for use in this direction. This Society is the only one authorized by the General Convention for this purpose, and it has been doing noble work so far as in its power, but it is continually hampered for want of means, and its largest appropriations are inadequate to meet the necessities of the case. Its able secretary, the Rev. A. J. P. McClure, has already suggested this



method. Let all the contributions for this object be concentrated into one fund, and then add whatever is necessary by a per cent. from the missionary offerings, or abolish all present methods, which would be far better, and make an apportionment according to present needs.

It was in the writer's mind to make such a proposition to the Missionary Council at its last meeting in Washington. But there was a fear that such a plan would lessen missionary offerings or detract from the resources of the Missionary Board. But I believe this a great mistake. I believe it would largely increase our missionary offerings if it were understood that a portion was to go to the aged clergy, no longer able to do active duty. We are really, in one sense, all missionaries. Every man who preaches the Gospel is on a mission for Christ, and why should all the money be sent to men on the frontier, and the sick and wounded and aged soldier of the Cross, who has been for forty or fifty years in the service, be left to pauperism and destitution?

This is all wrong. I am in favor of missions. All the years of my ministry I have worked for the Board of Missions, and I am not now pleading for myself; but as the years go on, I am more and more impressed with the shame and reproach to the Church that she makes no ample provision for her disabled and aged clergy. When I hear of cases of distress, of the destitution of men who will not speak for themselves, but suffer in silence, I am determined to speak for them, and have spoken time and again. It has been often said that the Church should provide for her veterans as the State provides for her soldiers, both of the Army and Navy. But the State is not the only corporation that makes such provision. Railway and insurance companies provide for men who have been long in their service when they are unable longer to perform active duty. Not long since the head of an insurance company in this city, said that when he had been twenty-five years on the company's service he could retire on a pension of \$2,500 a year, and now he was receiving \$7,000 a year as salary. But the servants of Christ and the Church try to live, as a rule, on paltry salaries, not sufficient, if they have families, to keep them in comfort, and then when old age comes, or when the *dead-line* is reached, they are compelled to turn to some secular occupation or suffer for the necessities—not to say comforts of life.

In view of such a state of things, how can anyone oppose a small per cent. from missionary offerings for men who have given their best days, their strength and energies, nay, their lives, for the sake of the spread of the Gospel and the extension of the Church among the nations?

The Church is not a myth. She is as much an entity as the State, and she claims far more than the State; she claims to be a *mother*. Why not, then, take care of the sick and aged among her children? There are three ways to do this: by endowment, by contributions, and by a certain assessment. The endowment plan is too slow. Contributions are too small—the only prompt and independent way is to make the assessment of one or two per cent. on the missionary offerings. This is feasible, this can be done, and if done, "it were well that it is done quickly." An adequate support would then be granted to the old clergy, or to their widows and orphans, when needed, not as a charity, but as a debt, as something due for services already rendered.

GEO. H. MCKNIGHT.

Elmira, June 1904.

To the Editor of *The Living Church*:

**I**N YOUR issue for June 4th there appeared a leading article signed "Z" on "Old Age Pensions for Clergy." It is gratifying indeed to feel that more and more there are those who are grasping the situation with intelligent and sympathetic interest. I think the clergy (or at least some of them) are realizing the largeness of the problem and the needs, but the laity do not, nor can they, until the situation is brought carefully and painstakingly and tactfully to their attention by the clergy. It is safe to say that a majority of the clergy have not done this.

We do indeed "need a great fund of twenty millions such as the Methodist Church has given," but we can talk great figures and blame the Church for its lack of generosity to the end of our days if the brethren do not fulfil the simple requirements necessary to produce results. The most elaborate schemes and the most affecting presentation of needs often come from men who have not lifted a little finger of helpfulness along the lines wisely proposed by the Church to which they owe allegi-

ance. It is like the charity that is wide and universal in expression but never goes out in the smallest helpfulness to the neighbor who is close at hand and near by.

It is not a new plan; it is not new machinery; it is not even the reiterated declaration that "it is a shame the Church does not pension the clergy adequately," but it is obedience and adherence to the simple plan of the Church, devised, in its wisdom, as a whole, for solving this problem, that is required. The Church in General Convention has repeatedly and unanimously urged that there is a great need; and that this need applies to the whole Church. It has done almost everything in its power to provide the clergy and the laity with machinery to accomplish results. It has given to the Trustees of the General Fund the copyright and royalty on the Hymnal; it has set apart a definite day and recommended, with all earnestness, that an offering be taken in all the churches and missions on that day or some other convenient day for the General Fund. It has authorized for the General Fund (alone) a percentage of the Communion Alms, at every administration of the Holy Communion; and in passing, this leads me to speak of a statement in the article referred to:

"Z" says—"The Clergymen's Retiring Fund, which constantly adds twelve dollars a year to its capital for each member . . . will in fifteen hundred or two thousand years, at the present rate of increase, meet the difficulty completely. In the meantime we might hasten matters a trifle . . . by ordering, instead of *merely permitting*, the use of a portion of the Communion Alms, to pay the dues of the celebrant for his membership in this society."

The General Convention never at all permitted the use of the Communion Alms to pay a personal or other membership dues or premiums in any society. The Convention action was as follows:

"To consider and report the best method of increasing the ability of the Trustees and extending the benefits of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen;"

"Resolved, That the General Convention earnestly recommend the devotion by the Ministers of this Church, of a part of the alms and contributions at the administration of the Holy Communion, to the support of Disabled Clergymen, and the Widows and Orphans of Deceased Clergymen."

The General Convention was legislating in this matter *alone* for its official fund, The General Clergy Relief Fund, and no other. Unfortunately, however, the society referred to by "Z," for some years published in its reports the resolution in the following form, omitting the preface and the conclusions:

"Resolved, That the General Convention earnestly recommend the devotion by the Ministers of this Church, of a part of the alms and contributions at the administration of the Holy Communion to the support of Disabled Clergymen."

(A reference to old reports of the society referred to will illustrate the matter. The last two reports have omitted the resolution.)

The only reason for recalling this now is that many clergymen of the Church, regarding this as a permission and authorization (as "Z" seems to) have fallen into the habit of taking from their Communion Alms sufficient money to pay their dues in the society referred to, when the fact of the matter is that the Communion Alms are authorized for the General Clergy Relief Fund alone, which includes in its benefits not "only the man who pays his dues and reaches sixty," but the family unit; the young disabled man; the old disabled man; the widow, the orphan, without regard to dues or geographical limitations and without forfeitures because of non-payment of dues, and is giving to-day up to \$500 in merged Dioceses.

But to return to what the General Convention has done. It provides machinery, passes resolutions, elects Trustees, does everything it can do but give the money. What we of the clergy need to do is to fulfil the simple requirements necessary to produce results. We have only half of us half tried, and see what has been accomplished. Our index records show a long list of delinquents whose obedience to the simple recommendations of the Convention would absolutely mean success.

But the matter is more hopeful than "Z" gives impression. If all funds were merged to-day we would have a capital fund of nearly three million dollars. The merging process has proceeded to the extent of about forty Dioceses to date, these mainly the ones with small accumulations in funds. The difficulty has been local selfishness and failure to understand methods and advantages, and the fact that in many Dioceses, sums of money have been left specifically for use in that Diocese.

alone, and so must be retained. This last difficulty has been overcome by retaining accumulations, under a form of agreement, in the hands of a Board of Trustees in the Diocese, while contributions and organization and interest and appeal are all centralized in the General Fund.

One must not leave unstated just here, however, the absolute fact that the large Diocese is benefitted more by merging than the smaller. By the simple arrangement of the Canon it is possible for a Bishop so to designate that not only shall his clergy, upon merging, receive the actual amount they had been receiving, through the Diocesan Fund, but an additional amount from the contributions of his Diocese up to their limit. Of course it requires magnanimity and public spirit and "pure religion and undefiled before God and the Father," for any Diocese to think of laying aside its own special organization, but if the Diocese can retain its accumulations, and in addition reap the benefits of merging, and in addition conserve the interests of the great body of the clergy more completely, this ought to be done. We have not in this matter risen high enough in Christian sentiment, in altruistic feeling, in unselfishness, and herein lies the difficulty.

The receipts of the General Fund were \$108,000 last year. Since the first of January, legacies and bequests received and announced have amounted to \$50,000. The outlook is most hopeful. If all the clergy will simply obey the recommendations of the General Convention and take up an offering once a year, and give a percentage of the Communion Alms, and will intelligently inform themselves on this whole subject so as to preach one sermon a year, full of their own enthusiasm, "multitudes of men will become interested in this matter and see in it the great and necessary thing they can do for God." It isn't "genius" or "giants in organizing," or "great leaders of men" we need, but *simply and absolutely a fulfilment of duty, recommendation, and obligation.* Let me make a prophecy: in five years we will have just such a pension fund as we ought to have, provided the clergy will live up to the simple duty placed upon them.

(REV.) ALFRED J. P. McCLURE,

*Assistant Treasurer and Financial Agent.*

The General Clergy Relief Fund, the Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

### RESCUE WORK AMONG BOYS.

*To the Editor of The Living Church:*

I HAVE just read in THE LIVING CHURCH of May 7th that the New York Juvenile Asylum is about to make a new home on the Hudson River on the Cottage system, and I beg to offer my experience of some years on the good results which they may look forward to, wherever the system is run on Church lines and by men and women who have sympathy with boys and girls, and who are in earnest in the matter. By a previous mail I mentioned the fact that the secretary of the St. George's Philanthropic Farm School at Red Hill, who has had forty-two years' experience of such an institution, was about to visit Canada in the fall, and I am confident that if New York Churchmen would only induce Mr. John Trevarthen to visit them and sketch out the half century of successful pioneer work which the Farm School has accomplished at Red Hill and disseminated in its pupils in the great Northwest, the meeting will be fraught with good and great results.

Red Hill is situate just twenty miles from London on the Brighton Road, and within a mile's drive of the great junction are situate the poorhouses, chapel, hall, workshops, and farm buildings of an institution which was transplanted from the metropolis just fifty-four years ago, and to which, as a member of the committee, I invite American Churchmen, who will be welcomed if they will only write and make an appointment with our warden. Here the cottage or home system has been more than justified by results, and the Bishop of the Diocese, Dr. Talbot, only last month, in sending another Bishop to take his place, expressed his sorrow at non-attendance, for it was always one of the happiest Confirmations; for our chapel and its services are the centre of all that is brightest and most cheerful in the boys' lives.

It is a chapel in which every window is of stained glass, where sanctuary and altar and standards and banners all speak of offerings, and to hear the singing in the chapel of psalms and hymns is to enjoy an experience which no other form of congregational singing in England can hope to rival. There is no vested choir, but they are all choristers, and our numbers are

not very varying. We have accommodation for 300 boys in the poorhouses, and they are generally full. Here they stop until 19 years of age, and we give them something better than the ordinary school education, for those who have passed the seventh standard attend a special class of the warden's, held daily at 6 A. M., and where he devotes himself to the development of their latent powers. There is nothing they may not become but to the ordinary rank and file. No boy goes out into the world without having learned farming or some handicraft which will ensure him an opening and a home in life's first start. It is to secure for these lads fresh avenues of usefulness, that our secretary, Mr. John Trevarthen, leaves England the last week in July, and if American Churchmen can find such avenues for us, and will offer the boys real homes, our secretary will be delighted to come and see them, and explain what we have done and what we can do in technical training and home life.

Half the day is spent in education, half the day in farming, shoeing, blacksmith shops, tailoring, carpentering, and cow-keeping; and some boys in their examinations will pass muster with those whose whole school time is given to ordinary book-learning. There is always special interest in technical work, and of course each boy has to be studied in order that it may be seen what he is likely to be suited for. We have one club in Canada which will always welcome our house-boys, and in the choice of the master and mistress of each house must the greatest care be manifested. You need a man who loves boys, who is strict, just, manly, and sympathetic, and who tries to make the boys feel that they are at home, and for this reason we always welcome back the boys as visitors for a week end, or when they get furlough from the army, as it is in his Majesty's army they all do well. The drill and the athletics they have learned in the gymnasium under competent military instructors, and the disciplined life of the home, with their educational advantages, draws them first of all to enlist, and then by merit and by examination to secure the posts of non-commissioned officers; and their training for farm life soon secures for them an open door in Canada.

Your workers will find there is always one danger awaiting them, the temptations to go back to their old homes, and with them the old associations and the certain fall. Ninety-two per cent. of our boys go right, become useful citizens, and happy men, but there is one unfailling danger, the way in which their friends induce them to come home to secure their earning power and then to make a fall easy.

Our band is another very popular and useful training. A good band boy has always an opening made for him, and in Kreller Hall, the training school for King Edward's bandmen, old boys may always be found.

I spend some of my happiest Sundays among these boys, and I venture to express a hope that wherever may be their new home, it will enable laymen who take an interest in rescue work to go in and out among them, for the lads like to feel that there are some friends outside the paid officials whom they meet and who take an interest in their present and future.

My interest in the subject has led me to pen this long note in our very brief Parliamentary recess, and if New York Churchmen wish to take any hints from us at Red Hill, I shall be repaid for penning this Holiday letter.

H. C. RICHARDS.

Applegarth, Windermere, England,  
Whitsun Tuesday, 1904.

### BOOKS RECOMMENDED.

*To the Editor of The Living Church:*

IN YOUR editorial citation from the *Church Chronicle* of this date you give a list of books recommended by that paper for lay reading. Among the books given is Canon Mason's *Faith of the Gospel*.

I beg to express my opinion that some other manual of doctrine ought to be substituted. That volume is very readable, and contains some very useful chapters; but it is unsound at a vital point, teaching the dangerous kenotic theory of the Incarnation in its most plausible form—a form calculated to conceal its heretical nature from non-critical readers.

I would suggest either Darwell Stone's *Outlines of Dogma*, or Lacey's *Elements of Christian Doctrine*.

Chicago, June 4, 1904.

FRANCIS J. HALL.

## BOOK CONDEMNED.

To the Editor of *The Living Church*:

THE *Century Book of Facts* published by King-Richardson Company, of Chicago, in its statements regarding the Church of England, says that prior to the time of the Reformation the Church of England had no existence. The book is being canvassed for by agents and an effort should be made to have the publishers make a correction, for it is just such stuff as this which makes the work of the Church harder in this Western country. People read that sort of thing and say that it must be true, and the priest has a hard time to convince people that it is not. I have written the publishers regarding the matter, and if others of the clergy would do the same, it might have some effect.

Yours truly,  
Cambridge, Ill., June 9, 1904, R.F.D. 3. W. M. PURCE.

## JAPAN AND THE WAR.

To the Editor of *The Living Church*:

THOUGH what I have to say will be very late in reaching you, and though it will probably be difficult to counteract the effect of words which I fear will find ready credence among many of your readers, I feel it most important to do all in my power toward dispelling the delusion that the Russo-Japanese war is in any sense a war for or against Christianity.

Your Reverend Paris correspondent, situated as he is, might be expected to voice such sentiments as "*If by untoward chance Japan should triumph*," etc., and to express grave fears for the Christian cause, but to one who reads his words in *Japan*, the first part of his letter of March 10th, published in your issue of April 2nd, sounds like the most groundless of foolish forebodings, and the most unjustifiable of false surmises. There is no suggestion which has done or can do more to alienate the sympathies of Christian people from Japan, than the suggestion that she fights as an *anti-Christian* country. An anti-Christian country Japan is not, and to insinuate that she is actuated by motives of antipathy to the Christian religion, or that she fights for heathen principles is to stultify her Constitution and defame the Ruler who has given to his reign the name of the "Era of Enlightenment."

So dangerous is this invidious suggestion of Japan's anti-Christian policy thought to be, that a monster mass meeting of all religions and nationalities was held on Monday the sixteenth of May, to declare to the world that no such thing exists. I enclose some clippings from the *Japan Mail*, giving reports of this meeting and the resolution which was its outcome, and another in reference to a request from the Prime Minister, addressed to the Evangelical Alliance of Japan, asking that its influence be opposed to the spirit of prejudice against the Greek Church in Japan, because of its connection with Russia. The latter is as follows:

"The Prime Minister has addressed an interesting injunction to the *Fukuju Domei Kai*, desiring that his words may be conveyed through that association to the general body of Christians in Japan. What Count Katsura says is, in effect, that the present war has no racial or religious features whatsoever. It is solely a war to secure the safety of Japan and the tranquility of the East. Nothing could be more incongruous or unfortunate than that differences of nationality or creed should create any troubles in connection with this conflict, or should engender any suspicious. To guard against such things every possible care was taken by the Japanese Government at the outset, but complete success cannot be claimed in view of the idle rumors circulated to the detriment of members of the Greek Church. No official efforts will be spared to avert complications of that nature and the Premier looks to the Christians to render every assistance in their power."—*Japan Mail*.

I trust that some parts of these at least, may find place in your valuable columns.

I can not protest too strongly against your correspondent's suggestion that Christianity must suffer, no matter what the outcome of the war. If Japan wins, then it is to suffer "in proportion to the loss of European influences"; if she loses, then "the strangers would be made responsible for the ruin of the country" and the Japanese statesmen are, like Nero, to launch a terrible persecution against the Christian Church.

In cold type this would cause nothing but laughter, were it not that many who, like your correspondent, are far from the country which is thus misrepresented, might, because of ignorance of the truth in the matter, be led to believe that the cause of Christ may suffer, while in reality, though Russia be a Christian State, while Japan is not, yet the result of the war,

whatever else it may be, must of necessity mean the furtherance and spread of the Gospel of Christ, and the strengthening of Christian influence.

Freedom of religious belief is guaranteed to all who dwell within the Imperial Japanese realm, and though the ignorant and vicious among the subjects of the Emperor of Japan may still cling to some vestige of anti-foreign feeling, the Anglo-Japanese alliance and the recent Perry Memorial Fund and the enthusiasm with which they were hailed by the press and people throughout the land, bear indubitable evidence to the fact that whether Japan issue from the present conflict victorious or vanquished, she will not recede from the position which she has taken among the civilized and enlightened nations of the world, nor will she impose any restrictions as to nationality or religion upon those who wish to dwell within her borders.

I am yours sincerely,

Tokyo, May 19, 1904. A. W. COOKE.

## WANTS OFFICIAL TEXT BOOKS.

To the Editor of *The Living Church*:

IN VIEW of the fact that the General Convention meets in a few months, it ought not to allow its session to pass without fulfilling a long neglected duty. I say, a long neglected duty, because the Convention, which is the highest legislative body in the Church, ought long since to have seen the very great importance to the Church, of a certain matter which it does not appear to have realized. Now, what is this all-important thing? Nothing less than the appointment of a Commission for the purpose of drawing up a thorough and complete Course, or Series, of graded Sunday School lessons. The work of the Commission having been duly passed upon, and accepted, by the Convention, should then be set forth authoritatively to be taught in all the Sunday Schools of the Church. This would, indeed, fill a long-felt want, and prove of immense advantage to the cause of Christian education in our Church.

