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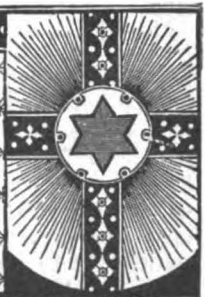
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Editorials and Comments

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

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THE FAITHFUL LAYMAN.

IT is quite commonly believed in the Church that our parishes would, one and all, immediately rival the celebrated green bay tree observed by the Psalmist, if only the rector was a man of somewhat different mould. St. Paul seems to have been quite successful in his missionary work, though indeed even he failed utterly at times, as, for instance, among the cultured Athenians. The Church took root more quickly and more deeply among the harlots and sinners of Corinth than it did in the good society and the university atmosphere of the world's intellectual center. Then, too, there was that "golden-mouthed" preacher, Chrysostom, who was always eloquent. Even in our own day there are or there have been preachers like Phillips Brooks or Canon Liddon, organizers like Greer and Rainsford, scholars like Pusey, and missionaries like Kemper and Bishop Tuttle. If only, we are constantly told, the rector of old St. Dives' Church in Podunk was a man who combined the characteristics of St. Paul and St. John Chrysostom and Phillips Brooks and Canon Liddon and Bishop Greer and Dr. Rainsford and Bishops Kemper and Tuttle, the venerable old parish might shake off its lethargy and do some good in the world. It might, indeed. We should not be disposed to combat the proposition. We should be glad to have so admirable a rector established in the respectable old parish of St. Dives, though we are not certain that he would give such entire satisfaction as is commonly believed; but in the meantime, pending his call and acceptance of the position at the salary which St. Dives' is prepared to offer, we believe that certain steps might be taken to improve the quality of the venerable parish. One of these would be by developing in the congregation, the Faithful Layman. Even one of these valuable adjuncts to parish life would make a large difference in the parochial life of St. Dives'; and strange though it may seem, we are not certain that the Faithful Layman is much more plentiful in the Church than is the Ideal Rector.

The new canons of the Church number 57 and, with the Constitution, extend over 131 printed pages. Of these, 55 canons and nearly 130 pages are devoted to the enumeration of the duties of the clergy, or of organizations. Consequently, with only two canons, covering but little more than a page, to shed light upon what is expected of the Faithful Layman, it would seem that one ought to be able to discover at least just what are those duties which the canons prescribe.

We have first, canon 39, which provides that "a communicant in good standing removing from one parish to another shall be entitled to and shall procure from the Rector . . . a certificate stating that he or she is a communicant in good standing." That certificate is to be presented to the rector of the parish into which such a communicant removes, whereupon the name of the party transferred is entered upon the parish register, and due notice of such entry is sent to the rector who issued the certificate.

It would seem, however, as though most people who remove from place to place feel that they are not "in good standing." At any rate, it is most exceptional for them to ask for or to present these letters of transfer. Does conscience remind these emigrant Churchmen of unrepented sins which ought to lead them not to classify themselves with those communicants who are "in good standing"? The Faithful Layman then repents of his sin and seeks to get back into such standing. He is not willing to acquiesce in a condition of self-excommunication or self-suspension from the communion of the Church. The Faithful Layman makes sure, before he removes from one

place or one parish to another, that he is in possession of the letter of transfer to which he has a canonical right, and that it is addressed, not indefinitely, but to the rector of one specific parish. If he is removing to a city in which are several parishes, he may wait until he has discovered with which parish he will affiliate; but he is not the Faithful Layman unless he obtains and presents this Letter of Transfer at the first opportunity. If he removes to a place in which the Church is not organized, he takes a transfer addressed to the Bishop of the Diocese, who is the pastor of all the scattered communicants within his Diocese.

Another canon requires the "due celebration of Sunday," "by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

What is "regular participation in the public worship"?

The arrangement of Sunday services differs radically in our various churches, but the norm may, roughly, be said to include an early celebration of the Holy Communion—eighty per cent. of city parishes had weekly, early celebrations when statistics were last compiled, in 1901, and the proportion is constantly increasing—a later morning service, with or without the Holy Communion, and an evening service.

It is a happy privilege where one has the opportunity of attending all three of these services on the Lord's Day; but the one service of the three that the Faithful Layman feels to be really obligatory upon him, is the office of the Holy Communion. By participating in that service, he finds himself in unison with the early Christians of Bible days, who continued steadfastly in "the Breaking of Bread and in prayers." The Faithful Layman does not lie abed while the Faithful Laywoman goes to the early celebration. He goes, too. He prefers that hour for making his communion, when he is fasting physically and when his mental powers are in their prime, so that he can offer himself, "his soul and body," in the most fitting condition for such an offering. He feels that this trifling self-denial is worth while as a preparation for the reception of so great a gift. But the Faithful Layman is faithful in attendance at other services as well, so far as he is able to be.

When the Faithful Layman is ready to be married, he remembers that happiness and unity cannot be looked for in his married life, unless he be married "in the Lord." The Faithful Layman does not marry an unbaptized person. It would be a happy event if he never desired to marry outside the communion of the Church, but at any rate he is particular that there be no attempted union of the baptized with the unbaptized. He goes to the church to be married. Once married, he realizes that his marriage to his wife is "until death do us part." The act is final. When children are born, the Faithful Layman brings them to Baptism at the earliest opportunity possible after their birth, even though modern conditions seem to make the admonition not to defer Baptism "longer than the first or second Sunday next after their birth, or other Holy-day falling between," almost an impossibility. He remembers that, agreeably to the Baptismal exhortation, it is his duty to see that his children are properly trained in the Christian religion, and are "brought" to the Bishop to be confirmed, "so soon" as they are "sufficiently instructed." The children are not to be permitted to wait until they are competent to choose for themselves, but are to be "brought"; and the Church lays stress upon bringing them "so soon" as they have fulfilled the necessary condition. They are not to wait until they become twelve, or fourteen, or eighteen years old, but are to be "brought" "so soon" as they are prepared.

When he is sick, he sends for his priest, agreeably to the rubric at the beginning of the Visitation office. He realizes that the rector is not apt to have received a special presentiment of that illness, and that if he is seriously ill it is right that the priest should be summoned. If there is a death in his household, he arranges for the burial only after consulting the convenience of the priest. He informs the undertaker that he (the undertaker) is to look to the priest for his directions as to necessary arrangements to be made. The dead body is brought to the church for the burial office, the mourners take part intelligently in the service, observing the proper postures and so conducting themselves as to show that they are able to look beyond the veil of the grave. They will tolerate no ostentatious display of flowers, and insist upon simplicity in the choice of a casket. The last look at the features of the loved one has been taken in the privacy of the home, and there is no opening of

the casket lid in the church porch. Neither do they ask the priest to preach a "funeral sermon."

As the Faithful Layman is faithful in his observance of the Sunday feast, so is he in the observance of the Friday fast. The mixed demands of the day make it impossible for a fixed rule for such observance to be given. We cannot absolutely say that he never accepts invitations to social functions on Friday, but he avoids them when duty does not seem to require participation, and certainly he never gives Friday functions. He finds some way to mark his Fridays, whatever be the conflicting calls that may perplex him and the variations that must be made from the rule to which he desires to adhere.

The Faithful Layman is apt to be chosen warden or vestryman of his parish; though his faithfulness in no way depends upon such election. If elected, he makes no attempt to interfere with the rector in the spiritualities of the parish, but he is careful to attend punctiliously to the temporalities. He sees that the bread and wine are provided for the Eucharist, that the church is well heated, aired, and cleaned, that the fabric is kept in good repair, that the bills are promptly paid, that parish contracts are made in business-like form, parish accounts are kept with scrupulous accuracy, and funds and securities are regularly audited. He makes sure that parish property is sufficiently insured, parish taxes are promptly paid, parish dues for diocesan purposes are regularly met, and parish contributions for general purposes are duly made. It is a matter of personal interest to him that the rector's salary, be it large or small, is paid with the utmost promptness, and in advance. He coöperates with the rector in securing due welcome to be extended to strangers, and without fuss or intruding himself, is on the lookout to observe where he can do a service to such when they enter the church.

Yet all this is only the beginning of the service of the Faithful Layman. He realizes that he is a citizen of the Kingdom of Heaven, and that his duties to the Church are by no means confined to the four square walls of the edifice in which he worships. He knows that the Diocese, and not the parish, is the unit in Churchly life, and he is glad to have his part in diocesan work, on whatever lines that work may be administered. He loyally supports his Bishop, just as far as he is able to, and not only gives money for diocesan missions, but interests himself intelligently in that work, and tries to become acquainted personally with some of the missionaries, so that he may actually come into touch with the field.

Nor are his sympathies narrowed even to his Diocese. He realizes that the Church of God is much larger than his own local section of it. He knows that by Baptism into the Body of Christ he has so thoroughly come into union with all other Christian people, that if one suffer, the whole body suffers with him. Being baptized, he finds himself *ipso facto* a member of the Church's great missionary society, and he is interested in all the work of general missions. He reads missionary literature and studies missionary conditions. "Missions" are no vague generality to him, but his interest in missionary work in Africa is distinct from that in Japan, and quite separate from that in China, while also the totally different conditions of work in Latin-American countries give him altogether a unique interest in that class of our work. He knows what the Church is doing throughout the world, why it is doing it, how it is doing it, with what success, and what are the administrative conditions under which it is done. He gets to New York occasionally, and makes it a point to call at the Church Missions House, makes himself known, and sees for himself what the Church has provided in men and in fabric for the administration of the work.

He realizes that there are intellectual problems before the Church, and that our American system of representative government in the Church makes it impossible for those problems to be wisely solved, except in so far as the laity, equally with the clergy, study them, obtain information about them, think about them, pray over them. He makes himself an *intelligent* Churchman. He knows what are the questions discussed in General Convention and in the Church papers. He comprehends the bearing of those questions. His opinion upon them is not the expression of narrow prejudice, but the result of careful thought and study. He is as careful to read the Church papers regularly as he is the daily papers, and he would be as much ashamed to be ignorant of questions of current discussion in the Church as in the State or the world.

Where shall we find more of these Faithful Laymen? One in a parish can do almost as much to lift the parish out of a condition of inertia, as a rector can do with all the manifold ac-

quirements and abilities that may be desired. We cannot import them nor make them to order.

Yet the layman who reads this can himself become the Faithful Layman if he cares to.

WHAT an inspiration for the Church's work is gained by such a gathering as that of the missionary conference for the sixth missionary department—extending from the Mississippi to the Rockies—which was lately held at Omaha. Men from Dioceses as far removed from the convention city as Minnesota and Colorado, from Missouri and Montana, and all intervening states, thought it worth while to be present. It was a gathering in which the Bishops were conspicuous as leaders of their brethren, but in which the clergy and the laity were well represented. It was a harmonious gathering, notwithstanding divergent views that were expressed on some of the subjects; harmonious, for men may work together in harmony in spite of differences, and strong men are ready to hear other strong men's convictions.

How truly is the Church putting on a new life through these provincial gatherings! She is showing that enthusiasm can be aroused for missionary work, if men will go about it in the right way; that diocesan missions need not conflict with general missions, for nowhere is the strain of diocesan missions greater than in those Dioceses represented in the Omaha conference; that practical thoughts on practical subjects, such as those there discussed, are of more practical value than mere generalities on missionary themes.

It is of interest to learn that the Laymen's Missionary Movement for the Middle West, inaugurated in Detroit last fall, was taken up and sent on its way through the sixth department, by resolutions similar to those of Detroit. To interest the laity and set them to work for missions is the purpose of this movement. The men of the third department, in which it originated, are preparing to make a missionary demonstration in Milwaukee in the spring. It will help them to know that their plan has been taken up in the sixth department as well.

The Omaha conference was a grand success.

WE recently gave reasons why, in our judgment, the recent Board of Inquiry in the Central Pennsylvania case erred in holding that its own composition was defective by reason of the inclusion of both the names of a deputy to General Convention and also his alternate in the list from which the lot was drawn, and the incident that both those names chanced to be drawn for membership on the Board of Inquiry. In its issue for the same week, *The Church Standard* took identical ground.

This position is now contested by *The Churchman*. The point is raised that the lot shall be chosen "from the deputation" of each of the Dioceses in question, while it is also provided in the Constitution that "the Church in each Diocese . . . shall be entitled to representation in the House of Deputies by not more than four Presbyters," etc. Moreover, *The Churchman* reminds us, the General Convention is a continuous body, liable to call for a special session at any time during the three years of its life-time.

But these facts in no wise establish the contention of *The Churchman* or of the Board of Inquiry, that the name of Dr. Dix, who resigned his membership during the session, should have been excluded from the box from which the lot was taken. The canon requires that the names placed in the box shall be those standing on "the list of Clerical and Lay Deputies to the last General Convention." Now the last General Convention began its session on October 5th and concluded its session on October 25th. Consequently, every name which appeared legally on that list between the two dates mentioned, was properly on the "list of Clerical and Lay Deputies to the last General Convention," and was also the name of a member of "the Deputation" from his Diocese. Hence the Presiding Bishop would certainly have erred if he had omitted one of the names certified to him as appearing officially on the "list," and as a member of the "deputation" of the Diocese in question. We need not consider what might be his duty in case a vacancy had arisen and been filled after the adjournment of the session but during the continuous lifetime of the Convention, for the contingency did not arise.

It is beyond question that at some time during "the last General Convention," Dr. Dix was a member, and also that Dr. Nichols was a member, of the "deputation" from New York,

though not consecutively. And the Presiding Bishop had no option, therefore, in our judgment, to exclude either of the names from his box.

If the resignation of Dr. Dix had taken effect before the session began, the case would be entirely different; but the official record shows that it became effective only on the sixth day of the session, and neither the Presiding Bishop nor the Board of Inquiry had the right, we venture to say, to go behind the official record. Even if Dr. Dix had in fact written his resignation before the session began—it is not in evidence whether he did—such resignation would not become effective until his name was officially stricken from the roll or "list" of deputies, which did not take place until the sixth day. Prior to that day Dr. Dix's name was called at each call of the roll, and since his membership was not challenged—even by his lay colleague who raised the question in the session of the Board of Inquiry—it is too late for any extraneous body to challenge it now, the House of Deputies being the sole judge of the accuracy of its roll of members.

Moreover, the Secretary of the House of Deputies was entirely right in placing Dr. Dix's name upon the "list" of the "deputation" from New York at the opening of General Convention, for the standing order relating to his duties (Journal 1901, appendix, p. 149) expressly provides that he shall record the names of those whose testimonials, in due form, shall have been presented to him; "which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats in the House of Deputies."

We can only feel, therefore, with regret, that the Board of Inquiry erred seriously in holding that its membership was defective.

ANSWERS TO CORRESPONDENTS.

J. H. C.—(1) There is no evidence whatever that the commission "Feed My sheep," addressed by our Lord to St. Peter was intended to imply headship over the Church. Had such been intended, it certainly would have been plainly declared. See Bishop Seymour's *What is Modern Romanism?* which examines the scriptural argument.

(2) Communion with the "see of St. Peter"—which is Antioch quite as truly as Rome, and perhaps more so—is no more necessary to secure fellowship with the Catholic Church than is communion with any other see. Moreover, if we reckon Rome as the "see of St. Peter," it follows that Peter's successors have cut themselves off from the sees of the other eleven apostles, so far as these are still in existence. It is a case of one or of eleven "obstinate jurymen." If "two or three of the apostles had cut themselves off from St. Peter," they would have been precisely in the condition of St. Peter, had the latter cut himself off from the other apostles. The essence of unity is firm membership in the Body of Christ, the sole Head of the Church. See Puller's *Primitive Saints*.

(3) The "theory of development" is objectionable as being modern and contrary to the view of the Church through the ages; but the question is incidental, and would not prove what Romans allege, if the theory were accepted.

(4) Catholicity does not depend upon the faith of the individual but upon the avowed faith of the Church. The Churches of the Anglican communion have repeatedly asserted such catholicity in many ways, and never more strongly than in the Reformation period. It is quite true that a large section of Anglicans to-day seem not to recognize what is implied in that claim, but the same may also be said of Roman Catholics in many lands where the prevailing belief among individuals is practical atheism, though the official teaching of the Church is not impaired thereby.

D. L. F.—Simple prayers on entering and leaving church will be found in Johnson's *Short Prayers* (The Young Churchman Co., 5 cts.) and in most devotional manuals. A young child may be taught to say, "Thou, God, seest me."

SACERDOS.—There is no authority for the addition of water to the consecrated element of wine when the latter is on the verge of giving out, and we should not feel that the practice was permissible.

H. B.—We are unable to give the date of the death of Bishop Abraham of Wellington.

A CERTAIN family of the Church living less than a thousand miles from Chicago had become "miffed" over some trifle and had gone to one of the denominations. While there, a youthful member of the household heard no longer the Prayer Book service with its impressive teachings, and the child formed the idea that many of the moral restraints were not expected of him any longer.

One day he was found swearing like a Mexican sailor. His father and mother were shocked at what they heard.

"What do you mean by this language?" said the mother; "don't you know you are breaking one of the Ten Commandments?"

"Oh, bosh," replied the boy; "where we go to church now, they don't have any commandments."

The parents thought they had better get over their "miffs" and they did; they renewed their attendance at the services of the historic Church the following Sunday.

SELF-DENIAL is that which exalts the beggar above the dignity of a king.—*Sel.*

THE S. S. J. E. CONGRATULATED

Because of Father Osborne's Advancement to the Episcopate

MANY INTERESTING TOPICS

The Living Church News Bureau |
London, January 17, 1905 |

THE following, addressed to the Society of St. John the Evangelist, and signed by Messrs. Spence Burton, Oliver Purrington, and others, appears in the January number of the Cowley St. John *Evangelist*:

"We, the undersigned alumni and undergraduates of Harvard University, wish to congratulate the Society of St. John the Evangelist on the election of another of its members to the American Episcopate. We thank the Society for the influence and example of the Fathers in Boston, and also for the hospitality and help that has been given to us at the Mission House. As the Fathers of this Society are exercising a real and quiet influence by their life and teaching at the Mission Church on the University of Harvard, we venture to hope that their work may continue and prosper."

The Secretary of the E. C. U., Mr. H. W. Hill, in his annual letter—issued this year for the first time to associates of the Union and to the newspaper press, having been circulated in the past only among members—deals with the Athanasian Creed controversy, Church Reform, and the Royal Commission, and then goes on to give reports of the progress of the Union. During last year as many as 2,800 communicants have joined the Union. There are now two new Episcopal Vice-Presidents—the Bishop of Moray, Ross, and Caithness, Scotland, and the Bishop Coadjutor of Springfield, U. S. A.

The Dean of Christ Church, Oxford, the Very Rev. T. B. Strong, D.D., has been appointed an Examining Chaplain to the Bishop of London.

The Archbishop of Canterbury has consented to receive a deputation representing signatories to the Dean of Canterbury's appeal to the first six centuries on Wednesday, February 1st.

The Secretary of State for the Colonies (the Right Hon. Alfred Lyttelton) has addressed a letter to the Right Hon. Charles Booth, the present owner of Mr. Holman Hunt's recent fine production of his great picture, "The Light of the World," in which he says he has heard with much pleasure of his intention to send the picture first to Canada, and then to Australia, New Zealand, and South Africa. Writing evidently with the intention of giving his *imprimatur* to the tour of the Empire which the picture is about to make, the Colonial Secretary continues:

"I understand that you propose to exhibit the picture freely in the central cities of the Colonies if space in public rooms is given by the authorities, or, if you have to hire rooms, to charge only so much for entrance as will meet the expenses of such hiring and that in any case you do not intend to derive any profit from the exhibition of the picture. I understand also that it is your intention to offer the picture on its return to England as a gift to the nation, to be placed permanently in some fit place. Your proposals seem to me to be eminently patriotic, and I feel the greatest sympathy with your desire to add to the ties which bind together the various populations of the self-governing States of the Empire, that lofty bond of union which consists in a common admiration for great and elevating works of national and religious art."

The new vicar of Saltley, Birmingham, the Rev. the Hon. J. G. (Father) Adderley, has recently replied to several letters which had appeared in the Birmingham newspapers attacking him for abolishing the ultra-Protestant practice of "Evening Communion" at a mission church in his parish. He ventured to make some statements which might give his opponents the opportunity of being fair to him. Here is what he said in a portion of his letter:

"3. My objection to evening Communion has nothing to do with celibacy. It is an historical objection. The Bishop of Salisbury, in his book, *The Ministry of Grace*, makes it clear that Sunday evening Communion was unknown until the nineteenth century. It is difficult to have it without breaking some rubric. At Saltley, for example, the rubric was broken every time by the service beginning at the Prayer for the Church Militant, and the parishioners being deprived of the Collect, Epistle, and Gospel.

"4. The objection that is being raised by a few parishioners [from 12 to 18 out of 28,000] is not representative of the bulk of the communicants of Saltley. I am accused of turning away numbers of communicants. I am told by a Protestant doctor in Preston that I am doing a 'hellish work.' As a matter of fact, we had 219 communicants at the parish church on Christmas Day, as against 38

last year, and 143 at Easter. This may be 'hellish,' but it does not mean turning people away."

A notable departure in connection with the movement for the reform of Church music, which has been making itself so much felt of late—especially in the Midlands—has taken place at St. Mark's, Leicester (Diocese of Peterborough), by the removal of the organ and choir from the chancel to the new gallery that has been built for it at the west end. For the formal opening and dedication of the rebuilt organ and of the west gallery a special service was held on Sunday afternoon, January 8th, when the church, which seats 1,100 people, was crowded. The vicar, the Rev. F. L. Donaldson, in cope, attended by vergers, cross-bearers, servers, clergy, and cantors, proceeded from the chancel to the west end during the chanting of Psalm xcii. All the singing at this service was in unison, the verses of the Psalms and hymns being rendered alternately by cantors, and congregation and choir together. After the service of dedication, the vicar gave an address. He began by saying (to quote from the *Guardian*) that they had removed the organ from the chancel to the new gallery at the west end not merely for the sake of alteration, but as part of a serious policy and principle in Church worship:

"The Oxford Movement of fifty years ago found the chancel, in many cases, occupied by the squirearchy. Surpliced choirs were, in many cases, introduced as much to secure the ejection of the squire and his family from the chancel as for more devotional reasons. But choirs, thus admitted and established, had grown inordinately, both in numbers and in usurpation of the people's part in the service. They had grown even more in these matters than in musical capacity, until, at last, a cry had arisen for reform; and the Bishop-Designate of Birmingham had voiced the general feeling in his primary charge at Worcester. They were endeavoring, at St. Mark's, to carry out two great principles together—viz., beauty and dignity of outward ceremonial, together with practical congregational worship. . . . To this end they had erected the west gallery, and had placed the organ there, together with a congregational choir of both men and women. Boy choristers had been removed from the chancel, and only a few selected men singers remained as cantors or leaders. The practical result of this would be that the congregation would more easily fulfil that large part of the services allotted to it in the Prayer Book. Not only the Versicles, but the Introit, Psalms, and hymns would be rendered in the alternate method—viz., first the clergy or cantors, and then the congregation and gallery choir together. Excepting special anthems by the choir, or voluntaries by the organist, the music would be, whether Plain-song or harmonized, of a simple character. The penitential parts of the service would be said in the natural voice, and the hymns and other additions to the Prayer Book Offices would be plain and simple, so that a large congregation could join in them easily. There would also be congregational practices once a month, after Evensong on Sundays."

Referring to the removal of boy choristers, the vicar said they were to be regarded as children, and that it was not fit and proper that they should be placed indiscriminately in the chancels of parish churches. Very exceptional boys' voices might still be used in their gallery choir. Much of what Rev. Mr. Donaldson said seems sound and excellent; but I doubt very much if the main body of opinion amongst Church music reformers in England is in favor of abandoning boy choristers for the employment of women singers.

Writing to a correspondent who called his attention to the editorial article in the *New York Churchman* anent some remarks in a recently published letter of his on the Church in England as an established Church, the Primate says a sentence in that letter seems to have been strangely interpreted as meaning that he would like to see some branch of the Christian Church, presumably the Anglican, established in the United States. Nothing, the Primate says, could be further from his thoughts or wishes than such a suggestion. Continuing, he says:

"The Church of England has subsisted and grown as an inherent part of English history and of English national life. Just as I believe the past history and the present life of the English nation, with its unique lines of constitutional development and progress—

'A land of settled government,
A land of just and old renown,
Whose freedom slowly broadens down,
From precedent to precedent,'

to be of supreme value to the English-speaking race beyond the sea, so I believe the traditions and the constitutional life of the national Church to have a similar value in their bearing upon the religious life both of the United States and of the British Colonies. To sever the fibres which have from the first united the life of the English people with the life of our national Church [Really it would be refreshing to have the Primate sometimes speak of it as though he really believed it to be part of Christ's Holy Catholic Church] would,

I believe, tell to the detriment of both in a manner the mischief of which would extend far beyond the English shore. What we at present (with all the faults and failings which we are steadily trying to amend) show to the world is the possibility of continuing absolute religious freedom with the national recognition of a religious life inwrought in the whole fabric of the State. This is possible in an old country; it would probably be impossible, even if it were desirable, in a new country, and most of all in a country peopled like the United States, by immigrants from every European land. Let the United States," he concluded, "cherish and set forward its own characteristic life in its own way. But let England retain (with whatever modifications or readjustments may be from time to time required) a system which history has shown to be peculiarly adapted to the maintenance within our borders of a strength capable of rendering to the world a service which was never more truly needed than it is to-day."

The *Times* states that the Rev. Walter Hobhouse has resigned the editorship of the *Guardian*, and will retire at the beginning of April. Mr. Hobhouse, who is an Oxford M.A., and ordained priest in 1891, was appointed *Guardian* editor in 1900, in the room of Mr. D. C. Lathbury, subsequently editor of the *Pilot*, now demised. The *Guardian* is chiefly owned, I believe, by Mr. Montague Bernard, a barrister, and younger brother of Chancellor Bernard, of Salisbury Cathedral.

The late Hon. Mrs. Meynell-Ingram, sister to Lord Halifax, whose chief residence was at Hoar Cross, Burton-on-Trent, and who left a large estate, bequeathed to Canon Knox-Little, vicar of Hoar Cross, £1,000; and for distribution among the choirmen at Hoar Cross who have been members of the choir for five years a sum of £300. She also bequeathed £500 for the "Meynell-Ingram scholarship at Lichfield Theological College," and for an additional scholarship to be called "the Meynell-Ingram scholarship No. 2," other £200.

The *London Gazette* of last Friday night contained an Order in Council formally declaring the Bishopric of Birmingham to be duly founded.

The report recently referred to in your London correspondence concerning the Rev. Stephen E. Gladstone, viz., practically to the effect that the late rector of Hawarden was about to yield to what his father, the illustrious Mr. Gladstone, so rightly called "the Roman temptation," has been in circulation again during the past week, this time (according to a Reuter telegram from Rome) being current in Italy. With his name in the report was also coupled that of Mr. W. J. Birkbeck! But the report is absolutely without foundation. The *R. C. Herald* Rome correspondent writes that there is no truth in the report; while Mr. Herbert Gladstone, M.P., states that such report concerning his brother was "absurd and ridiculous." The Bishop of St. Asaph, the Rev. Mr. Gladstone's late Diocesan, has also publicly characterized the statement in like terms. The Cheshire correspondent of the *Standard* telegraphs that the Rev. S. E. Gladstone has been travelling in Italy for the benefit of his health, which is not robust. He expects to return at the end of the present month in order to enter into the rectory of Barrowby, Lincolnshire, to which he was recently presented by the Duke of Devonshire. J. G. HALL.

"AN HONORABLE ESTATE," "an holy estate," the Prayer Book calls Holy Matrimony. Mark you, "an estate." For marriage, though a contract, is much more than a contract. By it is created not simply a partnership, which may be dissolved by the failure of either party to perform assumed obligations, or by mutual consent for mutual advantage or relief, leaving again two single individuals as they had been and in fact had never ceased to be. By it is created an estate, a family unit, affecting the organism of society in a vital way, so that to lay rude hold upon it is to pull at the fibres of society, and to rend it is to inflict a wound upon the body politic. For the unit of society, the unit of the nation—as it scarcely needs at the present day to be said—is not the individual, but the family. Marriage cannot be regarded, merely in the light of sociology, as a makeshift of convenience, a tentative and temporary arrangement, with an inherent tendency to make for degrading repression and bondage; it is an "honorable estate," designed and fitted by its very constitution to make man more fully man and woman more truly woman, while making both one; and to rear children to worthy and useful membership in society and the State.—*Rev. W. F. Faber.*

HAIL, ye small sweet courtesies of life! for smooth do ye make the road of it, like grace and beauty, which beget inclinations to love at first sight: 'tis ye who open the door, and let the stranger in.—*Sterne.*

IT IS NOT CÆSAR'S will that what he ordered to be made should be lost to him, and it is not surely God's will that what He hath made should be lost to Him. Christ's coin is man.—*St. Augustine.*

EUROPEAN LETTER.