Such a Course of graded lessons, founded on the basis of the Catechism and the Prayer Book, could be well made to cover a term of three or four years, or even more, by bringing in Bible study in the last year, and should provide a lesson for each Sunday in the year, in the form of question and answer; and as the Series advance in depth, there should be given for each statement made, the necessary proofs with Scripture references. The whole Course to be free from party spirit, to teach the historic Church and Ministry (really included in the historic Church) and the doctrines of religion just as they are taught and demonstrated in the Catechism and the Book of Common Prayer.

If this work had been done in a clear, decisive, and sensible way, in accordance with the spirit of the Prayer Book, some thirty or forty years ago, there can be no doubt to the thinking Churchman, that our membership to-day, in the United States, would be almost double its present strength.

How many have been lost to the Church, who left the Fold when it proved convenient to do so, because they were easy-going Churchmen, untaught in the Church's ways, and quite unable to tell why they were Church people? They surely never would have strayed had they been able to give a reason for the hope that was in them.

Can one in twenty of our people to-day give a sensible and sufficient answer to the question, "Why I am a Churchman"?

It is but reasonable that the Church's children should be so instructed in the Sunday Schools, as to be well fitted to give an answer, for the hope that is in them, in the after days.

It is well known that the Church Catechism (which is somewhat of the nature of a deep theological thesis) is not sufficient of itself for this purpose.

The great objection to the various manuals and leaflets that are more or less used, at the present time, is that they fail to do this; that they are without authority; and are often infused with a spirit of party and individualism.

Oxford, Miss., June 6th, 1904. CLEMENT D. BROWN.

## A CHURCH FOR AMERICANS IN MUNICH.

To the Editor of *The Living Church*:

IT IS not generally known by travelling Americans, that there is a regularly organized and active American Church in Munich, which continues its work through the whole year. It is organized as a Protestant Episcopal church, but it opens its

doors liberally to all denominations, and men belonging to very different bodies join heartily in its work and in its services.

The summer and the winter colony in Munich must be clearly distinguished; there are those who pass through the city in the summer, attracted by its treasures of art and by its music, and there are those who come for a residence of from one to three years, that they may prosecute their studies in science or literature, music or art. These latter, with their families, in large part constitute the winter colony which is largely composed of students, and of professors absent on leave, and of certain others engaged in literary work.

Those who merely pass through the city in the summer, cannot easily estimate the value of the American Church to those who spend the long winter here. Many of the students, both young men and young women, are almost without an acquaintance within the city, and to them it is not only a pleasure, but a safeguard, to be brought into such relations with others as are made possible by the American church.

The vestry of the American church, representing several denominations of Christians, regards the work of the church, especially for those who remain through the winter, as of such value, that it begs leave to call the attention of Americans generally to what is being done, and to ask for such friendly contributions as they may feel able and willing to make, and as may make possible the prosecution of the work with vigor and a feeling of encouragement.

The church has during the past winter done the following:

1. The regular services of the Church have been conducted by a settled rector who devotes to the work his entire time and strength.
2. A successful Sunday School has been conducted.
3. A library of English books has been collected which is freely at the service of those who wish to use them. It now numbers 500 volumes.
4. A semi-monthly course of free lectures was given during the winter on subjects likely to be of interest to the American residents of Munich; the lectures were followed by an informal reception.
5. It was found possible to give several excellent free musical recitals, the Munich artists showing themselves most kind in giving their services.
6. A Committee of Ladies has conducted a weekly series of afternoon teas in the library of the church; these have been of especial value to the younger members of the congregation.
7. Lastly, the church has endeavored to do something for others as well as for those composing its own congregation. It was enabled by free contributions of small sums from many members of the congregation and certain others to hold a Christmas celebration, to which a large number of poor children from the common schools of Munich were invited, and at which, in addition to the usual Christmas presents, they received warm clothing for the winter.

The celebration was a pleasure and a profit to those who gave as well as to those who received gifts. The presents were distributed by the children of the Sunday School.

It may here be added that the church showed its patriotism on Thanksgiving day in a practical way by gifts of fruits, flowers, groceries, and clothing to a certain charitable institution in the city.

In view of the fact that the above work has been done, and been done by a community by no means well provided with this world's goods, and composed largely of students and teachers, some of whom have made considerable sacrifices in giving their contributions, the vestry of the church feels justified in asking those interested in the welfare of their countrymen abroad, and especially in the welfare of the students of both sexes, to contribute as has been above suggested to a work that has proved itself of real importance.

The sums received in the offertory during the winter months cannot be sufficient to support the work of the church, and its sources of income are not large.

What has been done speaks for itself and this sketch has been written in the confidence that a plain statement of the facts cannot but appeal to those who are interested in good works and who wish to have proper influences surround their fellow countrymen during the years which they spend abroad.

Contributions for this may be sent to the rector,  
Theotimerstr. 23, (Rev.) JOHN H. McCracken,  
Munich, March 3, 1904. Munich,

"CHURCH TIMES" FOR "THE LIVING CHURCH."

To the Editor of The Living Church:

I HAVE some further applications from Catholics in England and elsewhere for the names and addresses of any brethren in U. S. A. or Canada who would be willing to send their copies of THE LIVING CHURCH or other good Church paper every week in exchange for The Church Times or Church Bells. This is a capital way of keeping up an interest in the life and work of the Church in America and England. I would ask intending participants in the exchanges to enclose 7 cents in U. S. A. stamps to cover my postage expenses and to state whether "Rev.," "Mr.," or "Miss."

Others not wishing to exchange but who would like to send their LIVING CHURCH to English colonies might write me and I will gladly give them addresses. I know many in India, Africa, and Canada who would like to have your paper but who can't afford to subscribe.

Yours in the Faith,  
85 Newcombe Street, (Mr.) RASMUS R. MADSEN.  
Anfield, Liverpool, England.

June 1, 1904, Eve of Corpus Christi.

GOD KNOWS, BUT DOES HE CARE?

FOR THE THIRD SUNDAY AFTER TRINITY.

"Cast thy all your care upon Him; for He careth for you."—1. St. Peter v. 7 (Epistle for the day).

As through the wilderness of life  
We stumble day by day,  
We often weary of the strife,  
And often fail to pray. (1)  
And then, when everything goes wrong,  
We murmur in despair,  
" 'Tis true He's ever wise and strong;  
God knows, but does He care?" (2)

A soldier on the battlefield  
Midst storm of shot and shell,  
Gives up his life, but will not yield  
The flag he bore so well,  
And as upon the sod he lies,  
And calls on God to spare,  
In stress of agony he cries,  
"God knows, but does He care?"

A sailor clinging to the mast,  
While whirls the wintry gale,  
And thro' the shrouds the icy blast  
Makes stoutest hearts to quail,  
Cries in extremity of pain,  
" 'Tis more than I can bear—  
This torrent of the dash and rain—  
God knows, but can He care?"

A mother, bending o'er her child  
Whose life ebb'd fast away,  
Is torn with grief, and in her wild  
Distress forgets to pray,  
She presses kisses on the brow,  
And soothes the aching hair,  
And in her anguish wonders how  
God knows, but does not care. (3)

A way-worn Christian, tossed and torn  
In hours temptation's hour,  
Who almost has his Lord forsworn,  
Lured by the tempter's power,  
In penitence and bitter grief  
Thus up his humble prayer:  
"Dear Lord, now send me kind relief;  
God knows, and He's great care!" (4)

Yes, He's the fish and spirit saint,  
And we forget to pray,  
The Father knows each struggling saint,  
And helps him day by day,  
And tho' we think that He forgets,  
He all our griefs doth spare; (5)  
In spite of all our fears and frets,  
God knows, and He does care!

And even o'er life's stormy sea,  
The Voice of Jesus calls:  
"Ye weary ones, come unto Me, (6)  
Forget your frequent falls. (7)  
My Father loves—My Father loves  
The sorrow you must bear;  
His loving Spirit gently heals; (8)  
God knows, and He does care!" (9)

St. Luke City, Utah. CHARLES H. STEVENSON.

- (1) St. Luke xviii. 2.
- (2) Psalms ciii. 1-4.
- (3) St. Mark iv. 38.
- (4) Hl. Zeph. iii. 29.
- (5) Isaiah lvi. 1.
- (6) St. Mark vi. 27, 28.
- (7) 1 Peter v. 10.
- (8) 1 John xiv. 2; Psalms cxlvi. 10 (V. B.).
- (9) St. Mark vi. 8.

# Literary

## Religious.

*The Life of Jesus.* By Oscar Holtzmann, D.D. Translated by J. T. Realy, B.A., and Maurice A. Caunly, M.A. London: Adam and Charles Black, 1904.

A very pretentious book, but one which has no value save as a specimen of perverse ingenuity in twisting the facts of our Lord's life on earth into unnatural bearings.

The book does not deserve lengthy notice, and we may not take the space to point out the thousand and one examples of its author's determination to treat traditional views as usually unwarranted, and the Gospels themselves as full of mistakes and misrepresentations.

We content ourselves with mentioning a few of the more significant indications of the writer's alien point of view.

He says that Jesus "was born at Nazareth in Galilee, the son of Joseph and Mary, being the eldest of a family of five brothers and several sisters, and there he grew up." The charm of the "Nativity stories does not depend upon their historical truth, but upon their inner meaning. . . . Since all these ideas are true, and remain true, we need not pronounce the Nativity stories untrue, even though they are . . . historically incorrect."

He maintains that the descent of the Holy Ghost upon our Lord after His Baptism was simply a "prophetic vision of Jesus." It signifies "the awakening of Jesus' belief in Himself as the Messiah." The Temptation belongs to the same subjective order of things, and arises from this dawning of Messianic self-consciousness.

Our Lord made mistakes—especially in His expectation (?) of an immediate realization of the end of all things, within the earthly life time of those then living.

He says of the Transfiguration that it "is not an actual experience of Jesus and his disciples, . . . but, rather, a description of an inner experience felt by the disciples during the outward manifestation of Peter's belief that Jesus was the Messiah."

Christ did not intend, he considers, to institute in the Eucharist "a ceremonial of worship," but "a domestic celebration at the regular meal," without liturgical character. It had no relation whatever to the ancient Passover.

He discerns numerous contradictions in the Resurrection narratives, and obviously denies a physical resurrection. With perverse blindness to the context he quotes St. Paul's words, "Flesh and Blood cannot inherit the kingdom of heaven"—i.e., by their native power—into a demonstration that St. Paul did not maintain such a resurrection. He accounts for the empty grave by the hypothesis that Joseph of Arimathea, having honored Christ with a fitting burial, had the body privately removed to an unknown place elsewhere, being unwilling to permit it to remain permanently with the bodies of his own family.

The book is full of sophistic exegesis. Thus our Lord's question as to how David could call his son Lord—which really teaches the union of two natures in His Person—is taken to be a repudiation of David's ancestry.

It is a thousand pities that such trash should secure the notable external dress which the publishers have given it.

FRANCIS J. HALL.

*Narratives of the Beginnings of Hebrew Scriptures.* By Charles Foster Kent, Ph.D. New York: Charles Scribner's Sons. Price, \$2.75 net.

The above is the title of the first of a series of six volumes, The Student's Old Testament, arranged and translated by Professor Kent of Yale University. The author aims, by combining a lucid and scholarly translation, a logical and chronological classification, a critical and literary analysis of the text with brief introductions and notes at foot of the page, to place before Bible students what he considers the practical and assured results of modern higher critical research.

Much of the matter so admirably arranged and summed up in the volume before us, can only be found in the cumbersome and expensive technical works intelligible only to the Old Testament specialist.

It hardly needs to be said that Dr. Kent is an enthusiastic adherent of the modern school of higher criticism, so well known among professed Bible students is his work, notably his *Messages of the Bible* and *Histories of the Hebrew and Jewish People*. The plan followed in this volume is to set forth in bird's-eye view, as it were, by means of parallel columns, the several versions of the more important stories and historical records of the Old Testament, so that readers may in simplest form see the component documents of the Hebrew Scriptures as sifted and separated by modern critical scholars.

By way of example we turn to page 183. There is found the

heading—"The Establishment and Terms of the Covenant Between Jehovah and Israel" and arranged underneath in four parallel columns are four different portions of Scripture. The four passages it is claimed are taken from four different documents which in process were woven into our present Bible narrative. These documents are named severally, the *Early Judean*, *Ephraimite*, *Late Prophetic*, and *Late Priestly* narratives.

In introduction and footnotes, the reasons for such sifting of the text into parts and pieces are set forth in such clear language that the ordinary intelligent Bible reader may readily understand and estimate their worth and significance.

The volume is well furnished with recent topographical and historical maps and comparative chronological charts and also tables of weights and measures. In a word the book is supplied with a complete equipment, for intelligent and painstaking study of the Old Testament narratives from the Creation to the Establishment of the Hebrew Kingdom. We ought to add, however—on the basis of higher critical theories.

Whether one be in sympathy or not, with the theories of Dr. Kent and his co-workers in the field of Old Testament investigation, one can hardly refrain from admiring the admirable skill and patience with which they both pursue their labors and also embody them in such a series of books as the one under review.

*Visitation Charges.* By William Stubbs, D.D. Edited by E. E. Holmes. London, New York, and Bombay: Longmans, Green & Co., 1904.

These Charges cover the years 1886-1889 inclusive, and deal with matters which are of perennial interest to the Church of England, and some of which pertain to the welfare of the Church at large. Bishop Stubbs was so great as a scholar and statesman that whatever he writes is of value. One is struck with the simplicity and straightforwardness and fairmindedness with which he deals with such matters, e.g., as Education in England, the Lincoln Judgment, Church Unity, etc. The Charges are models of their kind.

*Methods of Bible Study.* By W. H. Griffith Thomas, B.D. 5 x 6 3/4, pp. 120. Chicago: Fleming H. Revell Co. Price, 65 cts.

This is a practical, suggestive, and helpful little book. It bears all the marks of having been written by one who has studied his Bible profitably and wants to help others to study it in the same way.

He shows the beginner in the study of Holy Scripture how to make a right start, and how to follow it up to a right conclusion. He does not confine himself to glittering generalities, but starting with methods of studying a whole Testament, he gradually leads the student to methods that fit books, then chapters, verses, and words. His methods are sane and his suggestions stimulating. It is not a "great book," but it is a thoroughly practical one. A. A. B.

*Sermon and Preacher.* Essays on Preaching. By Rev. W. J. Foxell, M.A. 5 1/4 x 7 1/4, pp. 164. New York: E. P. Dutton & Co. Price, \$1.25 net.

Yes, they are essays, well written essays by a well educated English clergyman; pleasant to read, easy to understand; free from error and free from enthusiasm.

For the well read American clergyman they will prove enjoyable reading, because the author has himself read widely and quotes with excellent judgment; but we doubt if mature clergymen will find in the book much that is new to them. The earnest young clergyman and the thoughtful theologian will fare better, for the author's point of view is always wisely selected, and his thoughts, even if not original, are worthy of consideration. A. A. B.

THOMAS WHITTAKER announces for early publication a new edition of "Christian Truth and Modern Opinion," being sermons on this general topic by eminent preachers, with an Introduction by the late Bishop Hugh Miller Thompson of Mississippi.

## Miscellaneous.

*The Widow's Mite and Other Psychic Phenomena.* By Isaac K. Funk. New York: Funk & Wagnalls Co., 1904.

This fat volume contains a large collection of descriptions of the phenomena ordinarily regarded as occult, and as pointing to the presence of departed human spirits or to the work of devils. It attempts to encourage a scientific attitude toward these phenomena, such as is shown by Prof. Hodgson and Prof. James.

Dr. Funk does not wish to be understood as a "spiritualist," but simply as an investigator who is convinced that we are on the eve of great discoveries in the domain of psychology, and possible contact with a larger world—a notable step in man's evolution.

The Doctor belongs to a publishing house. The commercial instinct seems to be writ large over the first part of his book, which is too visibly gotten up for a market. We do not mean that this motive is deliberate, rather it seems like an involuntary revelation of the writer's way of looking at books. If the volume were cut in half it would be improved; and, in our judgment, would appeal more to the scientific instinct which he wishes to challenge.

None the less, Dr. Funk has given us a very notable and rich collection of phenomena, a multitude of them too well attested and

tested to be ascribed to fraud. They lie in the fields known as telepathy, clairvoyance, clairaudience, display of psychic force independent of muscular action, apparitions, secondary personalities, obsessions, and spirit photography.

The story of the finding of the "widow's mite"—an ancient coin which had been borrowed by Dr. Funk and supposedly returned; but which, in obedience to an alleged, mediumistic communication from Henry Ward Beecher, was searched for and found in the safe of Funk & Wagnalls—is given in detail. It is striking, and seems to indicate a deeper cause than mere telepathy; but several phenomena given elsewhere in the volume are even more striking and significant.

With apparent leaning toward the belief that the departed communicate with us, Dr. Funk prefers to raise questions rather than to answer them. It is clear that he does not agree with Mr. Hudson in considering that the subjective minds of the living are the only factors which need to be considered. What answer shall we give to the question? Do the departed ever communicate with the living? Scripture seems to imply that they do. On the other hand the hypothesis of evil spirits—devils—seems adequate, whether the most credible or not.

Two things ought to be said. Whatever we may think of the genuineness of communications from the departed, danger lies that way. It should be evident that holy souls have higher interests in the unseen world than are discernible in these alleged spirits. Moreover the experience of countless persons who have habitually resorted to mediums reveals religious degeneration as the ordinary result. Such experiences tend to upset the sense of this life's probation, and to obscure the truth that our religion consists in communion with God—not with departed spirits in the "circle." Holy Scripture condemns the resort to "familiar spirits" and the like most unqualifiedly.

But, as Dr. Funk maintains, these phenomena have a scientific bearing—especially in the domain of psychology. Scientists are coming to realize that there is a large sphere of mental activity beneath the threshold of consciousness; and that, so far as the phenomena considered in this volume are genuine—many of them certainly are so—they throw much light on this sub-conscious mental activity. Shall we then resort to "mediums" and "circles" for scientific ends? We do not feel sure except on one point. We are certain that amateurs, without scientific training for such investigation, run into serious danger by dabbling with such experiences. They can only dabble, and they will be like children playing with very sharp tools.

We do not welcome Dr. Funk's general invitation, therefore, to his readers, to assist in these investigations; although we agree that any one who comes into undesigned contact with spiritualistic phenomena will do well to furnish the facts to the Society for Psychical Research.

FRANCIS J. HALL.

*Robert Burns.* By T. F. Henderson. With twelve illustrations. New York: E. P. Dutton & Co. London: Methuen & Co.

The latest addition to the series of books known as "Little Biographies," is a volume devoted to Burns. There are seven chapters, dealing respectively with the poet's boyhood, early manhood, and the places in life usually associated with his name—as Irvine, Mossgiel, Edinburgh, Ellisland, and Dumfries. There is a complete Bibliography and a convenient Index. The little volume is tastefully bound and the illustrations are of merit.

*A Study of George Eliot's Romola.* By Ray Sherman Stowell. Boston: Poet-Lore Company.

This is the second volume in a series of literary studies, prepared in accordance with the suggestion of Professor Corson, at Cornell, by one of his students, and read before a seminary engaged in the study of nineteenth century novelists. Besides the general introduction, there are four other chapters dealing particularly with special topics or characters, The Italian Renaissance and Savonarola being the historical subjects; Tito and Romola, those from the novel.

*Felsengarten, Our Mountain Garden.* By Mrs. Theodore Thomas (Rose Fay); with illustrations. New York: The Macmillan Co. Price, \$1.50 net.

Mrs. Thomas has given us a valuable gift in her book. The experiences of making a garden on the side of a mountain and of training wild flowers to occupy and thrive in the places she designed for them, have given her a knowledge of plants and of their habits which she has written down for the guidance of others. The story of the making of the garden and its results is most interesting reading and is illustrated with photographs which verify the account. We heartily commend the book to all interested in summer homes.

*Child Life in Many Lands.* Edited by H. Clay Trumbull, D.D. Chicago: Fleming H. Revell Co.

The title of this volume is sufficiently descriptive of its contents. Dr. Trumbull has brought together twenty-four papers treating of child life under a wide diversity of conditions, from heathen children in Japan and Africa to the worse than heathen children in the slums of modern cities. It is a very attractive subject and attractively treated.

## THE VOICES OF THE EAST.

BY ROLAND RINGWALT.

IN THIE days of our great grandfathers, everybody who read was interested in the speeches of Burke against Warren Hastings. The East Indies were relatively more important to the English-speaking race than they are to-day. There was not a merchant in London or Glasgow who did not know somebody who had made or tried to make a fortune in India. Every sailor had heard of the long struggle between Hughes and Suffren for the control of the Eastern seas. The losses of England in the Revolutionary struggle were partially offset by the news from the East. Clive was admired by every soldier, and Hastings was envied by many a statesman. To the Europeans of those days the American settlements were weak and scattering groups, so feeble that they might yield to a foreign power, so scantily peopled that they might be overwhelmed by an Indian raid. California, Australia, and South Africa had not opened their stores of gold; the vast powers of our West as a food producer were yet to be shown; and India was the wonderland of the adventurous spirits of Great Britain. Everybody knew that enterprising men had made fortunes and gained fame in that strange country of tigers and turbans, and the most fantastic stories of East Indian wealth were believed. David Copperfield bears witness to the vague character of these stories. David's aunt had a husband who misbehaved, obtained some money from his wife, and departed; whereon David adds, "He went to India with his capital, and then, according to a wild legend in our family, he was once seen riding on an elephant, in company with a baboon; but I think it must have been a Baboo or a Begum."

Business, war, politics, law, speculation were all pointing to India as a land of fascinating mysteries. The Americans who read anything read English books, and East India trade meant more to the Americans of those days than it does to us of the new century. Our manufactures were crude, our mining was primitive, and the ship owner whose vessels ran to Calcutta was a great man. In New York and Boston the latest news from the East was important news, and the great speaker on Indian affairs, the speaker who roused the wildest admiration and provoked the most bitter replies was Edmund Burke. It is no trifling compliment to say of a man that his words will live as long as any student cares for the American Revolution, the French Revolution, or the growth of English power in the East, and this may surely be said of Burke. India was a land which engaged every one's thought, and Burke was the great voice of the time. Even those who, with good reason, dissent from portions of his argument admit that there was only one Edmund Burke.

Children who might have played in Burke's grounds were still alive when Macaulay wrote those wonderful essays on Clive and Hastings. They roused a controversy which is not yet stilled. Experts have disagreed with Macaulay on his treatment of the Hastings administration and his estimate of Bengal society. His attack on Sir Elijah Impey naturally drew forth a volley from one of Impey's blood. But a school-boy who reads Macaulay's Indian essays will be interested in those regions of burning suns and stately processions. The amazing passage telling how Burke prepared for the impeachment of Hastings, how he studied the physical and moral features of Indian life, how he lived in the strange rites and customs of a land he never saw, is a passage that remains with every reader who desires to write or teach or speak. It is possible for one to admire Macaulay's style and afterward to recoil from it; but it is not possible to forget the effect produced by an early reading of Macaulay's tribute to Burke. It is simply all that can be said in praise of a great man's mastery of his subject. The student who attacks a branch of science, or a knotty point of law, or a disputed chapter of history, can not have a nobler earthly prospect than that of deserving such a tribute as Macaulay paid to Burke.

For years nobody wrote of the Sepoy mutiny or discussed the plans for educating young Orientals without quoting Macaulay. There was excellent writing. Such work as that of Sir Henry Maine, the lives of the Lawrencees, the autobiography of Lord Roberts, the noble researches of Sir William Wilson Hunter, came forth; but the people who read from pleasure, who wanted something better than the cheap novel, and yet shrank from close study, found in Macaulay's essays on Clive and Hastings a relish that never palled.

Many a man has cause to bless the hour of boyhood that led him to these essays. The menagerie and the picture-book

had taught infants that India was a country of elephants and tigers, of ancient buildings and dense jungles, of snow-covered mountains and broad rivers. But thousands of boys first learned from Macaulay the vivid human side of India, and the wonderful power of the Anglo-Saxon handful which has mastered the native hordes. As a collect reproduces all that is best in a sermon, so Macaulay condenses the best of his Indian essays into his epitaphs on Bentinck, Malkin, and Metcalfe.

Burke painted the abuses of British rule in India in dark colors, with an occasional burst of wrath reddening the sky. Macaulay blends the light and the shade, blaming much but also praising much that his countrymen had done. Burke's India is that of a reader, a marvelous reader, it is true, but still a reader. Macaulay's India was that of a man who had passed many times from the library to the council and back again. Burke told how Warren Hastings had misgoverned the Orientals. Macaulay had tried his hand at governing Orientals, had framed courses for their education and had labored on a criminal code.

To-day the India of the rider on long journeys or the holiday-seeker under the trees is the India of Kipling. The phases of the question which appealed to Burke and Macaulay do not appeal to Kipling. He would rather demonstrate with geometrical certainty that idle women can flirt under the deodars, and tell some very plain tales from the hills about jealousy and self-seeking. Man assumes that undiscovered regions contain land and water, and plants and animals, but the vivid narrative of the explorer convinces him that they do. The present generation assumed that gossip, slander, political trickery, restlessness, the guard room, and the club existed in India, but it was Kipling who proved that there was a Vanity Fair in India very much like the Vanity Fair of London or New York. Soldiers, savans, travellers, missionaries, philologists, physicians, and poets have written of India, but the three men who have won the attention of their generation have been Burke, Macaulay, and Kipling.

**THE RACES! SHALL I GO?**

THE Dean is very human. He takes a very true interest in things that add to the pleasures of life. Probably, there is no one in the congregation who more truly loves a well-bred horse, or who would more keenly enjoy a well-fought race than he. Yet in all the things he has done that he ought not to have done, he has never been upon a race-course where open betting was permitted. He wishes he might be able to say the same of every member of his congregation. If Christian people could realize how rapidly the gambling habit has grown among women; if fathers and mothers could realize how large is the number of men, and not a few women, whose downfall has had its origin at the race-course, or in the pool room, they would think very seriously before lending their presence to, or permitting their children to attend, a race-course where gambling is not merely an incident, but the chief feature of the meeting.

He believes public sentiment has endorsed the movement which has finally banished the pool-rooms, and the slot-machines from the city. He fails to see any essential difference in principle in encouraging these or other pool-sellers at the race-course.

There is a persistent and systematic effort on the part of our honorable chief city official to make attendance at the race course fashionable; yes, to secure stockholders and subscribers from members of the Church. He would make Louisville, heaven keep us, a second Saratoga, the most wicked city in this land, according to a well-known newspaper correspondent.

It may be made fashionable. In the sight of God, it can never be made right.

In a large number of suicides and defalcations that have been reported in our papers in the past few years, the record has been that the pool-room and the race course have been the responsible cause of the crime.

The Dean remembers that a distinguished clergyman many years ago was forced to give up his Church and to leave the state because he dared to preach a sermon against the race course.

He remembers that another distinguished and justly esteemed clergyman gained large popularity among some people, because he was mistakenly supposed to have made a contribution to a racing association.

He knows that he will be considered as speaking against the cherished traditions of his state in giving expression to

these sentiments, but he is speaking the truth, and he is set over his people here to declare to them the truth, come what may, cost what it will.—DEAN CRAIK (Louisville).

**The Family Fireside**

**NOTHING NEW UNDER THE SUN.**

BY JULIA HARRIES BULL.

THAT "Jack and Jill," the "Sleeping Beauty," and many similar tales of our childhood days, should be seriously studied by learned men, is a matter of surprise to many of us, who have heretofore associated the wonderful adventures of those delightful heroes and heroines, with the beating hearts and kindling eyes of youth. At first blush, we almost feel as though our old-time favorites were being robbed of half their charm, to be thus scrutinized through the scientific spectacles of Folklore students. And yet, on second thought, does it not enhance the glamor enveloping our nursery fables to learn that they have a symbolic meaning which, when interpreted, throws a flood of light upon that "grey dawn of time," the early history of our race?

From this viewpoint, the verse beginning—

"Jack and Jill went up the hill,  
To fetch a pail of water,"

is not a mere nonsense rhyme, but a miniature epic of a very venerable story. In Icelandic mythology, we read that Jack and Jill were two children whom the moon kidnapped and carried up to heaven. They had been drawing water in a bucket, which they carried by means of a pole placed across their shoulders, and in this attitude they have stood in the moon to the present day. The Swedish peasants believe that their water pail symbolizes the supposed connection between the moon and rain storms. Other forms of the Jack and Jill myth occur in Sanskrit. The disastrous fall of Jack and the subsequent downfall of Jill illustrate the vanishing of one moon spot after another as the moon wanes.

Gradually Jill disappears out of the moon story altogether. While the lunar spots may be made to resemble one figure, only a very lively imagination can discern two. As imaginations grew less vivid, the tendency to moralize increased, and the Jack of our nursery rhyme was changed from a boy to an old man who had been transported to the moon for theft, or for breaking the Sabbath. He retained his pole, but the water pail was converted into a bag of vegetables which he had stolen, or a bundle of fagots which he had gathered on Sunday. According to an old English rhyme:

"The rustic in the moon  
Whose burden weighs him down  
This changeless truth reveals,  
He profits not who steals."

In re-reading the "Snow White Lady," or the "Sleeping Beauty," do we not love the beautiful princess more instead of less, when we find that in her dark prison, or in her long sleep in the enchanted palace, she stands for all nature, fast bound by the icy chains of winter, or slumbering beneath the silence of the snows? Our interest in the young and handsome Prince who delivers our heroine from bondage, is not diminished, but increased, when we realize that he is, figuratively, the all-powerful sun who comes triumphant in the springtime, after the long night of winter. The general rejoicing at their nuptials expresses allegorically the feeling of gladness which greets the re-awakening of nature when wooed by the sun, and which formerly found expression in May-Day festivities.

In fact, the inevitable victory of our fairy tale hero over his enemies, by means of arrows and spears which never miss their mark, or sword from whose blow no armor can protect, symbolizes the sun's rays dispelling the demons of night, winter, or tempest. These are but echoes of sun worship, ringing down through the ages from that dim past when our forefathers personified everything in nature, the sky, the moon, the clouds, and earthquakes. For instance, they explained the phenomena of a thunder-storm by the theory of a great black dragon pierced by the arrows of a heavenly archer.

In the myths and legends of almost every nation, from which our fairy tales are derived, we find the dragon emblematic of destruction, and of misdirected physical power. This formid-

able creature invariably advances upon his enemy with expanded wings, head and tail erect, and, with every breath spouting fire and fury, which devastates the whole land. Meteoric phenomena were supposed to be flying dragons. In fact, the dragon, according to Brand, "is one of those shapes which fear has created for itself, which appears in circumstances, and which clothes itself in forms as various as our fear." At the beginning of the Christian era, the dragon became the symbol of sin. Its prostrate attitude beneath the feet of St. George, as represented in old pictures, signifies the triumph of Christianity over paganism. The legend of St. George and the Dragon probably arose out of an allegorical representation of his contest with the pagan persecutor.

The story of Jack and the Beanstalk is but an outcome of the idea of a country above the sky, to which one might gain access by climbing, a thought which could hardly fail to occur to any mind, barbarian or otherwise. We find it not only among people of Aryan descent, but also among the Zulus of South Africa, and among the American Indians.

The marvellous tales in which cap and cloaks rendered their wearers invisible, were doubtless suggested by fogs and mists, and cloud-capped mountain tops. These garments of invisibility are identical with the "Tarnhut" or hat of darkness in the Niebelungenlied and the "Nebel-Kappe," or cloud-cap of old German romance. From these cloud fancies it is but a step to the magical transformations, in which the king's son, or his beautiful daughter, is converted by some sorcerer's spell into a frog, or swan, or some other beast or bird, and after many trials and tribulations restored to human shape and happiness. It does not require any very elaborate process of reasoning to trace these thrilling tales to the grub turned butterfly, or the bursting forth from the bud, of leaf and flower.

When upon further investigation in the realm of Folklore we find that the story of "The Old Woman and her Crooked Sixpence," "This is the House that Jack Built," and "One, Two, Three, Out Goes She," are not mere nonsense, but that as cumulative stories, and counting out rhymes, they have an historic value, as survivals of sorcerers' rhymes and incantations, we have reached a point of view from which we may safely say, that there is very little utter nonsense in the world, and absolutely "Nothing new under the sun."

#### A TROUBLESOME CORN.

**A** CLERGYMAN who had a pleasing way of adapting himself to all conditions, and who could put up with many rebuffs and quietly calm them in his own good nature, once called at the office of a vestryman of his parish, and found him impatient with a troublesome corn. His friend had long been struggling with his shoe in a vain attempt to put it on, but every effort made him feel the pain more keenly.

At last, exasperated, with his patience gone, the shoe went flying into a corner of the office. The sufferer then assumed a stoical air, with his bare foot resting upon the desk, and maintained an indifferent, unconcerned attitude towards the requests of the clergyman. His mood was anything but interesting, and disgust was written upon his face, as his infirmity prevented him from attending an important meeting of the board of directors in a bank near by.

But the rector took in the situation at once, and not saying much, abruptly left the office, exclaiming as he did so, "I'll be back soon." No reply was made.

When the clergyman returned, he found his patient in the same position, unchanged in his temperament, more inclined than ever to keep silent, and apparently absorbed in his newspaper.

"Put your foot here, Mr. ———," said the clergyman, pointing to a chair. The man reluctantly complied, and as he did so, the clergyman pulled out a box of corn plasters, and went to work with a will upon the difficult problem before him. Not a word was said; the plaster was adjusted, the shoe went on, and great relief was felt.

Then the clergyman, rising to bid him adieu, was about to make his departure. He was interrupted by the words: "Say, look here, parson, sit here for a moment." Turning to his desk, the man wrote something, and handed it to "parson" in a sealed envelope.

The patient met his engagement, and the parson, upon opening the envelope, found a check for a substantial sum of money, with the written request that it be used for his own

personal comfort, and not for the object which he was so strenuously pleading for.

There was much amusement afterwards between them, as the occurrence of this day was reviewed; but there was nothing that the vestryman would not do for the clergyman, even instructing his clerks in a large store not to charge him for anything he wanted; and for many years this clergyman enjoyed the freedom that was conferred upon him. G.

#### IN LIGHTER VEIN.

By FLORIDA C. ORR.

HOW CARLOS GOT EVEN.

**C**ARLOS was something of a practical joker. Sooner or later, those unfortunate people who incurred his displeasure, were punished in some way.

Carlos was very much in love with little Elsa Müller, but her father, the Herr Professor, did not regard Carlos as a good specimen of any kind of genus, and had so given him to understand.

One day, by accident, Carlos discovered that the Professor got perfectly furious if peddlers came much to his door, or even into his street. For some time after this discovery Carlos industriously hunted up wood wagons, hay wagons, apple wagons, cabbage wagons, and a host of other gentry of a like nature. He even waylaid countrymen with milch cows and unruly little calves for sale, and sent them all to the Professor's door.

A perfect stream of vehicles of every kind, and livestock of every description continually blocked the street in front of the Professor's house.

Finally the Professor's wrath and righteous indignation became so violent that he declared he would not stay another minute in such a dreadful town, and he left with Elsa, bag and baggage. Now, Carlos wishes the Professor had staid ahead!

#### TOO PRACTICAL.

Mrs. Brown was far gone with consumption, and had been warned by her physician to prepare for death. She had nine children, the oldest only twelve years old, and it distressed her greatly to think of leaving these children without somebody to look after them. So she called her eldest child, Beulah, to the bedside and said:

"Beulah, I am going to leave you all. The doctor says I cannot get well, and I've picked out Cousin Alice for your step-mother. Now, I want you to set your brothers and sisters a good example and treat her kindly. If I ever hear of your being rude and ugly, I will—"

"Why, mother," interrupted Beulah, in astonishment, "how can you possibly hear about it?"

#### DEBIT AND CREDIT.

I met old Uncle Rance on the street one day. His clothes were so patched that it was a marvel that they held together at all; but he was groaning beneath a generous load of bacon and corn meal.

"Why, Uncle Rance," I asked, "don't you eat less, and get some new clothes?"

"No, Mistis," he answered with a grin, "my back will give me credit, but my stomach wants de cash!"

#### IN PLACE OF GRADUATION.

INTO THE MIDST of the graduation fuss and flutter, which most of us have come to feel is the only thing possible, there drops a practical-minded, courageous high school principal from down Maine way, who dares to declare that all this is worse than useless. What does he substitute for this pretty Vanity Fair? Nothing less than a trip to some point of historic interest. He is level-headed and proves by cold figures that it will involve the parents in no more expense than the graduating exercises have done. For three years he has taken his graduating class to Boston for a ten days' trip at a total expense of fifteen dollars each. This called for planning, but so, he claims justly, do the preparations for the graduating exercises. And it is self-evident that the educational advantages to the boys and girls, some of whom have never been outside their native state, transcend any ten days' work in the class or the study. In England annual class trips have in many cases become an integral part of the curriculum. There, also, they are the result of voluntary effort on the part of enthusiastic teachers to brighten the boys' lives and show them how to enjoy and profit by an outing. But what a wrench for parents or young people, the abandonment of the yearly flower and modiste's show!—*Good Housekeeping*.



**Church Calendar.**



- June 3—Friday. Fast.
- 5—First Sunday after Trinity.
- 10—Friday. Fast.
- 11—Saturday. St. Barnabas, Apostle.
- 12—Second Sunday after Trinity.
- 17—Friday. Fast.
- 19—Third Sunday after Trinity.
- 24—Friday. Nativity St. John Baptist. Fast.
- 26—Fourth Sunday after Trinity.
- 29—Wednesday. St. Peter, Apostle.

**CALENDAR OF COMING EVENTS:**

- June 19—Dioc. Conv., Montana.
- 22—Dioc. Conv., Duluth.
- 29—Dioc. Conv., Marquette.
- July 6-16—Summer School for Study of Missions, New Milford, Conn.
- Aug. 1-27—Summer School of Theology, Seawanee, Tenn.
- 4-14—A. C. M. S. Summer Conference, Richfield Springs and Cooperstown, N. Y.
- 16-Sept. 1—Summer School of S. H. S. H. S., Fond du Lac, Wis.
- Sept. 29-Oct. 2—R. S. A. Nat'l Convention, Philadelphia.
- Oct. 5—Opening of General Convention, Boston.