The Living Church News Bureau,
Paris, January 16, 1905.

IT will be remembered that during the period when the present Pope's election was in suspense, and several candidates' names were before the world as possible successors to Pope Leo XIII., a good deal was said and written about the *Austrian Veto*. How far there was truth in the assertion that that right was exercised by the Emperor of Austria was at the time uncertain. The following statement, it now appears, was in reality drawn up and presented by Cardinal Puzyna at the time of the Conclave to Cardinal Oreglia. It was read to the members of the Sacred College. The text ran thus:

"I have the honor to inform the Cardinal Camerlengo, in order that in his turn he will bring it to the knowledge of the most eminent Cardinals, that in the name of his Majesty Francis Joseph, Emperor of Austria, King of Hungary, etc., I present his veto to the election of Cardinal Mariano Rampolla del Tindaro."

This move marked the defeat of the former Secretary of State, who had by that time almost received the prescribed number of votes for his election.

As might be expected, the action of the Austrian court caused no little consternation amongst the members of the Conclave. The use of the veto had deeply shocked the members of the Sacred College; and those belonging to the Curia; viz., living in Rome, at the beginning of last year met to discuss the best means to prevent the repetition of such a measure in future Conclaves. Only Cardinal Rampolla did not participate in the discussion.

It is understood that a Papal Bull has been drawn up to meet any case of a like kind that might happen in the future.

"To all Cardinals it is absolutely forbidden, under the penalty of being excluded from the Conclave, to be the bearer of a message of veto. Any Cardinal who knows of the intention of the Sovereigns of Austria and Spain, or of the Ruler of France (the three countries who claim the right of veto), to object to the election of a member of the Sacred College, and communicates this intention to his colleagues in Conclave, will undergo the same penalty."

This Bull has not yet been transmitted to all the foreign Cardinals, and will be officially read only at the Conclave, which will meet for the election of Pius X.'s successor, forming a part of the constitution of the Conclave.

The foreign Governments interested have had hints of this measure, but are not in a position to protest, not having received any official communication. It is, however, known that their diplomatic representatives to the Vatican have already submitted to them certain proposals, with a view to their maintaining the right of veto, which they have enjoyed for centuries.

RUSSIA.

In the midst of wars and its more than sad rumors in Russia, it is pleasant to be able to turn to a subject of interest to the nation at large, and one that touches much of (shall I say?) the surroundings of its Faith. Some few months ago a wicked act of sacrilege was perpetrated at the Church of Our Lady of Kazan, a semi-Tartar town on the banks of the Volga, some 200 miles from Nizni-Gard. The malefactors broke into the church, and carried off the two ikons representing our Saviour, and the B. V. Mary. The latter was an object of special veneration. It was discovered unexpectedly. Its story will show the reason of the respect bestowed upon it.

"In 1552, Ivan the Terrible took Kazan by assault, and destroyed this central fortress of the Golden Horde. He destroyed every memento of the Mongol Invasion, and built churches on the sites of Temples. In 1579 a fire broke out, threatening to destroy the whole city. The Moslim (Tartars had been converted to Mohammedanism), saw in this the vengeance of Heaven. Then it was that the Mother of God vouchsafed to come to the rescue. She appeared in a dream to a young girl, and bade her seek out the proper ecclesiastical authorities of the town, who should proceed to a place to be indicated, where would be found the image of herself hidden away in the ground. This was done and the famous Kazan ikon brought again to light. For the belief was that some Christian within Kazan had concealed it in the ground, to save it from desecration by Moslims at the time of the siege by Ivan.

Miracles were accredited to it. A convent soon rose on the spot, where the ikon had been discovered.

The chapel thereof, the winter church called in the Vernacular "the hot church," became the repository of the Sacred Image. Here it abode, honored and visited, the object of pilgrimages and vows, the standard carried with armies to battle,

when Russia contended still with the unbeliever—for the space of three and a quarter centuries.

It was reserved for the beginning of the twentieth century to witness the ruthless act of vandalism—its theft and its destruction—for which the perpetrators of the deed are about to undergo condign punishment.

With all the anxieties of the war on their hearts, holy Russia has risen as a man to condemn the act. In the "process" against the accused the Procureur was right in saying in his charge "that this crime in all the annals of Russian courts of law was the first of its kind in abhorrent importance that had ever happened in the country."

It is not that this was the only holy picture in Russia to which great veneration was paid, by any means; but its special associations, connected with the first stalwart act of a Russian ruler to free the country from the yoke of Tartar oppression, gave it a particular attraction in the eyes of the patristic populace. Moreover it was the model after which numberless other ikons have been painted. They are indeed *not* exact copies of the original, but have a strong family likeness, especially (if I remember right) in a marked and rather unnatural droop of the head, bending toward the Blessed Child in the B. V. M.'s arms.

FRANCE.

The burning question of the suppression of the Concordat, and its consequences, is ever uppermost in anything that can be said or written about France. As the topic draws out its weary length (like the evils of a boa constrictor, in interest) in the public journals, in the disputes of party politics, and in private sympathies, the practical problem to be solved takes from day to day more pertinent shape.

I am hardly of the opinion of some English journals on the subject, that claim to view the matter from a quite dispassionate point of view.

The *Standard*, for instance, while fairly discounting the aspect, as it stands at present, is somewhat disposed to take the position of affairs as a "fait accompli."

May I quote the resumé:

"The apparent instability of the Combes Cabinet in France does not avail to bring much comfort to French Catholics, seeing that whatever Ministry be in power, the separation of Church and State is almost certain to be carried out. The substitution of another Premier for so fanatical an opponent of the Church as M. Combes might, however, avail to obtain for her better terms."

There is something of the disposition of "English public opinion" in this, akin to the advice that it would give to Russia since the fall of Port Arthur—"You have lost this stronghold, you had better now make the best terms that you can." I hardly think we can gauge either Russian feeling in the one case, or Roman tenacity of purpose in the other.

The truth is that both Russia and Rome have an instinctive feeling of "working for a cause," which rises far above petty jealousies, or individual National interests. It is an instinctive feeling that rises far above the interests that appear on the surface.

As a matter of detail, however, some of your readers may be interested to see the light in which it is thought that the £s. d. question may be bridged over at the outset.

To the *Figaro* the Comte d'Haussonville contributes a second instalment of his plan for financing the Church after disendowment. The net amount required for the expenses of Divine worship, calculated on the existing basis, was shown last week to be £1,617,000. This sum represents the salaries of nearly 42,000 clergy, but it does not provide for all the clergy of the Church. Many of the parish priests who receive stipends from other sources make over their State-paid salaries to the poorer clergy. In the rich parishes of Paris and other large cities, the parochial fund obtained from offerings and fees is very considerable, so that many parishes are already living "under the regime of separation."

Further on, the Comte d'Haussonville estimates that the final minimum sum to be provided annually at £1,440,000. He calls on his fellow Catholics to avail themselves of the law of 1901 permitting the formation of popular associations on the basis of the *Droit Commun*.

While offering proposals of a more or less practical nature, he asks his readers . . . the country and its government, to remember that the payment to the Church was no act of State benevolence—it was the fulfilment of a compact. A century ago the State had confiscated the goods of the Church, derived from the liberality of the faithful. When the Con-

cordat was made, the State, rather than restore the Church its possessions, preferred to offer it an indemnity in money, which was accepted. Now, however, the State, while keeping the property, proposes to suppress the indemnity in violation of ordinary civil right.

Although this has been said and proclaimed "times and times again" in various ways and manners, the writer has so pertinently brought the whole case into a precise and common-sense form, that I trust I shall not have taken up too much of your valuable space in quoting it, as above.

France has lost one of the most valued of her ecclesiastics from her ranks by the death of Cardinal Langénieux. Born in 1824, he early developed so marked a bias toward "things of the Church," that at 8 years old his career seemed marked out for him. Doubtless, like St. Augustine (Hippo) he owed the first impulse to his mother. In his later (what we should call) "successes in life," he was constantly heard to say: "*C'est a ma mere que je dois tout,*" and no doubt he was right. At the seminary of St. Nicolas in Chardonnet he was associated with Dupanloup. As time went on, in 1847 he entered the Seminary of St. Sulpice.

Of St. Basil, St. Gregory of Nazianzen is reported to have said: "He was a priest before he was priested." The same seemed to be true of the late Archbishop of Rheims. His powers in directing one of the world-famed methods, the Catechism of St. Sulpice, gained him quickly further promotion. He went to St. Roch. The very children of the schools of the parish "*en petite raillerie*" used to say: "Ah! the Abbe must soon be a Bishop!"

After having had laid upon him the enormous charge of the parish of St. Ambroise, he was translated to St. Augustine, then in course of construction, the pet church of the Empress (Napoleon III.). Here his zeal, preaching, and organizing powers fulfilled all that was expected of him.

The Emperor Napoleon III. (rather, perhaps, a questionable honor) hearing of his eloquence, desired to hear him in person. He preached, therefore, the *caréme* on the chapel of the Tuilleries by desire.

In spite of the vicissitudes of the fall of a dynasty and political disturbances, the intrinsic value of the character of the man tided him over the dangers of the time. His first Bishopric [offered him during the infancy of the present Republic] was Tarbes. From this he rose until finally he became Archbishop of Rheims, where he died honored and respected alike by Church and State.

GEORGE WASHINGTON.

ABBA, FATHER.

Father, forgive!

Bent by the burden of our misspent years,
We cry with faltering lips and bitter tears,
With eyes that scarce can lift their gaze above,
Even to the blessed symbol of Thy love,
Father, forgive!

Father, forgive! Voiced in this single cry
The measureless regrets of years passed by,
The good that waited for our hand, not done,
The evil that so oft the victory won—
Father, forgive!

Father, forgive! They pass us one by one
The things for which we never may atone,
Deeds, words, and thoughts writ in Thine awful Book;
How shall we stand before Thy searching look!
Father, forgive!

Yea, we dare call Thee Father, for His sake
Who came that He might sinners sinless make,
Who in the wondrous mystery of the Cross
Came to redeem us from eternal loss.
Father, forgive!

One cried of old: "God," and he smote his breast,
"Be merciful to me a sinner!" Blessed
And pardoned, for that Thy all-seeing eye
Saw his repentance and humility.

But we may call Thee by another name,
Abba—our Father! and in all our shame,
For greater light and greater gifts misused,
For Thy long suffering love and grace abused—
Father, forgive!

Mrs. J. D. H. BROWNE.

AS IT IS never too late to be good, so it is never too late to amend: I will, therefore, neither neglect the time present, nor despair of the time past. If I had been sooner good, I might perhaps have been better: If I am longer bad, I shall, I am sure, be worse.—
Arthur Warwick.

ALL SOULS' CHURCH TO SELL

Its Value More Than a Quarter of Million Dollars

CHURCH CLUB MEETING

Beautiful Window for San Juan

The Living Church News Bureau
New York, January 30, 1905

DECISION has been made by the rector and vestry of All Soul's Church to sell its property and remove to some other locality. It is understood that the new location has been practically decided upon, but that announcement of the plans will not be made until all the details have been fixed. In announcing the decision to sell the property, the rector, wardens, and vestymen have addressed the following letter to the pew-holders and congregation:

"After long and careful deliberation the Corporation has decided to sell the property of All Souls' Church, and to remove to another locality.

"The Bishop and the Standing Committee of the Diocese have approved of the step and have given their official consent thereto, and the Supreme Court has authorized the sale.

"It seems but right and proper that the reasons which have led to this action should be laid before the congregation. They are substantially as follows:

"The difficulty of maintaining this parish financially is one which has pressed heavily for a good many years. During that period a debt has rested upon it, a debt which now stands at \$75,000. The only income is and has been from pew rents. This has not, for a long time, been sufficient to defray expenses and to care for the interest upon the indebtedness. The time has now come when this debt should be paid. To raise the money in the congregation and pay it off would be possible, though difficult. But when that were done we would still have a property which is not well suited for church purposes and which cannot be enlarged or made satisfactory. It is a property, however, which is very valuable for secular purposes, and would bring a large price. The proceeds of it, after paying the indebtedness, would provide elsewhere a far better and more satisfactory church.

"Moreover—there does not seem to be need for a church in this locality. There are three Episcopal churches within a few blocks of each other, besides the chapels of other parishes on the East Side. The population to be ministered to by them is substantially all of the same character, and is not sufficient to justify the existence of so many churches.

"Again—the congregation which worshipped here during the previous rectorship was one drawn from all sections of the city, and it, for the most part, disappeared with the departure of that rector. It would be possible, we believe, to build up another congregation, as is being done, from the people who reside in this locality, but it would require long time, and when done would be largely at the expense of other parishes.

"For these reasons chiefly, as well as from minor ones, it has seemed clear the wise course is to sell and remove.

"No pews will be rented after the expiration of the present half year.

"Plans and negotiations are under consideration which it is hoped may provide for the larger portion of the present congregation, if they care to so avail themselves, and also the building of a new church in another locality where it is needed and would be immediately useful. It can readily be seen that such plans could not wisely be made public while negotiations are pending, but will be made known as soon as possible.

"The present rector intends to take advantage of this change to retire from active parochial work, after thirty-three years of ministry."

The letter is signed by the Rev. Dr. S. D. McConnell, rector; Gustav H. Schwab, Junior Warden; and Henry L. Dyer, E. C. Converse, Samuel T. Peters, Albert E. Colfax, A. B. Hepburn, Charles J. Harrah, Oliver G. Jennings, Benjamin B. Tilt, and Wm. J. Schieffelin, Vestrymen.

It has long been evident to students of religious conditions in New York that the Madison Avenue neighborhood, east of Central Park, has had too many places of worship. The conditions of All Souls', as they were found when the Rev. Dr. McConnell accepted the rectorate, are well expressed in the letter just quoted. St. James' Church, five blocks north of All Souls'; the Resurrection, eight blocks north and one east, and several chapels to the east are generally considered to be sufficient for the changing population of the neighborhood. Some of the denominational churches are feeling the effect of the changes, a Baptist property two blocks south of All Souls' having been for sale for a long time. It has been realized that the present rector of All Souls' undertook a very difficult problem, and there is little criticism of his decision to have the money invested in the

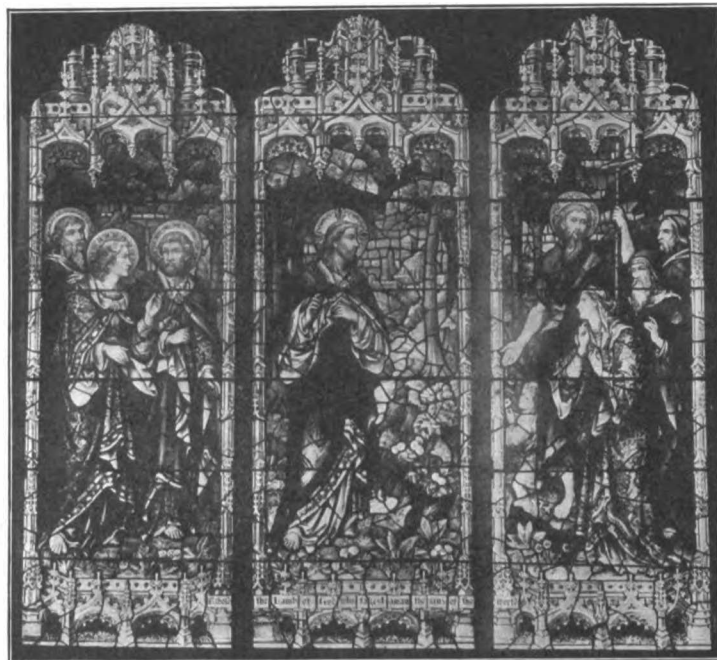
property used for a church in some locality where it is more needed than at Madison Avenue and Sixty-sixth Street. There are still many opportunities in New York, and the decision of the All Souls' vestry as to location is awaited with interest. No statement has been made as to the sale value of the present property, but it is opinion that after paying the debt of \$75,000 there should remain a quarter of a million dollars, and perhaps more.

The Church Club had planned a meeting to consider the work of the Church in the Bronx for Wednesday evening of last week, and was to have Coadjutor Bishop Greer as one of the speakers. The night was the most stormy of the season, but there was nevertheless a fair attendance. Bishop Greer was ill and could not be present, and Mr. George Macculloch Miller, president of the Church Club, was also absent because of illness. Mr. S. Nicholson Kane, vice-president, was in the chair. There were heard the representatives of a number of the parishes and missions of the Bronx, who were introduced by Mr. William Jay Schieffelin, president of the Lay Helpers' Association. Much interest was manifested in the opportunity of the Church in the Bronx section, as told by these representatives from the work, and it was voted to resume consideration of the topic at some future meeting of the Club, when weather conditions are more favorable. It is hoped then to have Bishop Greer, Mr. Wahle of the General Church, and others who were unable to be present last week.

At the monthly meeting of the trustees of the Cathedral of St. John the Divine, last week, an offer of \$5,000 was made for a memorial window in the Cathedral. The name of the donor was not announced. The offer was accepted. Other announcements made at the meeting were of the proposed organization of women to take charge of the laying out and beautifying of the Cathedral grounds, and of the presentation to the Cathedral of the prayer desk and chair used by the Archbishop of Canterbury at the General Convention.

A window has just been exhibited in the studios of the Church Glass & Decorative Co., which is to be erected in St. John's Church, San Juan, Porto Rico. It is described as follows:

"St. John's Church was built under the direction of the Rt. Rev. James H. Van Buren. A number of Boston gentlemen



CHANCEL WINDOW FOR ST. JOHN'S CHURCH, SAN JUAN.

thought it would be well to beautify the structure by placing in the chancel, over the altar, a window depicting the scene when John the Baptist publicly announced that Jesus of Nazareth was in truth the Christ, by the words 'Behold the Lamb of God which taketh away the sins of the world.'

"The figure of the Lord occupies the central lancet of the window, and is the most important in the composition. The figure is extremely dignified, while the head is noble and winning, what one would expect in the Christ. The other figures are those of John the Baptist and his disciples, and St. Andrew and St. John.

"The window is Churchly and reverential, and fastens the

[Continued on Page 486.]

The Great Missionary Conference at Omaha

ON Wednesday morning, January 18th, the second conference of the Sixth Missionary Department began in Trinity Cathedral, Omaha, with a celebration of the Holy Communion. This was the Woman's Auxiliary day. Bishop Williams was the celebrant, Bishop Tuttle read the Gospel, and Bishop Mann, the Epistle. Bishop Brewer was the preacher. The main thought of the sermon was God's call to man to work for Him. Helping to make the world



RT. REV. A. L. WILLIAMS, D.D.,
BISHOP COADJUTOR OF NEBRASKA.

better is God's work. This is essentially the work of missions, and in this work the women of the Church have wrought valiantly. The congregation completely filled the Cathedral. Forty clergy were in the procession, and over 300 received the Blessed Sacrament.

Immediately after luncheon the quarterly conference of the Nebraska branch was held in the crypt of the Cathedral, Mrs. Albert Noe, of Omaha, president of the Nebraska branch, presiding at this session and the District Conference which followed. The treasurer's report showed \$600 raised and expended since May. Miss JULIA C. EMERY gave a brief address and announced that Mrs. Worthington would give \$50 towards the orphanage at Shanghai, provided the Nebraska branch give \$25 towards some foreign work. The Nebraska branch responded by raising \$50 for the education of a native missionary at Tokyo. A resolution endorsing a forward movement was passed.

At 3 o'clock the Cathedral was again filled with a large congregation for the District Conference. BISHOP TUTTLE spoke on "The Church's Duty to the Colored People." He regretted that he was not an expert on this subject and felt that the Southern Bishops were most competent to discuss it. His one congregation in St. Louis was as loyal and as satisfactory as any of like numerical strength in his Diocese, and its pastor the peer of any of his clergy in his devotion, self-control, delicacy of feeling, and gentlemanliness of conduct. He deprecated the idea of separate Bishops, and felt that with patience the racial ills and misunderstandings will adjust themselves.

The REV. DR. LLOYD discussed "The Woman's Auxiliary as related to the Board of Missions." He held that its most important work was to be found in its purifying and elevating influence in the home, where by woman's gentle influence we are lifted out of our

sordid selfishness into the desire to help others, and so to purify and sweeten the world. Inspired by this, gifts of self and money for missions will be freely given.

MISS EMERY, in her interesting way, told of the excellent work the Woman's Auxiliary is doing throughout the world. She pleaded earnestly for a greater recognition of the power of prayer upon the part of the women of the Church.

At 8 o'clock there was a largely attended meeting of the members of the Woman's Auxiliary and the Junior Auxiliary at Brownell Hall. The service was said by the Rev. Philip G. Davidson, after which Miss Emery spoke on the work of the Junior Auxiliary and suggested means for its extension.

CHURCH CLUB DINNER.

At the same hour the Church Club of Nebraska entertained the Bishops and visiting clergy and delegates at a dinner at the Millard Hotel. More than 200 guests were present. Mr. PAUL CHARLTON of Trinity Cathedral made an exceptionally witty toastmaster. BISHOP WILLIAMS delivered, in his felicitous way, an address of welcome. BISHOP TUTTLE spoke on "Typical Western Experiences," telling of the good men he had found in the rough stage-drivers of those early days. The Hon. JAMES M. WOOLWORTH, always scholarly and thoughtful, spoke on "The Early Missions in the District." He referred to Bishop Doane's great missionary sermon in 1835, in which he sounded the note, "Onward, Christian Soldiers, Marching as to war," and roused the Church to enter upon her great missionary campaign. He told how Bishop Kemper was sent forth, as were other valiant pioneer missionaries, men of valor, to win the West for Christ.

"The Strenuousness of the Episcopate" was well discussed by BISHOP MORRISON of Duluth. He showed how that through the ages the episcopate was filled by men who believed in the "strenuous life." This element was a characteristic of all our Missionary Bishops of the present.

"Church Clubs" was the topic given to Mr. FRANK O. OSBORNE, of St. Paul. He said, in substance, after outlining the history of the movement for Church clubs, that it stood for the introducing of Churchmen to one another, and the unifying of their interest in the



REV. CARROLL M. DAVIS,
SECRETARY SIXTH MISSIONARY DISTRICT.

general work of the Church. Its chief value lay in breaking down parochialism.

The "Episcopacy versus the Bar" was assigned to BISHOP EDSALL, who maintained that there was no antagonism between episcopacy and the bar, but that upon the contrary the bar was usually found as the helpful friend and ally of the episcopate.

"The Flora of North Dakota" was the subject of a witty address by BISHOP MANN, and the Rev. IRVING P. JOHNSON spoke on the

quiet life, advocating the quiet that must come through fighting for principle.

SECOND DAY.

On Thursday morning there were early celebrations in the various city churches.

At 10:30, preceded by the choir, a long line of clergy filed into the Cathedral, which was again filled with a large congregation. The processional hymn was "The Church's One Foundation." The service was that of the Holy Communion, Bishop Williams being the celebrant, Bishop Millspaugh, epistoler, and Bishop Graves, of Laramie, the gospeller. BISHOP TUTTLE was the preacher. His text was, St. Matt. ii. 2, "We have seen His star in the East and are come to worship Him." The main thought of the sermon was that the measure of man's value is to be found in the Incarnation. Christ came, not to give ethical rules and to lay down maxims of conduct for mankind. Ethical teachers have done and do this, and this is all they can do. He came to take manhood up into Godhood. He is our Saviour and our elder Brother. He came to sweeten, to strengthen, to lift up, to save. The ills of our modern times can only be remedied by the teaching of Christmas and Epiphany; by all mankind recognizing our Blessed Lord as the Saviour of men, and, like the Wise Men of old, bowing down and worshipping Him.

At 2:30 the Conference convened for its first business session in Creighton Hall, and was organized by the re-election of the Very Rev. Carroll M. Davis as secretary. Bishop Tuttle presided. The Rev. Philip G. Davidson moved that a telegram of cordial greeting be sent Bishop Worthington. The motion was carried by a rising vote. The Rev. James Wise moved that a committee of five on a forward movement be appointed by the chair, to report Friday afternoon. The committee named under this resolution consisted of the Rt. Rev. the Bishop of Iowa, the Rev. James Wise, of Nebraska, the Rev. W. J. Moody of Minnesota, Mr. Frank O. Osborne of Minnesota, and Mr. Clement Chase of Nebraska.

Bishop Tuttle then yielded place to the Bishop Coadjutor of Nebraska, who read a letter from Bishop Worthington welcoming the Conference to his Diocese and see city. BISHOP WILLIAMS delivered an address of welcome, in which he spoke of the growth of the Church in the West during the last fifty years. In the territory of his fellow-workers whom it was his pleasure and privilege to welcome to the "Gate City of the West," the Church is now represented by fifteen Bishops, more than 700 clergy, 75,000 communicants, and 500,000 baptized. He was followed by Mr. GUNNOR W. WATTLES, a prominent layman of All Saints' parish, who had been deputized by the Mayor to welcome the conference to the city. Mr. Wattles' address elicited hearty applause.

BISHOP TUTTLE responded to both addresses. He recalled how that nearly forty years ago, as he went to and from his vast missionary jurisdiction in the West, Omaha was a help, a step, an open door to him, whether he journeyed eastward or westward. He believed that this conference meeting in Omaha would prove an open door to the great missionary work yet to be done in this country and across the Pacific. In order that this work may be done, there are three classes who need to be awakened out of their sleep: first, the Bishops, next, the clergy, and then, the Christian business men of the country.

Bishop Tuttle then yielded the chair to Bishop Millspaugh and the conference listened to

"NEWS FROM THE HOME FIELD."

BISHOP MORRISON of Duluth was the first speaker, and he told an interesting story of the work in his vast district among the white people and the Indians. He found his Indian work very satisfactory and the Indians as amenable to the Gospel of Christ as are any other people. He cited many illustrations to show their honesty.

BISHOP GRAVES brought encouraging news from the district of Laramie. He spoke of several chapels that had been built and that without one penny of debt. The boys' school at Kearney is full to its capacity and is doing excellent work. While he is constantly confirming people, they are rapidly moving away, and this keeps the number of communicants about stationary.

BISHOP MANN of North Dakota said he had an able corps of clergy, who wield great influence in the towns and hamlets in which they live. The Church is therefore rapidly becoming recognized as a permanent factor in North Dakota. It is wisely advertised throughout his district, that wherever there is a Churchman who needs the Church for any of her ministrations, upon notification a priest will be sent to minister to that person, whether he is able to pay the railroad fare or not.

The Rev. GEORGE BELSEY spoke for Salina. He reported steady and encouraging growth in the district. There is a great demand for clergy—men of culture and ability who will come there to stay. Men are wanted who are willing to work there, live there, and die there. If such men can be found, the Church in the district of Salina will soon take her rightful place.

BISHOP HARE told the story of the great work the Church is doing in South Dakota, and especially among the Indians. He gave statistics to show how economically the work is being done. There are 90 congregations among the 35,000 Indians in his district. These are served by ten superintending white priests and a large number of Indian deacons and catechists. The success of the Church's work among the Indians in South Dakota is due to the permanence in the pastoral relation. Agents and presidents change,

the priest of the Church stays. The Church abides, and this makes a profound impression upon the people.

In the discussion that followed, BISHOP BREWER advocated the holding of several minor district conferences throughout the district during the year. Everything should be done and every opportunity be seized upon to arouse the conscience of the Church to the magnitude of the missionary work to be done. These conferences should take up the cry, "A Million for Missions," until this is realized.

The Rev. LOUIS A. ARTHUR pleaded for a more general circulation of the *Spirit of Missions*, by sending it free for three or six months into the homes of the Church people. Those who already subscribe know about missions and are interested in missions. Send it for a little while into the homes of those who will not subscribe. Get the *Spirit of Missions* into the homes of the people.

Dr. LLOYD said that it would give him pleasure to send the magazine to any list of Church people supplied him by the clergy. Bishop Tuttle closed the session with the benediction.

Thursday night a reception was tendered the Bishops, the clerical and lay delegates, and women of the Auxiliary, in Brownell Hall. Several hundred of the Church people and citizens of Omaha availed themselves of this opportunity of meeting the distinguished guests.