**Personal Mention.**

THE address of the Rev. G. W. S. AYRES is changed to 110 Bird Ave., Buffalo, N. Y.

ALL communications intended for the Secretary of the District of Spokane should be sent to the Rev. H. NORWOOD BOWNE, St. Luke's Church, Coeur d'Alene, Idaho.

THE address of the Rev. C. A. BREWSTER is changed from Orange City, Fla., to Eagles Mere, Sullivan Co., Pa.

THE Rev. THOMAS C. CAMPBELL, rector of St. Stephen's Church, Lynn, Mass., has accepted a call to become assistant at Christ Church, Cincinnati, Ohio.

THE Rev. E. JAY COOKE has accepted a call to the rectorship of St. Stephen's Church, Schuylerville, N. Y., to take effect July 1st.

THE Rev. MARTIN DAMER of Shenandoah has been appointed to the rectorate of St. Stephen's Church, Mt. Carmel, Pa.

THE Rev. C. O. DANTZER, formerly missionary to Deaf Mutes in Western New York, has accepted an appointment to the charge of All Souls' Church for the Deaf, Philadelphia, and entered upon his duties June 1st. His address is now 1829 West Ontario St., Tloga, Philadelphia, Pa.

THE Rev. HUNTER DAVIDSON, rector of St. James' parish, Painesville, Ohio, expects to sail July 12th by the Cunard S. S. "*Carpathia*" for a trip through England, France, and Germany. Mr. Davidson's address will be Stanmore, Middlesex, England.

THE Rev. CHARLES DONOHUE, 181 North Front St., Grand Rapids, Mich., has been elected Secretary of the Diocese of Western Michigan.

THE Rev. ROBT. F. GIBSON, assistant at St. Luke's Church, Altoona, has been appointed minister in charge of Trinity Church, Steelton, Pa., and expects to assume his new duties about July 1st. He will also have charge of St. Michael and All Angels, Middletown, Pa.

THE Rev. A. C. HAVERSTICK of Frostburg, Md., has been called to the rectorship of St. Mark's Church, Lombard St., Baltimore.

THE Rev. J. H. HOPKINS has declined the call to Christ Church, St. Joseph, Mo., and will remain at his present post, the Church of the Epiphany, Chicago.

THE Rev. JAMES L. MARTIN, deacon, has been assigned to Brunswick, Md.

THE Rev. JOSEPH R. PECKHAM, curate of St. Andrew's Church, Meriden, has become curate of St. John's Church, Bridgeport, Conn.

THE Rev. ALBERT BRONSON PUTNAM, late curate and priest in charge of St. Mark's Church, Mauch Chunk, Pa., has entered upon the rectorship of the parish.

THE Rev. H. RANSOME of St. Andrew's Church, Buffalo, N. Y., has sailed for Europe to spend a short time abroad with the Rev. Dr. Webb of Nashotah.

THE Rev. H. LANGDON RICE, recently of Oshkosh, Wis., will assume charge of St. Peter's Church, Hobart, N. Y., Diocese of Albany, about July 1st.

THE Rev. G. C. STEWART has been called to the rectorship of St. Luke's Church, Evanston, Ill.

THE Rev. JOHN WAKEFORD, vicar of St. Margaret's, Anfield, Liverpool, is making arrangements to visit the Eastern Diocese of the U. S. A. next October and November to fulfil numerous preaching and lecturing engagements.

**DEGREES CONFERRED.**

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. EDWIN S. LINES, Bishop of Newark, and the Rt. Rev. RICHARD H. NELSON, Bishop Coadjutor of Albany.

UNION COLLEGE.—D.C.L. upon the Rt. Rev. WILLIAM CROSWELL DOANE, D.D., LL.D., Bishop of Albany.

COLUMBIA UNIVERSITY, New York.—D.D. upon the Rt. Rev. DAVID HUMMELL GREER, Bishop Coadjutor of New York.

NEW YORK UNIVERSITY.—D.D. upon the Rev. HARRY P. NICHOLS, rector of Holy Trinity Church, New York, and upon the Rev. T. G. JACKSON, rector of St. Paul's Church, Flatbush, N. Y.

SYRACUSE UNIVERSITY.—D.D. upon the Rev. WILLIAM HARMAN VAN ALLEN, an alumnus of 1890, rector of the Church of the Advent, Boston.

**ORDINATIONS.**

**DEACONS.**

DELAWARE.—By the Bishop of Delaware, EDWARD RICHARD NOBLE, in the chapel of the Good Shepherd, Bishopstead, on Wednesday in Ember week, May 25, 1904. The candidate was presented by Archdeacon Hall, and the sermon was preached by the Rev. Chas. W. Colt of Baltimore, Md.

NEW HAMPSHIRE.—On June 4th, at the Church of the Good Shepherd, Nashua, ROBERT NOTT MERRIMAN and ARTHUR PAUL KELLEY, by the Bishop of the Diocese. The Rev. Dr. Waterman was preacher.

PENNSYLVANIA.—By the Bishop of Delaware, in St. John's Church, Norristown, Pa., Mr. GEORGE LA PLA SMITH, of the graduating class in the General Theological Seminary. Mr. Smith takes work in the Diocese of Fond du Lac.

SPRINGFIELD.—On the Second Sunday after Trinity, in the Church of the Holy Trinity, Danville, the Rt. Rev. George F. Seymour, D.D., ordained to the diaconate HERMAN FRANCIS ROCKSTROH. The candidate was presented by the Rev. Johannes Rockstroh, priest in charge, and the sermon was preached by the Rev. James E. Wilkinson, Ph.D., rector of Emmanuel Church, Champaign.

**DEACONS AND PRIESTS.**

CONNECTICUT.—At the Church of the Holy Trinity, Middletown, Wednesday, June 8th, by the Bishop of the Diocese to the diaconate, Messrs. FREDERICK JAMES KERR ALEXANDER, M.A., ARTHUR SEARING PECK, EDWARD GARDNER REYNOLDS, EDWIN TUTTLE LEWIS, B.A., and (for the Diocese of Los Angeles), ROBERT BURTON GOODEN, B.A.

To the priesthood, all for the Diocese of Connecticut: Rev. ROBERT BELL, assistant at St. Paul's Church, New Haven; Rev. HENRY DAVIES, Ph.D., rector-elect of St. John's Church, Salisbury; Rev. ABRAM JAMES HOLLAND, B.A., minister in charge of Grace chapel, Parkville, Hartford; Rev. REGINALD HEBER SCOTT, B.D., curate at St. James' Church, Hartford; and Rev. ELLSWORTH MORTON TRACY, B.A., curate at St. John's Church, Ogdensburg, N. Y.

The Bishop of New Hampshire was preacher, the Bishop of Newark, epistoler, the Rev. Edwin T. Lewis read the gospel, and the Rev. Dr. W. H. Vibbert sang the litany. The candidates, Messrs. Alexander, Peck, and Gooden are graduates of Berkeley Divinity School in this year's class, and Messrs. Holland and Scott in the class of 1903; Mr. Lewis is a graduate of the Episcopal Theological School at Cambridge, and Mr.

Tracy of the General Theological Seminary at New York. Mr. Alexander is to be curate at St. Andrew's Church, Rochester, N. Y., Mr. Lewis at Christ Church, Dayton, Ohio, Mr. Gooden to be in charge of St. Paul's Church, Ventura, Calif., and Mr. Reynolds is to continue his work at St. John Evangelist's Church, Yalesville.

FOND DU LAC.—At the Church of St. Edward, Martyr, New York City, Sunday, June 12th, by the Bishop of Fond du Lac, E. DAWSON to the diaconate and the Rev. SIGOURNAY W. FAX to the priesthood.

**PRIESTS.**

KANSAS.—The Rev. FRANK CAMPION ARMSTRONG, a graduate of the Kansas Theological School, was advanced to the priesthood by Bishop Millsbaugh in St. George's, Wakefield, on June 7th. The Bishop preached the sermon. The Rev. J. H. Lee presented the candidate and assisted in the laying on of hands. The newly ordained becomes rector of St. George's and St. John's parishes, Wakefield, three miles apart—a new "Vicar of Wakefield."

OLYMPIA.—On Friday, June 3d, at Trinity Church, Seattle, the Bishop advanced to the priesthood the Rev. J. S. BUDLONG, the Bishop also preaching the sermon. The candidate was presented by the Rev. H. H. Gowen, while assisting in the service were also the Rev. Messrs. R. J. Arney, B. O. Baker, C. M. Hitchcock, P. E. Hyland, R. D. Nevius, and H. Steele. Mr. Budlong is missionary at All Saints' Church, Portland, Oregon.

PITTSBURGH.—On Trinity Sunday, at the Church of the Ascension, Pittsburgh, the Rt. Rev. Cortlandt Whitehead, D.D., advanced to the priesthood, the Rev. RUDOLPH EDWARD SCHULZ, who was presented by the Rev. H. A. Flint, Archdeacon of Pittsburgh; and the Rev. LEFFERD MERLE ALEXANDER HAUGHWOUT, presented by the Rev. L. F. Cole, Archdeacon of the Diocese. The Bishop preached the sermon, and the presenters, together with the rector of the parish, the Rev. Dr. Grange, and the Rev. Messrs. Flewelling and Gibson united with the Bishop in the laying on of hands. Mr. Schulz became assistant at the Church of the Ascension on April 10th, and the Rev. Mr. Haughwout is now priest in charge of the mission of the Holy Trinity at Patton.

SOUTHERN FLORIDA.—On Trinity Sunday, at the Pro-Cathedral, Orlando, the Bishop advanced the Rev. DWIGHT CAMERON to the priesthood. The Bishop of Florida was the preacher. The Rev. Messrs. Spencer, Brown, Weddell, Gray, Rickert, Arnold, and De Hart also assisted in the service. [The ordination of Mr. Campbell Gray to the diaconate at the same time was noted last week.]

WEST VIRGINIA.—On Friday, June 3d, during the session of the diocesan Council, the Bishop advanced to the priesthood the Rev. FRANCIS VAN R. MOORE, who is in charge of St. Paul's Church, Elm Grove.

**MARRIED.**

BODE-DYOTT.—On Wednesday, June 1st, at the Church of St. John the Evangelist, New York City, by the Rev. A. B. Howard, the Very Rev. ARNOLD G. H. BODE, Dean of St. Matthew's Cathedral, Laramie, to LUCY, eldest daughter of the late George Richard Dyott of Lichfield, England.

**DIED.**

SHULZ.—At Columbus Grove, Ohio, June 6th, at midnight, of pneumonia, LENNEUS STIRLING SHULZ, late of Indianapolis.

For this Thy suffering child who from his suffering rests, Thy Name, O Jesus, be forever blessed. Alleluia!

**WANTED.**

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**P**RIEST.—Church work after June 22nd, by a married Priest. Aged thirty-three. Rev. ARTHUR W. SHAW, 135 20th Street, Milwaukee.

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**E**STABLISHED with approval of Bishops as a medium of communication between churches and clergy, and conducted by the JOHN E. WEBSTER CO., under the management of the Rev. CHARLES PICKELLS, D.D. Churches needing clergymen for parish, mission, and summer work, and clergymen seeking positions, please write for circulars and full information to the Company, 5 East 14th Street, New York.

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**C**HURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th Street, New York.

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

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## ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis clergy as reference, the department being intended to bring high class tourists in touch with high class parties wishing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

**H**OTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, \$1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. BRENNAN, 4152 Washington Blvd.

**R**OOMS, with breakfast. All conveniences, moderate terms. Rev. J. H. CLOUD, 2606 Virginia Ave., St. Louis.

**T**HE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$1.00 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McELWEE, 1221 North Grand Avenue.

## SUMMER HOMES.

**N**ASHOTAH HOUSE will lease lots of from one to seven acres, all with lake frontage, on Upper and Lower Nashotah Lakes, Wis., at a rental of from \$25.00 to \$100.00 per annum, for terms of from five to twenty years. Lessees may erect cottages, and at the expiration of the lease, Nashotah House will purchase the cottage, if so requested, at a valuation to be mutually agreed upon, or the lease may be renewed. Address BISHOP NICHOLSON, 222 Juneau Avenue, Milwaukee, Wis.

## MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS  
PHILADELPHIA.

**B**URIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Wardeu, 512 Walnut St.

## BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

## NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY  
SOCIETY

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

## BOOKS RECEIVED.

## CHARLES SCRIBNER'S SONS. New York.

*Selections from The Literature of Theism*. Edited, with Introductory and Explanatory Notes, by Alfred Caldecott, M.A. (Lond.), D.D. (Camb.), Professor of Mental and Moral Philosophy, King's College, London; Examiner in Historical Theology in the University of London; Late Fellow of St. John's College, Cambridge, and H. R. Mackintosh, M.A., D.Phil. (Edin.), Minister of Beechgrove United Free Church, Aberdeen; Translator of Ritschel on *Justification and Reconciliation*. Price, \$2.50 net.

*The Teaching of Jesus*. By Rev. D. M. Ross, D.D., Glasgow. Price, 60 cents net.

## LONGMANS, GREEN &amp; CO. New York.

*The Parables of the Way*. A Comparative Study of the Beatitudes (St. Matt. v. 3-13), and Twelve Parables of the Way (St. Luke ix. 51-xix. 11). By A. Allen Brockington, M.A., author of *The Seven Signs*, with an Introductory Note by the Rev. F. A. Clarke, M.A., Fellow of Corpus Christi College, Oxford. Price, \$1.00.

## FROM THE AUTHOR.

*Across the Fields and Other Idyls*. By Margaret Dooris, London, Ohio. 1904.

## THOMAS BAKER. Soho Square W., London.

*The Vedast Missal, or Missale Parvum Vedastinum*. A XIII. Cent. MS., probably Flemish, but containing the Germ of the Subsequent English Uses. Edited with Notes and Facsimile by Zouch H. Turton (Perp. Curate of St. Mary's Southtown, Gt. Yarmouth), author of *To the Desert and Back*, etc. Printed for the author in Gt. Yarmouth.

## PAMPHLETS.

*A Year's Disclosure and Development*. Secretary's Annual Review read at the Chicago Meeting of the National Municipal League, by Clinton Rogers Woodruff, Philadelphia. Publications of the National Municipal League. Pamphlet No. II. Office of the Secretary, 121 S. Broad St., Philadelphia.

## THE ST. LOUIS FAIR GROUNDS.

The site selected, or imposed as being in the line of least resistance, was a tract of quite virgin soil, a parallelogram roughly a mile by two, and, if we must mention it, 1,240 acres in exact extent, a part of the public pleasure ground, four or five miles, and three-quarters of an hour by trolley, from the heart of St. Louis, which is described as well as called by its name of "Forest Park." The part chosen to be cleared was known as "The Wilderness," a tangle of "brush" interspersed with primeval trees, virtually a level, but skirted to the southward and eastward by a ridge which attains a height at one point of seventy feet, rising rather abruptly from the plain. At Chicago the only natural "feature" was the lake. At Buffalo there was no feature which could determine the design. But this skirting ridge is the determining feature of the plan at St. Louis. From its central summit were drawn the radiating avenues which give the "layout" the likeness of a fan. The central avenue, wider than the others, is the waterway of the broad lagoon, or rather is lagoon for half its length and plaza for the other. Two of the great palaces, those of Education and Electricity, offer, the one the stately colonnades of its wings and the grandiose quadriga-crowned mass of its central portals, the other its huge Greco-Roman arches framed in projecting "orders," to the mirror of the land-locked basin, or of the subordinate canals by which they are completely islanded.

As far outward as these palaces extend, the stream that flows down the opposite hillside in ordered cascades is diverted to the lateral avenues and to the transverse avenue that connects them. It is an arrangement that had its effect at Buffalo, and it is introduced here on a far larger scale and with promise of a corresponding increase of effectiveness. Observe that the transverse avenue, the waterway that connects the three diverging ribs of the fan, is not a curve, but rectilinear, with the result of making a rather abrupt angle in the centre of each "block" of palaces, salient for the rears of these two inner buildings, re-entrant for the fronts of the wider buildings of longer radius from the centre of the Festival Hall that crowns the opposite hill, and is the centre and eyefore of the whole display.—From "The Architecture of the St. Louis Fair," by MONTGOMERY SCHUYLER, in *Scribner's*.

# The Church at Work

## MISSIONARY COMMEMORATION FOR THE WORLD'S FAIR.

A PLAN has been evolved by which a feature of the Louisiana Purchase Exposition at St. Louis may be the celebration of the missionary triumphs within that territory in particular and in the world at large in general. Saturday, Sunday, and Monday, October 29th, 30th, and 31st have been fixed upon for such a commemoration. The committee in charge ask for the cooperation of all interested in mission, and ask in particular that Sunday, October 30th, will be observed as a missionary Sunday so far as possible by friends of mission throughout the country. A letter of endorsement of the movement is signed by representatives of various religious bodies, including the Presiding Bishop and Mr. John W. Wood on behalf of the Episcopal Church.

## CONFRATERNITY OF THE BLESSED SACRAMENT.

### Annual Meeting in Brooklyn.

THE ANNUAL VESPERS preceding the meeting of the Confraternity of the Blessed Sacrament, on the octave of Corpus Christi, was this year at St. Paul's Church, South Brooklyn. The Rev. E. B. Taylor of Westminster, Secretary-General of the Confraternity, took the service. Ten clergy were in the procession. Special festival music was sung. There was a good attendance, although a driving rainstorm kept many away. The Rev. J. O. S. Huntington, O.H.C., was the preacher, from the text: "This people have I formed for myself; they shall shew forth My praise." The thought of the sermon was that coordinate with the sublime character of God were the noble qualities in man that would not be satisfied with less than the highest possible achievement. The preacher outlined the work of the Church, saying that it was consequent to a pure conception of God.

At the opening of the Confraternity's annual meeting in Holy Cross Church, Jersey City, on Thursday morning last, High Mass was celebrated by the Rev. A. M. Judd of Trinity Church, Paterson. Assisting at the celebration as deacon and sub-deacon were the Rev. Messrs. C. M. Hall of Kingston, and Percival Pyle of Stottville, N. Y. Father Huntington preached on God's Love for Man,

and what man's love for God should be. Reports that the Confraternity work is prospering were made at the business meeting. Membership is increasing, several chapters having been added in the twelvemonth, and interest seems to be growing in the work. Dues of associate members, which have heretofore been \$1.00 each year, were, after some discussion, cut in half. Clerical members in the past have paid no dues. This rule has been departed from and the clergy are hereafter to be assessed dues in amount the same each year as associate members pay. The address to the Confraternity from its Superior-General, Bishop Grafton, was read at the meeting, and by vote of the members, will be published.

## MASSACHUSETTS.

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

### Two Convocations - Bishop Lawrence on Negro Work - Notes.

THE ARCHDEACONRY of New Bedford held its annual meeting in St. Thomas' Church, Taunton, June 7. Bishop Lawrence preached upon the Child Life, basing his conclusions upon the simple, natural development of the childhood of Jesus. He emphasized the religious education of a child, the unity in that growing life, and the importance of its imagination. We do our best to make the modern child an unimaginative adult before his time. He showed the method of the Bible in teaching, and how it accorded with the simplicity of a child's mind. He deplored the tendency to discuss all sorts of topics in the churches, and said if our churches are to continue their best work, they will remain houses of worship.

Archdeacon Babcock gave his annual statement for the past six months at the business session. The new church at Oyster-ville will be consecrated July 3d. He spoke of the work at Fall River, and there are now eight times as many communicants in this manufacturing centre as there were twenty-five years ago. He urged ultimate self-support upon the missions receiving aid from the diocesan Board, the necessity of looking out for Church people where the Church is not represented, and the establishment of Sunday Schools in these quarters.

Mr. W. H. Bent, the treasurer, made his annual report, stating that fifty-five parishes had given offerings, seven overpaid their ap-

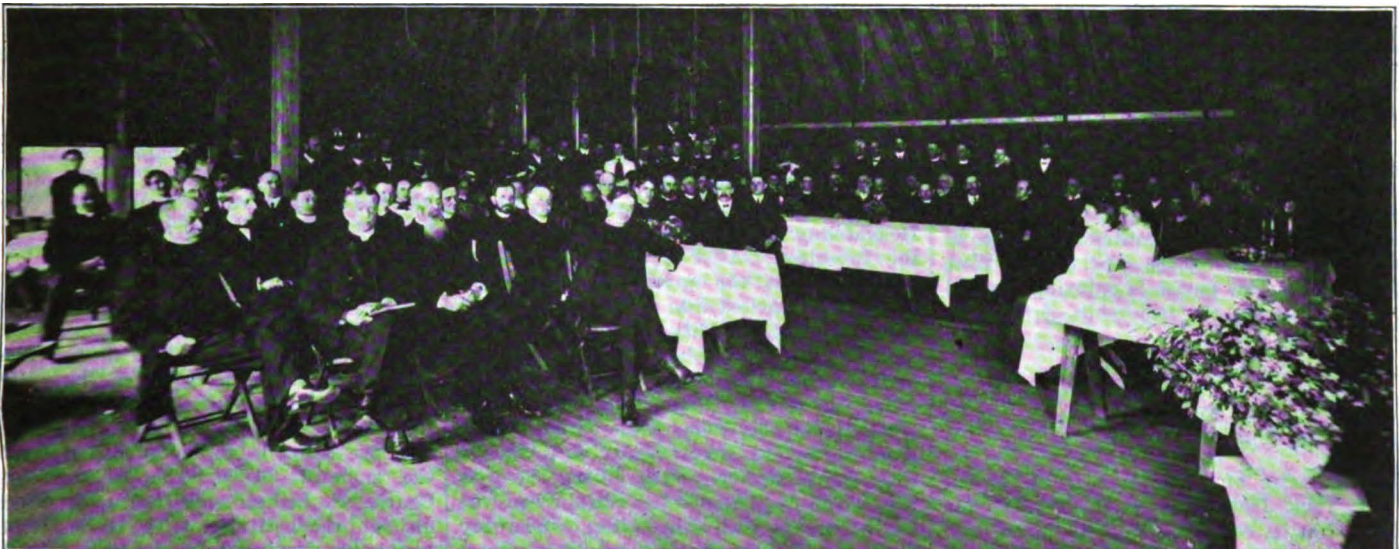
portionment, twenty-seven paid it exactly, nine paid less than the apportionment, and twelve paid nothing. The Rev. George E. Osgood was re-elected secretary. Mr. W. H. Bent declined the office of treasurer, after ten years faithful and efficient service, and Mr. Arthur L. Walker was chosen.

THE 294TH MEETING of the Eastern Convocation was held in St. Andrew's Church, Ayer, on Thursday, 9th inst. Owing to the meeting of the Archdeaconry of Boston on the previous Thursday, and the Archdeaconry of New Bedford the day before the Convocation, the attendance was smaller than usual. A forcible and practical sermon was preached by the Rev. J. F. Carter of Williamstown. After the despatch of business, the Convocation informally discussed the subject of Music in the Services of the Church. It was decided to hold the next meeting early in Advent, in or near Boston.

In the afternoon, a few of the clergy visited Groton School, where they were pleasantly received by the headmaster, Rev. Endicott Peabody, and conducted through the beautiful St. John's chapel, the new gymnasium, and other buildings. The Dean, Rev. A. St. J. Chambré presided in the Convocation and (assisted by Rev. T. L. Fisher, vicar of St. Andrew's) acted as celebrant in the Holy Communion. Rev. James Yeames is secretary.

THE ANNUAL SERMON this year before the Ancient and Artillery Company was preached by Bishop Lawrence, June 6th, in the old South Meeting House. In touching upon the Negro problem in the South, he said in part:

"Through the isolation of the whites in the plantations amidst a mass of blacks, the fears of a brutal negro, the lack of police and the uncertainty of courts, the men of the South are tempted to exact justice by force. Fortunately, there are few principles so quickly learned by experience as that violence begets violence, lynching breeds lynchings, and a lawless society soon lays hands on itself to its own destruction. One must have at least passed through parts of the black belt to appreciate how strong the temptation for lynching may be. 'Shall we not,' men cry in anger and women in fear, 'call down the worst and quickest punishment like fire from heaven upon the head of a man worse than a brute?' Have we, men of the North, no concern with these things? Shall we claim



MEMBERS OF THE ARCHDEACONRY OF LOWELL.—ST. PAUL'S PARISH HOUSE, PEABODY, MASS.

that we are the nation and they the solid South? Shall we leave them to settle these questions by themselves? Or shall we not rather claim them as a part of this nation as much as ourselves, and our brethren in the love of liberty and the principles of democracy? Shall we curse them for their deeds or shall we not rather give them our sympathetic help, confessing our past wrongs to them in the days of reconstruction, and confessing also, as we must, something of the same spirit of lawlessness and justice by force in the North that they have in the South? We have no rights to assume, as we sometimes do, and the evasion of the principle of equal political rights and the attempt to administer justice by force meet with the approval of the whole South. There are great numbers of citizens who know that evasion of any principle of democracy is suicidal, and who are giving of their very best intelligence and life toward the support of the principles.

"There is an enthusiasm for education in the South, education of blacks as well as of whites, greater than most of us in the North realize. There is such a general sentiment against lynching that no public man who wants to keep his office dare lift his voice in its behalf. And there are public men, many of them, of such character that whether it meant to them office or no office, death or social ostracism, they would not hesitate to give up all to check the shame of public murder. It becomes us, my friends, for we are all men of like passions and of the same nation with the men of the South, to give to all those who are speaking and laboring for equal rights and for justice, our sympathy and support. To criticize the evil and condemn the wrong is often necessary, but how much better, more helpful and efficient it is to approve and applaud the right."

MR. EBEN JORDAN of Boston contemplates building, this summer, a memorial church at Chiltonville near his country estate.

A NEW CHURCH will soon be erected on the eminence known as Sunset Rock, overlooking Vineyard Sound, Hyannisport, Cape Cod district. The land has been given by Mrs. Whittemore.

SERVICES upon Boston Common will be resumed in July under the charge of the Free Church Association.

FIFTY FEET of the steeple of the Church of the Ascension, East Cambridge, has been removed. It was found to be in bad condition, and as it could not be repaired, it was necessary to have it torn down. It is now fifty-five feet high and the bell has been lowered and placed in the section that remains. This has been entirely repaired and painted. The building is seventy-five years old, and fifteen years ago was purchased from the Unitarians, who had deserted this part of the city.

THE REV. DR. J. N. BLANCHARD of Trinity Church will go abroad for July and August. The Rev. Edward S. Travers will be in charge of that church.

A CHOIR ROOM and vestry will soon be added to the parish house of St. James', West Somerville. This parish is enjoying unusual prosperity under the rectorship of the Rev. G. T. Morse.

#### ALASKA.

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

THE NAME of the church in Ketchikan (Rev. Thos. Jenkins, priest in charge), was changed at its consecration on the First Sunday after Trinity from St. Agnes' mission to St. John's Church.

#### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

##### Progress at Sayre.

AT THE Church of the Redeemer, Sayre, the three past years have been very eventful. The rector, Rev. F. T. Cady, held his third anniversary service on the first Sunday in June, when the vestry presented to the parish a financial report of the work of the last three years, showing the splendid condition of the parish. Three years ago the church was struggling under a heavy debt of more than \$6,000, and the church had not paid its running expenses for a number of years. During these three years the running expenses have been paid and about \$2,300 paid on the debt, so that now there is only a debt of \$3,700 on the parish. Beside doing all this, the parish has, during the last three years, laid by \$350 in the Building Loan, and \$500 in the bank. The people here are working very hard and at this rate it will only be a short time until their beautiful church is free from debt.

#### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.  
CHAS. P. ANDERSON, D.D., Bp. Coadj.

##### S. S. Institute—B. S. A.

THE REGULAR quarterly meeting of the West Side and West Suburban Sunday School institute met at Calvary Church, Chicago, on Thursday, June 9th. Dr. Batterson Du Bois' *The Natural Way* was reviewed by the Rev. A. G. Musson. While the criticism was adverse, it was very exhaustive and many points of interest were brought out, helpful to the teacher in dealing with the children. After a short discussion choral evensong was sung by the choir and delegates. A social hour followed and at 6:30 supper was served in a hall a few doors from the church. At the evening session the roll was called and over 150 persons found to be present. The evening paper was on the subject of "The Teacher," by Professor Sanford of Emmanuel Church, La Grange. This was followed by the Rev. H. E. Chase on The Spiritual Side of the Teacher's Work, her spiritual preparation, and how to present the spiritual life to the child. This was by far the most helpful meeting of the institute, and now that by action of the last convention it has gained a legal standing in the Diocese (its president being *ex-officio* member of the Diocesan Sunday School Commission), it is hoped that greater work still may be done by the institute.

A SPECIAL service under the joint auspices of Redeemer and Chicago University Chapters, B. S. A., was held at the Church of the Redeemer last Sunday evening and was largely attended, particularly by men. The sermon was preached by the Rev. J. H. Hopkins.

THE SUMMER session of the Brotherhood was held at Winnetka on Saturday evening. Special cars took the Chicago delegates on the Northwestern road. As this is the twenty-first anniversary of the Brotherhood, the meeting was held at the home of Mr. J. L. Houghteling, the founder and for many years the President. After a social hour spent walking about the spacious grounds, the guests were invited into the house and partook of the hospitality of that most hospitable home. Later on, a service was held in the church with addresses by Mr. Houghteling, the Rev. J. H. Hopkins, and the Rev. H. G. Moore, the rector of the parish. A report read by the Secretary, Mr. J. H. Smale, showed remarkable growth during the past year. The Brotherhood has certainly proved itself thoroughly alive in Chicago, and ready to accept its life work "*Pro Christo et Ecclesia.*"

#### COLORADO.

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

THE FOURTH clerical deputy to General Convention from the Diocese, whose name was omitted in the recent report of the Convention, is the Rev. F. F. Kramer, Ph.D., rector of All Saints' Church, Denver.

#### CONNECTICUT.

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

##### Berkeley Commencement—Two Churches Struck by Lightning—Notes.

THE ANNUAL ordination, with attendant exercises of Berkeley Divinity School took place last week, Tuesday and Wednesday. On Tuesday the alumni sermon was preached by the Rev. Edmund Rowland, D.D., rector emeritus of St. John's Church, Waterbury, of the class of 1860. Certificates of graduation were bestowed by the Dean, the Rev. John Binney, D.D., upon the class of the present year, consisting of Messrs. Frederick Kerr Alexander, M.A., Bishop's College; Robert Burton Gooden, B.A., Trinity College; Arthur Searing Peck; Charles Edward Tuke, B.A., Trinity College, and Richard Dawson Baldwin, LL.B., Cincinnati Law School.

The Dean then presented Messrs. Goodwin and Alexander to the Bishop, as President *ex officio* of the Board of Trustees, and the Bishop conferred upon them the degree of Bachelor of Divinity. The Bishop of Newark, the Rt. Rev. Dr. Lines, of the class of 1874, and the Bishop Coadjutor of Albany, the Rt. Rev. Richard H. Nelson, D.D., of the class of 1883, were then presented, and the degree of D.D. bestowed upon them at the April meeting of the trustees, was announced by the Bishop. An offering was made for the fraternal fund of the alumni. This is designed to aid the members in any time of especial need. The Bishop then read the necrology of the year past, and a prayer of commemoration from the order for the Burial of the Dead was offered before the benediction. At the close of the service, the alumni held a reception in the library building.

This being the semi-centennial of the school, addresses in commemoration were made by the Bishop of the Diocese ('72), Dean Binney ('68), Bishop Lines ('74), the Rev. H. M. Denslow ('78), Rev. S. F. Jarvis ('54), Rev. Dr. W. H. Vibbert ('62), Bishop Nelson ('83), Rev. Dr. S. O. Seymour ('61), and Rev. Cranston Brenton ('01).

On Wednesday, the annual meeting of the Alumni Association was held, when the following were chosen officers for the ensuing year: President, Bishop Brewster of Connecticut; Honorary Vice-Presidents, Bishops Niles of New Hampshire, Vincent (Coadjutor) of Southern Ohio, Leonard of Ohio, Davies of Michigan, Nichols of California, Nelson of Georgia, Wells of Spokane, White of Michigan City, Moreland of Sacramento, Partridge of Kyoto, Van Buren of Porto Rico, Beckwith of Alabama, Lines of Newark, and Nelson (Coadjutor) of Albany; Vice-Presidents, Rev. Dr. Samuel Hart of Middletown and Rev. Dr. William H. Vibbert of New York; Secretary, Rev. Samuel R. Coladay of Middletown; Treasurer, Rev. George B. Gilbert of Middletown; Preacher for next year, the Rev. Dr. Robert Strange ('83), Bishop Coadjutor-elect of East Carolina; Substitute, the Rev. Oliver H. Raftery ('76), of Portland.

A Minute was adopted on the retirement of the Rev. Professor Sylvester Clarke, D.D. ('58), from the chair of Homiletics. The Rev. William S. Beardsley ('90) reported that the Alumni Library fund had reached the sum of \$6,000. The treasurer, Mr. Charles E. Jackson, reported upon the condition of the institution. The Ordination followed this meeting, as elsewhere noted. Mr. Tuke is to be ordained in Philadelphia, for

missionary work in Montana. Mr. Baldwin in Oklahoma, for missionary work there.

In the afternoon a reception was tendered by the Dean and Faculty, to the alumni and visitors.

Christ Church, Roxbury (the Rev. Walter Downes Humphrey, rector), was struck by lightning on the night of May 26. The bolt hit the steeple, tearing shingles and clapboards, then entered the church, working considerable havoc. The damage to the edifice is estimated at \$500. Trinity Church, Seymour (the Rev. William A. Woodford, rector), was also struck by lightning, in a recent storm, though the injury was slight. The location is on high ground, a very beautiful one, overlooking the Naugatuck Valley, and this is the *fifteenth* time the venerable structure has been visited by electricity.

THE ANNOUNCEMENT is made of the approaching marriage of a priest of this Diocese, the Rev. Prof. Charles Norman Shepard of the General Theological Seminary, and Miss Marguerite Dunbar of Bristol. It will take place in Trinity Church, Bristol, on June 22nd.

ON THE First Sunday after Trinity, the Knights Templar of New Haven attended evening service at St. James', Westville. The sermon was delivered by the rector, the Rev. Frederic Sexton, a member of the Order.

**EAST CAROLINA.**

A. A. WATSON, D.D., Bishop.

THE REV. DR. STRANGE has accepted his election as Bishop Coadjutor of East Carolina.

**FOND DU LAC.**

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

**Woman's Auxiliary—The Bishop in the East**

THE WOMAN'S AUXILIARY of the Diocese held its annual session at St. Peter's Church, Sheboygan Falls, on the 9th inst., when the following officers were elected: President, Mrs. H. E. Mann of Marinette; Vice-President, Mrs. C. E. Smith of Plymouth; Corresponding Secretary, Mrs. Frank E. Noyes of Marinette; Recording Secretary, Mrs. C. H. De Groat of Fond du Lac; Treasurer, Mrs. J. B. Perry of Fond du Lac; Secretary and Treasurer Junior Auxiliary, Mrs. W. C. Wheelock of Green Bay. The meeting was most enthusiastic. On the preceding evening stirring missionary addresses were made by the Rev. F. W. Barker of Merrill and Bishop Weller. The Auxiliary resolved to endeavor largely to increase their offerings for mission work in the Diocese, the needs of which were forcibly presented by Bishop Weller. The next meeting will be held in Ripon.

BISHOP GRAFTON is in the East, having spent last Sunday at the Church of St. Edward the Martyr, New York, where he ordained the Rev. Sigourney W. Fay to the priesthood and Mr. E. Dawson to the diaconate. The function was a notable one. The Rev. Dr. Body presented Mr. Dawson, and the Rev. H. H. P. Roche performed a like office for Mr. Fay. The Rev. Fr. Huntington, O.H.C., preached. Among those present were the Russian priest, Fr. Hotovitsky, and the Russian Consul General, M. Lodygensky. During the week the Bishop was to conduct a retreat at the Sisters' house of the community of St. Mary, at Peekskill, N. Y.

**GEORGIA.**

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

**Colored Work at Thomasville.**

AT THE COLORED mission of the Good Shepherd, Thomasville (Rev. S. Kerr, in charge), there have been a number of improvements during the year, including the erection of a vestibule with two side lights, a swinging door at the entrance of the church, painting and repairing the interior and exterior with the school rooms, a front

enclosure of the churchyard, and a plant of two arc lights, kindly donated by Northern Church people during their winter visits to this city.

**HONOLULU.**

H. B. RESTARICK, D.D., Miss. Bp.

**Death of Rev. Thomas W. Smith.**

THERE died in Honolulu, on May 28th, after a long illness, the Rev. Thomas W. Smith, whose early life in connection with the ministry as a candidate, a student, and later, in parochial and journalistic work, was in Wisconsin. Mr. Smith was born at Pen Yan, N. Y., in 1830. As a youth he learned the printing business and it was while following this trade in Milwaukee, that he met Bishop Kemper who advised him to study for the ministry. On leaving Nashotah, he lived some time in Michigan, and later returned to Milwaukee. He was at one time editor and proprietor of the *Northwestern Churchman*, and afterwards of the *American Churchman*, which he sold to *The Churchman* of New York. The late Bishop Thompson was editorial writer for both the first named papers.

From 1871 to 1873, Mr. Smith was editor of the *Gospel Messenger*, published at Syracuse, N. Y. In after years he went to California and then to Oregon, and his last parish was at St. Joseph's, Louisiana, and he was still connected canonically with the Diocese of Louisiana at the time of his death. In 1901 Mr. Smith, being broken in health, came to reside with his son in Honolulu.

The burial service was said in St. Andrew's Cathedral by the Bishop and the Rev. John Osborne. There were also present the Rev. Messrs. Frank Fitz, E. T. Simpson, and Wm. E. Potwine. The latter, twenty years ago, had charge of a neighboring parish to that of which Mr. Smith was rector.