THIRD DAY.

Promptly at 10 o'clock Friday morning the business session was called to order in Creighton Hall. Upon motion by Bishop Edsall the name of the Sixth "Department" was substituted for that of the Sixth "District." Bishop Williams stated that this name would do until that of "Province" was adopted.

A resolution requesting the chair to name a committee on time and place of next conference was adopted, and Bishop Mann, Bishop Williams, the Rev. Dr. Lloyd, the Rev. M. J. Bywater, the Rev. Irving P. Johnson, and Charles A. Kelly were named as the committee.

"CHURCH WORK IN THE CITY."

Bishop Edsall took the chair and the topic, "Church Work in the City" was discussed.

The first speaker was the Rev. JOHN C. SAGE, of St. John's, Dubuque. His subject was "Parish Administration." He emphasized the fact that the priest is Christ's ambassador, whose ministry, like that of his Master, must be one of love and contact. The aim of all parish administration is to bring the individual into vital contact with the incarnate life. The parish priest should therefore keep constantly in touch with every soul within his cure. Modern business methods should be employed to accomplish this. He advocated a card system for parochial enrollment and a liberal use of printer's ink, circular letters, parish papers, and the daily newspapers.

Parish Organization was discussed in a strong paper by the Rev. W. J. MOODY, of Brainerd, Minn. Parishes differ, as individuals differ; but there are certain fundamental principles that require emphasis. As the Church is the body of Christ to the world, so is the parish to the community. As Christ took His earthly body as a means for His work, so the parish exists, not for self but for the community. The parish in its organized capacity, and not the rector only, is the missionary in the community. The financial problem of the parish belongs to the vestry. The whole parish should be made to realize its imperative duty in leavening the community in which it exists with the Catholic faith.

"Rescue and Eleemosynary Work" was ably discussed by the Rev. J. M. D. DAVIDSON, of Chicago. The Church is peculiarly adapted to what is commonly called "Rescue work." That is her mission to the world—to rescue from sin and no man can fall so low but that her gentle ministrations can reach him. He graphically described the gracious work of the Church in the hospital for consumptives at Dunning, Ill.

In the discussion that followed, the Rev. C. E. HAUPT of Minneapolis called attention to the fact that eighty per cent. of the young men of the country to-day are not living at home but in hotels and boarding houses. He felt that the Church had a great duty before her in trying to reach these men. Other speakers were the Rev. James Cope, Rev. T. Sedgwick, the Rev. C. F. Blaisdell of St. Louis, and Mr. Clement Chase.

NEXT SESSION IN DENVER.

After noonday prayers for missions and before adjournment for luncheon, Denver was selected as the next place of meeting, and October 18th as the date.

Upon reassembling for the afternoon business session, Bishop Williams offered the following resolutions which were adopted:

"Resolved, That the third conference of the Sixth Missionary Department shall consist of:

"(a)—All the Bishops of the Department.

"(b)—Of five clerical and five lay delegates to be chosen by each Diocese or Missionary District comprised in the Sixth Department; provided, that in such Diocese or Missionary District as the conference is held, the lay delegates be ten in number.

"Second—That in the selection of delegates each Diocese and Missionary District be urged to elect such delegates as may reasonably be expected to attend.

"Third—That the Bishops of each Diocese and Missionary District be empowered to fill such vacancies as may occur.

"Fourth—That the District Secretary shall report to the com-

mittee on arrangements not later than July 1, 1905, a complete list of delegates, provided that in case no meeting of a convention or convocation has been held, the Bishops be empowered to appoint said delegates.

Resolved, That the Bishop of Colorado and two clergymen and two laymen of the Diocese of Colorado to be appointed by the Bishop of Colorado be elected as a committee on programme for the third conference of the Sixth Missionary Department.

The committee on the Forward Movement presented through its chairman, Bishop Morrison of Iowa, the following as its report, which was unanimously adopted:

Resolved, That there be started, here and now, a layman's forward movement of the Sixth Missionary Department, and that a commission of one layman from each Diocese and Missionary District be elected by this Conference to cooperate with the present Laymen's Forward Movement of the Middle West and embody its principles for use in this Department; said laymen to constitute the executive committee of such Movement for one year.

Resolved, That the following message be sent to all the clergy of the Sixth Missionary Department, requesting them to read said message to their respective congregations at the earliest opportunity:

"A MESSAGE TO ALL THE MEMBERS OF THE SIXTH
MISSIONARY DEPARTMENT.

"DEAR FRIENDS:—The deep interest aroused in the real aim and work of the Church as a result of the conference of the Sixth Missionary Department held in Kansas City has brought forth abundant fruit, manifest in this our second conference.

"The keynote sounded by Bishop Brewer of Montana in the opening service lifted us to a true conception of our duty and the opportunity God has indeed called us, as Bishops, priests, and laity, to win the world for Christ and His Church.

"The motto suggested by the Presiding Bishop for the Sixth Missionary Department—Grace, Grit, and Gold—still rings in our ears, and by God's grace we have determined to go back to our fields with a larger faith in the power of the Holy Spirit who is working through us for the regeneration of the world and with one earnest purpose to do the work that the Captain of our salvation has called us to do.

"So great has been the development of the missionary spirit in the Conference that a Layman's Forward Movement along missionary lines has been organized.

"In order that the spirit of this Conference may not be lost or die away, we suggest the following practical aims for your accomplishment:

"First—We urge the officers of the Woman's Auxiliary to cooperate with the clergy in enrolling members in the Prayer League who will say daily the noonday prayers for missions.

"Second—That in the large centers of the Sixth Department, where the Church is represented by a number of parishes and missions, minor missionary mass meetings be held at least once a quarter, to arouse missionary interest in local communities.

"Third—We desire to urge upon laymen of settled and organized parishes in large towns that they cooperate with their clergy and help them reach out into some village or town near them where the Church is not represented and try to gain a footing for the Church.

"Fourth—That a systematic endeavor be made to double the subscription list of the *Spirit of Missions* in the Sixth Department before the next Conference."

"CHURCH WORK IN THE TOWN."

The Conference session which began at 3 o'clock was presided over by Bishop Graves of Laramie. The general topic was "Church Work in the Town."

The first paper was by the Hon. GEORGE F. HENRY of Des Moines. His subject was "Our Relation with Other Christian Bodies." He took the position that too much stress ought not to be laid upon the doctrine of apostolical succession as a *sine qua non* for the exercise of the ministry, and longed to see the day when personal piety would be the chief requisite for admitting those who love our common Lord to preach in our pulpits and to minister at our altars.

Mr. Henry's position was sharply criticised by the Rev. Irving P. Johnson, Archdeacon Cope, and Bishop Olmsted. Mr. JOHNSON asked why not allow any man who felt he had a sense of justice and right to practice law without being duly admitted to the bar, by a precedent which has its foundation in the remote past?

BISHOP OLMSTED said that the Church is on trial in this country and that she must be loyal to the truth. She will gain nothing by sacrificing the things with which her Lord has entrusted her. The moment the American Church assimilates herself with either Protestantism or Romanism, she will lose her hold upon the American people.

"Religious Teaching and Training of the Young" was the subject discussed by the Rev. E. E. LOFSTROM of Wabasha, Minn. He held that Christian education is the most important part of the child's training. The Church differs from the denominations in that she receives a child into membership by Baptism. Teach the child as the Church appoints, adapting the teaching to the ability of the child, and the Church of the future is secure.

"Methods of Raising Money for Extra-Parochial Purposes" was discussed by the Rev. THEODORE B. FOSTER, of Kansas City. He advocated the placing of extra-parochial funds upon the same plane as that of parochial funds.

MISSIONARY MASS MEETING.

Friday night Trinity Cathedral was filled to overflowing for the missionary mass meeting, the general topic being, "World-Wide Missions." Bishop Tuttle was chairman.

The Rev. Dr. LLOYD was the first speaker. His subject was "A General Survey." He said that in making a survey of the field we must first get our point of view. The first question to present itself was, What I ought to do. Realizing, then, that missions are God's work, every child of God must work with Him. And so we must begin in our own home, and then gradually extend our vision until it embraces the world. The world is to be won for our Blessed Lord, because He died to save the world.

Mr. HUBERT CARLETON, General Secretary of the Brotherhood of St. Andrew, told "How the Men Can Help." Men are to put the same system, brains and energy into God's work as they do into their business. Business interests flourish because men throw themselves heart and soul into it. The Church will flourish when men realize that it is part of their business to work for her.

BISHOP ROWE told an interesting story of his work in Alaska, his subject being "A Corner of the Domestic Field."

"A Message from the Foreign Field" was the theme of an instructive address on Japan by the Rev. R. W. ANDREWS of the Japan mission. He told of the great need of the Church in Japan and the opportunity given for missionary work among this rising nation.

"THE AWAKENING OF INTEREST."

Bishop Brewer was chairman at the Saturday morning Conference, when "The Awakening of Interest in the General Work of the Church" was the general topic for discussion.

BISHOP BREWER said that the object of the conference was the awakening of interest in the Church. Parishes and Dioceses are but a part of the Church. All classes are to be reached. The rich people need to be awakened to make special gifts; the poor, in like manner, to give their portion. This was the object of the apportionment plan. He told how Montana had been aroused to do her duty, and urged the same systematic plan to be employed throughout the Church.

"Missions and Money" was the theme of a helpful and practical address by the Rev. W. H. Knowlton, of St. James, Minn. He took the position that it is a mistake to encourage the idea of poverty in any parish. What people sometimes call poverty is only indolence. The spirit of giving should be encouraged. This spirit once gotten into a parish would prove a wonderful stimulant, and the much needed money for missions would be forthcoming.

"The Literature of Missions" was the topic assigned MISS EMERY. Too much emphasis cannot be laid upon the literature of missions. The American Church should preserve a record of the labors of her missionaries as an inspiration to her children.

Dr. LLOYD spoke on "Missions and Prayer." Any parish that puts the money question first, fails. Contact with God is the first essential. Prayer is the first great factor or power in missionary work. With more earnest and believing prayer, the missionary work of the Church will grow with leaps and bounds. An interesting discussion followed.

"THE CHURCHMAN'S DUTY."

At the afternoon session, Bishop Atwill of West Missouri was chairman. "The Churchman's Duty" was the general theme.

"The Sunday Question" was the subject of a scholarly address by the BISHOP OF COLORADO. He claimed that the day undoubtedly rested upon divine authority and its observance was binding upon all Churchmen. As the memorial of the Resurrection, it was to be kept with joy and gladness, and not with the old Judean rigor and sadness. Its duty is that of worship. Worship and rest should be the Churchman's attitude towards it. The world should recognize its moral worth and the Churchman should help the world to do it.

BISHOP MORRISON of Iowa read a thoughtful paper on "The Labor Question." He maintained that the Church had no right to be partisan or to take sides, but should teach each class, the laborer and the employer, that they are brethren. And as brethren in Christ, all differences between them should be adjusted in the spirit of brotherly love. The priest has a duty to each and should not nullify his influence by siding with either one or the other.

The Rev. JOHN WILLIAMS was given the privilege of the floor and he took issue with the writer. He claimed that the Church should always be on the side of the weaker, and that in the great contest between capital and labor, labor is always the weaker. He felt that the Church needed by her attitude to show the common people who do not fill our churches to-day, that we think as much of the soul of a Mitchell as of a Morgan. The other impression was rife to-day, and there is some reason for it. Other speakers were Dean Beecher and the Rev. Dr. Doherty of Yankton, S. D.

JUNIOR AUXILIARY.

At the same hour that the conference was being held in Creighton Hall, a Junior Auxiliary Conference was held in the Cathedral and was in charge of Mrs. A. L. Williams. It was an enthusiastic gathering.

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CALIFORNIA DIOCESAN CONVENTION

Routine Business Only Transacted

FIRST DAY.

GRACE CHURCH, SAN FRANCISCO,
Tuesday, January 24th, A. D. 1905.

THE Fifty-fifth Annual Convention of the Church in the Diocese of California opened with the Holy Communion, in Grace Church, San Francisco, at 10:30 A. M., on Tuesday, January 24, A. D. 1905. The celebrant was the Bishop of the Diocese.

The sermon was preached by the Bishop, from the text Acts xv. 28: "It seemed good to the Holy Ghost and to us."

The Bishop's sermon was divided into three parts, and was founded upon the three phrases of the Prayer for Convention, that the Gospel may be "truly (a) preached, truly (b) received, and truly (c) followed." The Bishop made the sermon an opportunity for emphasizing the necessity of relying upon God the Holy Spirit, and the urgent need of hard, continuous, and prayerful work in the preparation of the preacher; and of careful and prayerful reception of the word by the people. The whole sermon was on an exalted level of spirituality, and set a high plane for the Convention; and we may add that the Convention as a whole seemed in a very large measure to hold this plane, and all its work was done with a manifest sense of the continual presence of God the Holy Spirit.

After the service the Convention was called to order by the Bishop.

At the special request of the Bishop the following resolution was presented by W. A. M. Van Bokkelen, and duly adopted:

Resolved, That in view of this being the Fifteenth Convention of our Bishop, all lay delegates be admitted to seats in this Convention, but that the same shall not be considered a release from paying any amount they may be delinquent on account of assessment for Bishop's salary to the Convention Fund.

The Secretary of the preceding Convention called the roll of clergy entitled to seats, of parishes and missions, and of lay delegates.

A quorum being found to be present, the Bishop declared the Fifty-fifth Annual Convention duly organized.

The Convention reassembled at 3 P. M.

On motion of the Rev. John Bakewell, D. D., the Rev. M. D. Wilson was elected Secretary, for the tenth continuous year, there being no other nominations.

The Secretary appointed Mr. George H. Hooke and the Rev. Clifton Macon as assistant Secretaries.

The report of the Committee on Canons was presented by the Rev. D. O. Kelley, and on his motion the Amendments to Section 290, Section 326, Section 327, Section 420, and 430, 561 and 363 were duly adopted.

The application of St. James parish, San Francisco, to be admitted into the union with this Convention was referred to the proper committee.

On motion of the Rev. John A. Emery it was resolved the Advisory Committee shall be composed of the delegates of the Seventh Missionary District Conference, and of two additional clergymen to be elected by the Convention.

Mr. W. A. M. Van Bokkelen presented the report of the special committee on the matter of the General Clergy Relief Fund, and on his motion the appended resolutions were adopted as follows:

Resolved, That this Convention deems it inexpedient to transfer the custody of the Disabled Clergy Fund, and the Widows' and Orphans' Fund or the administration of the income thereof to the trustees of the General Clergy Relief Fund, and, further, that this Diocese continue to act under the rules now in force relating to the increase of such funds, and the dispensing of the income of the same.

Resolved, That the name of the General Clergy Relief Fund, its Financial Secretary and his address be printed on the second or fourth page of the cover of the Journal.

Mr. W. A. M. Van Bokkelen presented the report of the special committee on the new article to the Constitution on the matter of Trust Funds, and on his motion in the proposed Article IIIA. was approved by this Convention for final action at the next Convention.

The Treasurer of the Diocese presented his report and explained the matter of the dividend to the various funds from the Bonded Guarantee and Redemption Fund.

SECOND DAY.

Wednesday, January 25th, A. D. 1905.

The Holy Communion was celebrated at 7:30 A. M. by the Rev. D. C. Gardner, assisted by the Rev. J. W. Jones and the Rev. C. O. Tillotson.

The report of the *Pacific Churchman* was presented by the Rev. Mardon D. Wilson, showing an increase of 20 per cent. in circulation and of 50 per cent. in advertising in the eight months since the Diocese bought the paper.

The report of the committee to prepare a Canon for the Consti-

tution of the House of Church Women was presented by the Rev. Mr. Kelley, who moved the adoption of the proposed Canon.

On motion of the Rev. D. O. Kelley it was resolved that all Church women present be invited to speak on the question during the consideration of the proposed Canon on the House of Church Women.

The Bishop called the Rev. Dr. Clampett to the chair.

Convention proceeded to the consideration of the order of the day, being the report of the Committee on the Episcopal Residence, which was presented by the Rev. Mr. Gallwey. This report showed that the committee now has the lot paid for and \$17,905.00 on hand with which to build the house.

On motion of the Archdeacon it was resolved that a committee of six, composed of three clergymen and three laymen, be appointed by the Bishop to arrange for the proper observance of the Fifteenth Anniversary of the Consecration of the Bishop of the Diocese, and that the chair appoint a member of the Convention to acquaint the Bishop with the step thus taken.

On motion of Mr. Vincent Neale it was resolved that this Convention does advocate the passage of that certain bill now pending in Congress, for the extension and improving of Massachusetts and Boundry Avenues, Northwest, in Washington, D. C., having relation to the Washington Cathedral.

Resolved, Further, That the Secretary be and he is hereby instructed to forward to the Senators and Congressmen of the State of California a copy of this resolution, together with the request that they will heartily support and vote for the said bill and urge its passage before the proper committees.

The report of the Corporation of the Diocese was read by the Rev. D. O. Kelley. This report told of the establishment of the Chinese scholarship Fund, by members of the Trinity Church, San Jose, and also of the erection of the parsonage at Visalia.

On motion of the Rev. D. J. Evans it was resolved that we regret the absence of the following clerical and lay members of the Convention because of illness: The Rev. A. S. Clark, H. H. Powell, E. E. Bradley, and Mr. Richard Phelps, and desire to place on record our sincere sympathy and earnest prayer for their recovery.

On motion of the Rev. N. B. W. Gallwey it was resolved that ten thousand dollars be the sum to be raised for the Church Extension Fund, and that the Convention endorse the plan of apportioning the apportionment to the individuals of the different parishes, and recommends the same to the rectors.

The result of the elections was as follows:

Directors for the Corporation of the Diocese: Mr. Wm. H. Crocker, the Rev. John A. Emery, Mr. W. A. M. Van Bokkelen, Mr. A. N. Drown, Mr. W. E. F. Deal, and the Rev. D. O. Kelley.

Delegates to the Missionary Conference: The Rev. N. B. W. Gallwey, Mr. E. D. Beylard, and Mr. Geo. E. Butler.

Elective Members of the Board of Missions: The Rev. Clifton Macon, the Rev. Chas. T. Walkley, the Rev. Ernest Bradley, Mr. Francis Avery, Mr. Robt. Bruce, Mr. Geo. E. Butler, and Mr. Geo. H. Kellogg.

Standing Committee: The Rev. Dr. Bakewell, the Rev. E. L. Parsons, the Rev. B. M. Weeden, Rev. Dr. Clampett, Mr. Wm. Babcock, Mr. A. N. Drown, Mr. E. D. Haven, and Mr. L. M. Ringwalt.

The Committee on the Admission of Parishes and Missions made a report recommending the admission into the Union with this Convention of St. James Church, San Francisco, and on due motion the recommendation was adopted.

On motion of the Rev. H. B. Collier it was resolved that the thanks of the Convention are hereby tendered to Mr. Wallace A. Sabin and the Choir Association of San Francisco and vicinity for their most effective help at recent united services.

On motion the further necessary balloting was made the order of the day for 10 A. M. on Thursday.

Mr. W. A. M. Van Bokkelen presented and read the report of the Finance Committee and on his motion the resolution adopting the assessments, as proposed, was adopted.

The commission to secure uniform legislature on the matter of marriage and divorce made their report and on due motion the commission was discharged.

The Rev. Geo. L. Parker presented a verbal report of the Committee on Church Work in University Centers, and on his motion the committee was continued.

On motion of the Rev. D. O. Kelley it was resolved that the committee appointed to have the Constitution and Canons printed be authorized to include therewith such forms and others matters as, with the approval of the Bishop, the committee shall consider desirable to have appear in the proposed new manual.

On motion of the Rev. C. Macon it was resolved that in printing the Canons the word "Conference" be substituted for "Council," as the designation of the Missionary organization of the Church, in Item 51 of the Order of Business.

The Bishop appointed Mr. A. N. Drown as Chancellor of the Diocese.

On motion of Mr. L. M. Ringwalt it was resolved that Grace Church be the place for the holding of the next Annual Convention.

The Rev. D. C. Gardner presented and read the report of the Committee on the State of the Church.

On motion the Convention took recess until after prayers Thursday morning.

THIRD DAY.

Thursday, January 26th, A. D. 1905.

Holy Communion was celebrated at 7:30 A. M. by the Rev. W. E. Hayes, assisted by the Rev. Edwin Johnson, and the Rev. Nelson Saunders.

Morning Prayer was said at 9 o'clock by the Bishop, assisted by the Rev. David Evans and the Rev. W. E. Couper.

On motion of the Rev. N. B. Gallwey it was resolved that the motion to permit the lay delegates of delinquent parishes to vote be prefaced by the statement that it was made at the express request of the Bishop.

The Convention proceeded to the balloting left over from Wednesday.

On motion of the Rev. David Evans it was resolved that the sympathy of the Convention be expressed for the distressed people of Russia in their present domestic troubles, with the earnest prayer that Almighty God will speedily restore to them order out of chaos and out of discord, peace.

On motion of the Rev. D. O. Kelley it was resolved that one or more pages be added to the manual of the Public Institutions of the Episcopal Church in the Diocese of California, and made a part of the report of the Committee on Church Societies, for the purpose of noting such Diocesan and other funds as the Bishop may designate, and also St. Dorothy's Rest.

On motion of the Rev. E. L. Parsons it was resolved that the Bishop appoint a committee, to consist of one clergyman and two laymen of this Diocese, to report to the next Diocesan Convention as to the desirability of establishing permanent endowment funds for the benefit of each parish, mission and church institution of the Diocese, and plans for creating and perpetuating such funds if the report be favorable to their establishment.

The Bishop appointed as said committee, Mr. S. M. Van Wyck, Mr. E. D. Beylard, and the Rev. E. B. Bradley.

On motion of the Rev. E. F. Gee it was resolved that a committee be appointed to memorialize the State Legislature in the usual manner, that the State law relating to marriage be amended, rescinding the publishing of the bans of matrimony in churches, or the publishing of notices ten days previous to the performing of marriage in the court house of the county in which such marriage is to be performed.

The Tellers for the election of Delegates to the Missionary Conference reported the election of the Rev. J. W. Gresham.

The Bishop read his annual address.

The Rev. L. C. Sanford and the Rev. E. F. Gee withdrew their names from the nominations for the Missionary Conference.

On motion of Mr. Vincent Neale, the Secretary cast the ballot of the Convention for the Rev. W. A. Brewer as Delegate to the Missionary Conference.

The chair appointed a committee to memorialize the Legislature, the Rev. E. F. Gee, Mr. Vincent Neale, and Mr. F. M. French.

On motion of the Rev. D. O. Kelley it was resolved that such portions of the Bishop's Annual Address, the report of the Committee on the State of the Church, Church Charities, and all other reports or proceedings of the Convention, as the Bishop may designate, be published in the *Pacific Churchman*, and that copies of the *Pacific Churchman* containing such publication be distributed throughout the Diocese; such publication and distribution to be paid for out of the Bishop's Salary and Convention Funds, the price to be agreed upon between the *Pacific Churchman* and the Corporation of the Diocese.

On motion of the Rev. D. O. Kelley it was resolved that the proposed amended form of Section 26 of the Constitution, which was duly introduced, considered and approved at the last Annual Convention, be by this Fifty-fifth Annual Convention approved and adopted. This was adopted by the vote of both orders. This provides that no woman under ecclesiastical censure shall be eligible to the House of Church Women.

The Tellers for the election of Delegate to the Missionary Conference reported the election of Mr. Wm. Mintzer.

On motion of Mr. John Landers it was resolved that the thanks of the clergy and laymen, and the delegates of this Convention be extended to the rector, vestry and choir of Grace Church for the privilege of holding this Convention in Grace Church.

On motion of the Rev. Mardon D. Wilson it was resolved that the thanks of this Convention are most heartily expressed to Mr. G. Warren Hooper for the generous hospitality shown to the clergy and delegates to this Convention.

The minutes of the last day's session were read and approved, and on due motion, after suitable devotions, the Fifty-fifth Annual Convention of the Diocese of California adjourned *sine die*.

HE WHO PUNISHES an enemy has a momentary pleasure; he who forgives one has an abiding satisfaction.—*Old Humphrey*.

THE GREAT MISSIONARY CONFERENCE AT OMAHA.

[Continued from Page 478.]

ering. An address of welcome was given by Bishop Williams. Bishop Rowe spoke on Junior work in Alaska. Mrs. Morrison of Duluth gave an interesting talk on "The Juniors." She told what they are doing and what they can do. The closing speaker was Dr. Lloyd, who seems never happier than when speaking to children.

BROTHERHOOD CONFERENCE.

"A Brotherhood Conference for Men" was held in the Cathedral, Saturday night, and despite the fact that it was a difficult time for many to attend a service, a good congregation was present. They were well repaid by the helpful addresses of the Rev. T. Sedgwick of St. Paul, who spoke on "The Clergy and the Brotherhood"; Mr. G. F. Shelby of Denver, whose subject was "How to Win the Man"; and Mr. Hubert Carleton, who spoke on "How to Win the Boy." The first speaker emphasized the fact that the Brotherhood is one of the most effective agencies in missionary work that the clergy can have. Mr. Shelby emphasized the importance of individual influence over men, if we would win them. Mr. Carleton dwelt upon the necessity of interesting the boy in "the other fellow." This kind of work seems to have a kind of fascination for the average boy, who likes to do something.

SUNDAY SERVICES.

Sunday was a day full of missionary fervor and enthusiasm. Large congregations were to be found in all the churches. Bishop Olmsted preached at the Cathedral in the morning and at St. Matthias' in the evening. Dr. Lloyd preached at All Saints' in the morning and at the Cathedral in the evening. Bishop Brewer preached at All Saints in the afternoon. Bishop Morrison of Iowa was the preacher at St. Barnabas', Sunday morning and at St. Philip's at night. Bishop Atwell was at St. John's in the morning and at the Good Shepherd at night, Bishop Morrison of Duluth being the morning preacher at the Good Shepherd. The preachers at St. Andrew's were Bishop Graves, morning, the Rev. F. S. White, evening. Bishop Edsall was at St. Paul's, Council Bluffs. At St. Martin's, South Omaha, Bishop Mann was the preacher in the morning and the Rev. Irving P. Johnson at night. Bishop Millsbaugh was at St. Paul's, Omaha. The Rev. T. Sedgwick preached at St. Matthias', Sunday morning, and the Rev. John C. Sage was the morning preacher at St. Philip's. Bishop Rowe was at Christ Church, Beatrice, in the morning and at Holy Trinity, Lincoln, at night, Bishop Brewer being the preacher at Holy Trinity, Sunday morning. The Rev. R. W. Andrews of Japan, was at St. Luke's, Lincoln.

The culminating service of the Conference was the great missionary rally of the Sunday School children, in Trinity Cathedral, at half-past three o'clock, Sunday afternoon. The various schools were martialled in the crypt of the Cathedral, and carrying their banners, marched into the Cathedral, singing, "Fling out the Banner." Nearly 1,200 children were in line, and the Cathedral was literally packed to the doors. It was a most inspiring sight. Bishop Williams spoke a brief word of welcome and introduced Bishop Hare, who spoke simply on "The Good Olive Tree and the Wild," using a twig to illustrate what was meant by being grafted into the Good Olive Tree.

"Child Life in the Orient" was the subject of a simple, instructive, and entertaining address by the Rev. Dr. Lloyd.

The Rev. Francis S. White of Atchison, who has a peculiarly happy way of speaking to children, spoke on Churchless Children, showing that there are four classes who may be so called: those who have never heard of the Church; those who have heard about the Church, but have no Church to attend; those who have never been brought or sent to church; and the babies who have not been baptized as well as the sick children who cannot come. Church children are to help all these Churchless children.

CONSOLATION.

What if the wilderness we tread be grim
And thorn-beset, and, vulture-like, dull Fear
Wheel watchful overhead? Need we, austere
With palm-dwarfed souls, refuse to lift our dim
And aching eyes, above the narrow brim
Of one small cup of woe; but sit with ear
Attuned to dole, and in some minor drear
Lose the sweet music of Earth's choral hymn?
Faint heart, know ye by thy permitted share
In His forsaken wine-press red, who trod
This way before, selfless and without gulle,
You gain this meed: None can remember care
Who bear the comfort of His staff and rod.
Could ye not watch with Him a little while?

MABEL ELIZABETH HOTCHKISS.

LET THE MEN who despise religion learn first to know it; let them see it as it is—the inward happy crisis by which human life is transformed and an issue opened up towards the ideal life. All human development springs from it and ends in it.—*Auguste Sabatier*.