**KENTUCKY.**

**Mr. Murray's Declination—Special Council Called.**

THE REV. MR. MURRAY'S declination of his election to the episcopate causes great disappointment to the Churchmen of Kentucky. From all parts of the Diocese come expressions of regret that he has refused the call to become our chief shepherd. No one questions the fact that he has acted in obedience to his sense of duty, but there is universal regret that he has not been led to the conclusion that his election was a call from God. Dr. Murray's letter declining the bishopric, follows in full:

"On the 17th ultimo you communicated to me the fact of my election to the bishopric of the Diocese of Kentucky. On the 20th ultimo I acknowledged receipt of your communication, expressing the conviction that my immediate duty under God was to continue in charge of my present work, its condition and stage of progress, under plans adopted in obedience to my suggestion and preference, and being prosecuted under my personal supervision, rendering such action upon my part not only reasonable but necessary. Complying with your urgent request, however, and feeling it due the proper careful and prayerful consideration of such a solemn and important matter, I consented to a personal interview, which was held at my home yesterday. The sacred nature of that conference is known to those of you who were present. How it affected me, and the subsequent test and trial to which it subjected me can never be known to others than God and myself. The information you furnished me was full and complete. The plea you based upon it was loving and logical, and yet, my brethren, in the light thrown upon both sides of the question, and more particularly in the knowledge of the continued revelation of the Father, as it is vouchsafed to me to understand the same, my first conviction continues unchanged. And

so, in the fear of God, and, as I believe in obedience to His will, concerning us all in this great issue of life and death, I am compelled definitely to decline the call the Diocese of Kentucky has so lovingly and earnestly extended through you.

"To you who have been with me in personal consideration of this matter I need say nothing more. You have perfect knowledge of my appreciation, condition and conviction. Through you, however, to my brethren of the clergy and the laity of the Diocese of Kentucky, whom I have never met, and yet who so supremely honored me with their confidence; so sincerely pledged me their love and loyalty through life in case God should lead me to them, I am sure you will allow me to express my deep sense of regretful gratitude and assure them of my abiding affection and esteem.

"Praying that God may bless us all in this decision, which I make in His Name, and that He will guide you by the wisdom of the Holy Ghost to the man for the work of His Church in your midst, and bring that man to a successful accomplishment of the same, I am faithfully and affectionately yours,  
"JOHN G. MURRAY."

The Standing Committee have called a special meeting of the diocesan Council to assemble in Calvary Church, Louisville, Wednesday, September 21st, St. Matthew's day, for the election of a Bishop.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**C. B. S.—Brooklyn Notes.**

THE PATRONAL festival of St. Clement's Ward of the Confraternity of the Blessed Sacrament of St. Paul's Church, Brooklyn (Rev. W. E. L. Ward, rector), was celebrated Wednesday, June 8th, at Evensong. The choir of the church, augmented by visitors, under the direction of Prof. Yerbury, rendered the service in a reverential manner. The large edifice was well filled despite the exceedingly inclement weather. A number of visiting clergy were present and occupied the stalls in the chancel. The service was sung by the Rev. E. B. Taylor, General Secretary of the Confraternity in America. The preacher was the Rev. Father Huntington, Superior Order of the Holy Cross.

The Eucharist is celebrated every morning at St. Paul's Church during the octave, with the special intention of the Confraternity, the rector being celebrant.

THE CONGREGATION of St. Philip's chapel held an informal reception Thursday evening, June 9th, and presented the minister in charge, the Rev. N. Peterson Boyd, with a very handsome gold watch in token of their appreciation and esteem. The event was very pleasurable, as it occurred on the anniversary of his birthday. St. Philip's chapel for colored people was organized by the rector of St. Timothy's Church in 1899. Services were held in a store for a year when, through the generosity of a member of Grace Church, the present edifice was purchased in 1900. The work advanced to that state when lay services were inadequate, and the Rev. Mr. Boyd was appointed. During the past year the congregation has largely increased, the communicant list advancing three-fold. The small mortgage, amounting to \$1,000, will soon be paid, leaving the property free from all debt.

THE REV. CLARENCE M. DUNHAM, rector of St. Jude's Church, Blythebourne, was recently bereaved of his beloved sister.

THE GROUND for the parish building of St. Thomas' Church, Brooklyn (Rev. James T. Russell, rector), was broken the past week and work commenced for the erection of the building. It is expected the work will progress rapidly and that the corner stone may be laid early in July.

THE CHURCH CLUB of the Diocese held the last meeting of the season, termed "the Club

Night," in the Diocesan House, Monday evening, June 6th. The work of the past year was reviewed and plans mapped out for the future.

#### MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

##### Detroit Notes—Adrian.

ON WHITSUNDAY a handsome organ screen was given to St. Peter's Church, Detroit, by several past communicants who have gone out from the church to other homes. It is a most exquisite piece of burnt wood, designed and executed by Miss May De Wolfe. It consists of three panels, the centre one being the highest, and on it is an angel standing with clasped hands. The two outer ones are decorated with Easter lilies. The panels have been framed to match the organ, in burnt wood, the points of which bear the Greek cross. Those that have given it with their loving remembrance are, Mrs. Horace Snell and her two daughters, Miss Julia Snell and Mrs. Murrey, Mrs. C. Woodward and her daughters Edith and Agnes, Mr. Bert Tribon, Mr. Peter Phelps, Mrs. Artimas Rice, Mrs. A. S. Cummings, Mr. and Mrs. R. K. Anderson, Miss Lizzie Hicks, and Will Hicks.

The vestry of St. Paul's Church, Detroit, have purchased a site for a new rectory. The price is \$1,800.

A DELIGHTFUL organ and song recital was recently given in Christ Church, Adrian (Rev. C. H. I. Channer, rector), by the organist and vested choir. The latter has made much progress during the past year under the efficient leadership of the organist and choir-master, Prof. Fred E. Cluff.

Mrs. Rufus W. Clark and Mrs. Chas. E. Woodcock of Detroit visited this parish last month, in the interests of the Woman's Auxiliary, and charmed all who heard them by their earnest and practical addresses, arousing much interest and enthusiasm in the great cause of missions. They, together with the ladies of the parish, were entertained at luncheon by the Young Woman's guild in the parish house.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

##### Summer Home—Milwaukee Notes.

A SUMMER HOME at Lindwurm on the Milwaukee River, is maintained by St. Paul's parish, Milwaukee, and is opened each year as a vacation house for women and children of the city, who are taken to the home for a limited period. The home will be opened on July 6th, when St. Paul's choir will enjoy a two days' outing before the regular summer work begins. The first relay of women and children will be brought out on the following Saturday. Last year 70 mothers and 30 little children enjoyed vacations at this home. It is especially arranged as a place for convalescent women who need rest and quiet rather than medical attendance. The officers of the home this year are: Mrs. Harold G. Underwood, Treasurer; Mrs. Edward C. Wall, Chairman of the Application Committee; Mrs. O. C. Fuller, Chairman of the House Committee; Mrs. A. E. Inbusch, Chairman of the Transportation Committee; and Mrs. Jackson B. Kemper, Chairman of the Visiting Committee.

THE RECTOR of St. Paul's Church, Milwaukee, the Rev. Wm. Austin Smith, will be married on Wednesday, June 29th, at St. Stephen's Church, Lynn, Mass., the bride being Miss Annie Breed Smith, daughter of Mr. and Mrs. Joseph Newhall Smith.

FORTY YEARS sexton of a Western parish church is a record almost, if not quite, unparalleled, yet it was that anniversary which was quietly kept by Percy Williams, sexton of St. Paul's Church, Milwaukee, on June

8th. Although 79 years of age, Mr. Williams continues in the fulfilment of the duties of his office. His employment in that capacity began when St. Paul's Church was a frame structure on the site now occupied by the Layton Art Gallery on Jefferson Street, the rector then being the Rev. Wm. Bliss Ashley, D.D., and he has continued without a break in the performance of his duties as sexton. One of his sons, Charles Williams, is assistant sexton at St. Paul's, while another son is sexton at St. James' Church, Milwaukee. Mr. Williams was born in Wales, and came to America when 14 years of age.

IN ACCEPTING the resignation of the Rev. Edwin G. Richardson of St. James' Church, Milwaukee, among other pleasant actions, the vestry adopted the following resolution:

"Resolved, That the Secretary be, and he is hereby, directed to convey to Mr. Richardson the deepest regret on the part of the vestry and the parish for his departure, and also the highest appreciation for the great and noble work done by him for St. James' during the many years he has been its rector; and that it is the wish of all in St. James' that he be soon restored to health."

Accompanied by a family party, Mr. Richardson will sail in July for Ireland on the White Star liner *Arabic*. His foreign address will be: Care of Messrs. Brown Shipley & Co., No. 123 Pall Mall S. W., London, England.

#### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

##### Corpus Christi—Civic Anniversary.

THE FEAST of Corpus Christi was marked by two beautiful services for the local members of the Confraternity of the Blessed Sacrament. The first service was that of vespers on the eve of the festival in St. Mark's Church, Florence (the Rev. Philip S. Smith, priest in charge), with a meditation by the Rev. J. Stewart Smith, of Kansas City. The other was a choral Eucharist in St. John's Church, Omaha (the Rev. Lucius D. Hopkins, priest in charge), at half-past 9 o'clock on Corpus Christi day. At this service an inspiring sermon on "The Presence of our Blessed Lord in the Holy Eucharist" was preached by the Rev. J. Stewart Smith, from the text: "Lo I am with you always, even unto the end of the world" (St. Matt. xxviii. 20).

TRINITY CATHEDRAL is still without a Dean. The Rev. George A. Beecher, of Kearney, Neb., has been secured as *locum tenens* for six months.

NEBRASKA has been celebrating the semi-centennial of her organization as a territory. At the commemorative exercises held in the Auditorium, Omaha, June 10th, the invocation was said by Bishop Williams, and representative Churchmen were prominently to the front, showing that Churchmen have played important part in the history of the state. The president of the day, Dr. George L. Miller, is a parishioner of the Cathedral. Among the 194 vice-presidents chosen from the territorial pioneers, 22 are Churchmen. Of the nine speakers at the Old Settlers' Reunion held on the night of June 10th, three are prominent Churchmen, all vestrymen of Trinity Cathedral: the Hon. James M. Woolworth, whose subject was, "Bench and Bar of the 60's"; Henry W. Yates, who spoke on "Early Banks and Bankers"; and the venerable Judge Eleazer Wakeley, the nestor of the Omaha Bar, whose subject was, "First Views and Impressions of Nebraska." Prominent among the vice-presidents of the day should be mentioned James W. Van Nostrand, senior warden of St. Barnabas' Church, Omaha.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.  
Princeton—Bernardsville—Notes.

THE TRENTON CLERICUS held the last meeting of the season on Monday, June 6th, at the rectory of Trinity Church, Princeton, being the guests of the Rev. Dr. Baker. An exceedingly interesting paper was read by the Rev. Charles W. Shields, D.D., of Princeton University, on "Church Polity and its Relation to Christian Unity." The paper called forth an instructive discussion. After luncheon the members of the Clericus were taken about Princeton and the University and spent an enjoyable afternoon.

PLANS have been prepared for a proposed enlargement of Trinity Church, in Princeton, by the addition of two side aisles and the possible extension of the nave. The steady growth of Trinity parish in the home of conservative Presbyterianism is a remarkable feature of the Church life of the Diocese. The beautiful church, with its parish building and hall, and the adjoining rectory, occupies a site opposite the Princeton Inn, in the central part of the town.

PLANS are also under discussion for an enlargement or rebuilding of St. Bernard's Church, Bernardsville. The growing popularity of Bernardsville as a summer colony for New Yorkers has increased the congregation during six months of the year to such a degree that the present church building will not accommodate half of those who would attend the Sunday services. The growth of the work among the people of the village has been equally remarkable, and some time in the near future a parish building for the accommodation of this work, as well as a rectory, will be added to the parish plant.

ANOTHER parish which is planning for a parish house is Holy Trinity, South River, in care of the Rev. Mr. Reddish, as missionary in charge. A lot has been purchased on which to build, and work on the proposed house will commence as soon as a more favorable time for building operations shall come. Mr. Reddish first undertook the work of South River as a member of the Associate Mission staff, but he has now made his residence there, and the work is growing steadily.

ST. JOHN'S *Record*, the parish paper of St. John's, Somerville, gives the following record of the previous religious affiliation of 49 candidates for Confirmation presented there: Trained or baptized in infancy in the Church, 12; Dutch Reformed, 10; Methodist, 8; Baptist, 4; Presbyterian, 4; German Reformed, 3; Congregationalist, 2; Lutheran, 1; no previous connection, 5.

THE 25TH ANNIVERSARY of the Church of the Ascension, Atlantic City, was celebrated recently with an elaborate musical service, at which the choir was assisted by orchestral accompaniment. The Church growth at Atlantic City in the past quarter of a century has been remarkable, with the increasing summer population of that well-known seashore resort. In addition to the Church of the Ascension, there are now St. James' Church, in the same place, a new church also at Chelsea, which is part of Atlantic City, another at Brigantine Beach, and others at points not far distant. Besides these, there is a large and prosperous congregation of colored people, worshipping at St. Augustine's, a chapel of the Church of the Ascension.

#### OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Rp.

##### Accident to Dr. Webb—Inter-diocesan Clericus at Seattle

THE REV. DR. F. T. WEBB of Tacoma is laid up in the hospital with a broken leg.

THE ANNUAL Clericus of the Northwest assembled at St. Mark's Church, Seattle, on Tuesday, May 24th, the Diocese and Districts represented being New Westminster, Columbia, and Kootenay, B. C., Alaska, Oregon, Spokane, and Olympia, with visitors from Massachusetts, Minnesota, and California. The opening sermon was preached by Bishop Keator of Olympia, and among the clergy present were Bishop Wells of Spokane and Bishop Rowe of Alaska. After the service an informal reception was held in the guild room of St. Mark's, refreshments being served by the ladies. On Wednesday Holy Communion was celebrated in Trinity Church at 7 A. M., and the clergy met for the first session in the Men's Club house, when papers on "The Sanctity of Marriage" were read. It was generally agreed that the marriage laws in the United States were too lax, and that there was pressing need for more stringent legislation. The Rev. J.

which the Bible should be studied under modern conditions.

The last day's session began with Holy Communion at St. Mark's Church, Bishop Keator, assisted by the Rev. H. Hudson of Tacoma, officiating. Breakfast was provided by the ladies' guild, and after an interval utilized by the photographer, the early part of the morning was devoted to hearing an admirable paper by the Rev. H. H. Clapham of Tacoma on "A Clerical Book Review," the chief theological literature of the last two or three years being dealt with in a masterly manner. An excursion to Tacoma by the steamer *Flyer* was the next item on the programme, and the visitors had a most enjoyable time. They were entertained at luncheon by the vestry of St. Luke's, Tacoma, and then went by special car to Point Defiance Park, on the outskirts of the city, returning to Seattle for the evening meeting. This was held at St. Mark's guild room, and was of a most interesting character. Bishop Perrin of Columbia, B. C., spoke hopefully on "The Church and Her Influence," showing the steady growth of the great self-governing Churches in the British Colonies and the United States, these having now become powerful factors in the world's

civilization. Upon the subject of "The Boy of 16," the Rev. A. Bard of Walla Walla, Wash., delivered a very forcible address, concluding with three suggestions for the solution of the problem: (1) The use of physical training; (2) the preaching of a masculine Gospel; (3) the exercise of personal influence both of clergy and parents. Among the speakers were the Rev. C. Cooper of Nanaimo, who pleaded the cause of Boys' Brigades, Rev. R. D. Arney of St. Paul's, Seattle, who emphasized the importance of interest in the boy's play-time, Rev. E. N. Dew, chaplain of the Bishop Scott Academy, Portland, who urged the need of distinct religious influence over boys from an earlier age than 16, Rev. H. F. Clinton, who illustrated the power of the choir and sanctuary services in attaching boys permanently to the Church. The subject of the "Non-Church Goer" was dealt with by Archdeacon Grimes of Tacoma, who showed that the various reasons for the neglect of Divine service resolved themselves into one, viz., indifference. The Bishop of Olympia concluded the proceedings with an earnest address, in which he recalled the note of hope with which they had commenced. An invitation to meet at Victoria, B. C., next year was



BISHOPS AT THE INTER-DIOCESAN CLERICUS, SEATTLE.

- 1.—The Rt. Rev. F. W. Keator, D.D., Bishop of Olympia.
- 2.—The Rt. Rev. W. W. Perrin, D.D., Bishop of Columbia, B. C.
- 3.—The Rt. Rev. L. H. Wells, D.D., Bishop of Spokane.

E. Simpson of St. Mark's, Portland, affirmed the sacredness and indissolubility of the marriage tie, the Rev. H. F. Clinton advocated more careful enquiry on the part of the clergy into the antecedents of those coming to be married, and Bishop Wells argued that the sanctity of the family ought primarily to be taught as an antidote to the prevailing ideas as to divorce. At the luncheon which followed, a representative from each of the Dioceses spoke a few cheering words and gave a brief account of the progress of the Church in his part of the continent. "The Education of the Clergy" formed the discussion at the afternoon meeting, the principal speakers being the Rev. C. Owen of Vancouver, B. C., and the Rev. W. D. Barber of Victoria. The establishment of a Theological Seminary for the Northwest was strongly urged. The evening topics were "The Church and the Bible," "The Church in Rural Districts," and "The Bible for Modern Readers." Upon the first of these a paper was read on behalf of Archdeacon Scriven of Victoria, other speakers being the Rev. H. H. Gowen of Trinity Church, Seattle, the Archdeacon of Columbia, and Rev. E. Miller of Victoria. The Rev. W. H. Roots of Grangeville, Idaho, introduced the second subject, those taking part in the debate being the Rev. J. Cheal of Port Angeles, Wash., Rev. C. Cooper of Nanaimo, B. C., Rev. H. Wingfield Digby, chaplain of the Seamen's Institute, San Francisco, while Rev. F. K. Howard of Olympia spoke with much freshness and vigor on the way in

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accepted, and after the usual votes of thanks, this most successful gathering was dismissed with episcopal benediction.

On Friday, the 27th, a number of the clergy remained for a "Quiet Day" at Trinity Church, conducted by the Rev. H. H. Gowen, the three meditations being on "The Priest as Pastor," "The Priest as Teacher," and "The Priest as Witness."

#### PENNSYLVANIA.

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

#### Bequest for Norristown — Missionary — Philadelphia Notes.

A BEQUEST of \$500 to St. John's Church, Norristown (the Rev. Harvey S. Fisher, rector), to be used for a memorial window, was made by Miss Margeretta S. Pomeroy. This bequest and a subsequent gift by the heirs will enable the vestry to add to the series of windows now in the chancel, the two needed to complete the scheme determined upon. The subjects of the five windows, which are of imported antique glass, rich in detail and artistic in design, are: The Annunciation, The Nativity, The Crucifixion, The Resurrection, The Ascension. On the Third Sunday after Trinity, Mr. Geo. La Pla Smith, a graduate of the General Theological Seminary, was ordained in this church to the diaconate by the Bishop of Delaware. So far as is known, this was the first ordination held in St. John's Church since the Rev. John Henry Hopkins, who subsequently became Bishop of Vermont and Presiding Bishop of the American Church, was priested on May 12, 1824.