THE CONSECRATION OF DR. WOODCOCK.

DETROIT, January 26, 1905.

WHAT the Church in the Middle West is fast becoming a real power in the life of the people, was made very plain at the Consecration of the Rev. C. E. Woodcock, D.D., as Bishop of Kentucky in St. John's Church, Detroit, on St. Paul's Day.

One of the local newspapers had been "working up" the "story" for ten days previous, and at the service had four of its reporters present. All the others devoted several columns and published many illustrations in their descriptions.

The service, held on a week day, and in the middle of the morning, attracted a congregation that would have filled the church twice over, although it is one of the largest in the country, and it took a squad of about a dozen burly police officers to manage the crowds properly. For nearly three hours the great congregation worshipped, for one of the most striking of all the features of the service was the very real reverence and devotion which marked every part of it.

Soon after ten o'clock, an even hundred men representing the vestries of the Detroit churches came into the church in a body and took seats assigned to them. They were representative citizens, too—great capitalists, distinguished lawyers, prominent business men, sat and knelt side by side with clerks, salesmen, and mechanics.

Exactly at the announced hour (10:30) the procession entered from the choir room singing Le Jeune's fine processional "O God of God." The parish choir was reinforced by that of Christ Church, and numbered forty. Following them came in order fifty-eight clergy vested in cassock, surplice, and white stole. An occasional hood lent some brightness of color, but one missed the processional crosses which might have been used so well. Following the clergy came the second division of the procession. First, the Rev. W. Warne Wilson, Master of Ceremonies, his assistant, the Rev. Chester Wood, and the Rev. Dr. McCarroll, deputy Registrar; then the attending presbyters, the Rev. J. G. Minnigerode, D.D., of Kentucky, and the Venerable George H. Buck, Archdeacon of New Haven. The Bishop-elect came next, and then the Bishops, in this order: The Rt. Rev. Edward Osborne, Coadjutor of Springfield, the Rt. Rev. G. Mott Williams, of Marquette, the Rt. Rev. Lewis W. Burton, of Lexington, the Rt. Rev. Thomas F. Davies, of Michigan, the Rt. Rev. W. A. Leonard, of Ohio, the Rt. Rev. Geo. Worthington, of Nebraska, the Rt. Rev. Geo. F. Seymour, of Springfield, and the Rt. Rev. Daniel S. Tuttle, Presiding Bishop. Borne before the Presiding Bishop was the beautiful pastoral staff of the Diocese of Kentucky. This was carried by the Rev. Irving Goddard, of Christ Church Cathedral, Louisville.

The Presiding Bishop was the celebrant, Bishop Burton was Epistoler, and Bishop Seymour Gospeller. The *Kyrie* was said, as was the Nicene Creed, but the *Gloria Tibi, Sanctus, Agnus Dei, Gloria in Excelsis*, and *Nunc Dimittis* were sung. The appointed officials were as follows:

Consecrators—The Presiding Bishop, the Bishop of Springfield, and the Bishop of Lexington. Preacher, the Bishop of Ohio. Presenters, the Bishops of Michigan and Nebraska.

The Litany was sung by Bishop Osborne at a Faldstool in the nave, and the hearty singing of the choir and the great congregation was a thing to be long remembered.

Bishop Leonard's sermon was a Gospel sermon in the real sense. He had a double text: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel" (Acts ix. 15); and "I have fought a good fight, I have kept the faith" (II. Tim. iv. 7).

It was a simple sermon and a strong one. The source, the method, and the characteristics of the Apostolic office were its headings, and the truth about the Apostolic ministry rang out all through it with no uncertain sound. Instead of following the usual plan of making an address to the Bishop-elect at the end, Bishop Leonard made the whole sermon both personal and general, by putting in the personal address under each of his divisions.

The various testimonials were read by Mr. J. J. Saunders, the Rev. J. K. Mason, D.D., the Rev. Dr. Minnigerode, and Bishop Worthington.

At the Consecration the Faldstool was moved to the choir entrance, and there all the Bishops present joined in the imposition of hands. The "rest of the Episcopal habit" included a beautiful pectoral cross, presented by the men of St. John's parish, and an Episcopal ring by the clergy of the Diocese of Michigan.

The Bishops and a few of the clergy were the only communicants.

The offerings were given to the new Bishop for Missionary work in Kentucky.

The whole service was stately, reverent, and beautiful. It is no small matter to have a service of such a character begin on time and proceed to the end without a hitch of any kind. That this was done is due in very large measure to the ability and diligence of the Master of Ceremonies, the Rev. W. Warne Wilson, rector of Trinity Church, Detroit; and, in this connection, it is interesting to note that almost exactly 20 years ago, Mr. Wilson was Master of Ceremonies at the consecration of another rector of St. John's, the Rt. Rev. George Worthington, Bishop of Nebraska.

After the service, the visiting Bishops and clergy were the guests of St. John's parish at luncheon, when short addresses were made by the Rev. Dr. Minnigerode, Bishop Osborne, and Bishop Leonard; Bishop Davies acting as toastmaster.

On Thursday evening, January 26th, the Armitage Club (the men's club of St. John's, founded by Dr. Woodcock) gave a dinner at the Russell House in his honor. One hundred and twenty men sat down at the pretty tables. The President of the Club, Mr. James H. Macdonald, introduced Mr. Dudley W. Smith as toastmaster. The appointed speakers were the Rev. John Mockridge of St. Andrew's, Detroit, whose subject was "The Progress of the Church in Detroit during the Past Five Years"; the Hon. Wm. C. Maybury, who spoke for "The Laity," recalling in his eloquent way the names of the great men of earlier days; and Mr. F. B. Stevens, whose subject was "Opportunity." Bishop Woodcock made an address full of feeling, telling of his five years' happy association with the men of St. John's, asking for the prayers of all his friends, and bespeaking for his successor, whoever he may be, the same affection and loyalty that have been given to him.

MEMORIAL OF GEORGE GALEN CARTER, D.D.

BY THE BISHOP OF ALBANY.

ENOCH walked with God and he was not, for God took him," or, as the writer of the Epistle to the Hebrews fills out this Mosaic record, "Enoch was not found, because God had translated him, for before his translation he had this testimony, that he pleased God."

Instinctively these words came to my mind this morning as I turned toward the Cathedral from dear Dr. Carter's house, to which I had gone to see him, almost on the instant of his passing away. It is only seemly that the clergy of this Diocese should know from me of the death of a priest long identified with the Diocese of Albany, and of late years as Chancellor of the Cathedral, brought into touch with the candidates for Holy Orders and the lay readers in the Diocese, while in his incessant readiness to take duty wherever he could supply a vacant place or help a brother clergyman, he had been in fact *the* Cathedral missionary.

We were born friends, his father and my father having been closely tied together from the day when they were ordained deacons at the same time until the end of their lives, and in our association for thirteen years, first in his parochial and later in his Cathedral work, he has become nearer and dearer to me every year. Even to the last, no labor, no exposure, no fatigue daunted his devotion. He exhausted his physical force without our consciousness of it by the constant "care of all the churches," to which he went in any time of need. His "due feet" brought him with reverent love to the services of the Cathedral constantly, if not to officiate, at least to worship. He was always ready to carry the Church's ministrations to the sick and the poor. He took warm and generous interest in the candidates for Holy Orders, giving freely of his time alike for counsel and for instruction. His godly and good learning—for he was a most accurate scholar in letters and in theology—made him invaluable as one of the examining chaplains and most helpful in any question of scholarship about which I consulted him; and his life—we are the poorer for the loss of it who were constantly associated with him—saintly and sweet and gentle, courteous and genial and considerate, generous in the giving of every kind of gift, richly and lavishly, his life was a long lesson and a lovely example of one "thoroughly furnished unto all good works." He had the testimony in his own pure and clean heart, and he bore the testimony to all who knew him that "he pleased God," that "he walked with God" in all truest and ten-

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Helps on the Sunday School Lessons

Joint Diocesan Series

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

By the Rev. ELMER E. LOFSTROM

THE STILLING OF THE STORM ON THE LAKE.

FOR THE SIXTH SUNDAY AFTER THE EPIPHANY.

Catechism: Seventh Commandment. Text: St. Matt. viii. 26, 27.
Scripture: St. Mark iv. 35-41.

THE primary teaching of this miracle relates to the Person of the Master. It shows us the two sides. The weakness of the human, stands out only the more strongly because of the power of the divine which immediately succeeds it. This beautiful story gives an opportunity to bring home to the hearts of pupils something of a realization of the quiet power of the Master. It is a lesson that will depend for its effect upon making vivid and real the picture which is given us. This can only be done by the teacher himself being thoroughly familiar, not only with the story itself, but with the incidents which immediately preceded it.

It came at a time when great crowds were coming from all parts of the country to hear His words. St. Mark has pointed out better than the others, the great pressure of the crowds which came to Him at this period. It was finally to culminate in the crisis at Capernaum after the feeding of the five thousand. A reference to chapter iii. will show some of the indications of the strain under which the Master was working at the time. We are told that He even made some provision beforehand that He might speak to advantage to all that came. Thus we are told that He gave instructions to the disciples to provide a boat for Him, that He might teach from the water, and not be "thronged" by the multitudes eagerly pressing to hear and see Him (v. 9). Later on, and nearer the time of this story, they were in a house, and such a multitude kept coming to Him that they had no opportunity even to eat, and His friends were on the point of going out to lay hold on Him and compel Him to take some care for His body. Some of them declared that He was beside Himself (v. 19-21). His enemies were struck by the same absolute giving of Himself, but their interpretation was that He had a devil. When His own people came to see Him, they could not get to Him because of the crowd, and had to send in a message to Him (v. 31).

It was at such a time that, after teaching the great multitude all the day long by parables, when it came towards evening, He said, "Let us go over to the other side." The "friends" who had felt that they ought to lay hands on Him to compel Him to rest, were eager in their acquiescence. They take Him "even as He was" with them to the boat and set out for the other side. We see, then, why it was that He was all worn and weary from the great strain that had been upon Him, not only from the teaching of these throngs, but by reason of the virtue which was constantly being drawn from Him for the healing of the needy. We see why it was that a shift was made for Him in the hinder part of the ship, using the low bench of the steersman for a pillow. And we can realize perhaps the exhaustion which made Him sleep on in spite of the storm, and waves dashing over the boat.

Nor did the disciples disturb Him until they were greatly alarmed at their peril as they saw that the ship "was now filling." Then they waken Him with a cry almost of reproach: "Carest Thou not that we perish?"! Then it is that from the weakness of His humanity He rises to the full power of His divinity, and says, in a quiet, calm voice, and doubtless with upraised hand: "Peace—be still." And immediately there was a great calm.

Tell the story, simply and plainly. Make clear the contrast between the two sides of the Master. Make plain that He was a man. But also bring out the "atmosphere" of that hour when the men who had been afraid of the storm, were hushed into the silence of a new fear, the awe which men all feel when they find themselves in the presence of the direct handiwork of the Divine. It was in subdued voices they asked each other, "What manner of man is this?" or, "Who is this, that even the wind and the sea obey Him?"

There is also a spiritual lesson which may be drawn from the story. It is probable that it was intended to teach the dis-

ciples and us a lesson of encouragement. The boat is a symbol of the Church. The disciples were rowing it on toward the other side whither the Master had directed them to proceed. It is no easy journey. All the forces of "the powers of the air" oppose them, and seem to their human sight to be about to overcome them entirely. Yet they know full well that He is with them. Their knowledge of Him and His powers should have been enough to keep them from the cry of despair. But their faith is weak because He makes no sign of His presence. They had themselves felt that there was great need of His doing that which was keeping back the active signs of His presence: the restoring and rebuilding of the exhausted powers of the Body in which He was manifested to the world. At their cry, however, He comes to the help of the boat. He rebukes the forces arrayed against them. He calms their fears, and they blame themselves for their lack of trust.

Only a little later, there is another storm and another rescue (St. Mark vi. 47-52). When two such similar miracles are given we may be very sure that there is meant to be a spiritual lesson from a comparison of them. In the second, the Master was not physically present with them in the boat. Instead He was up on the mountain praying. But though He was in earnest prayer, and the night is dark, He yet has an eye upon the little band in the boat. He sees them toiling in rowing. Before they are exhausted He comes to them. When they are afraid at His presence, which they neither expected nor recognized, He reassures them, and again the effect of His active presence is to bring them on their way to the land which they seemed powerless to reach of their own power.

The symbolic meaning of this miracle needs no further comment than to point out that there is plainly a reference to the fact that the Master will just as truly have a watchful care for the Boat and the rowers, now that He has gone up to the Mount where He ever liveth to make intercession for us, as He had when manifest in the flesh. He may give no sign of His presence or of His watchful care. But knowing the lesson of the miracle we should have that faith for lack of which He rebuked the disciples. And if the worst comes to the worst, and our toil seems unavailing, He will come to us and bring us on our way. Only we must not cease to "toil."

The presence of the other ships was important as furnishing proof of the miracle, independent of His own disciples. They may be also taken to typify other "boats," like the Church in having human made material, but lacking the power which the Church has because she belongs to Him. These are all benefitted by the calm which came to the rescue of the disciples' boat. So the triumph over the forces of evil which the Church of the Living God has wrought in the world, benefits every human institution. Schools, hospitals, jails even, are sharers in the benefits of the calm.

Correspondence

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

A RETRACTATION.

To the Editor of The Living Church:

YOU commented severely some weeks ago on a letter written to the *Ave Maria*, a Roman Catholic newspaper, by one who signed himself "An Anglican," in which he said, "I would join the Holy Roman Church to-morrow, if I could see my way to get a livelihood," and that "Mr. Orby Shipley had such clergymen in mind when he adds that hundreds of Anglican clergymen are in the same position," etc.

The priest who wrote that letter belongs to my Diocese, and I want to inform you and your readers that he has made a full retraction of the position assumed in it, and has humbly asked to be allowed to remain with us. He writes as follows: "I do not want to resign my ministry. I must honestly confess that the Irvine case weighed heavily on my mind, and having no one to talk to but myself, I became dejected and morose, discouraged and depressed, and that all re-acted on my faith in the American Church. I have never, and can never doubt her being a part of Christ's true Catholic Church; and though for a

time my faith gave way, it has re-asserted itself and is stronger than ever; and I can, in God's presence, promise you as my Bishop to serve the Church loyally and faithfully unto death."

I believe the man is thoroughly sincere in this recantation. He is evidently an impulsive man, and easily moved to act hastily. He is perfectly willing to make any reparation required, and had expected to have his name made public in some such communication as this. But as the fault of which he was guilty was anonymous, it seems best to me that it should remain so, for the sake of the Church and of the people to whom he ministers. For the same reason I prefer to sign myself simply

A MEMBER OF THE HOUSE OF BISHOPS.

January 24, 1905.

[For obvious reasons, an exception to the rule permitting letters to appear in these columns only with the full signature of the writer attached, is made in this instance for the protection of the party referred to and in order that suspicion might not be directed toward any other priest in the same Diocese. We are able, however, to guarantee the authenticity of this letter from one of our Bishops.—EDITOR L. C.]

THE WORD "MASS" FROM A ROMAN POINT OF VIEW.

To the Editor of The Living Church:

IF the discussion on the word Mass (which seems to be pre-eminently a Roman Catholic term) has not yet come to an end, may I, a Roman Catholic, add a little?

The term "Celebration" to me is meaningless, unless I may ask "which, or of what?"

The terms Holy Eucharist, Holy Communion, and Mass are not synonymous to a Roman Catholic.

The Holy Eucharist to us is defined as the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine. Eucharist, meaning "Thanks." Hence this Sacrament is called Eucharist, because our Lord gave thanks before changing the bread and wine into his body and blood, and because the offering of it to God is believed to be the most solemn act of thanksgiving. "Holy Communion" is the receiving of the body and blood of Christ in communion with others of the faithful, hence the unfortunate terms Roman Communion, Anglican Communion, etc., etc.

"Mass" is the unbloody sacrifice of the body and blood of Christ. By a sacrifice we understand the offering of an object to God alone and the consuming of it to acknowledge that He is the Creator and Lord of all things. Hence at Mass, the body and blood of our Lord are offered to His heavenly Father at the consecration, and afterward consumed by the priest and others. Thus, the Mass consists of three distinct parts, viz.:

Offertory; Consecration of the Holy Eucharist; and Holy Communion.

I cannot understand why this solemn sacrifice should be termed "Mass." "*Ite missa est,*" to me sounds arrogant, and I sincerely believe that if the Mass was celebrated in the vulgar instead of a dead language not well "understood by the people," this phrase would be so altered as not to offend, nor does it seem to me appropriate; as in the Roman Catholic Missal, after the priest says: "Go, you are dismissed," he continues the following prayer: "Let the performance of my homage be pleasing to Thee, O Holy Trinity," etc. Thereupon he turns to the people and gives the blessing: "May Almighty God the Father, Son, and Holy Ghost bless you"; and after being answered "Amen," he goes on: "The Lord be with you," whereupon the congregation answers: "And with thy spirit"; whereupon he reads the Gospel of St. John, which concludes the service.

In my humble opinion the "Celebration of the Holy Mysteries," or the last two words alone, would be most significant of any. That the difference in the actual belief regarding this Celebration is mere terminology, is only too evident when one sings any of those beautiful hymns in the P. E. Hymnal, as No. 228:

"And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us Him that pleads above,
We here present, we here spread forth to Thee
That only offering, perfect in Thine eyes,
The one true, pure, immortal sacrifice."

Does it not show that same belief in the Real Presence? Does it not call it that only offering, perfect in God's sight? Is it not the Holy Communion, the "one true, pure, immortal sacrifice"?

Permit me, then, as one who hopes and prays for re-union of at least Catholic or Apostolic Christians, not to let terminology stand in the way. What Christians need is (according to

the Vulgate translation of the Holy Scripture) to follow the hymns the angels sang at the birth of Christ: to give "Glory to God in the Highest and on earth peace to men of good will." Let us therefore, in all charity and without any malice, be of good will to our fellow Christians, so as to have that peace without which the reunion of Christendom is an idle dream, which will never be helped by the term "Mass."

Philadelphia, Very respectfully yours,
January 23d, 1905. F. J. Voss.

[We noted last week that the discussion of the word "Mass" was concluded, but have reopened it for the insertion of the above letter treating the matter from a point of view wholly different from that of any of our previous correspondents. It is a pleasure to recognize the irenic language of our correspondent, who describes himself as a Roman Catholic.—EDITOR L. C.]

A PRAYER BOOK WITHOUT P. E.

To the Editor of The Living Church:

FOR the last few years the Church has been exercised over the change of name question. Now I suppose the question has received its quietus for the time being, but as a matter of fact many of us who hoped something might be done have already done something for ourselves. For instance, for my own part I have, personally, dropped the "Protestant Episcopal" cognomen. However, as I never held it very high, it did not have far to drop. I find myself quite unable to consider it when thinking of the Church. In the Prayer Book I regard it as a blot on the title-page, and one that does mischief. I found that in Europe people who admired the American Book were astounded at its title, and asked for explanations that were embarrassing to give. An English priest inquired whether the American Church was in full communion with the Church of England, or was she in the position of the Swedish Church.

Another eminent priest, a notable preacher and author, asked why the American Church retained a title that was misleading and derogatory, and one that could do no good to anyone. The British emigrant does not understand it, and generally turns Methodist.

A gentleman in Italy who was examining the American Book, asked me how I could claim that the Church was Catholic, when the claim was refuted by the title-page.

Why cannot we have a book whose title-page is not an embarrassment and an annoyance? Why cannot we have a book called *The Book of Common Prayer with Ordinal and the Articles of Religion as used in the U. S. A.*? Let the "Name" take care of itself. Even supposing it has to remain for a while, what is the use of having it on the title-page? It does no good, satisfies no want, edifies nobody, and is often a source of embarrassment. We have Altar Books printed without Protestant Episcopal on the title-page (and they do no harm as far as I am able to ascertain), so why can we not have Prayer Books? I have or did have a pointed Prayer Book, without the embarrassing P. E. inscription, and I remember that THE LIVING CHURCH criticised the omission unfavorably.

I have distributed many Prayer Books in my time (at my own expense), and often have had to explain the humiliating and preposterous title-page. It goes against the grain to distribute more than is absolutely necessary. Besides—the Protestant Episcopal idea has caused me extra, unnecessary, and well-nigh profitless work. I cannot see that God has ever blessed it. It is contrary to the Lord's Prayer. "Thy Kingdom Come" and Protestant Episcopalism do not coincide. The Church is the Kingdom of God. It is also the Body of Christ. Into neither of these conceptions can Protestant Episcopalism enter. It is a thing apart, a condition of the mind, an absurd one, and bad as it is absurd. We have difficulty enough, God knows, in doing our work well. The Church is far from what it ought to be, and all hindrances of an unnecessary and preposterous kind should be eliminated.

Let us have a sensible Prayer Book. I believe that thousands would welcome it. If necessary, let it be considered as part of the official P. E. Book, and let us have it in the same way that we have the Altar Books. There would be nothing wrong in such a book, there is no disloyalty, I believe, in urging its publication. I feel positive that it would be in great demand. Every loyal Churchman, every Churchman with a sense of the ridiculous, would welcome it in place of the other. The lack of the preposterous words on the title-page would hurt no soul, nor be an occasion for galling to any. It would merely be the removal of an idiotic embarrassment—as useless as absurd.

Cannot we have this relief? Will not THE LIVING CHURCH

help? Is not the idea a good one? I believe and trust I have the sympathy of many, and even if I have not, "I have believed and therefore do I speak."
C. E. ROBERTS.

AN INEXPENSIVE SCHOOL FOR BOYS.

To the Editor of *The Living Church*:

I HAVE just read the letter by the Rev. Martin Damer in this week's issue of *THE LIVING CHURCH*, asking about a cheap school for boys from 7 to 10 years of age; and would call your attention to St. Paul's School, Beaufort, N. C., which may possibly meet the needs of your correspondent.

This school was opened in 1899 as a part of the work of this parish and for the community around, in town and country, but our work has grown until we have nearly two hundred pupils, a number of whom are boarders from a distance. The school has a kindergarten and ten grades and fits for entrance into college.

We are situated in a most delightful climate, in an old town facing the sea; and by reason of the simplicity of life here, can offer board, washing, fuel, lights, and tuition for \$120 to \$140 per year of 40 weeks. The variation in price is dependent upon the grade, tuition ranging from \$10 to \$30 per year. Music on the piano, \$2.00 a month extra. There are not other charges except for books and personal expenses; and our isolation makes it possible to reduce these items to the minimum.

For further information, address,
Beaufort, N. C., REV. THOMAS P. NOE,
January 21st, 1905. *Principal.*

INSURANCE OF CHURCHES.

To the Editor of *The Living Church*:

I NOTICE an article in a recent issue of your paper in which you very properly call attention to the importance of the proper authorities seeing that Church property is insured. I am under the impression that a comparatively small number of church buildings are destroyed by fire while an immense amount must be paid out to insurance companies. Would it be possible, as a National Church, to inaugurate some plan for mutual protection, and thus save for other purposes the large cost for insurance? I merely raise the question. I do not even know whether I could approve it as wise. J. B. FUNSTEN.

Boise, Idaho, January 24th, 1905.

UNIFORMITY IN THE CHURCH.

To the Editor of *The Living Church*:

IN your issue of January 21st, below the five columns devoted to the discussion of the word "Mass" and a brief notice to "The League of the Catholic Name," there appears a short article entitled, "How Uniformity Might Be Secured." It occurred to me, having read all that preceded this article, that it could not occupy a more advantageous position in your valuable paper. It speaks volumes by way of contrast, although the article itself covers about one-third of a column.

Is the discussion of the word "Mass," interesting as it evidently is to some, of as much value to the Church as a discussion of the subject of uniformity in faith and practice would be, if carried out upon definite lines? Is it not of far greater importance that we hold and teach the true doctrine of the Holy Eucharist, while we allow to all a choice of terms from those that have been rightly applied to this Sacrament? What is it that leads to these endless disputations about words? Evidently doctrinal aspects are concerned. If so, is not our time better spent teaching the doctrine rather than quibbling about terms?

It seems to me, Mr. Hoffman's article with its timely suggestions is a step in the right direction. Why not exert our efforts towards the discovery of ways and means to establish the much-needed "uniformity of doctrine and practice"? For when we have uniformity in these we shall not be troubled about names.

It does seem that if our seminaries were under the direct supervision of the Church, having in use text-books set forth by the House of Bishops, private judgment in matters of faith and practice would certainly be, at least, diminished.

St. Paul's Rectory, Virginia, Nevada. H. A. R. RAMSAY.

THE INTELLIGENT AND CATHOLIC USE OF ECCLESIASTICAL COLOR.

To the Editor of *The Living Church*:

AS a matter of policy, it is well for one who wishes to suggest alterations or improvements to make himself, in the first instance, *persona grata* to those whose practices he wishes to amend.

Let me, then, as one who is a British subject, born and baptized, grown up and confirmed, and arrived at man's estate in the communion of the Mother Church of England, but with American Orders, first say how much I appreciate many of the possessions of the American Church, in which the daughter has gained higher and greater privileges and advantages than the mother, with all her hoary years, possesses. I will name two. First, I refer to our incomparable Communion Office, in respect of which we owe so large a debt to our Proto-Episcopus, Bishop Seabury, in comparison with which the English Use and Rite is poor, by reason of its mutilation and omissions. And second, to the wonderful and highly practical way in which the American Church has availed herself of the assistance of the laity on equal terms in her Councils, whether in parish vestry, in diocesan Standing Committee, in diocesan convention, in diocesan committees, and in General Convention; a position which the Church of England is even now striving after, and which no other branch of the Church Catholic has yet reached. I might allude to various other points, but with your leave, I will take them as read without their recital.

And yet, while rejoicing in my special privileges as a priest of the American Church, I am not blind to the fact that there are spots on the sun. At one of these spots I now aim my bolt.

It seems to be the general practice in this our American Church on the occasion of Episcopal Visitations, and at Confirmations, Ordinations, Consecrations of Bishops, and Consecrations of churches, to dress the altar in white, and to have the various changeable vestments, ornaments, and frontals, of white also.

If and when the Bishop comes to a parish (as he often does in England) for a visit of encouragement and help, without a Confirmation, or other exclusive Episcopal function, then, let the parish greet and welcome him as on a festival of gladness, and dress the church and its altar in white.

But when the Bishop comes for a Confirmation, or an Ordination, or on those more solemn occasions when several Bishops assemble for the consecration of some godly priest to their Order, or when either the Diocese or the Church at large meets in Council, under the presidency of the Holy Ghost, or when the parish church is to be consecrated and set apart from all unhallowed worldly and common uses for the service of Almighty God, in public worship, in the services of the sanctuary, and in the administration and ministry of His Word and Sacraments, through the indwelling presence and power of the Holy Ghost—THEN, it is no mere festival of joyful gladness and welcome that we celebrate, but rather, a solemn season of humble, reverent, earnest supplication for the presence and grace and ministry of God the Holy Ghost.

At such seasons, in the Mother Church of England, RED is the color used. My serious suggestion is that we should use her color at these seasons, not because it is Anglican, but because of its high significance and teaching. White suggests purity. "Candidatus," whether spoken of candidates for Confirmation, Ordination, or Consecration, suggests the purity of white robes, which is in and of itself symbolical of personal purity. So far, then, white seems appropriate. But all these candidates are candidates for the Holy Ghost, in all the wealth of His sevenfold gifts; and the Bishop (one or more) is, in Confirmation, Ordination, and Consecration, the Minister of the Holy Ghost.

The only purity with which the Church can be satisfied, that for which she ever seeks, nay, that which she demands of all those who receive the laying on of hands, is the purity inburned by the living kindled flame of the Holy Spirit. All our services of Confirmation, Ordination, and Consecration are or should be echoes of Pentecostal days, with the glad result of the bestowal and gift of the Holy Ghost, not only in His gifts, but in Himself, the same Eternal Spirit of Pentecost.

Let us then adorn the whiteness of our purity with the red after-glow of Pentecost, which in its doctrine shall, like the roseate splendor of the rising or setting sun, glow on Alpine snows, teach us marvellous lessons of the beauty of holiness, and shall raise us to an elevation of spiritual communion and gladness which mere white alone, beautiful and suggestive though it be, must fail to reach. If, then, ecclesiastical color is meant

to be an object lesson of underlying doctrine and Church teaching, should not the color at these services be red rather than white.

Again, red reminds us of the martyrs of the Church. Is it not well that all candidates for the laying on of hands, whether in Confirmation, Ordination, or Consecration, should be taught by all possible means that Holy Church expects them to be witnesses and confessors; martyrs in will if not in deed; martyrs in the daily righteousness of a consistent and holy life; a martyrdom even harder to win and maintain than that which in days long past, was won through wild beasts, and flames of fire?

Yet once more, and here I am content to ask a question: Is not red the ancient, Catholic, old-time, pre-Reformation, proper color for these special Church functions, in comparison with which white is a mere modern innovation?

Rosendale, N. Y., January 26, 1905. HENRY BARKER.

THE MARRIAGE OFFICE.

To the Editor of *The Living Church*:

YOUR answer to "G. K. A." in your issue of January 21st, seems to me so utterly at variance with the rubrics of the American Marriage Service and with the usages of the Church universal, that I hope you will pardon me if I venture to ask on what your statement is founded.

You say (1) that the anthem or hymn should be introduced after the question, "Who giveth," etc. As this question and its answer (consisting of the handing over of the woman from one state of dependence—the filial—to another—the conjugal—form an integral portion of the "betrothal," any interruption at this point is entirely out of place, besides being utterly unwarranted by rubric or ancient usage.

You say (2) that "at this point the bridal couple pass from their position at the chancel-rail to one immediately before the altar, where the marriage vows are taken," etc. May I ask where you find, either in the rubrics of our own Prayer Book or in the ceremonial of the English Marriage Service, any authority, suggestion, or reason for any such change of position at this point in the service? Surely the questions put just before to the man and the woman and answered by them by the words, "I will," are just as much a part of the "betrothal" (or, if you will, the "marriage vows") as the portion which follows, and the latter as well as the former part should take place in one and the same position. Moreover, where is the "chancel-rail," from which the couple are to pass to a position "immediately before the altar"? I know of no other "rail" than the "altar-rail."

I often read of this change of position in accounts of marriages in this Church, and cannot help lamenting this attempt to put a piece of "old cloth" on a "new garment," and the lack of ritual knowledge betrayed in so doing. The trouble is that people are dissatisfied with the mutilated marriage service provided by the American Church, and hanker after the beautiful and symbolical ritual of the English use, in which, in accordance with the Catholic custom of many centuries, the first portion of the Marriage Service, consisting of the Betrothal, the actual Marriage, and the first Blessing, takes place in the body of the church, after which the bridal party go in procession, chanting "*Beati Omnes*" or "*Deus Misereatur*," to the altar where the rest of the service follows. This latter portion is clearly to be regarded as preparatory to the Holy Communion, which the concluding English rubric declares "it is convenient that the newly married persons should receive *at the time of their marriage*." Thus in the Mother Church there is a manifest reason for this change of position—this advancing from the body of the church, where the marriage vows have been made, to the altar of God, where the married couple may seek and obtain grace to "keep the vow and covenant between them made." But in the American Church, where the marriage service has been cut down to the shortest possible limits and all idea of a following Eucharist has been eliminated, any such change of place is not only unauthorized but also utterly devoid of meaning. Either restore the service to all its original fulness and beauty, or else do not insert these bits of "fancy ritual" where they have lost their true significance.

St. James' Rectory, Yours truly,
Lewistown, Mont. HERBERT G. WAKEFIELD.
Feast of the Conversion of St. Paul.

[The betrothal ends with the giving of the woman to the man; the marriage proper immediately follows. The procession to the altar at this point is, as our correspondent rightly says, a survival of the custom of celebrating a nuptial Eucharist and, in our judgment, might well be retained as showing the Church's traditional expectation that the Eucharist follows. That procession is in no sense a "bit of fancy ritual." Incident-

ally, it provides the only convenient opportunity for the rendering of an anthem. The expression "chancel rail" was inadvertently used; the approach to the choir is, of course, the proper place for the office to be commenced.—EDITOR L. C.]

MAN NEEDED IN CHINA.

To the Editor of *The Living Church*:

A LETTER just received from the Rev. Dr. Pott, president of St. John's College, Shanghai, tells of the immediate necessity of adding to the faculty a young, unmarried man, preferably a layman, and a graduate of an American college or university. This recruit is desired for the teaching of general English branches, particularly history, literature, logic, etc.

The opportunity offered is an exceptional one. St. John's College has been growing rapidly in popular favor among the Chinese. The addition of the new building permits an increase in the student body to 350, and still the demand seems to be unsatisfied. St. John's College is the best educational institution, either Christian or Chinese, in the Empire. Its students are in great demand as teachers in the new government schools; others go into business life, and still others are trained to become teachers, physicians, and clergymen for work in the growing native church. It is significant of the steady progress of the college that Dr. Pott is able to say that the salary of the new professor shall not be a charge upon the Church at home, but will be paid from the regular income earned by the college. This is already the case with two others of the foreign members of the faculty. Practically all of the Chinese professors and teachers are paid from the college fund.

I will be glad to send full information to any who may desire it.

JOHN W. WOOD.

Church Missions House, 281 Fourth Avenue,
New York City, January 27, 1905.

WARDEN BUTLER'S TRIBUTE.

To the Editor of *The Living Church*:

IN a distant land, the sorrowful word has come to us that Professor Charles Clark Camp, a man of God, as true as we have ever known, has suddenly fallen at his post, in the midst of his work. Yet he was ready, ready as very few men are ready, to suddenly step from earth into the presence of God.

For him to live, was to work for Christ. All his life he has toiled early and late; yes too early and too late during the latter part of his life, for he had not been well for several years. But he was never known to admit, in his Master's work, that he was tired. As Professor of New Testament Exegesis at Seabury Divinity School, Secretary of its Faculty, Assistant Chaplain, and the Warden's right-hand man generally, his labors were enough for any ordinary man, but they were not enough to satisfy his zeal for the Master's work. For years he added to his school labors the charge of St. James' parish, St. Paul; for years he has been Secretary of the Sunday School Institute of the Diocese, and its chief worker. It is mainly to his zeal and enthusiasm that Minnesota is indebted for the noble offerings for missions made by the children of her Sunday Schools.

It is difficult to say what were Professor Camp's dominant characteristics, for his character was a noble blend of many Christian virtues. Over and over again has some former student, who had returned to the Old Hall at commencement time, looked upon the Professor as he walked by, and said, "That man belongs to 'the salt of the earth.'" It was a true tribute. His personal presence was a saving virtue. His example before the school of all that a Christian gentleman should be, has been a constant blessing to the students. It was not, at the time, always appreciated by the young undergraduate, but it rarely failed to be a remembered benediction when the same student was himself striving to become a true priest and pastor of his flock.

Certainly Prof. Camp was a man of self-sacrifice, his life of ceaseless labor proves that. But to him it was not self-sacrifice, it was only self forgetfulness in the gladness of his work.

We are all tempted to speak of what we have done. Only his most intimate friends ever knew of his often fasting and his unceasing self-denial. And even they heard him mention his work only as his joy. He spoke not of his labor, but of his gladness that so much had been accomplished in some neglected corner of his Master's vineyard; perhaps in none of his work was he quite so happy as in that among the children of the Church.

In his scholarship the dominant note was accuracy. He was a careful and painstaking student, and each year found him

growing into a more perfect mastery of every detail of his department. He never trusted to his general knowledge of a subject, as some professors do. Each lecture or recitation received its own painstaking preparation. Every student who entered his class-room knew that he would find his professor accurately and perfectly prepared on every point that might arise.

Yet he carried his scholarship with such modesty, he was so free from anything which sounded like self-assertion, that the new pupil was tempted to interpret his frequent hesitation (partly from his intense desire to be perfectly accurate) as a lack of preparation. Only a short time ago a successful parish priest, and one who is doing particularly strong work in Biblical exposition, said to me: "When I was under him I did not realize how much I was getting from Professor Camp. But he really gave me the basal principles of intuition, and right methods of work. He made me acquainted with the best writers and started me thinking along right lines. Now I realize how much I am indebted to him in all my exegetical work."

No one could really know Professor Camp without realizing that he was one of the most loyal men that ever lived. He was loyal to his Saviour in every fibre of his being, loyal to the Church and to her Catholic faith, which he loved so well, loyal to his Diocese and his Bishop. He was also as truly a loyal son, a loyal brother, and a loyal friend. Nearly ten years ago the present Warden of Seabury found in him a faithful and tireless helper, a wise and fearless counsellor, and an ever loyal friend. In those ten years much occurred to try the hearts and sift the souls of men, but the true loyalty of Professor Camp came out of all trials brighter and stronger for the testing.

When the writer of this tribute was compelled to leave Seabury for a year's test, the Board of Trustees turned immediately to Charles Clark Camp as the one above all others to whom the welfare of the seminary might be committed. He accepted the trust. He did his new work, all of his own work, and much that others left undone only too loyally. He has fallen suddenly in the midst of his labor of love for God and his fellowmen. I believe he would have chosen to have it so. May the inspiration of his loyal life as priest, pastor, and professor fall upon those he has left behind as certainly as we believe light perpetual shines upon him. ALFORD A. BUTLER.

San Remo, January 16th, 1905.

"RELIGION IN THE MILDEST FORM."

To the Editor of *The Living Church*:

I DESIRE to express my emphatic approval of every word said by Mr. H. M. Ramsay, under the above heading, in your issue of January 14th.

It is only too true that this Church of ours lays entirely too much stress upon the "Best Family" idea. I know from personal experience that this is by no means local. I have been connected with parishes in the West, in the Middle West, in the South, and in the East, and find it the same everywhere. And this applies to the small towns as well as to the cities. The weak city parish or mission may be an exception, but of this I am by no means certain.

It would indeed *seem* as if the Episcopal Church (how I dislike this name!) values a man's soul in proportion to his wealth or social position. And this, I believe, is one great reason why this Church which ought to be the largest, numerically, is the smallest. The poor people, the workingmen, whose absence from church is now so generally discussed, would fill the church if they were taught that it was theirs by every right, by every law of God or man; rather than as by charity bestowed. What we need is a priesthood that feels the value of a man's soul, rather than the weight of his influence or his wealth.

I, for one, pray for the day when the Episcopal Church may become the Church of all the people, rather than of the "Best Families"; and may it also become "The American Catholic Church"!

Very truly yours,

J. A. DEARING.

Charles Town, W. Va., January 28th, 1905.

EVENSONG.

Like the glory of the sunset heaven,
With bright flowers of amethyst and rose,
Like the halo in the West at even
When the sun its shower of amber throws,
Is the hour of prayer at twilight
In the silence of the dying day—
A tender Benedictus ere the night
Engulf us with its darkening ray.

LINDA DUVAL-KUHLTHAD.

ALL SOULS' CHURCH TO SELL.

[Continued from Page 475.]

attention of the spectator and forces him to meditate upon the scene. Above the three openings containing the figures there is a beautiful Gothic tracery. The window is made of antique glass, beautifully stained, painted, and enamelled, and is from every point of view creditable alike to the artist and the concern which executed the work. It is doubtful whether there are any more artistic and devotional windows in this country than this, which will soon grace the chancel of the Porto Rican church."

The men of St. Margaret's Church, Bronx (the Rev. Chas. A. Hamilton, rector), held their annual dinner on Saturday evening, the 28th. The principal speaker was Mr. Sadazuchi Uchida, Consul General at New York from the empire of Japan. He spoke first of Christian missions in Japan, saying he heartily approved of their work, and that the Japanese people appreciate their efforts. As a young man he left his native village for Tokyo, where he entered a school maintained by missionaries from America. He was unable to understand the sermon in English, but he did catch the spirit of it, and realized that the preacher sought to inculcate the virtues of honesty, charity, and spirituality. Here he first heard of Jesus Christ, and that which impressed him was the fact that no only did Jesus say wise things, but He lived a true life. The Christian missionaries in Japan do not always live the lives they ask other to try to live, but the Japanese realize that they are human, and understand that they are pointing the way to Christ and to better things. Missionaries in his country are doing good work. He would not criticize, for there is only praise to give. If he might make a suggestion it would be to add more charity, especially among the very poor. He wished he were able financially to help the missions in Japan.

Mr. Uchida said he had been quoted as predicting an industrial war, following the present war of arms. He denied holding such view of the immediate future, but said there will be severe competition to get the trade of China and Korea. There is much there to develop. Japan, he said, would like to have the coöperation of America. The American people are honest and fair. Japan believes in America, relies on it. Japanese feel safe in entering these countries, with Americans as partners. America has the capital, and Japan the men and the knowledge of Chinese and Korean peoples. Why is not here a great possibility? He urged Americans to study Chinese and Korean conditions. With partnership in trade will come, said the Consul General, stronger influence for Christianity. Now is the time to act. The war must soon end, or at any rate he hoped it might do so, and then would come the opportunity for advance in mission work, and for advance in development of the countries on honest business methods. That he believes in Christian missionaries is further shown by the fact, he said, that two of his children are now in mission schools. Young men in vast number flock to the schools of the missionaries in Japan, chiefly that they may learn English. While learning English they learn also about Christ and His wonderful life. He thought the multiplication of English schools one method for missionaries to adopt, in order that they might reach still more of the young men of his country.

The other speakers at the dinner were Mr. Walter Henry Hall, organist of the Cathedral of St. John the Divine, Hon. Chas. G. F. Wahle, president of the General Church Club of the Bronx, and the Rev. Dr. G. F. Nelson, Archdeacon of New York.

MEMORIAL OF GEORGE GALEN CARTER, D.D.

[Continued from Page 481.]

dearest human paths, and along the higher level of those whose thoughts "commence with the skies." He had the universal and unflinching affection and admiration of all his brethren and of hosts of friends. He has left empty and desolate one place into whose sorrow we dare not enter with human words, and of many places in the large family of which he was the natural head. But our life is richer, too, for the legacy of his life, his companionship and his memory. And his life, now that it has passed through the door which opened so sharply and so quickly, his life is richer than we can dream in the closer vision of the Lord, "whom having not seen he loved," and in whom, now seeing, he "rejoices with joy unspeakable and full of glory." God rest his saintly soul.

Literary

Organized Labor and Capital. The William T. Bull Lectures for the Year 1904. Philadelphia: George W. Jacobs & Co.

The scheme of these lectures is admirable, and it is fairly well worked out. The lecture on "The Past" ought not to have attempted to give the reader a review of the relationships that have existed between capital and labor from the beginning of history, but rather from the beginning of the last century; and if Dr. Gladden had confined his attention to this brief period, he would undoubtedly have contributed something to the symposium; but as it is, in trying to cover the whole ground of the past, he has covered nothing, so what he has to say that is of value is said in regard to the present.

The lecture on "The Corporation" by Dr. Williams is in every way enlightening. He does well to show us how prevalent the corporations were in the Roman Empire, and how we have nothing to fear from their number and extent, except the abuse of their powers as exercised by greedy and unpatriotic men. Indeed the corporations, if properly used, as Dr. Williams has so fully shown, are organs for the extension of democracy, as they give all the people opportunities to participate as shareholders in the industries of the nation. We have always felt that there is nothing that will reconcile capital and labor but the participation of laboring men, as capitalists, in the railroads, manufactories, and mines in which they are employed. We have rejoiced therefore to learn of the augmentation of the number of shareholders in the Pennsylvania Railroad and in the United States Steel corporation.

The lecture on "The Union," by Dr. Hodges, is a lucid and clear statement of the necessity of the organizations of working men. A relation of the good they have accomplished must convince all that they have come to stay, that, therefore, the people should treat the unions sympathetically and seek to help them to purge themselves of abuses, rather than to force them out of existence because of the malfeasance of demagogues who have usurped their powers.

The lecture by Dr. Peabody takes this precise position. He shows that the people is the field upon which the forces of the employers and the employees fight; that as this field is a mass of living men, women, and children, there are ever three parties in all struggles between capital and labor, and that it is the voice of the third, the greater party, which in the end gives the victory and fixes the gain or the loss. The people, therefore, need to be educated so that the side they choose may be the right one, and that the right may be enforced by the statute law and the police power. To this education, nothing contributes so much as the maxims of our Lord Jesus Christ.

WILLIAM PRALL.

With Kuroki in Manchuria. By Frederick Palmer. New York: Charles Scribner's Sons. Price, \$1.50 net.

Mr. Palmer acted as correspondent for *Collier's Weekly* from the beginning of the Japanese War up to September 10th, and this book covers the same ground as his letters to that journal. He tells in the vivid way of an eye-witness, of the preparations and beginning of the war; of the battle of the Yalu; and ends with the account of the capture of Liao Yang. The condition of the Japanese is shown in a paragraph on page 112, where he says: "The Japanese army has no chaplains. The priests who are here come by courtesy, and have no official position in a force where economy would not permit the presence of a single man who did not assist toward the great material result of efficiency."

Mr. Palmer is a good reporter, and the book is interesting from first to last.

Grove's Dictionary of Music and Musicians. Edited by J. A. Fuller Maitland, M.A., F.S.A. With many full-page illustrations. In five volumes. Vol. I. New York: The Macmillan Co., 1904. Price, \$5.00 net.

This great work of Sir George Grove, which for a quarter of a century has been the standard of the English-speaking musical world, is now coming to us in handsome form with greatly enlarged scope and completeness. As at first planned, it was to be in two volumes; these were extended to four, and there were great inequalities in the treatment of different sections of the alphabetical list. These and other defects are now remedied, without tampering with the monumental articles on the great musicians, which have made the work famous. One of these in the present volume, "Beethoven," extends over sixty closely printed pages. A great variety of musical information, as well as biography, is presented in this encyclopedia. No musical library is complete without it; in fact, as a work of reference it is indispensable to all who are interested in music and musicians. It is a musical library in itself, adapted to the general reader as well as to musicians. A technical knowledge of music, while helpful, is not necessary to the appreciation of it, nor is it required for the study of the great masters and the tone-forms of their art. A careful study of *Grove's Dictionary* and mastery of its leading articles would constitute a musical education of high order. It should be supplemented, of

course, by attentive observation of the reproductions of great music, in operas, oratorios, and recitals. The enjoyment of High Art in any form is not largely a gift of nature, to most of us; it is the attainment of culture.

The English Church in the Reigns of Elizabeth and James I. (1558-1625). By W. H. Frere. "A History of the English Church," edited by the Very Rev. W. R. W. Stephens, D.D., Dean of Winchester, and the Rev. Wm. Hunt, D.Litt. Vol. V. New York: The Macmillan Co. Price, \$2.00 net.

This volume will at once take front rank among histories of the English Church during the troublous days of the reigns mentioned in the title. The volume is drawn from original studies of the author in contemporary documents, and throws much new light upon the two parties in question. We have here, history written purely from the standpoint of history, without the virulence and partisanship which formerly attached so largely to the historical studies of the period. On the whole, the Elizabethan period was not so brilliant an epoch in the Church as might have been desired, largely through the abuse of appointments to the episcopate which so largely obtained. The good and the bad of the parties is fully told, each receiving its rightful share of the author's attention, and the religious literature of the day is in particular reviewed. One dwells with pleasure upon the greatly improved tone of present-day controversy as compared with that of our fathers.

English Church History. From the Death of Archbishop Parker to the Death of King Charles I. Four Lectures by the Rev. Alfred Plummer, M.A., D.D., formerly Fellow and Tutor of Trinity College, Oxford, and Master of University College, Durham. New York: Chas. Scribner's Sons. Price, \$1.00 net.

Dr. Plummer's volume makes no pretence to possess the original value that attaches to the volume previously reviewed. He expresses his regret, indeed, that Mr. Frere's volume of the series in which it is published has been so delayed in publication that the lecturer had no opportunity of consulting it. His lectures are readable, and bring before us the history of the period, but they do not possess the particular interest that must attach to studies in original documents.

Reasons for Being a Churchman. Addressed to English-speaking Christians of Every Name. By the Rev. Arthur Wilde Little, L.H.D. Milwaukee: The Young Churchman Co. Price, \$1.25 net; postage 12 cts.

Dr. Little's *Reasons for Being a Churchman* has been out of print for a year or more past, during which time the author has embraced the opportunity to revise his work thoroughly. In the twenty years since the first edition was issued, the study of English Church history and Church defence has made very considerable progress, and the number of volumes treating of the subject has been much increased. Dr. Little shows in this new edition how thoroughly he has kept abreast of the results of historical research, and his new volume, both by its omissions and very considerable additions, now presents, with the same easy-reading fluency, the same arguments and the same masterful logic, but much strengthened by the revision mentioned.

The book has in its twenty years' history done a world of good, and has been the direct means of leading toward the Church a considerable number of her present clergy who had been brought up outside her fold, and who had been led to see the impregnable grounds upon which the Church makes her appeal to English-speaking Christians, by reading Dr. Little's *Reasons*.

The Story of the Churches. The Episcopalians. By Daniel Dulany Addison, author of *Lucy Larcom: Life, Letters, and Diary*, etc. New York: The Baker & Taylor Co.

One who is content to write of the Church under the title simply of "The Episcopalians," is hardly likely to have so exalted an ideal as to what the Church really is, as to be altogether a safe guide in presenting this volume in "The Story of the Churches." To Dr. Addison, "the Episcopalians" appear to be a respectable group, forming a section or branch of the "Church of Christ." Just what else is embraced within that denomination does not quite appear, for the author gives evidence occasionally of having a larger conception of Churchmanship than that of purely a voluntary organization among sects of equal authority. His first chapter, the title of which is identical with that of the volume as a whole, is unsatisfactory throughout as embracing a decidedly weak view of Church authority and Churchly practice. On the other hand, his second chapter, on The British and Early English Church, is one of the most excellent popular treatments of that subject that we have seen. Indeed we had almost abandoned in despair the idea that authors of popular treatises on the Church would ever consider it to be of sufficient importance to inform themselves of the results of research during recent years on this subject, to produce satisfactory manuals. In spite of the fact that the history of this period has been very largely rewritten by scholars who have given thorough research to their subject, there bobs up every now and then a new manual of Church history for popular reading, which seems to be written by an author who is totally oblivious to any recent historical writings on the period. It is a pleasure to know that Dr. Addison is not among that number. The later periods of English Church history, and particularly the consideration of the later history of the Church in America, are much less satisfactory.

Topics of the Day

A GOOD COMMUNION.

Question.—How should one prepare properly for Holy Communion? What is a "good" communion?

Answer.—Generally speaking, coming to the Holy Communion in the right spirit means not so much coming after a formal preparation as it does coming with a real desire to identify one's self with the sacrifice of Christ, both in His life and in His death. The really important thing in preparation is this identification of the worshipper with his Lord, this sincere desire to correspond to what we know of Him by offering our own lives a willing sacrifice and service in return. The gift at the altar is mutual, and we must really and honestly try to give of ourselves, knowing that if we make the offering, Christ, in response, actually gives us of Himself, that so we may have strength to complete and perfect in deed what we have thus dedicated in will.

After all, as someone has said, since Holy Communion is above everything else food for the soul, we must come to the altar because we are *spiritually hungry*. The fundamental preparation for communion is a life of such earnestness and unselfishness that one is *compelled* to come in order to receive grace and strength to carry on this daily work. The best preparation for a worthy communion is "a life of service, so unselfish and exacting that it demands *God*, in order to live it."

Yet we need method here as in everything else, and in order to avoid a vagueness in preparation it is well to have some particular form of thought and prayer for use before approaching this holy feast. There are many methods that can be used.

For example, one way of preparation to be recommended is by examination for sin. How often this simply consists of reading over the questions in a manual and mentally acknowledging our faults under the several divisions. What we need, rather, is a serious searching of the heart for particular sins, with enough time given to this one single search to make the heinousness of the offense plain to one's own conscience. We take a review of the week, asking ourselves if we have struggled against *any one particular fault*. Then we ask what sin we most need to fight against. What is the sin I have committed oftencst since my last communion? What is the fault I most hesitate to confess? What is the thing I should be most ashamed to have others know about? What shames me most when I think of facing God at the judgment? So we take this sin, and come to the Eucharist, asking strength to overcome it, and as we ask for the grace we resolve to make our own effort at the same time.

Again, we may vary this method by fixing upon some one sin, and then with regard to that, asking ourselves three questions as we look forward to our communion: Who is coming to me in this Sacrament? To whom is He coming? Why does He come? Suppose, for example, we are struggling against a sharp temper. When we ask "Who is coming?" we picture all that our Lord was in His patience. The second question suggests the contrast of our own impatience. The third tells us why He comes: to make us more like Himself, patient, gentle, sweet-tempered, and kindly.

We take our own sins, whatever they may be, and selecting one for each communion, ask these questions, pausing over them in meditation and prayer, and then during the week after communion, going back, and in our nightly self-examination, asking if we have improved in this one point.

Or suppose, before each communion we hit upon *one duty* which we shall try to perform more carefully, more eagerly, more lovingly. Suppose we find some one person we can help, some one act of usefulness we can perform, some one domestic kindness that may be cultivated, something in the business life or the social round in which we may apply our Christian principles, and then set ourselves earnestly the task of doing this. By the time of our next communion it would create such a compelling need of God in our hearts that we should consider this Eucharist not a duty but an absolute necessity. "Hard work will make a man hungry for his daily bread," says the chaplain of one of our Church Universities, "and nothing but hard work and unselfish living will make a man hungry for God."

Again, we may prepare for some Eucharist by passing to

the thought of thanksgiving. One is apt to grow morbid over the searching for sin—how much brighter and sweeter will be our life if we also seek to remember the many things for which we should be grateful! Coming to communion with our hearts full of love for some special blessing, we shall find the thought of thanksgiving continually recurring throughout the whole service.

Or there is also the element of praise and worship, and we may for preparation, some week, read over the service to fix upon certain ways of expressing this, praying meanwhile that God will give us the *spirit* of worship, the adoring spirit, that worship may become our chief joy here, as it must be in heaven.

Once more, we may use the various parts of the service itself as a basis of meditation, seeking to bring the imagination into play: thus, at the offertory praying for generosity and picturing the poor widow as she cast her two mites into the treasury; at the confession, asking for such penitence as that of the publican; at the absolution, seeing our Lord bending over the man with the palsy and saying to him, "Son, be of good cheer: thy sins be forgiven thee"; at the prayer of humble access, seeing the woman that had been a sinner prostrate at our Lord's feet, bathing them with her tears and wiping them with her hair.

Or at Ascension, we may try to picture the heavenly oblation and connect it with that on earth, so that with angels and archangels and all the company of heaven we may join in magnifying God's holy Name; and so at different seasons vary our thought of the Eucharist: at Christmas, making it turn on the Real Presence; in Lent, on the thought of sacrifice; at Easter, on the joy of sin forgiven, etc.

What we need is more than the formal saying of an office from some manual of devotion; we should have, as supplementing this, something that will quicken the imagination, stir up devotion, and give freshness to each communion. And surely no one is so busy as to be unable to set aside a little time for this—if it be only a quarter of an hour the evening before, a little time before the service in church, or in the case of a busy man, some brief thought, with eyes closed, as he goes to and fro on train, or car to his office or work.

C. F.

ON A HOLY DAY MORNING.

A TRUE STORY.

ON one of the saints' days there were three women at service. After the Holy Communion had been celebrated, the women passed out on their homeward way, leaving the rector to think on the shadows which had fallen across three paths.

The oldest of the women had lost a husband of exceptional worth. He was a good man of business, an excellent father and grandfather, a pleasant companion, and a wise counsellor. He had lived as one with reason and conscience should live. After an evening spent in frolicking with school children, he lay down to rest in apparent health, was seized with pain at his heart, and died in less than an hour. The shock had been a terrible one, and the widow yearned for him who had been summoned on the night in which his soul was required of him.

By her side knelt a woman whose married life had been made wretched by a worthless partner. The man was intemperate and unfaithful; he destroyed his wife's happiness, thwarted her plans, and sought to waste her property. She had left him, and returned home, to guard her possessions from his avarice and to screen her children from their father's bad example. At times he reappeared to utter some falsehood or to show his unwelcome form. She rarely mentioned his name, but those who knew her and her sufferings, partly understood how David Copperfield's aunt felt when the outcast stood at the gate.

The third woman was married to a man decidedly older than herself. He was a good-humored man, who loved his wife, and welcomed her friends; but her sky, too, had its clouds. The years were telling on his mental faculties. Tenants had cheated him, and although it might have been difficult to prove him mentally unsound, he was easily taken at a disadvantage. He could not understand the conversation of the neighbors, it was difficult for him to attend to life's ordinary business, and the light of intellect steadily waned. His wife and he lived in a lonely farmhouse, and he might easily have fallen from a bridge or into a well as he trudged about on his semi-unconscious rambles.

All three of the women were devout and patient. In their lonely hours they had borne a great deal.