THE COMMITTEE on Finance and Church Extension, appointed by the Convocation of Germantown, recently made an inspection of some of the outlying portions of the city within the limits of the Convocation to select available sites for the establishment of new mission stations. The result was the selection of two; one in the neighborhood of Chelton Avenue and Chew Street, Germantown, and the other in the vicinity of Broad and Cayuga Streets. Both of these localities give promise of rapidly filling up with residences and each of them at a considerable distance from any parish.

THE CORNER STONE of what will eventually be a splendid structure was laid on Saturday afternoon, St. Barnabas' day, being St. Ambrose mission, Howard and Ontario Streets, Philadelphia (the Rev. William Bernard Gilpin, priest in charge), by the Bishop Coadjutor, assisted by the Dean of the Convocation of Germantown, the Rev. Jacob Le Roy, and other priests of the Diocese. St. Ambrose mission has been meeting for a number of years in a rented house, and through assistance given from the missionary fund, a lot of land, 55x146 feet, has been purchased, upon which a church is being erected. Largely through the untiring efforts of Mr. Simpson, a layman, has this congregation been held together.

A LARGE brass tablet has been placed in the parish house of St. Matthias' Church (the Rev. C. Rowland Hill, rector), on which is the inscription:

"TO THE GLORY OF GOD  
AND IN LOVING MEMORY OF

MARY E. HOPKINS,

who had charge of the Primary Department of the Sunday School of the Church of St. Matthias, from 1882 until the day of her death, May 21, 1902.

The children loved her for she brought them to Jesus; Her associates recognized her conscientious self-sacrifice and appreciated her; The Church mourns her loss."

"The children arise up and call her blessed" (Prov. xxxi. 28).

THE SUMMER meeting of the Philadelphia Local Assembly, B. S. A. was held in the beautiful Church of St. Martin's-in-the-Fields,

Wissahickon Heights (the Rev. Jacob Le Roy, rector). There were about 200 men present. The preacher at Evensong was the Rev. Simeon C. Hill, rector of Grace Church, Mount Airy, who spoke concerning "Courtesy, Loyalty, and Common Sense." After supper a conference was held on "Convention Plans." Edward B. McCarthy made known "What Has Been Done," and the secretary of the Assembly, "What Remains to be Done." Mr. Camp of New York was present and told of the Summer Conference for Churchmen and Women. A resolution of loving sympathy was sent to Mr. H. D. W. English, late President of the General Council of the B. S. A. A devotional service, conducted by the chaplain, the Rev. Dr. Tomkins, brought to a close one of the most helpful conferences.

ON MAY 12th, Arthur G. Chamberlain, senior warden of St. Vincent's Guild (Acolytes) of St. Michael and All Angels' Church, West Philadelphia, entered into rest. A Requiem Eucharist was celebrated by the Rev. W. F. Lutz, rector, assisted by the Rev. C. F. Brookins of St. Mary's, on Tuesday, May 17th. The body was vested as for a high celebration, and was borne on the shoulders of six of his subordinates. Mr. Chamberlain had been connected with St. Michael's for the past seven years, and was 24 years of age.

#### SALT LAKE.

##### Visit of the Presiding Bishop.

THE PRESIDING BISHOP has just finished a week's visit to this Missionary District, of which, through a sad dispensation of Providence, he again finds himself in immediate charge after a lapse of some eighteen years. It was in 1867 that Dr. Tuttle, then one of the youngest Bishops, took up his work in the immense territory known as the Jurisdiction of Utah, covering an area of at least 200,000 square miles, or about 40 times the size of Connecticut. Life in those days was undoubtedly strenuous; conditions—social and religious—were strained and difficult; acts of hostility, both covert and overt, against the Church were not infrequent, and, all in all, it was a time when

tact and courage and cheerful persistence in the path of duty were essential qualities in a Missionary Bishop. These traits, then, as now, were eminently characteristic of Bishop Tuttle, and with his masterful mentality, genial friendliness, and rugged physique, were of inestimable value in those days of foundation-laying.

When, last January, the District of Salt Lake was orphaned by the death of the noble and loving Bishop Abiel Leonard, Dr. Tuttle made a continuous journey across the greater part of the continent to attend the obsequies of his successor in the field. In the midst of universal sorrow, the mourners were cheered by the presence and sympathy of one who could understand, as perhaps no other could, how the hearts of the faithful were bowed with grief under that mysterious dispensation.

The Presiding Bishop's first official act after his arrival last week, was a visitation to St. Mark's Cathedral, which he built upwards of thirty years ago, and which under the present Dean's able administration has been much enlarged and beautified. Although a large class had been confirmed on Easter day by the Bishop of Sacramento, a supplemental class was prepared to take advantage of the recent opportunity. A reception was given on Saturday evening, at "The Porches," the beautiful home of Mr. and Mrs. George Y. Wallace, with whom the Bishop is closely connected by marriage, and whose guest he has been during his stay in Salt Lake. Throngs of old friends, as well as new ones, availed themselves of the occasion to pay their respects to the distinguished visitor.

On Sunday morning, the Presiding Bishop preached the baccalaureate sermon before the graduating class of Rowland Hall, the Church school for girls, which holds a well-merited position among the leading educational institutions in the West. The school enjoyed the constant, devoted care of the late Bishop Leonard, and it is now in a most prosperous condition. Although it has been enlarged three times, and at present consists of a pile of modern and completely equipped buildings with beautiful grounds, it is again

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becoming apparent that still further extension is needed. Under the ten years' principalship of Miss C. I. Colburne, the school has always borne the marks of thoroughness combined with progressiveness. All the grades, from primary to full classical course, are taught, and the school's diploma admits without further examination to Smith and Wellesley Colleges.

Sunday afternoon, Bishop Tuttle went to Ogden, 38 miles distant, where he visited the Church of the Good Shepherd, and preached from Exodus xvii. 12, the subject being "Work and Prayer." Dean Eddie, on whom devolves many details of administration during the episcopal vacancy, joined the Bishop on Monday morning, returning with him to Salt Lake in the afternoon. The same evening the Bishop, after performing the marriage ceremony for the daughter of old friends here, attended the piano recital given by pupils of Rowland Hall, and distributed the medals to the successful contestants.

Three events occupied Tuesday, namely, an address by the Bishop before a well-attended meeting of the Woman's Auxiliary; a dinner given in the Bishop's honor by the principal of Rowland Hall, at which members of the faculty, the clergy and their wives, the senior class, and several other friends were present; and the graduating exercises later in the evening. The latter were distinguished for the ability displayed by the youthful essayists in the treatment of their subjects. On Wednesday morning a special service was held in the Cathedral when, with the accompaniments of music and flowers, the Bishop conferred the diplomas upon the members of the graduating class.

The Bishop performed his last official act here by presiding at the graduating exercises of the Training School for Nurses at St. Mark's Hospital. This hospital, originally a small brick and timber building with a capacity of only twenty-five patients, has developed into an imposing pile of brick and brown stone, with accommodation for 150 patients. Equipped with every improvement known to surgery, medicine, and hygiene, it takes a place in the front rank of Church hospitals in this country. The training school was very near to Bishop Leonard's heart and, in view of the memorial project referred to in THE LIVING CHURCH a few months ago, the following words spoken by him on the 15th anniversary of his elevation to the episcopate may be of interest: "I also aim to enlarge and improve the training school for nurses, and hope to raise at least \$10,000 for that purpose, so as to make it inferior to none in every particular." The Rev. Geo. C. Hunting is superintendent and chaplain, and is performing most able and energetic service. Mrs. Crossland is the faithful and efficient head of the training school.

Bishop Tuttle left for home on the 9th, and from the foregoing it will be seen that during his short visit of one week his time was well filled.

**SOUTH CAROLINA.**

ELLISON CAPERS, D.D., Bishop.

**Sunday School Service—Colored Work.**

ON THE AFTERNOON of Trinity Sunday, Dr. H. L. Duhring of Philadelphia addressed the united Sunday Schools of Charleston at St. Philip's Church (Rev. John Johnson, D.D., rector). The body of the church, which was reserved for the members of the Sunday Schools, was filled to overflowing, as were also the galleries.

ST. MICHAEL'S branch of the Woman's Auxiliary held its 19th anniversary meeting June 2nd, in St. Michael's parish house, Charleston. After giving their annual share of the salary of a Bible woman in Japan, the members voted that the rest of their offering should go to help in the building of "Ingle Memorial Hall," Shanghai.

THE CHINESE Sunday School at Grace Church, Charleston (Rev. William Way, rector), which has only four pupils, made an Easter offering this year of \$7.00, and has sent \$14.37 for Ingle Memorial Hall.

AT ST. SIMON'S MISSION (colored), Peake, much good work is being done by the Rev. J. S. Quarles (colored) and his wife. There are now a chapel, a parsonage, a four-roomed house, a schoolhouse, and ten acres of land. The plan is to teach the colored boys and men gardening, farming, carpentering, cobbling, and blacksmith's work, and, finally, if practicable, tailoring. Mr. John B. Elliott, a graduate of St. Augustine's School, Raleigh, is Mr. Quarles' assistant teacher and lay reader. He is proficient in carpentering, and has had much experience in gardening and truck-farming. He, with four of the young men—Archdeacon Joyner himself being the architect—is building a new, large schoolhouse, 50x25 feet, with three departments, and he plans to "raise the roof" into living rooms for the students. When this building is finished, the old one is to be removed, and its timbers used to build shops for the various trades which the pupils are learning.

AT ST. ANDREW'S MISSION (colored), Lexington county, an industrial school is about to be opened for girls and young women, where they will be taught, besides lessons, gardening, light farming, and washing, and, if possible, they will raise fowls and have a small dairy. The buildings, which consist of school rooms, chapel, dormitories, and work rooms, are all ready for use, and the situation of the place is good for marketing. There is an abundance of pure water which can be supplied for irrigation, and all other purposes, at a small cost. Mr. William A. Paul, his wife and daughter, have for a year been doing good work in the way of planting, and if this year's crop turns out as well as is hoped, the institution will be ready for a number of girls in the fall. Money, however, is greatly needed; with \$800, the Archdeacon would be able to provide many things which are really necessary

**HAS TRIED BOTH**

TRAVEL FOR HEALTH VS. DIETING.

A man who was sent to Europe for his health and finally found cure in a little change in his diet says:

"I was troubled with dyspepsia for five years, and two doctors here in Kenosha that treated me for over a year both told me there was no help for me. Then I had an expert from Chicago, but still received no relief; then followed another expert from Chicago, who came to our house two times a month for four months. He gave me up like all the others and told me to take a trip across the ocean which I did in the year 1899 and came home about as bad as when I started. The doctors told me my stomach lining was full of sores. Then I began to study my own case and learned of the diet recommended by the Postum Cereal Co., so I gave up coffee, pork, and all greasy foods and began using Postum Food Coffee. Gradually I got better and better until I am well now as I ever was in my younger days, have no trouble and eat anything fit to eat.

"Sometimes away from home I am persuaded to drink coffee, but I only take a sip of it, for it tastes bitter and disagreeable to me, but the longer I use Postum the better I like it and the better I feel. I could say a great deal more of my experience with Postum, but think this will give everyone a good idea of what leaving off coffee and using Postum can do." Name given by Postum Co., Battle Creek, Mich.

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in these two missions, but will have to be gone without for the present on account of lack of funds.

TRINITY CHURCH, Edisto, left vacant by the death of the Rev. B. B. Sams, has called the Rev. J. J. Cornish of Marianna, Arkansas as its rector. Grace Church parish, Anderson, which has been without a rector since the resignation, in February, of the Rev. W. W. Meade, has extended a call to the Rev. R. C. Jeter of Auburn, Alabama.

**SOUTHERN VIRGINIA.**

A. M. RANDOLPH, D.D., LL.D., B. S. C. P.

**Woman's Auxiliary.**

THE WOMAN'S AUXILIARY of the Diocese was in session at Grace Church, Petersburg, June 3d. Among the information reported was the fact that the organization within the Diocese has 64 branches with 1,315 members. The money given during the year amounted to \$6,855, of which the Junior Auxiliary gave \$961, and the Babies' Branch, \$247. The Junior Auxiliary, of which Mrs. J. J. Lloyd is secretary, has 42 branches with 578 members and 1,665 Sunday School members. The Babies' Branch has 35 branches with 409 members. Addresses were delivered by Bishop Randolph and the Rev. Dr. Lloyd.

The Junior Auxiliary of the Diocese held its annual meeting next day, with a large number of young people in attendance.

**TENNESSEE.**

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

**Work among Sewanee Mountaineers.**

THE WORK of the Sisters of St. Mary among the mountain girls at Sewanee, under Sister Hughette, who has taken up this mission work, seems to be making special progress. There have been 38 girls in residence in the training school, which is free to the mountain girls, the work receiving its support from gifts contributed by friends interested in the spread of Christian influences among these people. During the recent resumption of the work there have been 80 Baptisms and nearly all coming under the direct care of the school have taken up, after careful training, their work as adult workers for Christ's Church. A gift of \$50 pays for eight months' board and training, and \$25 for the shorter summer term of four months, and funds are accumulating for the construction of the new wing. A marked improvement is noted among the families in the distant coves whose girls have been trained at the school, and among the other gifts desired is the peculiar one of wedding rings for the mountain brides, in order that the religious tone may be given to the family from its beginning, by a religious ceremony at the wedding.

**TEXAS.**

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

THE ACCOMPANYING illustration shows the new Church just consecrated for St. Stephen's



ST. STEPHEN'S CHURCH, Huntsville, Texas.

parish, Huntsville, as already stated in THE LIVING CHURCH.

**WASHINGTON.**

H. Y. SATTELER, D.D., LL.D., Bishop.

**Illness of the Bishop—Church Hospital Opened.**

TO THE GREAT sorrow of the Diocese, the Bishop has been compelled by illness to relinquish the work which he had planned to finish before taking his much needed rest. His earnest purpose and strong will power kept him up until after the Trinity ordinations, when his voice and manner had their usual strength and impressiveness; but directly afterwards a fever came on, which was soon pronounced a mild case of typhoid. Prayers were offered for his recovery in all the churches on the following Sunday. On Monday it was said by his secretary that he was better, had passed a restful night, and his temperature was lower and that there was no reason to fear that the fever was of serious form. On last Sunday (12th), the fever was not high and the Bishop's condition was said to be very favorable.

THE NEW Church Hospital for the Eye and Ear was formally opened on Saturday afternoon, June 4th, when hundreds of persons visited and admired its pleasant rooms and wards, beautifully decorated with flowers for the occasion. The dedication services first took place in the chapel, and in the regretted absence of the Bishop, were conducted by the Rev. Chas. E. Buck. The assemblage then adjourned to the principal reception room, where addresses were made by some of those who have earnestly worked for the hospital from the beginning. Dr. H. D. Fry, president of the medical board, spoke of the building from a medical standpoint, and said it is one of the best equipped and most complete for its purpose in the world. Referring to the first steps taken for its establishment, he said that in May 1896 a meeting was held by Drs. Wilmer, Bryan, and Oliver Bell in the office of the latter, when the project was discussed, and these physicians, with others, feeling the need of such an institution, began to interest the people of Washington and appealed to the Bishop and clergy of the Church at a meeting

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The above is the title of a very interesting booklet just issued by the Pittsburgh Bank for Savings, of Pittsburgh, Pa. The booklet is one of the best ever published for the purpose. It contains a brief but surprisingly complete biography of great American statesmen and kings of finance. It is admirably illustrated with half-tone portraits of characteristic scenes illustrating striking episodes in the lives of various characters, among whom are Benjamin Franklin, Abraham Lincoln, Andrew Carnegie, Stephen Girard, John Wanamaker, James A. Garfield, John D. Rockefeller, and others. Following each biography is an apt quotation appropriate to the matter preceding. Typographically it is one of the handsomest little booklets we have seen for some time, and it will repay our readers to send for a copy of the same which will be furnished free of charge by the Pittsburgh Bank for Savings, provided you mention this paper, but not otherwise.

**Have You Get Rheumatism?**

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It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send a trial free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day, except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is.

**"GLORIA TONIC."**

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgia, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no one but write me to-day sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers but is made to rheumatics only. To them I will send a box of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

Dr. G. Quintero, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.

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in October 1896. The result of their efforts was that much interest was awakened, funds were readily supplied, and in January 1897 the institution was incorporated. A temporary hospital was opened at 17th and L Streets, N. W., in April 1897, and during the first year 800 patients visited it for treatment, thus practically demonstrating its need. The Rev. Dr. Harding spoke of the early days when many thought it a perilous thing for the infant Diocese of Washington to burden itself with a hospital largely dependent on it for support; but the need was great, and the splendid character of the medical men behind it inspired confidence. Rev. Dr. McKim spoke of the hospital as "a triumph of faith, hope, and charity, a practical manifestation of religion and of a beautiful harmony between religion and science." Mr. Henry P. Blair, in behalf of the building committee, spoke of the completeness and finish of the building, which has cost approximately \$80,000. It is situated on 15th Street, N. W., near M. and is an attractive structure of Harvard brick and cement, 57 feet front by a depth of 112. It is in Colonial style, three stories and basement in height.

**WESTERN NEW YORK.**

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

**Gift at Sinclairsville—Dr. Crapsey's Anniversary—Woman's Auxiliary.**

THE MISSION of All Saints', Sinclairsville, under the care of Archdeacon Ayres, was presented on the Fifth Sunday after Easter, with a silver Communion Service, consisting of chalice, paten, ciborium, and two glass cruets, given on the anniversary of the death of their daughter Hazel, by Mr. and Mrs. William N. Spear.

ON TRINITY SUNDAY the Rev. A. S. Crapsey, D.D., rector of St. Andrew's Church, Rochester, kept the silver jubilee of his rectorship, with special services. The evening sermon was preached by the Rev. Dr. Elwood Worcester of Philadelphia, a former parishioner. A reception was tendered Dr. Crapsey by the local Brotherhood chapter on Tuesday evening, and he received his parishioners and others at the rectory on the evening following.

THE 25TH ANNIVERSARY of the rectorship of the Rev. A. S. Crapsey, D.D., of St. Andrew's Church, Rochester, was celebrated on Trinity Sunday and three following days. The occasion was noteworthy in view of the fact that St. Andrew's parish has had but one rector, the present incumbent, whose ministrations during all these years have as their fruitage a prosperous parish and a devoted people.

At the morning service on Trinity Sunday, the sermon was preached by the rector, and in the afternoon there was a children's service with a sermon by the curate, the Rev. Francis S. Lippitt, who has recently been called to the rectorship of the Church of the Ascension, Rochester. The Rev. Elwood Worcester, D.D., rector-elect of Emmanuel Church, Boston, who was at one time a member of Dr. Crapsey's congregation, preached at the evening service. Various receptions were held during the three days following and among the testimonials of esteem presented to the rector, were a loving-cup containing a purse of gold from the vestry and congregation and a gift of \$2,500 from three personal friends.

A SECTIONAL meeting of the Woman's Auxiliary held June 1-2, at Zion Church, Palmyra (Rev. E. S. Town, rector), was attended by 71 delegates from 24 parishes. The Rev. G. F. Mosher made two addresses, one on "Mission Work in China," and the other on "The School at Wusih."