To FORGET a wrong is the best revenge.—*Sel.*

The Family Fireside

AN EPIPHANY LESSON.

BY FRANCES GORDON.

IT was the Epiphany season and the end of a Sunday.

"Can it be possible I have left my books?" said the weary organist, as he climbed the stairs to his room. "Then I must go back and get them, for the 'Sanctus' needs more rehearsing."

So saying, he turned his tired feet churchward again.

It had been an exhausting day, for the services had been many in which he had presided at the organ, and the choir boys had kept him on the lookout for pitfalls. All had gone smoothly, however, and it had been with a consciousness of "duties well performed" that he had laid aside his cassock and walked toward his home. The key to the church door was in his pocket, and if the sexton should be gone, he knew the way so well that it would be but a matter of a few moments for him to reach the organ and get the needed books. The wind blew hard as he trudged along and the snow cut his face and stung him, but he had braved the weather many winters and his spirit was now attuned to higher thoughts than mere bodily comfort.

He reached the church and went in. What a soft light illumined the place. The moonbeams penetrating the stained glass windows gave an almost holy glow to all within. The odor of the Christmas green suffused the air, and as the organist slowly crossed to the choir stalls he seemed to hear sweet music.

"What! Is someone at the organ?" he said, to himself. "The 'Sanctus' as I'm alive. I'll sit here and listen awhile. I wonder who it can be? Here in the dark, too. It will do me no harm to listen, and it is wonderfully well played."

He let himself sink into one of the seats and gave himself up to the enjoyment of the mysterious music.

Before long, rustling was heard among the firs and spruces.

"How have you stood it, brother Fir?" said one of the spruce trees which decorated the altar.

"Stood what?" replied the fir, rather stiffly.

"Why, being brought from your lovely home in the woods to be planted here where no blue sky, no sunshine, no forest odors, no birds nor bees can ever greet you."

"Ah, to be sure," said the fir; "all that is gone and may never come again. My whole life I've been striving, working, always anxious to grow strong and straight and tall, thinking thereby to live in my forest home forever. When I was taken away from all these things that were so dear to me, I was cut to the heart. I cried many tears of anguish. Homesick I was, too, for the sky, the birds, the scent of the blossoms, and my kind neighbors. Since I've been here, however, what great things I've seen and heard. Every day beautiful hymns of praise, incense and prayer have been wafted about me and up and onward. Odors more precious than aught I have ever imagined, and songs more glorious than even the birds' have floated through my branches. The crowd of worshippers is not to be forgotten, and the chanting of the priests, the *Te Deum*, *Magnificat*, and *Agnus Dei* have sent such thrills of delight through me that I have trembled from head to foot. I have heard the people talk of Heaven and its delights compared with earth; they say they must go through the 'valley of the shadow of death' before they can reach this land of peace. In truth I believe I have already reached the 'holy of holies' for the things of earth have passed away."

The spruce had stood very quiet while the fir had been talking, and at the end of these remarks every twig and tree of Christmas green could be heard rustling as if joining in applause. There was a long silence. After some time, the spruce, with thoughtful air, said:

"Brother Fir, while you have been speaking, the words of the beautiful hymn which was sung on Christmas day, 'O come all ye faithful,' have been running through my mind. You are right. Our life in the forest has been but a preparation for our life here. If we performed our part there, we were but fitting ourselves for the more glorious part which we have of sharing in those things which are the highest expression of serving the Master. Let us all cry out and prostrate ourselves. 'O come, let us adore Him.'"

A crash started the organist to his feet.

"I have been asleep," he said. "I must have been dreaming." He walked towards the organ. As he laid his hand on the books he wanted, he looked towards the altar, and in truth the trees had prostrated themselves. Across the altar railing they lay and upon them streamed a ray of light which shone like a star.

The organist looked at his watch and found that only twenty minutes had passed since he entered the church. At the altar rail he knelt, and, with bowed head, cried, "Lord, be merciful to me, a sinner." When he arose it was with a feeling of peace which had not been his for many a long day. He climbed the stairs to his room determined to believe that it is by striving, watching, waiting that the perfect day shall come. Into his heart crept "the peace that passeth understanding."

A VISION.

BY THE REV. W. F. BRAND, D.D.

DURING the first half of the last century there lived in Baltimore a Quaker lady, widely known, and highly esteemed for her piety, her common sense, and her unusual liberality. A number of young friends around her were once discussing the mystery of election and allied doctrines. After having listened to them for some time, the old lady said:

"My children, I am not surprised that these questions trouble you. I suppose that there is no Christian thinker who has not been perplexed by them. How can we reconcile the entrance into the world of sin and all its consequences with the foreknowledge of all mighty, all loving God? The way of salvation has been made known. Why is it that (as it has been to you) to a portion of mankind this way is pointed out from their earliest childhood, while to others living in gospel lands, the love of God the Saviour has never been made known? Ignorant ungodliness and wickedness prevail around us; while we know that in many a land the name of Christ has never yet been heard. In a world of sinners, all of whom have souls to be saved, there are some who are exceptionally favored. How can this be, when we are all equally dependent on a common Creator whose essential being is Love? Various theories have been devised to make Election understandable. Some of them are horrible—none of them is satisfactory.

"When I was of your age I was blessed with a vision—I do not know what else to call it. I had slept, when, without surprise, I found myself walking in an enchanting paradise. Enticing paths bordered by beautiful, fragrant flowers led me through groves, the sheltering trees of which bore flowers and fruit, and were filled with sweet-singing birds. Every sense was gratified, and I was filled with pleasure.

"After long enjoyment my further progress was hindered. There rose before me a wall too high for me to see over, and through which I could not see, although it seemed of crystal clear and bright. I said, 'Here is enclosed the choice part of the garden, its greatest beauties.' I at once sought an entrance; but after walking and walking without success, I found myself where I had begun. Sobbing, I threw myself on the ground and cried out: 'All that I have seen is of no avail so long as I cannot see the crowning beauty of all.' When suddenly the crystal wall, and high above it, was a blaze of light, and out of the cloud of glory there came a Voice:

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of His law."

"It was given to me to understand what I had seen and heard. From that day I have been content to believe and not to seek to be wise above that which is written. It is written: 'What I do thou knowest not now, but thou shalt know hereafter.' Willing to wait, I live in peace."

"WE ARE," said Inglesant, "like children, or men in a tennis court, and before our conquest is half won the dim twilight comes and stops the game; nevertheless, let us keep our places, and above all things, hold fast by the law of life we feel within."—*Selected.*

SOCRATES, who was as pure a teacher of morals and as near like a true Christian as any of the ancient heathen, says, "The person who has received an injury must not return it, as is the opinion of the vulgar."—*Selected.*

TO BELIEVE in your heart that Christ died for you is to be sure of salvation; to confess it with your mouth is to enjoy the fruits of righteousness.—*Selected.*

Church Kalendar.



Feb. 2—Thursday. Purification B. V. M.
 5—Fifth Sunday after Epiphany.
 12—Sixth Sunday after Epiphany.
 19—Septuagesima.
 24—Friday. St. Matthias. Fast.
 26—Sexagesima.

Personal Mention.

THE REV. H. C. BOISSIER of Mauston has accepted the rectorship of St. John's Church, Portage, Wis.

THE REV. THOMAS A. HAUGHTON BURKE, late rector of Christ Church, Moberly, Mo., and for some time on the clergy staff of St. Paul's Chapel, Trinity parish, New York City, has accepted a call to the rectorship of St. Mark's Church—The Washington Irving Memorial—Tarrytown, N. Y., and will enter upon his duties February 15th. Address, until February 13th, Tryon, N. C.

THE REV. FRED C. COWPER has been appointed by the Bishop priest in charge of St. Luke's Church, Woodville, N. H., and has entered upon his duties. Address accordingly.

THE REV. PERCY L. DONAGHAY is rector of the Church of Our Saviour, Du Bois, Pa., as he has been for the past four years.

THE REV. HENRY ECKEL, D.D., rector of Christ Church parish, Williamsport, Pa. (Dio. of Harrisburg), has accepted the call to Christ Church, St. Joseph, Mo., and will assume charge about the first of March.

THE REV. DR. FENN of St. James' Church, Texarkana, Texas, has received calls to the rectorship of the Church of the Annunciation, New Orleans, La., and that of St. John's, Wichita, Kansas.

THE REV. DR. EDWARD O. FLAGG and family are spending the winter in the South. Communications may be addressed to the care of Cone & Bros., 15 and 17 Franklin St., New York City.

ARCHDEACON FLOWER of the Diocese of West Missouri has taken charge of Trinity Church, Escondido, Diocese of Los Angeles, for the winter. Address: Escondido, Calif.

THE REV. HERBERT J. GLOVER of Brooklyn, N. Y., has accepted a call to the rectorship of Grace Church, Whitestone, L. I., where he will assume his duties early in February.

THE REV. J. U. GRAF of Evergreen has accepted an appointment at Leadville, Colo., and will assume his new charge on Septuagesima Sunday. Address: Leadville, Colo.

THE REV. WILLIAM HART, formerly of Eagle Pass, is now rector of St. Mary's Church, Houston, Texas.

THE REV. WILLIAM C. McCracken of Ironwood, Mich., has accepted a call to St. Paul's Church, New Albany, Ind.

THE REV. FRANCIS McILWAIN of Fostoria, Ohio, has received a call to Port Huron, Mich.

THE REV. CHAS. H. POWELL has resigned his cure at Mitchell, S. D., and accepted a call to St. Stephen's Church, Colusa, Dist. of Sacramento, Calif., to take effect February 1st.

THE REV. UPTON B. THOMAS of Norfolk, Va., has been appointed curate at Grace Church, Baltimore, Md.

THE REV. A. OSMOND WORTHING of Sunny-side has received a call to Trinity Church, Spokane, Wash.

THE REV. R. P. WILLIAMS, rector of Trinity Church, Washington, D. C., has declined a call to old Christ Church, Philadelphia, Pa.

ORDINATIONS.

PRIESTS.

PENNSYLVANIA.—On St. Paul's day, at St. Paul's mission, Philadelphia, the Rev. EDWIN SCHIVELY CARSON was advanced to the priesthood by the Rt. Rev. Alexander Mackay-Smith, D.D. Mr. Carson has for the past year been in charge of the above named mission.

MEMORIAL.

REV. GEORGE G. CARTER, D.D.

The Bishop and Chapter of the Cathedral of All Saints, Albany, gathered for the service of the burial of the Chancellor, the Rev. GEORGE GALEN CARTER, Priest, cause record to be made on the minutes, which he had kept as Clerk, of their reverent and grateful recognition of his devoted service. Whether as Clerk of the Chapter, in his careful keeping of the minutes and official papers; as ministering in the office of priesthood, at the altar, in choir, or in pulpit; as carrying out one of the organic purposes of the Cathedral by "constantly officiating in vacant parishes and missionary stations of the Diocese"; as doing pastoral work among the sick and poor of the city; or as evidencing his "sound learning and instruction in Divinity in the training of candidates for Holy Orders and in the commissioning and registering of lay readers"—in all these ways, the Chancellor, for love's sake, literally gave himself to the discharge of all the duties of his office. His sweet and sincere nature, his gentle bearing, his genial comradeship, his simple dignity of character and manner, above all, the transparent holiness of his life, won the affectionate admiration of all his associates in the Chapter, and have left an impress and an influence upon them which will keep his memory fresh and fadeless in the Cathedral.

Thanking God for the good example and unstinted service of this man of God, his brethren in the Chapter assure Mrs. Carter and the members of the family in all the generations, of their abundant sympathy, and write the name of the Chancellor in their "book of remembrance" of the benefactors of this Cathedral, praying and believing that the promise of God shall be made true to him, "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels," "In the day that I do make even a peculiar treasure."

WM. CROSWELL DOANE.

THOMAS B. FULCHER, *Secretary pro tem.*

MARRIED.

WILMER-AMMONS.—On January 23, 1905, at the Church of the Good Shepherd, Gainesville, Florida, by the Rt. Rev. the Bishop of the Diocese, assisted by the Rev. M. Campbell Stryker, rector of the church, Mrs. KATE PHILLIPS AMMONS to the Rev. C. BRECKENRIDGE WILMER, rector of St. Luke's Church, Atlanta, Georgia.

WANTED.

POSITIONS OFFERED.

WANTED—In an Industrial School, a teacher of Primary English and Hand Sewing. Salary moderate. Good disciplinarian required. Address, stating salary and references, Box 145, Bronxville, New York.

A CHURCHMAN, to assume Presidency of a small College, private; salary guaranteed; must be qualified to teach Sciences and Higher Mathematics. For further information, address Lock Box No. 50, Lamar, Mo.

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ORGANIST AND CHOIRMASTER (Churchman) desires position. Good organ required. Organ recitals and musical services a speciality. Excellent references and press notices furnished showing work for past fourteen years. Address, ASSOCIATE AMERICAN GUILD ORGANISTS, care THE LIVING CHURCH, Milwaukee.

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NOTICE.

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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.

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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.

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

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

A. S. LLOYD,

General Secretary.

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APPRECIATION.

"I know of no work in the Church that comes so near to the very heart of undiluted Christianity. Therefore I wish you luck and hope that your persistent and plucky efforts in behalf of the helpless clergy may be crowned with the success you so richly deserve. Rejoice, brother, for a lot of us limping, infirm fellows, the battered but not yet vanquished—rejoice with you!"

"God alone knows what the appropriation is to me and my children."

From a bed-ridden Widow: "We are having a sad time without the dear husband and father, but there are hundreds like us and we can only strive to go bravely on, 'lifting our eyes unto the hills,' trying to brighten some lives that are more sad than our own."

"Could the contributors to the General Clergy Relief Fund realize how great even this small amount is to aged and dependent clergy, they would rejoice that such an opportunity as this is offered them; surely they would understand the meaning of the words, 'It is more blessed to give than to receive': more blessed to be in a condition to afford relief than in a condition to need it."

(Rev.) ALFRED J. P. McCLURE,
Assistant Treasurer, The General Clergy Relief Fund,
 The Church House,
 12th and Walnut Sts., Philadelphia, Pa.

BOOKS RECEIVED.

THOMAS WHITTAKER. New York.

The Last Discourses of Our Lord. Arranged for Readings for the Forty Days of Lent. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, author of *Helps to Meditation*, etc. Price, \$2.00 net.

THE CENTURY CO. New York.

In the Name of Liberty. A Story of the Terror. By Owen Johnson, author of *Arrows of the Almighty*. 12mo. 406 pages. Frontispiece by Castaigne. Price, \$1.50.

HOWE SCHOOL PRESS. (Through A. C. McClurg & Co., Chicago.)

Manual for the Holy Eucharist. Compiled by the Rector of Howe School. Second Edition. Price, 20 cents.

RICHARD G. BADGER. Boston.

As Thought Is Led. Lyrics and Sonnets by Alicia K. Van Buren. Price, \$1.00.

Songs for Moments of Hope. By Clara E. Vester. Price, \$1.25.

The Palace of the Heart and Other Poems of Love. Pattie Williams Gee. Price, \$1.00.

The Retreat of a Poet Naturalist. By Clara Barrus, M.D. Poet Lore Brochures. Price, 50 cents net.

April Days. By Luella Clark. Price, \$1.50.

Contrasted Songs. By Marian Longfellow. Price, \$1.25.

The Dawn of Freedom or the Last Days of Chivalry and Other Poems. By Charles Henry St. John. Price, \$1.50.

GINN & CO. Boston.

Little Brother to the Bear and Other Animal Studies. By William J. Long. Wood Folk Series. Book Five. 12mo. Cloth. 178 pages. Price, 50 cents.

Manual of Medial Writing. Designed to accompany the Medial Series of Writing Books. By Horace W. Shaylor and George H. Shattuck. Price, 10 cents.

FLEMING H. REVELL CO. Chicago.

The Twentieth Century New Testament. A Translation into Modern English from the Original Greek (Westcott & Hort's Text) by a company of about twenty scholars representing the various sections of the Christian Church. Revised Edition. \$1.00.

THE OPEN COURT PUBLISHING CO. Chicago.

What Is the Bible? By J. A. Ruth. 172 pages. Cloth. 75 cents.

J. B. LIPPINCOTT CO. Philadelphia.

St. Peter and His Training. By the Rev. John Davidson, M.A., Edinburgh. The Temple Series of Bible Handbooks.

OFFICIAL PUBLICATION.

Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America. Adopted in General Convention 1789-1904. Printed for the Convention. 1905.

Journal of the General Convention of the Protestant Episcopal Church in the United States of America, Held in the City of Boston from October 5th to October 25th, Inclusive, in the Year of Our Lord 1904. With Appendices. Printed for the Convention. 1905.

PAMPHLETS.

Jesus at the Marriage. A Sermon at Grace Church, Lockport, N. Y., the Second Sunday after the Epiphany, 1905, by William Frederic Faber, Rector.

The Church's Opportunity. A Catholic Church for our Countrymen. By the Rev. Edward M. Gushee, D.D., Rector of St. Philip's Church, Cambridge. Second Thousand. Boston: Old Corner Bookstore (Inc.), 27 and 29 Bloomfield St. 1905.

A Sermon by the Rev. W. Dudley Powers, D.D., on his 25th Anniversary in the Ministry. January 15, 1905.

Year Book of St. Paul's Parish, Cleveland, Ohio. Christmas, 1904.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Archdeaconry of Albany.

THE WINTER MEETING of the Archdeaconry of Albany was held in the Cathedral, on the 24th and 25th. Tuesday evening, at 8 o'clock, notwithstanding the fierce storm, there was a goodly attendance at the first session. The speakers were the Ven. Archdeacon of Albany, the Rev. Dr. Battershall, the Rev. O. S. Newell, and the Rev. Chas. E. Hutchinson of the Ascension, Boston. Mr. Newell, the first speaker, spoke of the needs and wants of Church work in the rural districts. Mr. Hutchinson, of the work and duty of the Church in the large cities. Both speakers gave interesting views. The Archdeacon closed by summing up the words of the previous speakers. Bishop Nelson was in the chair, and gave the benediction at the close of this interesting session.

Wednesday, St. Paul's day, the storm raged without cessation. The usual daily 7 o'clock celebration was said. At 9:30 a business session was held; at 10 matins was said; at 10:30 there was a second celebration. The Bishop Coadjutor was celebrant and preacher. His subject was the Conversion of St. Paul, in its relation to the Christian Church. Bishop Nelson is a strong speaker, and is in constant demand in other than diocesan work. At 12 another business meeting was held. Resolutions on the death of the Chancellor, the Rev. Dr. Carter, and the Rev. Dr. Pendleton, both active members of the Archdeaconry, were passed, as also were resolutions of sympathy with the Rev. Hobart Cooke of Hudson, in his illness, and with the Rev. Mr. McLean of Trinity Church, Albany, in his loss of household goods by a fire in his rectory. The Rev. J. N. Marvin, Secretary of the committee for Closer Relations with the Oriental Churches of the East, read a report of the work accomplished. The report was adopted and ordered placed on file, and the committee continued. At 2:30 P. M. the clergy and a number of the laity reassembled and listened to the reading of a very interesting and instructive essay by the Rev. Wm. M. Cook of Ilion on "Science and Ethics." The essay was discussed ably

by several. The Very Rev. Dean Talbot and the Cathedral clergy did everything for the comfort of the clergy. The Bishop was absent, much to the regret of all.

CENTRAL PENNSYLVANIA.

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

Two Archdeaconry Meetings.

THE WINTER SESSION of the Scranton Archdeaconry met at Calvary Church, Wilkes Barre (Rev. W. D. Johnson, vicar), on January 17th. After the usual opening Evensong, the Rev. Messrs. H. P. Walter, R. E. Roe, and F. T. Cady gave addresses upon, respectively: "The Ministry of Grace," "The Ministrations of Mercy," "The Blessings of Peace." On Wednesday, the Rev. F. P. Harrington preached on "The Relation of Christian Hope to Christian Activity." There was an Exegesis of the Epistle to Philemon by the Rev. R. A. Sawyer, and, at Evensong, addresses by Dr. Driggs and Bishop Talbot. The Woman's Auxiliary of the Archdeaconry met also at Calvary House on Wednesday and made their corporate Communion at the High Celebration of the Archdeaconry, after which they met in Calvary House, the President, Mrs. Rogers Israel, in the chair. At 2:30 P. M. the delegates were addressed by Dr. Driggs and the Bishop of the Diocese.

THE WINTER MEETING of the Archdeaconry of Williamsport gathered in Trinity Church, Williamsport (Rev. Dr. Foley, rector), on January 23d. The preacher at the opening Evensong was the Rev. N. T. Houser. On Tuesday the Rev. Geo. I. Brown gave an address. After the luncheon, the Literary exercises took place with the Rev. E. J. Haughton as exegete; essayist, the Rev. C. Morrison; critic, the Rev. J. C. Skottowe. In the evening at the missionary meeting, the speakers were Rev. Messrs. M. A. Shipley, Jr., Wm. E. Kunkel, and Bishop Talbot.

THE GENERAL MISSIONARY of the Diocese has been holding a fourteen days' parochial mission at Catasaugua (Rev. Geo. A. Green, rector), with excellent results. During the closing days of the mission, the Greek priest and some of the Protestant clergymen were present.

CHICAGO.

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

Bishop McLaren's Health Alarming—Return of the Bishop Coadjutor—City Notes—Gift for Trinity Church, Highland Park.

REPORTS as to Bishop McLaren's health are not encouraging. His disease has taken a serious turn and it is feared he may not be able to survive the attack. He is still in New York.

BISHOP ANDERSON returned to Chicago from his flying trip to England on January 23d. The Bishop has been benefitted by the change and looks the picture of health.

THE REV. RUSSELL J. WILBUR has been appointed priest in charge of the Cathedral, to succeed Father Haslam, and will enter upon his duties in the near future. Father Wilbur was born in Omaha in 1876 and received his early education in the local schools. His college education was received at Williams and at the Northwestern University. During his term at the Western Theological Seminary he spent some time in work at the University Settlement and this experience will be of value to him in his new field. Father Wilbur has been curate at St. Mark's, Evanston, the whole of his ministry and has been a valuable assistant to Dr. Little. He was ordained priest in St. Mark's Church about a year ago.

TWO IMPORTANT Church dinners were held in Chicago on the evenings of January 24th and 26th. The first, as mentioned last week, being under the auspices of the Church Club, was a missionary affair and the addresses on various phases of missionary work, were all most excellent and were listened to with a great deal of interest and profit. Judge Jesse Holdom, President of the club, presided, and the speakers were the Rev. Dr. Lloyd, the Rev. Dr. W. F. Peirce, and the Rev. Wm. White Wilson.

The other meeting, on the 26th, was a joint affair of the Men's Clubs of St. Paul's, Redeemer, and Christ parishes of Chicago, and in every way was a pronounced success. One hundred and seventy-five men sat down to an excellent dinner, served by Kinsley,

and enjoyed a well arranged programme of entertainment. Mr. Wm. B. Conkey, President of the Men's Club of the Church of the Redeemer, presided in a most graceful manner, and after the cigars had been lighted, introduced Bishop Anderson, who was given a rousing welcome on his return from England. The Bishop said he did not intend to say much about his trip or give out any impressions of the mother country, for he had not been there long enough to form accurate ones, but he did want to mention one thing which impressed him very much, and that was the great number of men in attendance upon the Church services in London. He found St. Paul's, the Abbey, St. Margaret's, The Temple Church, and St. Alban's, Holborn, filled with vast congregations of which fully half were men. At Westminster Abbey the Bishop could not get near enough to hear the sermon, and at St. Margaret's he could not even get in, and this on an ordinary Sunday, with nothing special to draw out an extraordinary attendance. He wished like conditions might obtain in Chicago. The Bishop made a telling speech on the purpose and possibilities of men's clubs.

Judge John Battin responded in a spirited manner to the toast, "Our Country," and Mr. C. E. Field of the Redeemer club made a tremendous hit with a speech abounding with good stories and full of zeal and fervor. Short and entertaining addresses were made by the respective rectors of the three parishes, the Rev. Herman Page, Rev. Simon Blinn Blunt, and Rev. Charles Herbert Young, and by Messrs. Eaton, Daniels, and Crosby. Mr. Carl Winkler sang some excellent songs and Mr. H. M. Cook rendered "Nearer, my God, to Thee" in the sign language. It was a most interesting, graceful, and impressive performance. It was proposed that such joint dinners be held at regular intervals, and certainly the great success of the first one warrants such a move.

ST. PAUL'S CHURCH, Kenwood, Chicago (Rev. Herman Page, rector), has been enriched by a very beautiful West window, in memory of Mrs. Sarah Laurence Bixby, wife of the rector emeritus. It is a Jesse window, executed in thirteenth century style by Mr. H. E. Goodhue of Cambridge, Mass. The window is very satisfying in color, the many figures necessitating an infinite number of small pieces of glass, so that the effect is kaleidoscopic and brilliant. It is doubtless the only window of its kind in Chicago, and it will bear comparison with any in this country. The inscription on a brass plate runs as follows:

TO THE GLORY OF GOD AND IN LOVING
MEMORY OF

SARAH LAWRENCE BIXBY
MAY 27, 1839—MAY 5, 1897.

THE WINDOW IN THE TOWER OF THIS
CHURCH IS AFFECTIONATELY GIVEN BY
MANY OF HER FRIENDS AND THOSE OF
HER HUSBAND, THE REV. CHARLES H.
BIXBY, BELOVED RECTOR OF THIS PARISH
FOR NEARLY TWENTY YEARS.

AMONG those murdered by Yaqui Indians in Mexico on January 20th, was John Kenneth Mackenzie, a son-in-law of the late Rev. Dr. Clinton Locke. Mr. Mackenzie had attained to foremost rank among mining engineers, and had left Chicago ten days earlier to inspect a gold mine thirty miles east of Torres. He was accompanied by Dr. Coy, also of Chicago, who discovered the mine some five years previously, and both men, with several others, were killed in an Indian uprising. Mr. Mackenzie married Miss Fanny Locke, and they have two children.

ONE OF THE guild rooms of Christ Church (Rev. Charles H. Young rector), has been transformed into a very Churchly chapel for daily services. The new altar, missal, and stand, credence, cross, and altar brasses, are all gifts from members of the parish. The Sunday School and the morning congregations have grown until they crowd the

church to its fullest capacity. With a view to enlarging the present church, or building a new one, the congregation is making a united effort to clear off the balance of the old debt which has been saddled upon the parish from the beginning.

SPECIAL SERVICES for the University students will be held on Friday evenings during Lent at the Church of the Redeemer, at which it is hoped that various visiting Bishops may be secured for the addresses.

FOUR BEAUTIFUL and especially designed articles of furniture, all of oak, have recently been placed in Trinity Church, Highland Park, in memory of Grace Elizabeth Gregory, who died in August last. They consist of a clergy stall and its fald stool, a Litany desk and a prayer desk for the sanctuary sedalia. These add greatly to the completeness of this beautiful interior.

CONNECTICUT.

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

Deaths—Diocesan Notes.

MR. J. HENRY MARTIN died recently, at his home at Hartford. Mr. Martin was a vestryman of St. Thomas' Church. He was in the 80th year of his age.

MRS. JENNETT CURTIS CLARK died at Meriden, on the Second Sunday after the Epiphany. She is survived by one son, the Rev. James W. Clark, rector of St. James' Church, Washington, D. C. Mrs. Clark was 91 years of age, and one of the oldest communicants of St. Andrew's parish.

A NEW ORGAN has been placed in the venerable St. Paul's, Woodbury (the Rev. L. Robert Sheffield, rector). It is known as the Cowles Memorial, having been given by the members of the family of that name. The parish at Woodbury is one of the oldest in the Diocese. It is, in fact, historic ground. It was here that in 1783, there took place the election of the first Bishop. The house is still standing and in use, which was then the home of the rector, the Rev. John Rutgers Marshall. It was secured to the church not many years ago, designed to be the home of some aged clergyman.

AT ST. PAUL'S, Waterville (the Rev. John A. Stansfield, minister in charge), the women of the parish society have succeeded in raising \$2,000 and interest, in payment for the lot purchased for a rectory. The rector is holding services at Buck's Hill. He is aided in the work by the senior warden, Mr. William A. Faber, who has been licensed by the Bishop as lay reader.