Many different methods for prosecuting the work were brought before the meeting, and many suggestions were brought before the meeting, and many suggestions for interesting more people, and for obtaining more funds, were made.

Some time was also given to the discussion of plans that would arouse missionary enthusiasm in every baptized person throughout the entire Diocese.

**WESTERN MASSACHUSETTS.**

ALEX. H. VINTON, D.D., Bishop.

**G. F. S.—Woman's Auxiliary.**

THE ORGANIZATION of the Girls' Friendly Society in the Diocese held its annual meeting in Springfield on May 25th. At the evening service which opened the session, the sermon was preached by the Rev. John Cotton Brooks. Miss S. B. Hopkins of Worcester was re-elected President, Miss A. C. Stebbins of Springfield was again chosen Vice-President, Mr. Charles Barrows of Springfield, Secretary and Treasurer, Miss Josephine Brook of Springfield, Commendation Secretary, and Miss Gertrude Metcalf of Holyoke, Literary Associate, in place of Mrs. Fisher of Worcester. One vacancy among the elected members was filled by the choice of Mrs. T. W. Nickerson of Pittsfield. The reports read were all of a satisfactory and highly encouraging nature. The society is in good condition both in numbers and in its finances.

THE WOMAN'S AUXILIARY of the Diocese held its third annual meeting in Christ Church, Springfield, on May 20th, when the following officers were elected for the new year: President, Mrs. L. S. Brooks, Springfield; Vice-Presidents, Mrs. E. A. Fisher, Worcester, Mrs. H. Arrowsmith, Lenox, Mrs. T. M. Granger, Springfield; Secretary, Mrs. H. W. Hudson, Springfield; Treasurer, Mrs. M. E. Crocker, Fitchburg; Domestic Work Secretary, Mrs. S. Bartlett, Webster; Indian Work Secretary, Miss C. Paige, Williamstown; Colored Work Secretary, Mrs. L. P.

**WISE WORDS**

A PHYSICIAN ON FOOD.

A physician of Portland, Oregon, has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health, especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach, especially at breakfast, to start the machinery of the human system on the day's work. In cases of indigestion I know that a complete breakfast can be made of Grape-Nuts and cream and I think it is necessary not to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food.

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Powell, Northampton; Foreign Work Secretary, Mrs. J. M. Lee, Pittsfield; Junior Secretary, Miss A. M. Lincoln, Worcester. The service began with the Holy Communion, celebrated by the Bishop, and the business meeting followed in the parish house. The reports indicated that 1,086 women are interested in the work of the organization. The Bishop, the Rev. G. F. Mosher of China, the Rev. H. R. Hulse of the A.C.M.S., and the Rev. Frederick Johnson, a diocesan missionary, were the speakers.

#### CANADA.

##### News of the Dioceses.

##### Diocese of Ontario.

THE DIOCESAN Synod opened in Kingston, May 31st. The Synod sermon was preached in St. George's Cathedral by the Rev. Dr. Symonds of Montreal. Bishop Mills, in his charge, spoke very strongly on political corruption and the restless spirit of the age, especially condemning gambling and the form it takes even among women, of afternoon card parties and similar customs. The proposal of the Montreal Synod for a biennial or triennial Church Congress in Canada was approved. A special committee reported in favor of biennial meetings in October.—THE RT. REV. DR. ANDERSON, Bishop Coadjutor of Chicago, is to conduct a Quiet Day for the Ontario clergy in October, in Kingston.—THE REV. STEARNE TIGHE of All Saints' Church, Kingston, has been asked to undertake the duties of the late Rev. C. J. H. Hutton in collecting the augmentation fund subscriptions of the Diocese. The General Secretary for Missions, the Rev. L. N. Tucker, is to speak at different points in the Diocese on the four Sundays in June.

##### Diocese of Rupert's Land.

THE NEW CHURCH in the Manitou mission at New Haven is to be opened for public worship, June 12th, the Second Sunday after Trinity. A number of the missions in the Diocese will be served during the summer by students from Trinity College, Toronto, from Wycliffe, St. John's College, Winnipeg, and the Montreal diocesan College.—A LIVELY discussion took place at the meeting of the Rural Deanery of Dufferin, at Morden, May 15th, on a paper by Rural Dean Garton, on "The Position of the Church toward Organic Union of the three Protestant Bodies."—THE choir of Holy Trinity Church, Winnipeg, is to be vested shortly.

##### Diocese of Montreal.

AN ORDINATION was held in Christ Church Cathedral, Montreal, on Trinity Sunday, at which five candidates were ordained to the diaconate and one to the priesthood. A military service was held in St. George's Church, Montreal, in the afternoon, when a number of regiments, or parts of them, were present. Several of the city clergy assisted in the service. The sermon was preached by the Rev. H. P. Plumtre of St. George's, who took for his subject, "The Perfect Man."—THE closing exercises of the Sabrevois Mission School were held May 27th, Archbishop Bond presiding. The report was very favorable. An address and purse was presented to Principal Lariviere. The prizes were given by Archdeacon Ker. The Rev. Dr. Symonds of Christ Church Cathedral, in his address, dwelt on the good work being done by the institution, especially among those who wish to acquire a practical knowledge of both the French and English languages.

##### Diocese of Niagara.

THE DIOCESAN Synod has been summoned to meet June 14th. It has been decided by the committee to recommend the new apportionment of the General Missionary Society, to the Synod for acceptance. The sum the Diocese is asked for is \$1,700 more than last year's apportionment.

##### Diocese of Ottawa.

AT THE May meeting of the Rural Deanery of Stormont, arrangements were made for the Bishop's autumn conference to be held at Wales, in October. A Quiet Day was held the day following the deanery meeting, conducted by Rev. Professor Parrock of Lennoxville College.

A GOOD DEAL of business was got through at the May meeting of the Executive Committee of the Diocese, in Lauder Hall, Ottawa, Bishop Hamilton presiding. Among other matters, notice was given of a motion to be presented to the diocesan Synod, stating that it is advisable that there should be a change in the date for holding that Synod and providing for the necessary change in the Canons. The amount collected for the General Missionary Society last year was \$6,572.39. The apportionment for 1904 is \$7,345. A few changes were made in the assessments of parishes for the present year.

##### Diocese of Fredericton.

THERE WAS a very large attendance at the missionary meeting in Campbellton, the last week in May, when Rev. J. Cooper Robinson spoke on "Missionary Work in Japan."—A DEPUTATION from the Deanery of St. John was received by the session of the Presbyterian General Assembly meeting in St. John, June 7th. The deputation consisted of the Rev. John de Sayres, the Rev. Canon Richardson, the Rev. W. O. Raymond, the Rev. Mr. Dewdney, and several laymen. The clergymen made short speeches on the subject of Unity and of cordiality toward the Presbyterians, and were loudly applauded.

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**Diocese of Quebec.**

BISHOP DUNN, who arrived at home in the end of May, submitted the name of the Rev. B. J. Wilkinson, formerly Professor of Divinity at Bishop's College, Lennoxville, for rector of St. George's Church, Lennoxville, in the place of the Rev. Canon Scarth, deceased. The matter was taken up by the Board of Concurrence, and a message sent to Mr. Wilkinson, who is at present at St. Moritz, Switzerland. A cablegram was received from him, June 4th, informing the Bishop that he was unable to accept the position offered him.

**Diocese of Huron.**

THERE WAS a very good attendance at the first Deanery Conference to be held by the new Dean, the Very Rev. Dr. Davis, at Thamesford, May 20th. The subject for study at the morning session was The Epistle to the Ephesians. At the afternoon session the subjects were, "The Individual Christian," and "The Christian Home," "The Church" and "Duty to the Heathen."—ALL THE clergy of the Deanery were present at the annual meeting in May of the Deanery of Waterloo, and Church workers at Trinity Church, Galt. A meeting of members of the W. A. from the various parishes was held at the same time, when the mission tale for the deanery was arranged for and other business attended to.

**Diocese of Toronto.**

THE CONVOCATION of Trinity College was held in Toronto, the last Saturday in May. The Rev. Professor Clarke conferred the degrees in the absence of Chancellor Robinson.—THE Rev. Dr. Roper of the General Theological Seminary, New York, preached in the Church of St. Mary Magdalene, Toronto, on Trinity Sunday.—THE diocesan Synod opened June 7th, with the usual service and celebration of Holy Communion at All Saints' Church, Toronto. Bishop Sweatman, in his address, said the past year had been a most prosperous one. Although there had been a decrease in church attendance, it could be accounted for by the shortness of the year from Easter to Easter and the severity of the winter. But while a decrease of 260 had been reported in Baptisms, the Diocese had an increase of 718 in communicants. In every department the funds showed an increase; \$2,553 more has been given to clergy stipends, \$22,424 for parochial purposes and \$8,295 for missions, in all an increase of \$33,272. The Bishop had ordained eight priests and five deacons, and confirmed over 1,800 candidates. Much of the Church property in the Diocese has been improved.—THE report of the Canadian Church Missionary Society states that of the \$73,000 asked for, \$72,734 was given. Expended as follows: Canadian missions, \$40,828; foreign missions, \$23,213; expense account, \$7,511; leaving a small balance on hand.

**EDUCATIONAL.**

**FOUNDERS' DAY** was kept on May 27th, at St. Mary's Hall, Burlington, N. J., with a corporate Communion of alumnae and scholars, at a celebration in the chapel. The Bishop was celebrant, assisted by the Rev. John Fearnly, rector of the school. St. Mary's was the pioneer Church school for girls in this country, and stands now as a most enduring monument of the elder Bishop Doane. There have been marked improvements during the year in buildings and grounds. The school has fifty boarding pupils and many day scholars, and at the commencement on June 6th, graduated six young women. The baccalaureate sermon was preached by the Bishop on Sunday, June 5th.

ST. MARGARET'S SCHOOL, Buffalo, held its commencement on Wednesday evening with an appropriate office at St. Paul's Church, followed by a reception.

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AT THE CLOSING of St. Luke's School, Wayne, Pa., on the evening of the 9th inst., the address was delivered by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, after which diplomas were presented by Dean Moses of the Long Island Cathedral.

THE COMMENCEMENT of St. Catherine's Hall, Brooklyn, was begun with vesper service, held in the school chapel, Trinity Sunday afternoon at 5 o'clock. The Rev. Percy S. Grant, rector of the Church of the Ascension, Manhattan, officiated. The reunion of the alumnae took place Monday afternoon, while the class day exercises were held Tuesday. The Rev. John G. Bacchus, D.D., rector of the Church of the Incarnation, Brooklyn, made the address at the closing exercises, Friday evening.

COMMENCEMENT week at St. Mary's School, Knoxville, Ill., began with a Studio Reception on the evening of June 1st, and a lecture before the art classes by the rector; subject, "Poetry the Universal Art." On the following day the field exercises were to be held, but rain prevented. Friday afternoon saw the "tented field" gay with banners and booths where the various clans were assembled. There were marchings and club-swinging by a select company of maidens, dressed in white; then thrilling clash of foils and flash of steel, by the fencing squad. A reading of senior essays (too many for Graduates' Day) was set down also for Friday afternoon. On Saturday the Current Events Club was "at home" in the afternoon, and in the evening a charming address was given by Mrs. S. S. Frackleton, subject, "Pottery Illustrated with the Wheel."

The baccalaureate sermon was preached on Sunday morning, June 5th, by the rector, as it has been for thirty-six years, except on one occasion. On Monday evening the annual concert and vocal recital was given in the school theatre. Many guests from a distance had already arrived, and the event proved highly entertaining and satisfactory. The class day exercises on Tuesday afternoon were picturesque and full of interest. The senior class presented a play on the school stage, which was immensely enjoyed by the appreciative school audience and guests. Proceeding to the court under the open sky, the class presented to the school as a memorial, a new fountain, a fine figure holding aloft the bowl into which the water falls and splashes. The Bishop of Quincy made a happy response on behalf of the school. At the meeting of trustees in the evening, Bishop Fawcett was elected a trustee in place of Bishop Taylor, deceased. Mr. H. J. Butt of Knoxville was elected trustee in place of the Rev. Dr. Rudd, removed to the Diocese of Iowa. Mr. Wm. H. Sherwood of Chicago, visiting Director of Music, gave a splendid recital in the evening, attended by a large number of invited guests, and was received with much enthusiasm. The rector's reception followed, a unique feature of which was a lantern party on the east lawn which, surrounded by trees and foliage, was made very picturesque for the occasion.

Graduates' Day was Wednesday, June 8th. After an early celebration and matins in the church, was presented the literary programme in the school theatre. A parting song was sung by the class. Twenty graduates, representing ten states, received the Diploma of Arts from Bishop Seymour, presiding as senior Bishop present. The address of the Bishop was the expression of himself: wise, strong, and tender, good and gracious and full of inspiration. His presence and direction of the commencement exercises at St. Mary's are always greatly appreciated.

The alumni held a meeting in the afternoon, electing officers and discussing plans for the future: President, Miss Ellen Law; Treasurer, Miss Campbell.

DURING the same week, St. Alban's School for boys, in Knoxville, under Dr. Leffingwell's management, closed the first year of its reorganization. The baccalaureate sermon was preached on Sunday in St. Alban's Church by the Rev. Carl A. Nybladh, Dean of the Swedish work in the Diocese. On Tuesday, six students received the diploma of the school. The Rt. Rev. Dr. Fawcett, Bishop of Quincy, addressed the students, and the rector bestowed the diplomas.

The prospects for the growth of the school are excellent and the arrangements for its successful work are liberally made. The Rev. Arthur W. Behrends, Lic. Litt. (Berne), has accepted the position of Vice-Principal. He will be in Knoxville after August 1st, and will be glad to meet or correspond with patrons of the school. Other officers of the school will remain as before, except Mr. Leffingwell, who will resume his post-graduate course in the University of Chicago.

The Rev. Dr. Leffingwell and family will spend the months of July and August in their cottage at Old Mission, Michigan.

BISHOP MILLSAUGH graduated five young ladies from the academic department, and two from the collegiate department of the College of the Sisters of Bethany, Topeka, Kansas, on June 1st. This school for girls was founded by Bishop Vail, 43 years ago, and has a campus of 20 acres in the pretty city of Topeka. It is a great missionary force in Kansas, West Missouri, Oklahoma, and Salina.

THE CHURCH schools for girls in the Diocese of Tennessee have lately been having their annual commencements. St. Mary's, Memphis, has closed a year specially noted for the high standard, and having two out of only three girls presenting themselves for the college scholarship offered to the best in the schools of Memphis. St. Mary's last year sent one girl to Vassar. This year she graduated three for entrance to college courses. St. Katharine's School, Bolivar, also took an advanced position with the largest number of pupils in her history.

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ST. JOHN'S MILITARY SCHOOL, Salina, Kan., last week very happily completed a successful year's work, the fifth year under the present rectorship. Canon Mize, in his closing remarks, called attention to this fact, and said he felt that "It was also the best of all the five years of his rectorate, for," said he, "those who won medals to-day, won them against better competition and much higher standards."

The week began with the baccalaureate sermon, which was preached in the Cathedral, Sunday June 5th, by Bishop Millspaugh. The Bishop simply took the boys into his heart and talked to them and with them as a good father should, using as the key-note or text the words, "Redeeming the time for the days are evil." Monday evening was "Old boys' night," and as usual on such occasions, the banquet was a time for "confidences" and "confessions," so it won't do to divulge the "doings." Tuesday was given up to the military exercises, and only one word is needed to tell the story, they were excellent. Major Oldham gave the credit to "the men," but he deserved his meade of the praise.

Wednesday was commencement day. The cadets, faculty, trustees, the rector and clergy, marched from Vail Hall to the gymnasium, and after the *Te Deum* was sung, Bishop Millspaugh led the devotions, a hymn was sung, and Bishop Griswold introduced the Rt. Rev. C. S. Olmsted, D.D., Bishop of Colorado, who made one of his usual magnificent and scholarly addresses. Taking a few words from Hegel, he gave them a Christian interpretation and application, focusing them finally in his words to the class.

The diplomas were then bestowed upon the following by Bishop Griswold as the President of the Board of Trustees: C. A. Hitz, Girard, Kansas; J. W. Jenny, Salina; E. W. Jennings, Clay Center; E. S. Voorhis, Topeka, and L. A. Watkins, Denver, Colo.

The rector presented the medals. Cadet Thompson won the medals in Latin, Science, and Manual of Arms; Captain Rathbun in Mathematics, and Cadet Miller for highest average in preparatory work. In the Griswold prize there was a tie, and it was divided between Captain Rathbun and Cadet Watkins. Wednesday night was the ever enjoyable "Commencement Ball," with visitors from far and near, an event making a fitting close to a year of hard work.

On Thursday, sixty of the cadets, accompanied by the rector and Professor Peterson and in command of Major Oldham, left for St. Louis, where they go into camp upon the World's Fair grounds for a ten days' sojourn.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis., closed a prosperous year with the commencement exercises on Friday evening of last week, according to the programme already printed in these columns. There were 24 graduates who received diplomas and honorary commissions as second lieutenants in the unorganized militia of Wisconsin. The commencement address, delivered by Hugh Ryan of Milwaukee, was on the subject, "Responsibilities of American Citizenship."

THE BISHOP OF ALBANY delivered the Chancellor's address at the commencement of Union College, Schenectady, June 8th, speaking on the subject of citizenship. Among the honorary degrees conferred by the College was that of D.C.L. upon Bishop Doane.

WABAN SCHOOL, Waban, Mass., kept its commencement during the present week. The festivities began with a commencement vesper service on Sunday afternoon. The annual field sports were held on Monday and the graduating exercises on Tuesday, at which latter the address was delivered by the Rev. Wm. Hall Williams.

THE 15TH ANNUAL commencement exercises of Waterman Hall, Sycamore, Ill., were held in the auditorium of the school, on Tuesday, June 7th, Bishop Anderson presiding. The Rev. James S. Stone, D.D., rector of St. James' Church, Chicago, delivered the address to the class of eleven graduates. The Rev. Dr. Fleetwood, the rector, reported a very prosperous year past, and the outlook for next year excellent.

BROWNELL HALL, the Nebraska diocesan school for girls, has just closed a most successful year under the effective principalship of Miss Euphan McCrae. The sermon to the graduating class was preached by Bishop Worthington in Trinity Cathedral, Sunday morning, June 5th, from Psalm cxliv. 12: "That our daughters may be as corner-stones polished after the similitude of a palace."

The commencement exercises were held in St. Matthias' Church on Tuesday morning, and consisted of brief devotional services by the Rev. Philip G. Davidson, rector of St. Matthias and chaplain of Brownell Hall, the *Magnificat* and appropriate hymns and an impressive and thoughtful address by Bishop Worthington, who also presented diplomas to the ten graduates of the school, two of whom were also given certificates of admission to Vassar. While the entire service was marked by simplicity, it was an impressive sight to see the large procession of undergraduates in simple white dresses and small black velvet caps, the graduates in white academic gowns and caps, the faculty in black gowns and caps, with the clergy. After the commencement exercises an informal reception was held at Brownell Hall.

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