MR. EDWARD C. BUCK died at his home at Winsted on the Third Sunday after the Epiphany. He was for many years a faithful communicant of St. James' Church and a zealous officer of the parish. He rendered prolonged service as choirmaster. He was the father of the Rev. Frederic Earl Buck, rector of Christ Church, Providence, R. I. His age was 60 years. *R. I. P.*

THE ANNOUNCEMENT is made that Mrs. Lucy Boardman of New Haven, who has made many generous gifts to the church, has offered Christ Church, West Haven, the sum of \$25,000 on the condition that a like sum be raised by the parish. This is for a new church building. The present edifice is the oldest church in the Diocese, having been erected in 1739. The rector is the Rev. Arthur J. Gammack. In a letter from the Bishop of Newark, a former rector, the hope was expressed that the "mother parish of Central Connecticut might have a noble and dignified edifice in which to worship."

CUBA.

ALBION W. KNIGHT, Miss. Bp.

Arrival of the Bishop and Clergy—Appointments.

DURING THE LAST two or three weeks, with favoring winds and under sunny skies,

the Gulf steamers, one by one, have been bringing the new Bishop of Cuba, and many of his clergy to this beautiful island of the southern seas. Early on the morning of January 5th, Bishop Knight and his family arrived in Havana. They were met at the landing stage by a committee of clergy and laity, and were conveyed in a handsome coach to Hotel Florida, where coffee was served.

A little later in the day, another steamer from Mobile, brought the Rev. W. W. Steel and his family. Mr. Steel has been appointed to the position of Archdeacon of Havana, with supervision of the provinces of Havana, Pinar del Rio, and the Isle of Pines.

Monday's steamer, January 16th, brought the Rev. C. M. Sturges and his family from St. Augustine, Florida, who will live in Sagua le Grande, and take charge of the work in the coast towns in the eastern part of the Island. And Tuesday, January 17th, the Rev. C. B. Colmore and his family arrived from Pulaski, Tennessee. Mr. Colmore will be in charge of Holy Trinity chapel, Havana.

On the feast of the Epiphany, the Bishop had his first service in Cuba, a celebration, at the chapel of the Holy Trinity, on the Prado. On the evening of the same day he attended a service held in Calvary chapel, Jesus del Monte, by Mr. Morris, assisted by Mr. Pena, the lay reader. The service was in Spanish. The Bishop and Mr. Steel made short addresses, which were translated by Mr. Moreno. The benediction was pronounced in Spanish by the Bishop.

Holy Trinity Chapel, on the Prado, is at present for English-speaking people alone, that is, the services now are in English alone. The room which has been fitted up as a chapel is already too small for the congregation, and it is imperatively necessary that a new church shall be erected as soon as possible.

The work at Jesus del Monte is at present almost exclusively one amongst children, although there are a few adults in this neighborhood who are communicants. There is a large house in which the school is held and where the services are conducted, and where the teachers of the day school will live together with the missionary and his family. This work has been in charge of the lay reader, Mr. Peña, the brother of the Rev. Mr. Peña, who was formerly the missionary in charge, but who has been for some time hopelessly sick at an asylum near here. The Rev. Mr. Moreno of Bolendron has also been holding occasional services here.

This work will be placed at once in charge of Mr. Frazier, who has just renounced the Congregational ministry and applied for orders in the Church. During his preparation for examination he will live with his family in the house, and hold lay services in the chapel and elsewhere, as he may be sent under the direction of the Archdeacon, who will also provide the celebrations. The work of the lay reader, Mr. Peña, is also to be continued, and he will be sent to various places, according to the needs of the work. The services at Jesus del Monte are entirely in Spanish and are remarkably hearty and reverential in their character. Mr. Frazier speaks Spanish as well as English, and he will be invaluable in the work. There is an average attendance of 40 or 45 children, and about 14 adults at the services.

On Saturday afternoon, January 7th, a reception was given to the Bishop and Mrs. Knight, and the clergy and their families, by the Ladies of the Guild of the Holy Trinity, at the residence of Mrs. Harris, in the Vedado.

As soon as the Bishop and his family are settled in their home in the Vedado, he will begin a visitation of the eastern part of the Island. About the same time, the Archdeacon will make a visitation of the provinces in his charge.

Applications for services have already been received from a number of places where we have yet had none, and we are hearing every

day of families of Church people in the various parts of the Island. Had we the means, we could use several more men to great advantage.

GEORGIA.

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

Daily Services at Columbus—Legacies—Death of the Rev. S. Kerr.

TRINITY CHURCH, Columbus, is showing marked development under its present rector, the Rev. John L. Scully. The rented pew system has been abolished and the church is kept open all day. Daily services are held. The Sunday School has been reorganized, and on one Sunday in each month papers are read on the general work of the Church in the home and foreign fields. The choir is in charge of Mr. H. N. Clare, late of Downrich Abbey, England, and the Sunday services are approaching full Cathedral standard. The attendance has been largely increased. A rectory society has been formed and expects to build a rectory in the near future. The parish has recently received gifts of a brass alms basin, a pair of seven-branched candlesticks, and the necessary receptacles for keeping all altar hangings. One of the daily papers has this to say:

"During his ministry in Columbus, the Rev. Mr. Scully has made a deep impression, not only among his own congregation, but upon the people of the city generally."

UNDER THE WILL of the late Mrs. J. H. M. Clinch, the property has been divided and the sum of \$39,214.52 has been given to each of the following Church organizations in the Diocese of Georgia: Diocesan Missions, Aged and Infirm Clergy Fund, the Episcopal Orphan's home of Savannah, and St. Paul's Church, Savannah.

ONE of the most respected and faithful colored clergy of the Diocese of Georgia, the Rev. Shadrach Kerr, priest of the chapel of the Good Shepherd, Thomasville, entered into rest a few days since. He was ordained deacon and priest in 1881 by Bishop Holly. He had previously done missionary work for many years in the West Indies and Haiti. From 1884 to 1890 he was rector of the Panama Railroad church and Archdeacon of the Isthmus, and from 1890 until 1902, rector of St. Peter's, Key West, Fla. He was the author of *A Sketch of My Days*, and a *History of the Church of England in the Bahamas*.

HARRISBURG.

Rector Elect at Harrisburg.

THE PARISH of St. Stephen's, Harrisburg, has called as rector the Rev. R. A. Sawyer, in succession to the Rev. E. F. Smith. Mr. Sawyer is now rector of Trinity Church, Carbondale. He studied for the ministry at Union Theological Seminary, New York City, being ordained to the diaconate in 1894 by the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware; a year later he was ordained to the priesthood by the same prelate.

From 1895 to 1898, the Rev. Mr. Sawyer was rector of St. Thomas' Church, Newark, Del., and at that time went to Trinity, Carbondale. He is married and has two children.

INDIANAPOLIS.

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

Return of the Bishop — Sunday School Commission.

BISHOP FRANCIS has returned to his Diocese after a few weeks spent abroad.

THE SUNDAY SCHOOL COMMISSION of the Diocese have issued a little pamphlet of valuable notes concerning a graded course of Sunday School instruction. No text books are suggested, but general topics are outlined,



REV. R. A. SAWYER.

together with a list of reference books that will be useful in teaching the subjects.

KENTUCKY.

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

A Pilgrimage to Detroit.

SEVERAL of the clergy and a number of the laity, including a few ladies, went to Detroit to attend the consecration of Dr. Woodcock. They have returned to Kentucky, enthusiastic in praise of their new Bishop, whose coming is eagerly awaited by his Diocese. Bishop Woodcock will enter upon his work in Kentucky the first of February, and will give his first Sunday, February 5th, the Fifth Sunday after the Epiphany, to the Cathedral. The public reception to be tendered the Bishop by the members of the Woman's Auxiliary will be at the Galt House, Tuesday, February 7th.

LEXINGTON.

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

Rev. F. A. MacMillen Afflicted.

THE REV. F. A. MACMILLEN, rector of Trinity Church, Covington, has been called away for a time by the death of his mother in Prince Edward Island, Canada. The Island is almost inaccessible in the winter owing to the pans of ice drifting into the Northumberland Straits from the open Gulf of St. Lawrence; and partly, but not entirely, blocking it up. Hence both boats and sleds have to be used, and the journey is very dangerous.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes — Anniversary of St. Paul's Church, Brooklyn — Preparing for Church Congress.

AT A RECEPTION tendered the incoming rector of the Church of the Ascension, Greenpoint (the Rev. Walter E. Bentley), Bishop Burgess made a felicitous speech of welcome, and on behalf of the vestry, presented to the rector a private Communion Service of solid silver. Canon Bryan of the Garden City Cathedral congratulated the parish on getting Mr. Bentley for a rector. Addresses were delivered also by a number of others, including the Rev. Canon McLarney of Clonfert Cathedral, Galway, Ireland, who is trav-

elling in this country. In his own address, Mr. Bentley, who was the organizer of the Actors' Church Alliance, said he was planning for certain dramatic performances in connection with the parish, but in no instance would such performances or other money-raising devices be used for the maintenance of the spiritual work of the parish or for the payment of the rector's salary.

ST. PAUL'S CHURCH, Brooklyn, celebrated on St. Paul's day the 55th anniversary of its organization. The parish was organized in 1855, and has had seven rectors, the present rector being the Rev. Warner E. L. Ward. The present building, at Clinton and Carroll Streets, was erected in 1869, and will seat about one thousand. There is also a parish house and a small chapel. St. Paul's is a very active church, with a number of flourishing guilds and other organizations. Services are held every day in the year. There is a daily celebration of the Holy Communion at seven, and the Litany is said Wednesday and Friday evenings at eight. On Sundays there are celebrations at eight and eleven in the morning, and choral evensong at seven forty-five.

THE GENERAL COMMITTEE of the Diocese of Long Island, which has in hand the ar-

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There is no aid to the house-wife so great, as the Royal Baking Powder.

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rangements for the Church Congress, to meet in Brooklyn in May, met at the Diocesan House last week for the purpose of naming the sub-committees for the work. Bishop Burgess presided. Four committees were named. The Rev. Dr. J. Clarence Jones was made chairman of the committee of Arrangements; the Rev. Dr. C. J. F. Wrigley, chairman of the Hospitality committee; the Rev. Dr. James H. Darlington, chairman of the Press committee; and Mr. Henry E. Pierrepont, chairman of the Finance committee.

MASSACHUSETTS.

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

Annual Dinner of the Church Club—St. Vincent's Guild of Acolytes—Various Notes.

MEMBERS of the Episcopalian Club heard much about the humanity of Japan at their annual dinner, held at the Hotel Brunswick on the evening of Monday, January 23d. There were three special guests, one a native of the Mikado's land; a missionary who has lived there for 25 years; and an American who has visited that country; and each gave his impressions of that Oriental nation, its people, and its customs. President Marcus Morton, whose term of office was about expiring, presided and introduced in turn E. B. Haskell, a well-known Boston newspaper proprietor; the Rev. A. D. Gring, now residing in Cambridge; and Bunkio Matsuki.

There was a large attendance; and at the business meeting these officers for the ensuing year were elected: President, John L. Wakefield of St. Paul's Church, Dedham; Vice-Presidents, William T. R. Marvin of Church of the Messiah, Boston, and T. Dennie Thompson of Christ Church, Andover; Secretary, Huntington Saville of Christ Church, Cambridge; Treasurer, Henry M. Upham of the Church of the Messiah, Boston; Executive Committee, John H. Storer, Chairman, of Christ Church, Waltham; Frederick H. Warner of St. Mary's Church, Dorchester; Frederick D. Ely of St. Paul's Church, Dedham; J. Adams Brown of Emmanuel Church, West Roxbury; F. Stanhope Hill of Christ Church, Cambridge; Henry C. Stetson of St. John's Church, Cambridge; Charles E. Deland of St. Stephen's Church, Boston, and Samuel W. Andrew of St. John's Church, Jamaica Plain.

THE ANNUAL SERVICE of St. Vincent's Guild of Acolytes was held at the Church of the Advent, Sunday afternoon, January 22nd. The Rev. Father William Brewster Stoskopf, chaplain of the Guild, officiated, and the sermon was preached by the Rev. Father Wood, who at present is in charge of All Saints' Church, Ashmont, during the absence of the Rev. Charles T. Whittemore, the rector.

OWING TO THE severe storm on Wednesday, January 25th, the annual meeting of Welcome House, which is one of the philanthropies carried on by St. Stephen's Church, was postponed to Tuesday, January 31st, when it will be held in St. Stephen's parish house in Decatur Street.

AT THE ANNUAL meeting of the Boston chapter of the Actors' Church Alliance, held in the parish rooms of St. Paul's Church on the afternoon of January 23d, the Rev. Dr. van Allen of the Advent was reelected President, while on the council are the Rev. Thatcher R. Kimball of St. Stephen's, the Rev. Edward Tillotson of St. Paul's, and Mrs. D. D. Addison, wife of the popular rector of All Saints', Brookline.

THE PARISHIONERS of St. Ann's Church, Dorchester, tendered their new rector, the Rev. Brian C. Roberts, a reception on the evening of Jan. 23d, which was largely attended.

APROPOS of the possibility of St. Paul's Church being taken for the pro-Cathedral, of the Diocese, it now is rumored that a merging of St. Paul's parish with that of the Church of the Messiah in the Back Bay is not an

impossible move in the future. Amalgamation of parishes is most desirable in some cases, witness St. Luke's-Epiphany in Philadelphia; and why not St. Paul's-Messiah here? or, better, a Messiah-St. Paul's!

THE REV. DR. VAN ALLEN went down to Glastonbury, Conn., on January 26, to preach at the consecration of St. James' Church, in that town.

ST. ANDREW'S parish at Wellesley (the Rev. George Nattress, rector) has lately grown to such proportions that arrangements are now on foot for the erection of a church building; and a special committee, of which Mr. G. G. S. Perkins is chairman and Postmaster R. Kinsman Sawyer is secretary and treasurer, has been appointed to take the matter actively in hand. The parish now has nearly one hundred and fifty communicants. It owns a fine piece of property in Grove Street, on which is the present edifice, which was originally built so that eventually it would be the chapel of the newer structure. On the land also is a substantial and artistic rectory. The Rev. Mr. Nattress, who assumed charge of the parish some four years ago on leaving the curacy of Emmanuel Church, Boston, has built up the parish surprisingly.

DEAN GEORGE HODGES of the Episcopal Theological School, went to Pittsburgh, Pa., lately and addressed the local chapter of the Brotherhood of St. Andrew. In the course of his remarks he applauded the work of the Subway Tavern in New York City, and said it had accomplished more for temperance than all the orators had done in a long time. Dean Hodges formerly was rector of Calvary Church, Pittsburgh.

MICHIGAN.

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

Dr. Powers' 25th Anniversary.

THE REV. W. DUDLEY POWERS, D.D., rector of St. Paul's Church, Flint, has just celebrated the twenty-fifth anniversary of his ordination. The members of his congregation presented him with a purse containing \$110.

MILWAUKEE.

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

Gift to Nashotah—City Notes.

IT IS REPORTED that Nashotah will ultimately receive a bequest of \$1,000 from the

estate of the late ex-warden, the Rev. George G. Carter, D.D., who died recently in Albany, N. Y.

A VESTED CHOIR is under training for St. Thomas' Church, Milwaukee.

MINNESOTA.

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

Meeting of Men's Clubs—Woman's Auxiliary—Personal.


THE MEN'S CLUB of Holy Trinity parish, Minneapolis, held its Epiphanytide meeting. A large number of the men of the parish were present. The main object of the club is to promote the spirit of companionship amongst the men of the parish. A very interesting address was delivered by the Rev. F. L. Palmer of Stillwater, on "A Traveller's Impressions of France and Italy."

THE MEN'S CLUB of the Pro-Cathedral parish held its annual dinner on the festival of the Conversion of St. Paul. Interesting speeches were made by Dr. Stone and Mr. Passmore, the vicars of the Bishop. The day was the sixth anniversary of the consecration of the diocesan, and many kind references were made to the event and what it had meant to Minnesota.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the Diocese of Minnesota was held in St. Peter's Church, St. Paul (Rev. C. H. Shutt, rector). Prayers were said by the rector, who then extended words of welcome to the Auxiliary, and called on the Bishop of the Diocese, who spoke of the good work done by the Auxiliary and with gratification of the fact that Minnesota each year was rising nearer to the measure of her apportionment for General Missions. The Bishop urged even more generous gifts for the reasons: first, our duty; second, the Church has something to present which is lacking in denominational Christianity; third, on account of the great success of the work. Then followed the address of Bishop Rowe, who gave a graphic account of Alaska, her missions and hospital stations. The address was characteristic of the man and seemed entirely oblivious of the fact of his own hard, heroic work.

BISHOP ROWE spent Saturday in Fari-bault, visiting the different Church institutions there.

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THE REV. E. W. DANIELS has resigned the rectorship of St. Philip's (colored) Church in St. Paul and has accepted work in New York. Mr. Daniels has done good and faithful work in the parish. St. Philip's has had many priests during its short life, and what is needed more than anything else is a man who will stay by the work at least ten years, and at least for that length of time refuse all alluring calls from the East.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
The Bishop's Birthday—Woman's Auxiliary—
B. S. A.—Personal.

THE BISHOP'S BIRTHDAY was celebrated on January 27th by a most delightful gathering of representative Churchmen from all parts of the city, lay and clerical, under the auspices of the Church Club. The entertainment, in the form of a dinner, was given in the guild rooms of St. James' Memorial Church. About 125 men were present, Mr. Jas. A. Waterworth presiding. The Bishop gave a most interesting sketch of the work of the Church in his day and generation. Mr. F. J. McMaster spoke on "What Is the Church Doing in St. Louis and in Missouri?" Other speakers were Rev. Wm. Cochran, city missionary, Rev. L. F. Potter, Rev. B. T. Kemerer, Mr. H. L. Chase, and Rev. E. Duckworth. On the same day, at the Episcopal Orphans' Home, the Bishop was the guest of honor. For the first time in several years, the doors of this Home were thrown open, when several hundred guests inspected the institution and were entertained with songs and recitations from the children. One of the most pleasing features of the evening was the presentation to the Bishop of a large palm and cake decorated with sweet peas. This Orphans' Home is one of the Church institutions most wisely managed and doing greatest good. There are 80 children in the Home, and the Board of Managers are making efforts to create a fund for a day nursery in connection with the institution.

THE MISSOURI BRANCH of the Woman's Auxiliary held its quarterly meeting at the Schuyler Memorial House on January 24th. In spite of the severity of the cold, a large number of women, not only from the city churches, but the suburbs also, was in attendance. The Dean presided at the opening service in the church, when the Holy Communion was administered. After the business meeting, Miss Julia C. Emery, General Secretary of the Auxiliary, was introduced and held the undivided attention as she plead earnestly for the work. Pledges were taken for various objects, among them the promise from the children of the Sunday Schools for money in the sum of about \$75 to buy a dog for Bishop Rowe's Alaskan sledge. The report for the past year, as read by the treasurer, Mrs. T. Ewing White, showed \$933.27 for missions. Miss Emery appealed for larger contributions this year to the national headquarters, New York. In St. Peter's Church, the same afternoon, Miss Emery organized the first Junior Auxiliary that St. Louis has had. A Babies' branch has also been started, with Mrs. Anna S. Donegny of the Ascension parish at its head.

THE BROTHERHOOD of ST. ANDREW had addresses at the last meeting from Mr. Carleton, General Secretary, and Mr. Shelby of Denver, the Travelling Secretary.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Gift for Westfield—Roman Pervert Returns—
Notes.

THE PARISH of St. Paul's, Westfield (the Rev. W. O. Jarvis, rector), has received a generous gift from Alfred Mills, Esq., of Newark, in the form of a piece of land 140 feet square, adjoining the present church property. This will make the site of St.

Paul's one of the best in the town, with ample room for the erection of a parish house and rectory. Steps have already been taken towards building the parish house, and a considerable sum has been raised in money and pledges, so that the work is likely to begin soon. It is proposed also to remove the mortgage indebtedness on the church, and a first payment for that purpose, of \$500, has been made by the Woman's Guild.

NOT MANY MONTHS ago the Rev. H. E. Gilchrist, the rector of St. Luke's, Roselle, was heralded in the newspapers as a convert to the Roman Catholic Church. He renounced even his baptism, submitting again to all the rites of the Church. But a very brief tarrying in his new home has convinced him that he made a grave mistake, and he has now drawn out. The parish was very naturally disturbed by the defection of its rector, but not one followed him, and the newspapers that heralded his going have been silent as the grave about his new departure! The Rev. Clarence Sylvester Wood has been called to the vacant rectorship, and on the Second Sunday after the Epiphany he was instituted by the Bishop of the Diocese, who also preached on the occasion. The welcome to the new rector was most cordial, and he finds a united and prosperous parish in Roselle.

WEDNESDAY, January 18th, was a memorable day in St. Paul's, Camden. A Sunday School Institute was held afternoon and evening, composed of clergy and Sunday School teachers in the Convocation of Burlington. The large church was crowded. The papers read and the addresses made, amply repaid all who came. Two or three of the very best papers were by young women, and Mrs. Loman, who has charge of the Infant department in the Church of Our Saviour, Philadelphia, charmed everybody by her wonderful story of work among the little ones. A bountiful tea was provided by the ladies of St. Paul's for everybody, and the great hall of the parish house was twice filled. In the evening, addresses were made by Dean Perkins of the Convocation of Burlington, the Rev. R. Bowden Shepherd of Riverton, the Rev. Wm. C. Emhardt of Gloucester, the Rev. Robert W. Forsyth, rector of St. Paul's, and the Bishop of the Diocese, who presided both afternoon and evening. The interests of the Sunday School were surely advanced by this conference of workers.

ON THE EVENING of January 11th a stirring missionary meeting was held in St. Michael's Church, Trenton (the Rev. Wm. Strother Jones, D.D., rector), all the parishes of the city meeting in the service. The Rev. James H. Darlington, D.D., of Brooklyn, with rare eloquence and fervor pleaded for the missions in Brazil and Cuba; and the Rev. Gouverneur F. Mosher of the China mission, greatly interested the large congregation in his work in that old land of "Shinar." Mr. Mosher has been in this country a year, on his vacation, but he has labored incessantly instead of seeking rest. And the Church owes him for the new interest created more than money can pay. He is now on his way back to China, full of hope and courage, with a burning zeal for the work before him.

St. ANDREW'S, Bridgeton, has been for a good while joined with Christ Church, Millville, under the pastoral care of the Rev. J. Clarke Robbins. They are nine miles apart, connected by trolley, but the divided interest was too much for any one man—and not enough to please and satisfy either place. The Rev. Mr. Robbins has therefore resigned Millville and has been unanimously called as rector of Bridgeton. Dean Perkins, being a near neighbor of Millville, being the rector of Trinity Church, Vineland, will care for Millville till some permanent arrangement is perfected.

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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
 Address: THE SISTER IN CHARGE OF THE SCHOOL.

ST. THOMAS' CHURCH, Glassboro, one of the oldest parishes in the Diocese, became weakened by deaths and removals. During the life-time of the late Thomas Whitney, the church lacked for nothing; salaries were promptly paid, there were no deficits, and no outstanding bills. But his generous hand was the only endowment the church had. Others had not been taught to give as he gave, and when he was taken, there was for a time a lull, and a falling away in financial strength. The church was kept open by supplies and lay readers; but a new day has dawned in the ancient parish. The Rev. Charles B. Dubell has entered on his duties as rector, and during his brief ministry there are manifestations of new life, and renewed interest which are very cheering to the pastor and people.

GARWOOD is a thriving manufacturing town on The Central Railroad of New Jersey, where the Associate Mission began work some months ago, in a little schoolhouse, kindly loaned by the trustees. The Rev. Wm. R. Mulford, missionary at All Saints', Scotch Plains, holds an afternoon service every Sunday, with an excellent attendance. On the first visit of the Bishop, plans and prospects for a modest little chapel were discussed, and, with the help of some in the neighboring parishes, they hope, before very long, to have a place of worship they can call their own. The place is growing and the field is promising, if only it can be nursed and strengthened for a time.

ST. JAMES' CHURCH, Wilbur, which is under the care of the Associate Mission and served by the Rev. Samuel Norris Craven, was begun some years ago as a feeble mission, in what was then a suburb of the city of Trenton. It has now grown in numbers and financial ability, till there are hopes and prospects of an independent parish in the no distant future. The city is growing rapidly in the direction of St. James', and the wisdom of occupying the ground early is being abundantly demonstrated.

THE PLAINFIELD CLERICUS, at its meeting on January 24th, with the Rev. A. S. Phelps of St. Paul's Church, Bound Brook, discussed as the topic of the day, "Lights and Shadows of the Apportionment Plan."

THE RECTOR of Christ Church, Elizabeth, the Rev. H. H. Oberly, D.D., with frequent services and a large parish, has often found the preparation of a Confirmation class once a year, not an easy task, so he determined to try an experiment, and ask for a visitation of the Bishop only every other year. No Confirmation was reported from Christ Church in the last Convention Journal, but there was the ingathering of a splendid harvest on the evening of the Second Sunday after Epiphany, when 52 persons were presented. Under the new plan the Confirmation candidates have a larger and more thorough preparation and instruction, and it is expected that they will therefore prove the more loyal to their vows. The Bishop, in his visitation, commended the plan, and said that with very frequent Confirmation and hurried preparation, "unripe fruit" was gathered for the Church's harvest.

OHIO.

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

Gift at Conneaut.

THE PLEASANT information was conveyed to the congregation of St. Paul's Church, Conneaut, at a recent gathering, that Bishop Leonard had presented the church with \$1,000 to be applied on the debt of the parish.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Church Consecrated at Seattle—B. S. A. Meeting in Seattle—Personal.

JANUARY 22nd, 1905, was a red-letter day in the history of Trinity parish, Seattle.

Founded in 1875, burned out in 1889 and again in January 1902, the parish has known some vicissitudes, but they have all in the long run worked together for good. The new church which rose up from the ruins of the one destroyed in 1902, has been used for public worship for two years, but the consecration, for several reasons, was deferred till the third anniversary of the fire.

It was a very beautiful and impressive service and will doubtless leave its mark upon the parish permanently. Bishop Keator was the consecrator, and was met at the doors of the church by the choir, vestry, and clergy. The people's warden presented the Bishop with the key, after which the prescribed service proceeded, the instrument of donation being read by Mr. John Goodfellow, clerk, and the sentence of consecration by Mr. Chas. Shepard, chancellor. The Bishop was the preacher and gave a very eloquent and able sermon from the text: Isaiah lx. 18, "Thou shalt call thy walls salvation and thy gates praise."

Just before the offertory, the various benedictions of the memorials in the church were said by the Bishop, who was accompanied in the procession by the choir and clergy. The verses of Hymn 484, "We love the place of God," were sung in their appropriate order at the font, pulpit, lectern, and altar. The offerings, which during the day amounted to over \$350, were devoted to Diocesan and General Missions.

In the evening a fully choral Thanksgiving Service with solemn *Te Deum* was rendered, and the Bishop was again the preacher. A pleasant feature of the day's services was the presence of several of the clergy from Tacoma and from the sister parishes of Seattle. A general reception was tendered by the St. Mary's Guild of Trinity parish on Monday evening to the Bishop, clergy, parishioners, and friends. A very large number were present and very hearty good wishes were expressed for the future prosperity of the parish.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew met in Trinity parish, Seattle, in the rector's study, on January 19th. About 30 Brotherhood men were present. After a short devotional service, conducted by the Bishop of Olympia, addresses were made by the Bishop on the "Relation of the Brotherhood to the Missionary District"; by Mr. G. Ward Kemp, a member of the General Council, on "Some Reminiscences of the Philadelphia Convention"; and Messrs. Lloyd and Gowen, chiefly about the recent Brotherhood Convention. Mr. Kemp had previously met and conferred with the vicar of St. Luke's and eight members of the chapter in Tacoma. The Local Assembly is composed of representatives from the chapters in Everett, Tacoma, and Seattle, and since its recent organization, is giving a distinct impulse to Brotherhood activities in the Jurisdiction.

THE REV. ARTHUR E. BERNAYS who, under the direction of the Rev. C. Cumming-Bruce of Portland, organized the work among seamen on Puget Sound, with its centre in Tacoma, goes to San Francisco to be the curate of Grace Church and the assistant of the Rev. T. H. Wingfield-Digby of the Church Missions to Seamen there. The Institute which Mr. Bernays established is located in the commodious parish house of St. Luke's Church, where concerts and other social entertainments are given weekly for the seamen in port who are frequenting the Institute in steadily increasing numbers. The chaplain visits periodically the ships in port at Seattle, Blakely, Gamble, Townsend, and other places, holding services on shipboard and making known the work of the mission and the accommodations and welcome to be found at the various Institutes in all parts of the world. Mr. Bernays has done his work very wisely on Puget Sound and has

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been winning the sympathy of parish and community to this most necessary field of missionary enterprise. About eighty seamen ate their Christmas dinner at the Tacoma institute, seamen whose homes were in many different lands, and at a Christmas tree and service, one hundred and twenty-five gifts were distributed to the sailors; and their appreciation for the kindness shown them was marked.

THE BISHOP and the Archdeacon have begun their visits to parishes and missions for the purpose of securing pledges for the missionary apportionment. Last year the amount raised within the Jurisdiction was \$2,500, by far the largest sum ever obtained for like purpose within the field. Of this sum the Woman's Auxiliary contributed \$314.50. During the year new churches have been built at Blaine, Port Angeles, a rectory at Centralia and a parish house at Chehalis.

OREGON.

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

Bishop Morris to Ask for Coadjutor—Filling Vacant Places—Parochial Notes

THE BISHOP, who is now in his 86th year, has decided to ask for a Coadjutor at the next meeting of the diocesan convention, which will be called to meet in Portland next June. The Bishop has been growing weaker for the last few months, and is now ready to lay aside the heavy work of the Diocese.

THE VACANCY of over eighteen months at Grant's Pass has been filled. This leaves only three vacancies to be filled. In all, seven clergymen have been added to the list since last June. It is the desire of the Bishop to have all the places filled with clergy by the time of the next convention. The District Missionary (Rev. H. D. Chambers) is engaged in visiting the vacant places as often as possible, and making it possible to get men into the fields.

ST. MARK'S CHURCH, Portland (Rev. J. E. H. Simpson, rector), is contemplating the building of a rectory on the church grounds. The rector has taken over the Chinese mission into his sole care, and has made himself responsible for its welfare. This work was under the direction of the diocesan Board of Missions before. The work is being done as far as practical by the members of the Brotherhood of St. Andrew of St. Mark's Church.

THE BUILDING of new Trinity Church, Portland, progresses. The workmen are engaged on the interior. A new pipe organ has been ordered, costing \$10,000, of the Kimball Organ Co. The heating and ventilating plant is being installed.

THE PARISH of the Church of the Redeemer, Pendleton (Rev. H. D. Jones, rector), has started a fund for a new rectory.

PENNSYLVANIA.

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

The Galilee Mission - B. S. A. Conference—Improvement of Emmanuel Church, Kensington

IN THE MOST depraved English-speaking section of the city of Philadelphia in the year 1897 was begun, in a small way, a mission for men who through sin or shiftlessness were without home or any uplifting influence. The Rev. James S. Stone, then of Grace Church, Philadelphia, and the Rev. L. N. Caley, the rector of the Church of the Nativity, Philadelphia, after many consultations determined to begin such a rescue home and an hired house on North Ninth Street was occupied until the present time. This project was assumed by the Northeast Convocation, of which the successor of Dr. Stone, at Grace Church, Philadelphia, the Rev. H. Richard Harris, D.D., is Dean. It was named the Galilee Mission and this name was selected because that portion of certain Catholics in England called "Galilee" was devoted to the penitents and the catechumens and this exactly accorded with the intention of those who founded the mission—not only that the needs of the body be studied but the needs of the soul assisted.

In 1903 the sum of \$18,000 had been raised in order to provide a proper building for the various needs of such a mission, and, together with financial aid from the \$100,000 fund which has been raised to assist in furthering diocesan missions since the consecration of the Right Rev. Alexander Mackay-Smith, D.D., a splendid lot was secured immediately opposite the police station in Philadelphia, which has the most calls made upon it and hence has been called "The Tenderloin of Philadelphia." Here a remarkably imposing building of brick has been reared which was practically finished and opened on Friday, January 27th.

At 3 P. M. the opening service was held. On the platform in the assembly room was the Bishop Coadjutor of the Diocese, together with many of the priests of the Diocese, each one wearing a white stole (an unusual unanimity of usage which is worthy of comment). The master of ceremonies was the Rev. L. N. Caley, rector of the Church of the Nativity and Secretary since its inception of the Galilee Mission. The Rev. Edgar Cope, said the opening collects. The Rev. Dr. Harris read the lesson (Isaiah lv.), which happened to be the first lesson for the evening of St. Andrew's day. The Bishop-Coadjutor made the first address pointing out the dangers of such work and congratulating the clergymen and laymen who had brought the mission up to its present status. The Rev. L. N. Caley told of the earlier history of the mission, and the Rev. N. S. Thomas, of the Church of the Holy Apostles, spoke on what the mission stands for.

After the opening service those present were invited to view the building. It is four stories in height with a basement. Every possible convenience for cleanliness has been provided. At present there are eighty beds which can be occupied, and as many more can be placed in the fourth story. Most of these beds have been given by individuals at a cost of ten dollars each. A beautiful window of stained glass has been presented by Mr. E. T. Stotesbury, which was of no further use in his home, and has been placed in the reading room. It is a thing of exceeding beauty. A laundry apparatus and a drinking fountain for the outside have been presented by Miss Baird; a filter for use in the building has been given by Dr. Woodward. Several rooms have been beautifully furnished by the Women's Auxiliary, a member of

which has presented a fine reed organ for use in the chapel, and the Bishop White Prayer Book Society have supplied Prayer Books and Hymnals.

There is still a mortgage of \$10,000 on the building and about \$2,000 more will be needed to furnish and complete the appointments.

THE CHAPEL of St. Simeon's Church (the Rev. Edgar Cope, rector), has been furnished with a floor-covering costing \$200.

A CONFERENCE of the Brotherhood of St. Andrew was held in St. Alban's Church, Roxboro (the Rev. C. S. Lyons, rector), on Monday, January 23d. About forty attended. Another conference was held of the Norristown Section at St. Peter's Church, Phoenixville (the Rev. W. H. Burbank, rector), on Thursday afternoon, January 26th. A conference of the West Philadelphia Section will be held in St. Andrew's Church (the Rev. Arthur Warner, rector), on Wednesday evening, February 8th. Topic: "The Forward Movement. What it is and how can it be advanced?"

DURING THE YEAR 1904 the whole fabric of Emmanuel Church, Kensington (the Rev. Edward G. Knight, rector), has been improved. In order that the people might not forget who presented the church with the many beautiful ecclesiastical furnishings installed during the recent improvements, and to guard against same, the rector has placed under the floor just in front of the sanctuary, a complete record. The Northeast Convocation met in this parish on January 24th. To begin a parish in the district of Kensington was one of Bishop White's last official acts. It appears from an old document that the first parish in this district was called the Church of the Holy Trinity in 1835. This effort failed, but in 1837 a new mission was called Emmanuel Church, which, under its present priest, has renewed its life.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A. Meeting—50th Anniversary of Calvary Parish—Service of Benediction—Bishop's 23rd Anniversary—Church Consecrated.

THE JANUARY MEETING of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place on Saturday evening, January 21st, in St. Peter's Church, Pittsburgh. The chaplain, the Rev. E. H. Young, presided, and the principal address of the evening was on "The Sins of the Saints," by the Rev. Dr. Hodges, of Cambridge, Massachusetts. Other addresses were by the Bishop of the Diocese and the rector of the parish, the Rev. Dr. Ward.

CALVARY PARISH, Pittsburgh, celebrated with much eclat on Sunday, Monday, and Tuesday, January 22nd, 23d, and 24th, the fiftieth anniversary of its organization. On Sunday morning, the Rev. Dr. Hodges, a former rector, preached to an immense congregation, having for his topic, "The Idea of

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God." In the afternoon the cantata, "The Vision of St. John the Divine," was sung; and in the evening the Rev. Dr. McIlvaine, rector, delivered an historical discourse. The offerings morning and evening were given to diocesan missions, and aggregated more than \$400. On Monday evening, anniversary services were again held in the church, with addresses from former rectors, the Rt. Rev. Dr. Boyd Vincent, Bishop of Southern Ohio; the Rev. Dr. Hodges, of Cambridge Divinity School; and the Rev. Dr. Maxon, of Detroit. Other speakers were Bishop Whitehead, the Rev. Dr. McIlvaine, the Rev. D. L. Ferris, the Rev. Dr. Laurens McLure, of Oakmont, formerly assistant at Calvary; the Rev. J. R. Wightman, who for a considerable time was in charge of the parish during the interim between rectorships; and the Rev. Drs. Arundel and Grange, of Trinity and Ascension Churches, respectively.

On Tuesday a reception was tendered the Bishop and Mrs. Whitehead, the Rev. Dr. Maxon, the Rev. Dr. and Mrs. McIlvaine, and the Rev. and Mrs. D. L. Ferris, in the parish house, which was largely attended by the parishioners and their friends.

We cull from the address of the Rev. Dr. McIlvaine a few items of general interest. On January 1st, 1855, a number of residents of what is now called East Liberty secured an abandoned Lutheran church in that locality, known as "The Little Old Church Behind the Mill," at a monthly rental of \$17.50. In 1859 the site of the present church, Penn Avenue and Station Street, was purchased for \$600 and a yearly rental of \$60. This property has been sold within a few weeks for the sum of \$85,000, with permission to make use of the buildings upon it until April 1906, when it is confidently expected the new church on Shady Avenue and Walnut Street will be ready for occupancy. In the autumn of 1855 a Charter was obtained by the members of the congregation, and the Rev. William H. Paddock was called to be the first rector at an annual salary of \$300. On April 1st, 1858, upon the resignation of the Rev. Mr. Paddock, a call was extended to the Rev. H. C. Potter, then at Greensburg, now Bishop of New York, which was declined. The next rector was the Rev. Robert B. Peet, during whose rectorship the present church was built at a cost of \$9,000, with a seating capacity of 250. It has since been enlarged and improved at considerable expenditure.

In 1867, the Rev. Joseph B. Wilson became rector, resigning in 1874 to enter the ministry of the Reformed Episcopal Church. In the same year the present Bishop Boyd Vincent was called to the rectorship, and during his incumbency St. Philip's and St. Stephen's missions were founded in 1879, which have both passed from under the care of the mother parish, and are now doing independent work in Homewood and Wilkinsburg. When the Rev. Dr. Vincent was made Bishop Coadjutor of Southern Ohio, the Rev. Dr. Hodges became rector, resigning in 1893, to be succeeded by the Rev. Dr. Maxon, who in turn gave place to the present rector in 1900. During the first twenty-five years, contributions of \$135,000 were received, and during the latter quarter of a century, \$577,000.

A SERVICE OF BENEDICTION was held in the new St. Stephen's Church, Wilkinsburg, on Sunday afternoon, January 22nd, by the Rt. Rev. the Bishop of the Diocese. Other clergymen present were the Rev. Drs. Hodges, Grange, and Coster, and the Rev. Messrs. Danner, Benton, Schultz, and Lamb, and the rector, the Rev. R. W. Patton. Addresses were made by Bishop Whitehead and the rector, and an historical sketch of what was formerly St. Stephen's mission of Calvary Church, was given by the Rev. Dr. Hodges, who took charge of the work in 1881, soon after its inception.

THE FEAST of the Conversion of St. Paul marked the twenty-third anniversary of the

Consecration of the Rt. Rev. Cortlandt Whitehead as Bishop of Pittsburgh. It was quietly observed by him with a celebration of the Holy Communion at the chapel of the Church of the Ascension, assisted by the Rev. Drs. Norman of Monongahela City, and Grange, rector. The Bishop was attended by his chaplain, the Rev. G. W. Lamb, and made a short address suited to the occasion.

ON MONDAY AND TUESDAY, January 16th and 17th, Grace Church, Ridgway, and St. Agnes' Church, St. Mary's, Elk County, were consecrated by the Rt. Rev. the Bishop of the Diocese. The Bishop preached on both occasions. At Ridgway, the Request to Consecrate was read by Mr. J. M. Schramm, a member of the vestry, and the Sentence of Consecration by the rector of the parish, the Rev. George A. Harvey. At St. Mary's, the Request to Consecrate was read by the senior warden, Mr. H. S. Hastings, and the Sentence of Consecration by the Archdeacon of the Diocese, the Rev. L. F. Cole. Both churches are under the care of the Rev. Mr. Harvey. Other clergymen present at both services were the Rev. Messrs. Robertson of Emporium, MacEwan of Johnsonburg, and Van Dyke of Osceola Mills. At Ridgway, the Rev. Messrs. McCandless of Smethport, and Donaghay of Du Bois, were also in attendance.

Grace Church, Ridgway is of stone, and is the gift of Mr. and Mrs. J. K. P. Hall, Mrs.

A FELLOW FEELING

WHY SHE FELT LENIENT TOWARDS THE DRUNKARD.

A great deal depends on the point of view. A good temperance woman was led, in a very peculiar way, to revise her somewhat harsh judgment of the poor devil who cannot resist his cups and she is now the more charitable. She writes:

"For many years I was a great sufferer from asthma. Finally my health got so poor that I found I could not lie down, but walked the floor whilst other slept. I got so nervous I could not rest anywhere.

"Specialists told me I must give up the use of coffee—the main thing that I always thought gave me some relief. I consulted our family physician, and he, being a coffee fiend himself, told me to pay no attention to their advice. Coffee had such a charm for me that in passing a restaurant and getting a whiff of the fragrance, I could not resist a cup. I felt very lenient towards the drunkard who could not pass the saloon. Friends often urged me to try Postum, but I turned a deaf ear, saying, 'That may do for people to whom coffee is harmful, but not for me—coffee and I will never part.'

"At last, however, I bought a package of Postum, although I was sure I could not drink it. I prepared it as directed, and served it for breakfast. Well, bitter as I was against it, I must say that never before had I tasted a more delicious cup of coffee! From that day to this (more than 2 years) I have never had a desire for the old coffee. My health soon returned; the asthma disappeared, I began to sleep well and in a short time I gained 20 pounds in weight.

"One day I handed my physician the tablets he had prescribed for me, telling him I had no use for them. He stayed for dinner. When I passed him his coffee cup he remarked, 'I am glad to see you were sensible enough not to let yourself be persuaded that coffee was harmful. This is the best cup of coffee I ever drank,' he continued; 'the trouble is, so few people know how to make good coffee.' When he got his second cup I told him he was drinking Postum. He was incredulous, but I convinced him, and now he uses nothing but Postum in his home and has greatly improved in health." Name given by Postum Co., Battle Creek, Mich.

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Hall's sister, Mrs. Campbell, and her nephews, Harry R. and George H. Hyde. It is 108 feet long, and has a width, exclusive of the tower, of 42½ feet. The tower is ten feet square, making the entire width of the front 52½ feet. The height to the cross on the gable is 40 feet. Connecting the church with the parish building is the sacristy and the rector's study over it. The interior is handsome, the floors are of polished hardwood, and the pews of Flemish oak. The walls are decorated in a rich golden brown, and rugs of heavy green velvet are on the polished floor. The lights are combination gas and electricity. There is a large memorial window, "The Good Shepherd," presented by the children of Mr. and Mrs. Hall, in memory of their grandfather, the late J. S. Hyde. The lectern was carved by one of the Oberammergau wood-carvers, and is in the form of an angel, the outspread wings supporting the Bible. It was the gift of C. H. McCauley. The pulpit is of wood and brass, the gift of Miss Susie Hall. The Litany desk was given by the children of the Sunday School. The altar-rail is of polished wood with brass standards, a memorial by Mrs. C. H. McCauley to a deceased daughter. The altar desk is of brass, the gift of Mr. L. B. Long, the alms basin that of Mr. R. W. Bell, of Buffalo. The hymn boards were the gift of Mr. P. C. Ross, and the Bishop's Chair was presented by Mrs. Vinton Liddell. The bell is the gift of a member of the congregation, the first of a chime of eight bells, the others to be placed in the tower later. The women's parish guild provided the altar, pews, choir stalls, prayer desks, and rugs. The building itself cost \$20,000, and the interior finishing and furnishings, \$10,000. The architect was Mr. W. W. Johnson of Buffalo, N. Y. A benediction of memorial gifts preceded the consecration service.

The lot of ground upon which the church stands at St. Mary's was the gift of Mr. and Mrs. Hall, who also provided for the removal and rebuilding of the old church at Ridgway to its present location there. At the close of the services on the 17th, at St. Mary's, Mrs. Hall provided a banquet at a leading hotel for the Bishop and visiting clergy, the Hall family, and the members of the vestries of both parishes and their wives.

RHODE ISLAND.

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

Memorial Tablet for Trinity Church, Newport—Convocation Meeting.

SATURDAY AFTERNOON, January 28th, there was held a very interesting ceremony in Trinity Church, Newport, but it was closed to the public. The occasion was the dedication of the handsome memorial erected by Messrs. Perry and August Belmont in memory of their parents, the late Mr. and Mrs. August Belmont. The memorial, which is a large tablet, has been placed in position in the southeast corner of the church, and is the most striking memorial among the many in the church. The services were conducted by the Rev. Ernest J. Dennen, rector in charge of the church, and the Rev. Percy Grant of the Church of the Ascension, New York. Both of the Messrs. Belmont were present at the ceremony.

THE WINTER meeting of the Convocation of Pawtucket, which has under its charge the missionary work in the cities of Pawtucket, Central Falls, and Woonsocket, and the outlying districts thereto, was held in Trinity Church, Pawtucket, Wednesday afternoon and evening, January 25th, and, notwithstanding the severe storm, was well attended. The business meeting convened at 4 o'clock, and was presided over by the Dean, the Rev. Frank Appleton. Bishop McVickar, who is in attendance at the Inter-Church Conference on Divorce and Re-marriage, at Washington, D. C., was unable to be present, and sent his regrets. Prayer by the Dean was followed

by roll call and reading of the minutes by Secretary Harman.

The invitation of the Church of the Good Shepherd to hold the annual meeting at that parish in May was accepted.

Interesting reports were made by the Rev. Messrs. A. S. Wicks, Lucien Rogers, J. E. Barbour, and J. W. Colwell on the success attending the work in their several missions, the Dean reporting for Pascoag. The Rev. Levi B. Edwards, Diocesan Missionary, gave a very interesting talk on the work at Fruit Hill and other missions under his charge. Adjournment was taken at 5:30 o'clock, when Mrs. Appleton entertained the clergy and laity at the rectory.

At the evening meeting, which was held in the library at the rectory and presided over by Dean Appleton, the subject under discussion was "The Functions of the Vestry," introduced by J. E. Bolan of St. James' Church, Providence; "The Functions of the Clergy," introduced by Rev. William Pressey of Ashton. Almost all of the 20 members present took part in the discussion and a vote was passed to ask Bishop McVickar to take the subject under his consideration and introduce it into his next message to the convention.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

The Bishop's Anniversary—Notes—The New Archdeacon.

ST. PAUL'S DAY, January 25th, being the 15th anniversary of Bishop Vincent's consecration to the episcopate, was suitably observed in St. Paul's Cathedral with a celebration of the Holy Communion and sermon. The Bishop took for his text I. Kings xix. 3-4. After the service, several of the friends of the Bishop, among the clergy and laity, gave a dinner at the Grand Hotel in his honor. About 75 men were seated at the table. The only speaker was the Bishop, who dwelt in retrospective style upon the years he had spent in the Diocese and of the happy relations he had formed among both the clergy and laity. He said they were happy years because he had always had the hearty cooperation and support of the clergy and laity in everything he had undertaken for the development of the Diocese.

Bishop Vincent had been confined to his home by illness during the few days previous, and was unable to be present at the golden jubilee of Calvary Church, Pittsburgh, as he had hoped to be, having formerly been rector of that parish.

THE VEN CHARLES ELLIOTT MACKENZIE, who has just entered upon his duties as Archdeacon of the Columbus Convocation, was born in Pictou, Nova Scotia, in 1858, and was educated at King's College, Windsor, N. S. He was ordained deacon in 1883 and priest in 1884 by Rt. Rev. Hibbert Binney, D.D. From 1883 to 1888 he was engaged in missionary work in Springhill, N. S., and



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Alberton, P. E. I. From 1888 to 1892 he was rector of Shediac, N. B. In 1892 he accepted a call to St. John's, Massena, N. Y., in the Diocese of Albany, where he remained eight years, and from whence he was called to the parish of St. Luke's, Cleveland.

THE REV. J. W. ATWOOD of Trinity Church, Columbus, owing to the illness of his wife has had to absent himself temporarily, at least, from his parish. He has taken Mrs. Atwood to Phoenix, Arizona, where it is hoped she will soon regain her health.

THE REV. JOHN HEWITT of St. Paul's Church, Columbus, owing to ill health, has been given a vacation of several months by his vestry, in order to enable him to recuperate. He is now at St. Joseph, Mo.

SPRINGFIELD.

GEO. F. SNEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBOENE, Bp. Coadj.

Movements of the Bishop Coadjutor.

IN THE COURSE of his tour of exploration, the Bishop Coadjutor reached Chester on Friday morning last, remaining until Tuesday morning. The visit was of much interest to the people and the Bishop. On Friday and Saturday evenings the Bishop preached in the church and also on Sunday morning and evening, besides addressing the Sunday School, and on Saturday afternoon gave a spiritual address at a devotional meeting of communicants. The most interesting occasions, however, were the Friday and Sunday afternoons. On the former, the church was almost filled with teachers and children from the public schools of the town, who came by special invitation of the rector to hear an address by the Bishop. Stories of children in South Africa held them enthralled and gave them some useful things to remember.

On Sunday afternoon, before a large congregation, one little girl of eleven was confirmed. It was a beautiful and touching sight to see the little figure, dressed in full white and covered with a fair veil, kneeling alone to receive the gift and then standing peacefully with upturned face to receive the few words of fatherly counsel the Bishop gave her, bidding her never to forget her daily thought, "I have received the Holy Ghost." The occasion gave the Bishop an opportunity of explaining to attentive listeners from many religious societies, the nature of Confirmation and the Gift.

On Saturday morning the Bishop visited the southern Illinois penitentiary, going over every department, saying a word to a prisoner here and there, and enquiring carefully into religious conditions. Six members of the Church found their way into the prison last year. The Bishop and the rector were most courteously received by all the officers and had the honor of dining with General Smith, the Warden.

Besides official work, the Bishop made a few visits to sick members of the parish, and received at the rectory all who chose to call on him on Monday afternoon and evening.

It is by somewhat prolonged visits of this nature that the Bishop Coadjutor hopes to gain a thorough knowledge of the Diocese and its needs, and of the conditions under which the clergy do their work, as well as of the opportunities for further Church development.

TEXAS.

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

School at Matagorda.

A PARISH SCHOOL has been inaugurated at Matagorda by the rector of Christ Church for the more advanced students who wish to continue their studies after leaving the public school. If this movement should prove a success, it may develop into a diocesan school after this term. The rector feels it to be one of the best means of interesting the

youths of the parish in the Church, and it is hoped by the vestry, at whose wish the school was begun, that it will be the beginning of a great work in the mother parish of the state. A \$40 stove and a \$100 acetylene gas lighting plant, with 20 neat white globe lights, have been put into the church at Matagorda since Christmas, there having been only kerosene lamps previously, and in the sixty years' existence of the parish there had never been a stove or any apparatus for heating, the custom having been in olden times, if it were too cold, to close the church. A History of Christ Church will shortly be written and published for circulation in the state, composed from the old registers, etc., by the present rector.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Diocesan Notes.

THE BISHOP of the Diocese on Friday, January 20th, addressed a meeting of the Church Club in Portland, Maine, and spent the following Sunday at St. Paul's School, Concord, N. H., preaching to the boys at the morning service in the school chapel. He unfortunately contracted a severe cold on this trip, and since his return home has been confined to his home for several days.

THE REV. DR. ATWELL is helping in the work in Lamoille district, being responsible for two Sundays a month.

THE NEW parish house of St. Paul's parish, Burlington, was solemnly blessed on St. Paul's day. The Bishop of the Diocese, who was to have officiating, was hindered by indisposition. His place was taken by the Rev. Dr. Bliss, rector of the parish. After an early Celebration, the Holy Eucharist was chorally celebrated in the church at 11 A. M. After which the various rooms and the chapel were dedicated to their respective purposes. The altar was used for the first time on the following morning, when the Holy Mysteries were celebrated thereon. Several clergy of the Diocese were present at the dedication service.

WASHINGTON.

H. Y. SATTELEEE, D.D., LL.D., Bishop.

City Notes.

AT THE morning service at Trinity Church on Sunday, January 22nd, the Rev. Dr. Harding officiated, and the rector, Rev. R. P. Williams, was at St. Paul's. The Bishop of the Diocese, after the sermon at Trinity, spoke to the congregation in regard to the call of their rector to Christ Church, Philadelphia, and appealed to them to make an earnest effort to retain him in his present sphere of usefulness. He referred not only to Mr. Williams' manifold labors in the parish, well known to his hearers, saying that it would be very difficult for them to supply his place; but also to his work as Archdeacon of Washington, and his great interest in the missionary cause. The Bishop spoke of his coming to Washington soon after he had himself taken charge of the Diocese, and of the great help and support always received from him. A member of the vestry, at the Bishop's request, then made a statement of the financial condition of the parish, from which it appeared very desirable that the congregation should make a special effort



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SAPOLIO

to make up certain deficiencies, and so relieve the rector of some burdens. A subscription was immediately started, and it is understood that the result is very satisfactory.

ON THE SAME SUNDAY a meeting was held in the afternoon at St. John's Church, in the interest of the Prisoners' Aid Department of the Diocese. The principal address was made by Bishop Mackay-Smith, after a few introductory remarks by Bishop Satterlee. He spoke of the increase of crime in our cities, ascribing it in great measure to laxity in the execution of laws, and the uncertainty of punishment reaching the offender, and dwelt upon Prevention as the best means of cure—the beneficent work of the Prisoner's Aid being to rescue the young from a life of crime, when on its threshold. Addresses were also made by Col. Cecil Clay, President of the Trustees of the Boys' Reform School, and by an officer of the society, who told of the numbers of boys and girls restored by its agency to their homes, after the first lapse into sin; and of the gratitude of parents

and friends evinced by the fact that ninety per cent. of the money spent for this purpose has been returned with the warmest expressions of thankfulness.

CANADA.

Consecration of Bishop of Moosonee.

Province of Rupert's Land.

THE CONSECRATION of the Ven. Archdeacon Holmes of Lesser Slave Lake, Athabasca, as Bishop of Moosonee, took place in St. Paul's Church, Regina, Diocese of Qu'Appelle, N. W. T., on the festival of the Conversion of St. Paul, the consecrating Bishops being the Bishop of Calgary, who acted under a commission issued by the Senior Bishop of the Province (the Bishop of Selkirk), assisted by the Bishops of Saskatchewan, Qu'Appelle, and Keewatin; and Bishop Matheson. Matins were said at 9 o'clock. The consecration service, fully choral, began at 11 A. M.

The preacher was the Ven. Archdeacon Tuirs of Calgary, whose sermon was excellent

and very appropriate. The Bishop-elect was presented by the Bishops of Saskatchewan and Keewatin.

The Commission to Consecrate and the Certificate of Nomination by C. M. S. and of election by the Bishops of the Province were read by Mr. Ford Jones, B.A., barrister, acting for the Provincial Registrar, who was unavoidably absent.

The Litany was sung by the Rev. G. C. Hill, rector of Regina. All the Bishops present took part in the act of consecration.

The Bishops, including the new Bishop of Moosonee, met during the afternoon, but owing to the absence of documents relating to the names and election of Bishop Matheson and Archdeacon Pentreath for the offices of Bishop and Metropolitan of Rupert's Land, no action was taken. The Bishops hope to meet on March 1st.

Most of the Bishops and visiting clergy were present at a reception given in the evening by the ladies of St. Paul's congregation.

**WOMAN'S GENTLE NATURE
CALLS FOR GENTLE TREATMENT**

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

CALIFORNIA FIG SYRUP CO.



\$10
DOWN

A Five Year Old Orchard in the Midst of Our Lands
BUY LAND AND GAIN INDEPENDENCE

\$10
A MONTH

— IN THE —

Great Fruit Belt of Michigan

Only a few years ago North Central Michigan was one vast lumbering camp. The slaughter of the giant pines, however, was but the first step in preparing the way for the development of an agricultural region, rich in promise, and possessing all the conditions favorable to successful farming—virgin soil of great productiveness, nearness to the unlimited markets of Chicago, Detroit, and other cities of the East, and with transportation facilities the best that could be desired.

The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is \$1,000 for each 40 acres, payable at \$10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than \$150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for \$150 an acre and land around the lake that we would not sell at \$200 an acre.

FARM PRODUCTS.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18% per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of \$60 an acre, and adjacent to land planted to orchards selling for \$150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit \$500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

Competition open to all.

THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich