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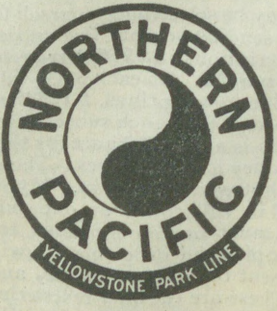
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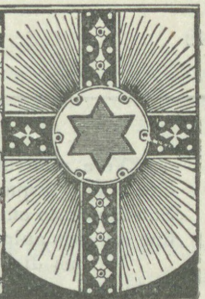
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The Living Church



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The Living Church

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FOR THE THIRD SUNDAY AFTER EASTER.

AS we advance through the Easter-tide, more and more the Church seeks to prepare us for the Ascension-tide and for Pentecost, just as our Lord Himself with thought and tenderness made ready His followers for the change which awaited them in His inevitable departure from their presence.

The words of Christ touching His Ascension abound most of all in reference to the compensation which there would be in the coming of the Holy Ghost. The Gospel for the Third Sunday after Easter is one of these utterances, not to be understood by us if we fail to keep in mind the fact, that the central theme of the discourse of which it is a part, is the enrichment of the world and of human life through the advent of the Holy Ghost.

The key to the understanding of our Blessed Lord's words, "A little while," etc., has generally been thought to reside in His return at Easter: He would go away; but speedily He would come back to earth again. By some the explanation has been sought in His Second Advent.

There is, however, another view, quite worthy of consideration. May it not have been that Christ's pledge of compensation refers rather to what was in store for His followers in the promised advent of the Comforter?

There are two different words in the original of this passage, both of which are translated "see." The first refers to physical sight; the second, to spiritual sight (Alford). Keeping this fact in mind, and concluding that the "shall not see" leads on to the hours which lay between the Crucifixion and the Resurrection, while the "shall see" which follows leads on to Pentecost, how luminous and stimulating the prophecy becomes!

In this way interpreted, the promise of our Lord to His disciples shapes itself thus: A little while, and ye shall not see Me with the eye of the body: and again, a little while, and ye shall begin to see Me with the eye of the soul. The words which follow, "because I go to the Father," now become intermediary and explanatory: It is because I go away that this better understanding, this higher vision, will be made possible. The Holy Ghost will come; "He shall take of Mine, and shall shew it unto you"; "He shall teach you, and bring all things to your remembrance, whatsoever I have said unto you"; "He shall testify of Me."

Of all this, St. Paul gathers up the great and practical lesson in the words: "No man can say that Jesus is the Lord, but by the Holy Ghost." For the right and due understanding of the Christ, for the ability really and suitably to behold Him with the eye of the soul, we are absolutely dependent upon the power and the testimony within us of the Spirit of Truth.

How essential, then, it is that from the Easter-tide we shall press on with joyful anticipation to Pentecost. How essential that, if not confirmed, we shall seek Confirmation, "the Sacrament of the Holy Ghost," and shall employ to the utmost its illuminating gifts. How essential that we shall accept the apostolic ministry and shall reverence the Scriptures—both of which are gifts of the Holy Ghost to the Church—lest for us, groping amid the darkness, the "little while" of not seeing shall prolong itself to the end of our probation, and we depart this life poor at the last in that we have never really seen the Lord. B.

MIGHTY of heart, mighty of mind—"magnanimous"—to be this is, indeed, to be great in life; to become this increasingly is, indeed, to "advance in life"—in life itself, not in the trappings of it.—*John Ruskin.*

AD CLERUM.

"Vere nimirum plangenda et miseranda conditio est, ubi cito praeterit quod delectat, et permanet sine fine quod cruciat. Sub momento enim libidinis impetus transit, et permanet sine fine infelicis animae opprobrium."—*App. St. Aug., Ser. 293.*

"Vicibus disposita res est. Nunc illi laetantur, nos conflictamur. Saeculum, inquit, gaudebit, vos tristes eritis. Lugeamus ergo dum Ethnici gaudent, ut cum lugere cooperint, gaudeamus; ne pariter nunc gaudentes, tunc quoque pariter lugeamus."—*Tertull., de spectac. cap. 28.*

"Cum ergo Christum videre gaudere sit, nec possit esse gaudium nostrum, nisi cum viderimus Christum; quae caecitas animi, quaeve dementia est, amare pressuras, et poenas, et lacrymas mundi, et non festinare potius ad gaudium, quod numquam possit auferri?"—*St. Cypr., de mortal.*

LAST WEEK'S MISSIONARY CONFERENCES.

LAST week there were held department missionary conferences of more than local importance in Salt Lake City and in Milwaukee. The former, extending over four entire days, was planned to bring together the widely scattered Bishops, clergy, and laity from the immense area of the seventh department, embracing all those Dioceses and Missionary Districts between the Rockies and the Pacific Ocean. The Milwaukee conference was of more modest scope. With special missionary services and visiting clergy from outside as preachers, on the Sunday preceding, the conferences themselves were confined to laymen, and to one day. There was indeed a grand prelude in a missionary service and mass meeting at St. James' Church on Tuesday night, when the Rev. Dr. R. W. Clark of Detroit, and the indefatigable John W. Wood from the Missions House, struck the missionary keynote in addresses that started the movement with genuine enthusiasm. The conferences of laymen followed on the next day in St. Paul's chapel, after being opened with a plain celebration of the Holy Communion by the Bishop of Milwaukee at the Cathedral.

Only meagre reports from Salt Lake City have reached us, and we await the fuller report of those conferences that will appear in next week's issue. We are able, however, to show in this issue, the considerable degree of success which attended the second conferences of the Laymen's Forward Movement in the Middle West, at Milwaukee. The Forward Movement was started on its way by a similar conference of laymen held in Detroit last fall. The fact that the movement was outlined by James L. Houghteling, and that it was cordially approved by the two eminent missionary secretaries, Dr. Lloyd and Mr. Wood, at the time, as well as by Dr. Clark, the Department secretary, and by the unanimous vote of the laymen gathered in Detroit, insures the promise of wisdom in its conception. Since then the plan has also been adopted in the sixth department, where the general conference of clergy and laity held in Omaha resolved that a similar Laymen's Forward Movement should there be inaugurated.

IT IS SIGNIFICANT that after the grouping of the American Dioceses and Missionary Districts into seven missionary departments, with local secretaries named for each by authority, the three Western departments alone should thus far have perceived the possibilities for missionary extension therein given. We are glad to know, however, that there is now a definite plan for similar organizations in the Eastern and Southern departments. Unlike the traditional belief as to movements of thought in general, this has moved from the farthest west, eastward. California Churchmen had the honor of first showing the Church how the missionary departments might be made of practical utility, and notwithstanding the "magnificent distances" between the Dioceses and Missionary Districts of the seventh department, the Salt Lake conferences comprise the third such series that have been held, and each series has been attended with enthusiastic success. The sixth department, extending from the Mississippi to the Rockies, was the next to organize, and large success has attended its two conferences already held. The fifth department, comprising the Dioceses embraced within the Lake region of the Middle West, has utilized the experience of the departments west of them only in a limited way. The Laymen's Movement alone has come into existence as representative of the department. Of the fourteen Bishops within its limits, only two, in addition to the Bishop of the local see, found it practicable to be present in Milwaukee at any stage of

the conferences. The inability of the remaining Bishops to come to the city rendered impracticable the local plan for placing one of the fourteen Bishops in each of the city pulpits on the missionary Sunday. Neither did many of the clergy find it practicable to attend the conferences as visitors. Of the laity, it was inevitable that those present from out of the city should be only the few whose interest in missions had already been kindled. The visitors were conspicuous rather for quality than in numbers. They were the Church's leading laymen of Chicago, Detroit, and elsewhere. They generously gave of their time, at no small cost to themselves, in order that they might evince their interest in the missionary work and in the plan of the Forward Movement. The Milwaukee conferences were successful in just the degree that success could reasonably be looked for. Local Churchmen did not attend in large numbers; but those who did were aroused from local apathy. Visiting Churchmen were confirmed in their missionary zeal. All of us were strengthened by the mere fact of coming into contact with live Churchmen from other cities. The tendency to narrowness in parochial and even in diocesan life can only be checked by periodic gatherings of some such nature, in which Churchmen, brushing up against each other, receive that broader vision which is inevitably obscured if their interests are allowed to remain merely parochial. We are all better Churchmen and better missionaries by reason of the things we have heard and said, and by reason also of the mere opportunity to obtain a wider vision of the Church and of our own duties.

BUT WHEN all this is said—and we are thoroughly appreciative of the value of this Milwaukee conference, as also of those in Salt Lake, San Francisco, and Los Angeles, in Omaha and in Denver, and in Detroit,—it must be admitted that, in a way, there is, in these conferences, the employment of elephants to kill gnats. The limitations of the defunct Missionary Council are both repeated on the extended scale of these many annual conferences, and are also exceeded. The machinery is more ponderous than the probable results can justify.

For what sufficient reason may Churchmen from San Francisco and Los Angeles and Portland and Seattle have made the long, expensive journey from their homes to Salt Lake City? Why should those of Detroit, the Ohio and Indiana cities, and elsewhere at a distance, have gone to the time and expense of the trip to Milwaukee? Why should Churchmen of Salt Lake and of Milwaukee have incurred no inconsiderable expense in promoting publicity, in bringing their conferences to the attention of Churchmen throughout their several departments, in seeking to arouse local enthusiasm sufficient to insure success, and in extending to their guests that hospitality which it was their pleasure to give?

The distance from San Francisco to Salt Lake City is greater than that from New York to Chicago. By the most direct route, it is more than a thousand miles. From Los Angeles, Seattle, and Portland to Salt Lake several additional hundreds of miles must be computed. Between the Middle Western cities the distances are less appalling, but yet the trip which many of the visitors to Milwaukee cheerfully took for the purpose, involves a very considerable expenditure of time and no little cost in money.

We have, happily, no lack of Churchmen who are ready to give their time and to pay their personal expenses in work for the Church. But they have a right to expect that the Church will not call upon them for such expenditures without adequate reason. They are not unreasonable in feeling that if it is important that such extra-local gatherings should be arranged, they should be such that attendance from a distance is of sufficient importance to justify the expenditure. There must be some relation maintained between service asked of them and the value of the service thus rendered.

It is here that we strike the limitations of these department conferences. They can be only voluntary gatherings of Churchmen. They are charged with no authority. They can neither solve missionary problems, adjust missionary difficulties, determine questions as to apportionment of expense or of appropriation of missionary funds. Not being composed largely of missionary experts, they are not even of value as media for framing recommendations as to missionary work.

In short, their value exhausts itself when they have aroused some local interest in missions in the city in which any conference is held. That, indeed, is no small gain; but can Churchmen from considerable distances reasonably be asked to give

their time and the expense of the journey, for no greater service than this? Is the end worthy of the magnitude of the means?

WE CANNOT unhesitatingly give an affirmative answer to these questions. And yet it is exceedingly important that in Milwaukee, Detroit, Chicago, Indianapolis, Cleveland, and Cincinnati; in Omaha, St. Paul, Minneapolis, and Denver; in Salt Lake, Los Angeles, San Francisco, and Seattle, there should be definite steps taken for arousing and maintaining interest in and a sense of responsibility for, the missions of the Church. To-day, it is evident that everywhere, but especially off from the beaten track of missionary travels between Boston and Richmond, that interest and that sense of responsibility are near to the zero point.

In our judgment, there is just one way to reconcile these two diverse propositions. *Create interest by placing responsibility*; then the problem will be solved.

So long as the Church is content to hold every detail of missionary administration in the hands of a few, centered in the city that is among the most remote from the missionary centers themselves, that long we shall fail in our attempts seriously to enlist the active interest of Churchmen at a distance from the Missions House. We may, indeed, ameliorate that failure by the expensive processes which the few interested Churchmen in Detroit and Milwaukee, in Denver and Omaha, in San Francisco, Los Angeles, and Salt Lake City, have adopted for the purpose. But the Church is unwise to place us in such position as to necessitate such expense needlessly, and is most unwise to withhold the one sensible, practical solution of the missionary difficulty.

We refer, of course, to the Provincial System. The missionary departments are unorganized and unorganizable Provinces. The missionary conferences are Provincial Synods divested of all authority. We have the shadow without the substance. The only way in which the shadow that we have, equals the substance that we lack, is in the expense of attaining it. For the same expenditure of time and money that is involved in these department conferences, we might easily have Provincial Synods, truly representative of the Church in the several Departments, charged with all that authority apart from distinctly national questions that is now vested in a General Convention that is powerless to exercise it in its triennial sessions, and, as well, with much of the authority now exercised by the Board of Missions.

If the Church in the several embryo provinces cannot be trusted with responsibility, then it is useless to look to the same Church for interest in that work which they are deemed too unwise to administer. This Church never, in our judgment, will meet with anything but missionary apathy, until she charges the whole Church with a missionary responsibility, such as may be exercised by the several sections—call them departments or provinces as one will—for themselves.

The littleness that can see in the Province only the opportunity for the creation of a provincial executive who *might* be termed an Archbishop, is a view of such intense narrowness that we cannot believe it would seriously affect a very considerable number of Churchmen. If the Provincial System would enable the Church to perform her work more adequately, more satisfactorily, and with less friction, it is worth having; otherwise, it is not. Questions pertaining to provincial executives are wholly subordinate to that consideration. If the eighteenth century bogey of English Bishops for America has only changed its shape, and is now still a bogey in the form of American Archbishops for America, then twentieth century Churchmen are not possessed of the intellectual acumen and breadth with which we credit them.

We do not begrudge the time or the expense which have been given both by visiting and by local Churchmen in Salt Lake City and in Milwaukee to last week's conferences. Both these were eminently successful, and fraught with good to the Church.

But we do direct the attention of Churchmen seriously to the far greater results that might have attended these gatherings and would attend similar gatherings in future, if they should be dignified, representative synods of the Church, competent to deal with real problems, and charged with real responsibility in carrying on the Church's real work.

The fourteen Bishops in the department of the Middle West would have found it possible to be present in Milwaukee at a synod of such importance; the representative clergy and laity of all the twelve Dioceses would have taken the occasion to come to it, if it had thus been seriously worth the effort and the ex-

pense; and the local interest that would have been created by so dignified a body, with its House of Bishops and its House of Delegates in session for several days, would be tenfold what the few interested laymen, acting voluntarily and bereft of authority, were able to arouse in last week's conferences.

THE secular papers are pluming themselves on Dr. Washington Gladden's comparison of the secular with the religious press, in the matter of the ethical bearing of the problem resulting from the Rockefeller gift to the Congregational board. Dr. Gladden's criticism of the religious press was based on his observation that most of them favored the acceptance of the "tainted" gift, while most of the secular press favored its rejection; *ergo*, according to Dr. Gladden, the secular press stand for higher ethics than do the religious press.

But is this conclusion justified? Dr. Gladden totally overlooks the fact that the historic wing of Christendom, to which he does not belong, and which the secular press seldom understands, views the Church as a Kingdom, which is bound to some extent by the same conditions as are other kingdoms. A kingdom never assumes the guilt of one of its subjects; and this does not lower the ethical ideal of the kingdom, since it is a part of its own administration of justice, according to the highest ethics.

The Kingdom of God declines to assume that any man is a criminal, until either he confesses it or is tried and found guilty of crime.

Many of the postulates assumed by Dr. Gladden are denied by those who speak for Mr. Rockefeller. Dr. Gladden has no right to assume, and the Church would abdicate her divine standard if she assumed, without judicial inquiry, that where there is conflicting testimony, one party tells the truth and the other party falsehood. His indictment of Mr. Rockefeller assumes a whole chain of unproven and contested allegations.

It is just because the religious press cannot, as does Dr. Gladden from his Congregational point of view and as do the secular papers from their secular point of view, view the matter as merely a difference of opinion between individuals, that their voice in this respect does not re-echo Dr. Gladden's own; and it is to the credit of the religious press that it should be so.

It is because of the higher view of the Church as the Kingdom of God and the fountain of justice upon the earth, that at least the Church press is unwilling to assume the guilt of one who chooses to exercise his God-given right to give of his wealth for the furtherance of Christian missions.

TO darken counsel by words without knowledge, is so common a device of the enemies of the Church, that one regrets all the more the occasional lapses into inaccurate terminology which are found among loyal Churchmen. *Exemplum*: *The Churchman* of April 29th announces that, by Bishop Burgess' direction, invitations to the approaching Church Congress have been sent "to representative ministers of every religious body, including the Catholic Church and the Salvation Army, throughout Greater New York and its suburbs." As the only Catholic clergy with whom Bishop Burgess has any official relation are all invited to the Church Congress by virtue of its being a *Church* Congress, we conclude that the reference is to the clergy of the Roman Catholic communion, who should therefore be so described, according to the title given in their creed. We note in the same issue of *The Churchman* a somewhat indefinite statement as to the reception of the Rev. Abraham Cincotti, sometime a priest of the Roman Catholic Church, "as a minister of the Protestant Episcopal Church." As there are three orders of sacred ministers in this Church (besides the lesser ministries of reader, etc.), it would have been better to say clearly that he was admitted to the exercise of his priesthood.

Carelessness as to names—we fully recognize that in the case of *The Churchman* it is only that—is likely to breed carelessness among readers as to what the names stand for; and we venture to hope that our valued contemporary will correct the not infrequent slovenliness of its subordinate writers.

IF HALF the "push" were put into our religion that we put into what we falsely call our "business," the world would be won to Christ within a decade. Here is an effective illustration of this:

America's World's Fair was the best advertised event in history. The World was invited, and the World came. This advertising was accomplished by a group of business men in eighteen months, and yet 1,800 years have gone by, and the advent of our Saviour has not yet been proclaimed to all the World.—*Selected.*

THE CHURCH OF THE FIRST SIX CENTURIES

The Subject is Carefully Considered by the (English) Church Historical Society

LUCID PAPER BY THE REV. DARWELL STONE

Protestant and Catholic Demonstrations in Plymouth

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Tuesday in Easter Week, St. Mark, E. M., 1905

THE Church Historical Society has rendered singularly good service to the cause of sound Church learning by the Conference which it held at Fulham Palace, by permission of the Bishop of London, on Thursday in Passion Week, under the presidency of Dr. Collins, Anglican Bishop for Southern Europe, and formerly Secretary of the Society, on the Conditions of Church Life during the First Six Centuries: "an attempt to realize what the conditions actually were during the latter part of this period, leaving out all modern ideas." About sixty clergy and laymen were present, among whom were Dr. Randall (late Dean of Chichester), Prebendary Ingram (one of the two sitting proctors for Convocation in the Diocese of London), the Rev. Edward Denny, Rev. Arthur Brinckman, Dr. Wickham Legg, and Mr. Athelstan Riley. The Dean of Canterbury had been invited to read a paper, but was unable to do so, and the Bishop of Salisbury (President of the Society) and the Rev. T. A. Lacey, who had been expected, were absent. After the *Veni, Creator Spiritus* had been sung, and prayers said, the chairman, in the course of a few words of welcome, pointed out the usefulness of studying this period in view of recent discussions—though he desired to make it clear that the subject had been chosen for consideration long before those discussions had arisen. He invited the Conference to consider the questions involved dispassionately, with a single view to ascertaining the truth.

The Rev. Darwell Stone (Principal Librarian of the Pusey House, Oxford) then read a most scholarly and interesting paper, from which, as fully reported in the *Guardian*, I give the following extracts:

"Throughout this period the door to life within the Church was in Holy Baptism. From the work of the Apostles at Jerusalem immediately after the day of Pentecost to the mission of St. Augustine in Kent in 597, this Sacrament was the means of admission. At the Baptism of both infants and adults sponsors were required. During the first six centuries Baptism, whether in the case of infants or in the case of adults, was immediately followed by Confirmation. The late mediæval Western practice of allowing a considerable interval to elapse between Baptism and Confirmation, which was due to the difficulty of access to Bishops, was not yet known. To whatever extent infant Baptism can claim ecumenical authority in the first six centuries, to the same extent infant Confirmation can claim it, too. Baptism and Confirmation were steps on the way to Communion. If Baptism was the door of the Church, the notion of a Churchman who had not received the Holy Communion was unknown. In one long march of liturgical splendor the Church carried her new children on from Baptism through Confirmation to Communion. Infants, no less than adults, had their place, not only in the Church during the celebration of the Mysteries, but also in the act of Communion itself. From the time of the earliest evidence on the subject till long after the sixth century, infant Communion, as well as infant Baptism and Confirmation, was the rule of the Church.

"All through the period, the celebration of the Eucharist was the chief and central act of Christian worship. Everywhere it was the mark of Christian devotion on the Lord's Day. Apart from the universal Sunday celebration, the frequency varied. By the end of the sixth century it was, probably, daily in all important centres of Church life. In the earlier part of the period it seems to have been unusual for any to be present without communicating, except those withheld from Communion as a discipline for offences. There are occasional instances of its being contemplated and allowed from the beginning of the third century. By the end of the sixth century, the probability is strong as a matter of inference, but cannot be proved, that the retention of the sense of obligation to attend the celebration on all Sundays with growing infrequency of Communion had led to Christians often being present without communicating. From the end of the second century or the beginning of the third there is evidence in the *Canons of Hippolytus* and in the writings of Tertullian and St. Cyprian, of the celebration of the Eucharist in connection with special events and days, as marriages, funerals, and anniversaries of deaths.

"One or another form of Reservation of the Eucharist may be traced throughout the period from the middle of the second century. The primary object of Reservation was unquestionably Communion; but there were ways of using the Sacrament, which seem strange to us, some of which were condemned. There is evidence for the cus-

tom of receiving Communion fasting from the end of the second century onwards throughout the period. The custom was to keep the fast before Communion absolutely unbroken. The earliest distinct reference to elevation [of the Sacrament] of which I know is in a treatise by St. Anastasius of Sinai, probably written late in the sixth century. Anastasius there refers to it as if it were the ordinary and well-known custom of the Church. Adoration is referred to as customary and familiar in the fourth and fifth centuries in the well known passages in St. Cyril of Jerusalem, St. Ambrose, St. Augustine, St. Chrysostom, and Theodoret. In the early Church, great sins excluded from Communion until the sinner had been reconciled by penance. Ordinarily the confession of sins in such cases, and the undergoing of penance, were public. In the middle of the fifth century private confession came to be gradually substituted for, instead of being a preliminary to, the public system. The earliest reference to the blessing of oil for the Unction of the Sick is probably at the end of the second century, in Clement of Alexandria. The prayers used at the blessing of the oil refer to bodily and mental and spiritual gifts to be conferred by means of it. The earliest instance of the view of Unction as a rite to be administered as a preparation for death is probably far outside our period. Throughout the whole period the departed Christian was prayed for by surviving Christians. There is no evidence that the Invocation of the Saints had become part of the official acts of the Church till the close of this period, or a little later. From, at any rate, the fourth century onwards, the practice was widespread, tolerated, and approved by Fathers of acknowledged eminence. The practice known as Comprecation—that is, request to God for the prayers of the Saints—was in the liturgy used at Jerusalem at any rate as early as the middle of the fourth century, and it became an ordinary feature of all the liturgies."

With reference to the marriage of the clergy, "the earliest rule of which there is any trace was that married men might be ordained, and might continue after Ordination to live with their wives, but that priests might not marry after Ordination; and this was referred to at the Council of Nicea in 325 as the ancient tradition of the Church. It continued to be the rule in the East throughout the period. In the West, from the time of the decree of Pope Siricius in 384, the authorities attempted (for the most part with considerable success) to prevent the Ordination of the married, unless they separated from their wives, as well as the marriage of the ordained."

A discussion followed, and the learned reader of the paper answered several questions. The chairman, in summing up, added some words of warning as to how present-day problems were to be approached in relation to the entirely different circumstances which the study of Early Church history revealed. The Bishop then gave the Blessing, and the Conference broke up. In the evening Bishop Collins preached at St. Etheldreda's, Fulham, his subject being the bearing of the Church life of the first six centuries upon the life of the Church of the present day.

It is interesting to note that a movement has now been started in favor of forming a laymen's organization in connection with the S. P. G. A meeting of laymen who are promoting the movement has recently been held at the S. P. G. House in Westminster, Dr. Montgomery, Secretary of the Society, occupying the chair. Mr. W. H. Const read a paper, emphasizing the need of such an organization, which was followed by a general discussion. It was agreed to adopt the title of S. P. G. Laymen's Association, and to leave it to the S. P. G. officers to appoint a representative committee of laymen, which should draw up a set of proposed rules, and submit them to the Association at the next meeting on or about June 15th.

Bach's *Passion Music* was again performed at St. Paul's last week with great success, having been given there annually on Tuesday in Holy Week for the last thirty-two years. There was a congregation of about 5,000 people. This orchestral service was preceded, as usual, by the last part of the Communion Office, and the *Miserere* therein was sung to Sir John Stainer's harmonized version of the *Tonus Regalis*. It is recorded of that eminent Church musician that he considered that the *Tonus Regalis* was more appropriate to the English words than Allegri's *Miserere*.

Following the custom which he started last year, the Bishop of Kensington (Dr. Ridgeway) spent the morning of Good Friday among the inmates of Wormwood Scrubs Prison, West London, where he conducted the service and preached the sermon. Over 1,000 convicts were present. After the service the Bishop visited several of the prisoners in their cells, and conversed with them.

The King and Queen have been asked to attend the ceremony of inaugurating St. Saviour's, Southwark, as the Cathedral of the new Diocese next month. It is understood that their Majesties have promised to be present. The exact date is not fixed.

The Rev. R. C. Fillingham was, on Tuesday last, served by

the Bishop of St. Albans' solicitor with a citation to appear in Sir Lewis Dibdin's Court to answer to the following charges: (1) Publicly attempting to "ordain" one A. C. White; (2) Disobeying the command of the Bishop to take no part in such performance; (3) Publicly preaching and administering the Holy Communion in an unconsecrated building.

A memorial signed by 2,236 members of the Protestant party in Birmingham has been presented to the Bishop of Birmingham. It deals with the subject of "Evening Communion." The memorialists complain that, following the lead of Father Adderley at Saltley, several other new incumbents in the Diocese have abandoned the practice of "Evening Communion" in their respective parishes; and they trust to receive from his Lordship some assurance that such procedure was not sanctioned or approved by him.

A Protestant meeting—the Plymouth *Western Morning News*, which is rather anti-Catholic than otherwise in its sympathies, does not intimate that it was a largely attended one—under the auspices of Lady Wimborne's Ladies' League in defence of the "Reformed Faith" was held in Plymouth Corn Exchange on the evening of the 11th inst., and was addressed by Lady Wimborne. Her speech was chiefly notable for the testimony which it bore to the remarkable success of the Catholic movement in disabusing the minds of the "average English Church people" of the idea that the English Church is Protestant. Nothing, she said, was more remarkable nor greater evidence of the success which the Catholic party had achieved, "than the odium they had succeeded in attaching to the word 'Protestant.'"

Two evenings after this Protestant meeting at the Corn Exchange, Plymouth, there was (according to the *Western Morning News*) a crowded attendance at the same building at a meeting called "to protest against the attacks made on the Catholic position in the Church of England." The chairman (Mr. John Shelly), in opening the meeting, said they had no objection whatever to Lady Wimborne coming down there to deliver a lecture nor to J. A. Kensit and his followers marching about the town with flags, but they desired to express their great and growing indignation at the invasion of their churches by the spies and informers sent there by Kensit and Lady Wimborne to collect information for the Royal Commission. They had no desire to deny to their opponents liberty which they desired themselves; they had no reason to be afraid of any fair and reasonable opposition; but they did detest and abominate those methods of spying wherever it was carried on, and most of all when it was carried into the House of God:—"The opposition they had to meet was no new thing, but had assailed the party they represented for 300 years at least. Their aims and objects were to uphold the Catholic Faith and Worship of the Church. They desired that when their King came they should meet Him with no loss of ceremony and stateliness, and grandeur, and ecstasy of adoration than they met their earthly King with when he came."

Mr. Paul Swain, who is one of the most eminent medical practitioners in the West of England, moved a resolution indignantly protesting against the attacks "made by means of spies and informers upon the teaching and practice of many of the most devoted and zealous clergy in the Church of England," and urging those in authority to act upon the principles laid down by the great Dr. Phillpotts, sometime Bishop of Exeter, "that if the congregation prefers a more ornate or elaborate service than many or all parishes around it would be an invasion of Christian, and even civil, liberty to control the service of any church at the bidding of those who do not belong to it." Mr. Swain, in the course of his fighting speech, made a very impressive confession of the faith and practice of English Catholics. He was quite right in saying that the giving way on the ceremonial use of incense by so many of the clergy in the last few years was a mistaken policy, and was the beginning of all our troubles at the present time. Now, however, Catholics were about to be reunited: "They were about to reassess their rights and privileges; they were about to do as Pusey did, obey the Church and remain in it, and not as Newman did, obey the Bishops and go out of it." The resolution was carried unanimously, amidst much applause. A motion that a copy of the resolution be forwarded to the Bishop of Exeter and to the secretary of the Royal Commission was also adopted. "Faith of our Fathers" was lustily sung as a concluding hymn, and thus terminated one of the most remarkable Catholic demonstrations that has been held in England for a long time.

The latest development of an important nature in the educational war here in England and Wales is the publication of

the report of the Education Committee of the London County Council. If we would believe the report of the Education Committee, out of 438 non-provided (*i.e.*, "Denominational") schools—the large majority of which belong to the Church—within the area of the L. C. C. and affected by the report, only 64 are in such a good state of repair as to require but few alterations to render them quite fit for the purpose of elementary education. But 25 per cent. of the whole number are considered unsuitable—92 schools must be closed at once. This requirement, added to the closing of the total number of departments which are considered unsuitable, would involve a displacement of 41,884 school children. Then as regards the increased floor space which non-provided schools should be held to provide for each child, there would be a further loss of 26,940 places. In other words, the Education Committee of the L. C. C. declare that there are 68,824 children in London non-provided schools, for whom accommodation will have to be provided; thus meaning in many cases the buying of land and the erection of new schools. The total additional cost involved in carrying out the committee's proposals is estimated at £224,000 a year. There is, however, one gratifying feature of the committee's report—it states that the quality as well as the tone and discipline, in the great majority of the non-provided schools is remarkably good. But the report, as a whole, impresses Churchmen as being stamped with the malign animus of Undenominationalism. It evidently has not been drawn up for any other purpose, as the *Standard* newspaper well says, than "to kill religious education in London."
J. G. HALL.

THE PROPOSED RUSSIAN PATRIARCHATE.

THE likelihood that a Patriarchate of Moscow will be established, and that the first incumbent of that high office will be the Archbishop and Metropolitan of St. Petersburg, the Most Rev. Antonius, has already been published, and by courtesy of the Bishop of Fond du Lac, we are this week able to



THE MOST REV. ANTONIUS,
ARCHBISHOP AND METROPOLITAN OF ST. PETERSBURG.

present the copy of a photograph of His Holiness presented by the Metropolitan to the American Bishop.

The Most Rev. Antonius is the presiding member of the Holy Synod of Russia. He is a great-hearted, broad-minded statesman and theologian, and received the degree of D.D. from the University of Oxford some years ago when travelling in England. He is one of those who have shown great courtesies to the Anglican Communion in the persons of distinguished representatives of the Churches of England and America who have travelled in Russia, and one whose friendliness to Anglicans has been well established.

HONORING AUDUBON'S MEMORY

Bishop Greer, Judge Parker and Others Speak

RESIGNATION OF DR. VAN DE WATER

St. Stephen's Parish Centennial

VARIOUS NEWS ITEMS.

The Living Church News Bureau
New York, May 8, 1905

IN the Church of the Intercession, on Thursday evening of last week was held the celebration of the 125th anniversary of the birth of John James Audubon, the naturalist and ornithologist. Bishop Greer was one of the speakers, others being ex-Judge Alton B. Parker, Professor Frank M. Chapman, and Mr. George F. Parker. The Audubon Societies, the Ornithological Society, and the Museum of Natural History were represented. Judge Parker drew a lesson from Audubon's life of the value of nature study to the child. Bishop Greer spoke briefly on the spiritual life of the great naturalist.

The Audubon family were closely associated in the work of founding the Church of the Intercession, although the naturalist himself was too old at the time actively to engage in the work. His son, Victor G. Audubon, was the largest contributor toward the building of the first church and was the first clerk of the parish. The first building was a few streets to the south of the site of the present edifice, and was a simple, frame Gothic building. It was consecrated in 1847 by Bishop Whittingham of Maryland and was used by the parish until the present church was completed in 1872. Besides the Audubons, the parish has had as members a number of representatives of the best known of New York's historic families, as its location was in a favorite neighborhood for summer residences. One of the staunch supporters was Madame Jumel, whose residence, now turned into a museum, is a New York landmark.

At a meeting of the Columbia University trustees last week, the resignation of the Rev. Dr. George R. Van de Water as chaplain of the University was received and reluctantly accepted. Dr. Van de Water has held the position for a number of years and now resigns, it is said, because the burden of parish work leaves him little time to devote to Columbia. He is to be away from the city for a number of months now, on a European tour. Announcement was made at the meeting of the University that an anonymous donor has given \$500,000 for the erection of a dormitory on South Field, to be called Hamilton Hall, in honor of Alexander Hamilton, who was at one time a student in the college.

The 100th anniversary of the foundation of St. Stephen's parish was celebrated last Sunday. At the morning service the preacher was Bishop Potter, and in the evening Archdeacon Nelson preached. Under the direction of Mr. L. Kendrick Le Jeune, organist and choirmaster of the parish, there was special music at both services. St. Stephen's Church, now at Broadway and 69th Street, was organized as a down-town parish, its first church edifice being at Broome and Christie Streets, and it was the anniversary of the laying of the corner-stone of this first edifice that was celebrated last Sunday. The dates were the same, May 7th; the corner-stone laying being in 1805. The church was completed in December of the same year and was consecrated by Bishop Moore of New York. It may be noted in this connection that but four parishes in New York antedate St. Stephen's; they are Trinity, St. Mark's, Christ, and Holy Spirit (French). Early records of the parish are incomplete and the exact date of organization is unknown, but the records show that a former Lutheran pastor, the Rev. George Strebeck, was asked to become rector of the new organization on May 6th, 1805.

For sixty years the down-town location of St. Stephen's was held, but the upward trend of population and the changing east side conditions caused an abandonment of the first site in the year 1865. For eight years the parish had no church building and services were held with other congregations and in rented halls. Union with the Church of the Advent, in West 46th Street, was accomplished in 1873, and the name St. Stephen's was taken by the united parishes. Here services were maintained until 1897, when the change of neighborhood conditions again made an uptown move desirable. The property of Transfiguration Chapel on 69th Street, then owned by the late Rev. Dr. George H. Houghton, was purchased, and here the parish is now located. Opposition to the location of the parish on 69th Street was made by the congregation of Transfiguration

and also by Christ Church, which is but a few blocks away, but the Bishop and Standing Committee upheld St. Stephen's parish in the move. The Rev. Nathan A. Seagle is now rector of St. Stephen's having taken up the work about five years ago. He was previously an assistant minister at St. Thomas' parish, New York. Former rectors of the parish included the Rev. Dr. Richard Channing Moore, who resigned to become Bishop of Virginia; the Rev. Henry Anthon, who afterward became rector of Trinity parish; and the Rev. Dr. Francis L. Hawks, who became rector of St. Thomas' Church.

Mr. Charles Bull, who has been Bursar of the General Seminary for nearly a score of years and is consequently known to a large number of clergy, resigned his office at a meeting of the Seminary trustees a few weeks ago, in order that he may accept another position. The trustees expressed their regret at the resignation, and named as Mr. Bull's successor Mr. Cornelius B. Zabriskie, who comes from Bellingham, Washington, to take the position the first of this month. The title of the office has been changed to Bursar and Registrar.

The annual meeting of the Cathedral League was held in the Synod House on Saturday afternoon of last week. Bishop Greer presided, and addresses were made by the Rev. Dr. William R. Huntington, the Rev. Dr. William M. Grosvenor, the Rev. Dr. Ernest M. Stires, and the Rev. Dr. George M. Christian. The annual report of the executive committee of the League showed the marked success that has attended the work of the organization. Its aim has been to bring its objects to the attention of the community as a whole, and to secure the coöperation of people both in and outside the Church. A Woman's Auxiliary has been formed with fifty members, and all the forces are working together to make possible the early completion of the Cathedral of St. John the Divine. The League has already paid into the Cathedral treasury \$5,185, of which \$4,000 represents full paid subscriptions of \$100 each, and the remainder donations of various amounts. To be added to this total amount is \$5,000 secured by a member of the woman's auxiliary and paid direct to the treasurer of the Cathedral. The woman's auxiliary also has pledges of more than \$20,000 toward the completion of the choir.

An unusually large class was confirmed at St. Agnes' Chapel on Low Sunday by Bishop Greer. There were 156 in the class, one-third being adults. The Bishop complimented the vicar and his staff on the success of the year's work. The Rev. R. M. Sherman, the Vicar's first assistant, explains that the clergy staff, the four members of which work most harmoniously together, is able to get hold of the people because of the excellent system used. An almost perfect list of families in the parish is maintained and systematic effort is made on the members of the families, with results that were made evident in the fine class presented to Bishop Greer.

THE INJURY which the evil or false tongue does to others is not so great as that which it brings on its possessor. His own tongue makes him fall. In the enemies that he makes, in the friends that he loses, in the habits that he fosters, in the remembrances that he stores up, the man reaps in and for himself a far sorer punishment than any which he brings on others. We put bits in the horse's mouth, says St. James, whereby we turn about his whole body; and so the tongue in our mouths can turn about our whole life—turn it into the sunshine of happiness or into the gloom of wretchedness. It may seem a trifling fault not to refrain our tongue from evil, our lips from guile—like the cloud no bigger than a man's hand; but like that cloud, if this fault be not kept in check, it will soon spread itself over the whole sky of our life, and deprive us of the warm and cheerful rays of that fellowship one with another which more than anything else is the sunshine and joy of existence.—*Rev. A. S. Brooke, M.A.*

MOULD us, great God, into forms of beauty and usefulness by the wheel of Providence and by the touch of Thy hand. Fulfil Thine ideal, and conform us to the image of Thy Son. In Thy great house may we stand as vessels meet for Thy use. We are little better than common earthenware, but may we be cleansed, and purified, and filled with Thy heavenly treasure. Dip us deep into the River of Life, and give refreshment by us to many parched and weary hearts.—*F. B. Meyer.*

I AM AN instrument for His use; perhaps to bear burdens, as of pain, sorrow, or shame; perhaps to convey messages, writing, speaking, conversing; perhaps simply to reflect light, showing His mind in the comest of all daily rounds. In only one way can I truly do anything of these; in the way of inner harmony with Him, and peace and joy in Him.—*Handley C. G. Moule.*

Address at the Opening of the Church Congress

Delivered at Holy Trinity Church, Brooklyn, May 9th, 1905

By the Rt. Rev. CHAUNCEY B. BREWSTER, D.D.

Bishop of Connecticut.

TO LEARN OF CHRIST.

"Take my yoke upon you, and learn of me."—St. Matthew xi. 29.

WITH Him who said, "ye shall know the truth," man's intellect has its rights. To the desire for knowledge there is held out promise of indefinitely expanding horizons. There is a far distant goal for the utmost ambition of knowledge. "Then shall I know fully even as also I have been fully known."

This Church has ever stood for a reasonable faith. She has distinguished between matters of the faith once for all delivered and matters of opinion which may or may not be entertained. She has maintained for faith the things which belong to faith while conceding to freedom the things which belong to freedom.

This largeness of liberty within the Church the American Church Congress has always recognized. The Church Congress has offered a generous hospitality to ideas, and done much to moderate the rancor and to elevate the tone of theological and ecclesiastical controversy by bringing representatives of differing schools and parties together on its platform and there bringing them to a better understanding of each other. The Church Congress is an illustration and evidence that this Church is at once Catholic and free, and that here, within the limits of loyalty to the simple, historic faith of Jesus Christ, thought is free. So it ought to be. The liberty wherewith Christ set us free includes freedom to know all the truth for which the mind was made. "All things are yours and ye are Christ's." The true faith of Christ is no padlock upon the mind to close it up against the intrusion of any fresh and living conviction. Rather is it within, the deeply bedded root of something vital that is to grow and expand.

What now is true freedom of thought? It ought to mean that the man who does the thinking is not a slave to any man or any thing. Genuine freedom of thought, moreover, is not license to think whatever one likes. It is freedom to think what is true, to attain truth and find one's freedom in the truth. "Ye shall know the truth and the truth shall make you free." We think in order to know. What is it to know? An eminent writer, an exponent of what is perhaps to be recognized as an American school of philosophy, has recently suggested that knowing may be a "way of getting into fruitful relations with reality." It would seem to be true that genuine knowledge is not something dry and barren, but that it must touch us personally and in a vital and fruitful way.

Knowledge that is thus vital cannot be apart from life. If knowledge is to be really personal, it cannot be altogether without relation to the pith of personality, the will. In knowledge that is to be productively fruitful the perception of the intellect must work in some connection with the energy of the will. In other words, the intellectual faculty does not work all by itself alone, like an ingeniously contrived machine that is set running. It works in its vital connection as a part of the living man, as an organ of his personality exercising the function of intelligence. The whole man, personally, is engaged in the process of knowing. For a man really to know means something which involves not merely the intellectual part of him alone. The man himself is involved. He cannot remain outside the process but is himself within it. One knows things, not by standing aloof from those things and coldly calculating and reasoning about them, but in the measure in which he comes close to and enters into those things. One must give himself and, as we say, devote himself to the science or the profession or the task or accomplishment, whatever it be, in order to master the knowledge of it. There is no royal road to learning. The only road is the slow way of humility and patience, of discipline and denial. Truly to learn anything means that one undergoes some personal experience of the thing.

The higher and deeper the things to be known, the greater the need of this personal experience, the more true is it that merely thinking about the things does not suffice to apprehend, that is, lay hold and grasp them. Truth is larger than our thought or than we ourselves are. Into it we must enter, submitting to the slow and patient process of experience. The life of Maurice had for its keynote those words he so often uttered: "The spirit of a learner." Gladstone in his old age declared: "As I have been a learner all my life, a learner I must continue to be."

Moreover, when you come to the very highest truth, then you are dealing, not with things but with persons. In immediate connection with this invitation He speaks of revealing. But He is not thinking of mere doctrines or propositions. He is thinking of persons, of knowing and of revealing persons. "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." And then He says: "Come unto Me. Learn of Me." It is Himself men are to learn; the knowledge is personal as regards subject and object. Personally they are to learn Christ. In the Gospel we have just heard profound words which in their true reading set forth this essentially personal characteristic of the highest knowledge. "I know mine own, and

mine own know Me, even as the Father knoweth Me, and I know the Father" (St. John x. 15 (R. V.)).

How do we learn to know persons? It is not by intellectual analysis of them. It is in personal and spiritual ways. It is as we personally somehow enter into their mind and spirit. To learn to know Christ means to enter into the mind of Christ and into His Spirit. To know the things of God and of Christ, then, involves something more than mere intellectual assent, or any cold and mechanical mental process by itself alone. The man's will must be surrendered to the divine will. "If any man willeth to do His will, he shall know of the teaching." The man must yield himself to Christ's mastery and so become His disciple, that is, scholar. It is only as we take His yoke upon us that we can truly learn of Him.

The way of attainment unto the highest knowledge is through devotion, submission, and sacrifice. The man must "become a fool that he may be wise," must surrender, that is, all intellectual pride, must submit to the spiritual method of learning truth, and trust, not the proof of logic driving to a conclusion, but the inspiration of a Spirit guiding into the truth. This is not to abjure intellect. But it is to trust intellect as vitalized and illumined by the light of life. Christ has the light of life. His truth is through life and for life, truth that has been lived and is to be lived. It is not enough to endeavor to think it all out. One must begin to live it out, and find that it is learned as it is lived. One must devote himself to truth, so wholly giving himself to truth as to belong to truth and be truth's man. Thus he becomes more and more "of the truth," and so more and more one with Him who is true. It may well be that ours is not the mental capacity explicitly to hold all truth in its vast circumference. It is enough that we are held within its compass, "in Him that is true even in His Son Jesus Christ." Within the divine encompassing of that living, personal truth, we shall progress, as we learn of Him, from knowledge to knowledge. Here, then, is the knowledge that we saw to be genuine, knowledge that is living and personal, and because living, fruitful.

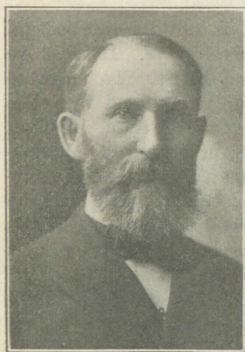
On the threshold of these discussions it is well to remind ourselves that the liberty wherewith Christ set us free includes the intellect, that His faith fetters no thinking that is according to fact and life, and that His claim on men always means emancipation. In surrender to Jesus Christ, the intellect gains genuine freedom. Its goal is attained by the way of submission to His Spirit. His Spirit guides into all the truth.

If we follow Christ as Lord and submit to His Spirit, then, "where the Spirit of the Lord is, there is liberty." It is interesting to note that out of subjection to Christ comes freedom in the Spirit. We see it in the Apostolic age. Men submitted to the mastery of Christ, and the result was a large liberty. To receive the Spirit meant a certain independence of restraint, of form, of system and ceremony. Elemental forces of the soul were set free in ecstasy, in strange phenomena of utterance and interpretation that would have astounded certain of our Prayer Book Churchmen. While thus some spake with tongues and prophesied, for every Christian soul was the possibility of immediate and joyous relations to the Spirit of liberty. As a matter of fact, in the power of the Spirit, men broke the shackles of Jewish prejudice and other limitations of thought, surmounted barriers of class and race, and rose to meet new conditions and unprecedented demands with a new thought and life. In that Pentecostal age we clearly see that a distinctive result of subjection to the Lord Christ, was a large freedom in the Spirit.

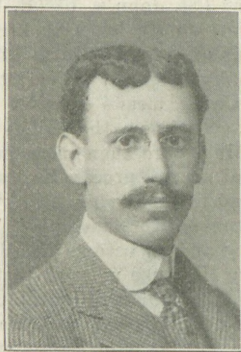
In this hour of Holy Communion, let us anew take Christ's yoke upon us and learn of Him, "bringing every thought into captivity to the obedience of Christ," that we may have His Holy Spirit of freedom. He is also the Spirit of unity. Because the Spirit that guides into all the truth in its many-sidedness, He can make the many men of many views of truth to be all of one mind in the household of faith, in the measure wherein all come to have the mind of Christ. He is the Spirit of brotherhood. Christ's truth is not to be apprehended in selfish isolation. Truth cannot be an individual possession, like a private pond. Rather is it like the ocean, wide and vast, washing many shores. The Spirit of Christ's truth is the Spirit of the Holy Catholic Church. Others may be guided into truth which we perhaps see not. Befitting the humility of Christ's disciple were less quickness of protest and more willingness freely to recognize truth wherever it be. In this Catholic spirit, large and generous, let us consider the social questions to be at this Congress discussed. Let us think how Jesus Christ would look, does look, at them, and learn of Him to apply to those and other like questions, His gospel of human brotherhood and divine love.

God grant us at this hour, through consecration of self, so to enter into this largeness of Christ's truth in its sublime dimensions, and into the communion of saints therein, that by genuine, personal experience through His Spirit in the inward man, we may be strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge.

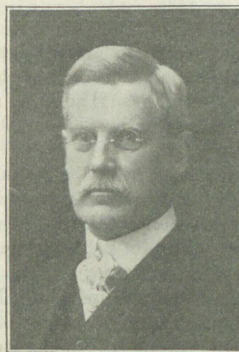
Milwaukee Conference of the Laymen's Forward Movement



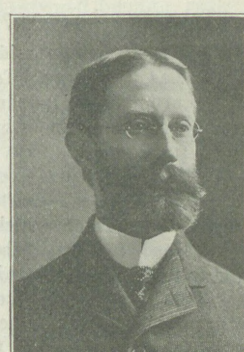
HON. L. W. HALSEY.



HENRY C. TILDEN.

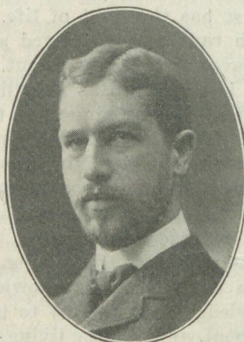


THOS. H. WALBRIDGE.



C. G. HINSDALE.

THE attendance was not large but the interest was well sustained throughout, at the Missionary Conference of the Laymen's Forward Movement that was held in Milwaukee on Tuesday evening and during Wednesday of last week. Preparation for the Conference had been made by missionary addresses in the city churches on the preceding Sunday, and the conferences themselves undoubtedly assisted very materially in arousing and sustaining interest in missions among those who listened to them and those who took part in them. The Rev. Dr. R. W. Clark, the department secretary, and Mr. John W. Wood of the Church Missions House, were the speakers of Tuesday evening at St. James' Church. The church was fairly well filled, and the singing was heartily rendered by the congregation. The Bishop of Milwaukee, the Bishop Coadjutor of Springfield, the rector of the parish (the Rev. Frederick Edwards), and Dr. Clark were in the chancel.



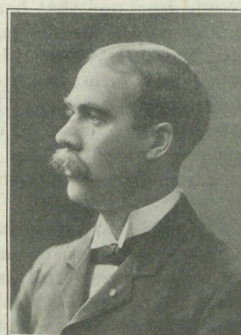
C. A. LIGHTNER.

DR. CLARK spoke very happily of the days when the Wisconsin soil upon which he then stood was a part of the State and Diocese of Michigan, and even, as he humorously said, of his own parish of St. Paul's, Detroit, whose limits presumably extended west to the Pacific coast or farther. There had been some heartburnings over the ecclesiastical separation when Wisconsin declared its independence of the Diocese of Michigan, but all that was ancient history now and almost forgotten. He congratulated the Diocese of Milwaukee upon its own achievements, in many respects exceeding those of the parent Diocese. The schools that had been built up and sustained, and, he kindly added, the Church publication interests, and especially THE LIVING CHURCH, had made Milwaukee a centre of power that had been felt throughout the Church. He developed the thought that we ourselves are the products of foreign missions, and speaking of the early work of the S. P. G. in America, and particularly in the Middle West, recalled the objections to foreign missions that were raised by English Churchmen of the day, as shown in eighteenth century literature that has survived. All this was very effective, as showing how similarly crude and untenable are the objections which Americans sometimes echo against sending the gospel to lands that are still foreign, as their fathers had against missions in the wicked regions and among the savages and despised pioneers of the shores of the Great Lakes.

Mr. Wood showed in perspective the world as the Missionary field of the Christian, and in particular, narrated somewhat of the conditions under which the missions of the American Church are carried on. He developed the thought of the opportunities that have accrued to missionary work through the opening of practically all parts of the world, many of which only a generation or two ago were closed against such efforts. The very fact that missions are to-day carried on with a minimum of the difficulties that once adhered to them, since the native hostility has gradually given way to a desire to receive Christianity, has made the openings that are now ready for us, that much greater and more pressing. He also noted examples of the heroic in missions, and the sanity with which missionary efforts in this day are carried on.

ON WEDNESDAY.

Next day, after the usual early celebration at the Cathedral, there was a plain celebration at 9:30 for the Conference especially. The Conference opened at 10:30 at St. Paul's chapel, and from the first to the closing word, a high standard of thought prevailed,



E. W. GIBSON.

without an unfortunate word to mar the effect. A considerable number from out of the city, representing in all six Dioceses from within and two or three Dioceses from without the Missionary Department, gave a varied character to the discussions; and with many points of view, showed a profound unity of thought and of desire in the missionary movement.

Mr. Clarence A. Lightner, the president of the Laymen's Forward Movement, was in the chair, and the secretary, Edwin W. Gibson, also of Detroit, served in that capacity. Mr. GIBSON was the first speaker, after the President's introductory remarks. It was his function to explain the Laymen's Forward Movement, and in doing so he outlined the excellent preliminary work that had been done in the Diocese of Michigan in the interest of general missions, by means of a diocesan organization having that for its especial work. It was at the call of that organization that the Detroit Conference of 1904 had met and then had set the Laymen's Forward Movement on its way. From the papers issued by the authorities of the Movement he read and stated succinctly the purpose, which is simply that of enlisting the active work of laymen in the general missions of the Church.

DELEGATION RECEIVED FROM THE SIXTH DEPARTMENT.

There was then the very pleasant interruption of the programme for the purpose of receiving a delegation of two gentlemen, Mr. Frank O. Osborne and Hon. John W. Robinson, both of St. Paul, as representatives of the Sixth Missionary Department. These, being presented to the chair, were severally introduced, and both gentlemen spoke very happily in reply. Mr. OSBORNE acknowledged the debt that the whole Church feels to the Middle West for the power of initiative, which, he said, had seemed in our American Church history to be exerted more largely in these Middle Western Dioceses than elsewhere throughout the Church. Here had been the first working out of the missionary movement when Jackson Kemper was sent to the great field of the whole Northwest. Here, first in Chicago, then in Milwaukee, and soon after in Minnesota, the Cathedral movement had taken its rise and since spread throughout the whole Church. From these Dioceses had sprung the best and wisest development of the great Catholic movement, especially through the life and work of that eminent Churchman of Wisconsin, James De Koven. Here the Brotherhood of St. Andrew had taken its rise; and as the Brotherhood had produced John W. Wood, the Middle West could claim him as a by-product. From this section, since an early day, the press of the Church had wielded its greatest influence, as in the days of *The Northwestern Churchman*, afterward *The American Churchman*, and no less throughout the Church, Mr. Osborne kindly added, by THE LIVING CHURCH. Mr. ROBINSON related interesting incidents connected with the inception of a Laymen's Forward Movement in the Sixth Department, where the Department Missionary Council had appointed a committee to develop the movement on the lines of the Detroit conference, and where the first steps had already been taken within the past week in the cities of St. Paul and Minneapolis.

WAYS AND MEANS.

The general subject, "Ways and Means in Missionary Work," was introduced by an address from Mr. ARTHUR RYERSON of Chicago, a member of the national Board of Missions, on the subject, "The Machinery of Missions." Mr. Ryerson had only recently returned to this country from a somewhat prolonged trip through

Europe and the British Isles, in the course of which he had made an especial study of missionary methods, particularly in Italy and in England. These he outlined in a most interesting manner. The power of the Roman Catholic Church, he believed, was the result of its missionary fervor, which fervor, with the well developed organization for world-wide missions, was able to carry that Communion successfully and with magnificent increase throughout the world in spite of its exorcences. He told somewhat of the missionary literature which he had found in Rome, and which appeared to be wisely made and largely circulated. Coming to England, he related the special methods of the two great English societies, the S. P. G. and the C. M. S., which together raise funds well into the millions each year, and were able to do it by means of local organizations in Dioceses and districts, and by coming in touch, man by man, with those whom they sought to interest in the work of missions. He believed we might borrow with much success a large part of these English methods.

JOHN W. WOOD followed with a plain statement of the Missionary Apportionment, the ideas upon which it was based, and the way it was carried out. There could not be a clearer statement of the case than that given by Mr. Wood. It led to an interesting and spirited but thoroughly good-natured difference of opinion, in which D. B. LYMAN of Chicago vigorously maintained that the system was, in its operations, unjust, and had in effect worked, particularly in Chicago, as a great discouragement of the missionary work of the Church. In the course of the debate, Mr. Wood, Mr. Lyman, Mr. Ryerson, Mr. W. J. Turner of Milwaukee, and others showed interest and presented views, frequently in conflict with each other, but which never led to aught but good fellowship. It was evident that the apportionment system was not popular among those present at the conference.

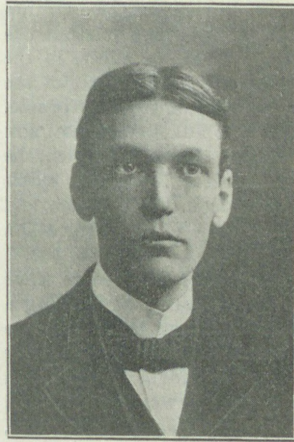
Mr. L. H. MOREHOUSE of Milwaukee had for his topic "The Proposed Men's Thank-Offering of 1907," and showed the development of the idea back of this movement. He outlined the successful rise and development of the Woman's Auxiliary triennial offerings, and showed that the weakness of the presentation was in the fact that men were entirely left out. It was now proposed that each man should be visited by proper parties prior to the General Convention of 1907, with the request that he would make a thank-offering of some sort, fixing the amount himself, without regard to any form of mathematical computation or to the duty of other people, and that the sum of those thank-offerings would be presented at the Richmond Convention.

FOREIGN MISSIONS.

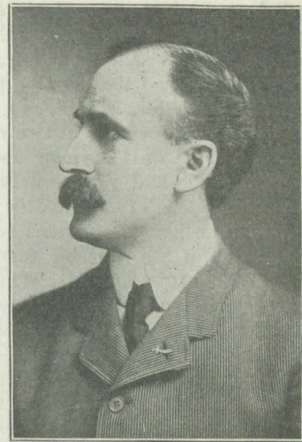
The discussion shifted to considerations growing out of the general subject of foreign missions. In an exceedingly thoughtful and well tempered paper, Mr. C. G. HINSDALE of Milwaukee treated the subject, "The View of the Average Layman," humorously premising his remarks with the observation that his first intention to speak on the subject "What the Average Layman Does Not Know about Missions" had been abandoned because it would take too long to tell it all, and that his second intention had also been abandoned because the subject secondarily chosen, "What the Average Layman Does Know about Missions," would take too brief a time to treat, he had fixed upon his present topic.

The morning session was concluded by an address given by Mr. E. P. BAILEY of Chicago on the subject, "A Business Man's View of Foreign Missions." Here, in plain, unvarnished English, Mr. Bailey repeatedly adduced the objections that one hears from the "man in the street" and the man in the offices, against the work of foreign missions, and after stating those objections in their strongest and best form, he tersely and vigorously punctured each one. It would be difficult to have this subject better treated in the abstract than by these two speakers.

A breathing spell of an hour and a half was devoted to the partaking of luncheon in the parish building, to which the entire gathering was invited. After luncheon had been served, a speaker stated that during the morning a bulletin had been received telling that a cyclone, on the preceding Friday, had swept through the town of Carlyle, Ill., and wrought great destruction. The church was directly in the path of the storm and was totally wrecked, nothing being saved except some of the lighter ornaments of the altar. It was suggested that, though the Laymen's Forward Movement could not at its Conference set the precedent of corporately raising money for a specific work, yet individual subscriptions, laid on the secretary's desk, would be welcomed and would reach their proper destination. BISHOP OSBORNE, being called upon, told briefly the facts in regard to the mission at Carlyle, stating that he should go there immediately upon leaving Milwaukee, and that it would be a great pleasure to him to carry the sympathy of this Conference. He told of the mission as comprising only 26 communicants and with a missionary on a very small income, but a congregation that had done its utmost for diocesan and general missionary work always, and peculiarly entitled to sympathy as being wholly unable to recuperate alone from this present blow. He was able to carry not only the sympathy, but gifts of some \$38 that were made in the manner suggested. [The facts in regard to the demolition of the church building, and an illustration showing the ruins, will be found on another page of this issue.]



JOHN W. WOOD.



CHAS. E. SAMMOND.

IN THE AFTERNOON.

The afternoon session began with a good-natured address by Mr. CHAS. E. SAMMOND of Milwaukee on the somewhat unique subject, "The Heathen at Home." Mr. Wood occupied the chair, and with relentless impartiality confined the speakers within the time limits that were rigidly fixed. "If I should exceed my time," observed Mr. Sammond, blandly, "please call me to order." "I shall do so with pleasure," replied Mr. Wood; and whether with pleasure or not, not only did he do so in the particular instance, but precisely fifteen minutes after each following speaker had commenced his remarks. The necessity for the rigid observance of this rule was clearly indicated when the Conference was ready to adjourn, having completed the work laid out for it, precisely at 5 o'clock.

Without in any sense disparaging the urgent duty of the Church to go abroad into distant places to carry the gospel, Mr. Sammond showed how many of our weaknesses may easily be quoted by those afar to whom we send the gospel, as entitling us to be ourselves known as the heathen. One after another, he showed the difference between the high standards of the Christian religion and the ordinary practice in political life, in society, and even in the Church, and the repeated necessity for elevating the ideals of our own "heathen at home" was amply proven. "If the savage could know of the fierce struggle between capital and labor which is now in progress in Chicago, if he was informed of the acts of lawlessness which are increasing there daily, he might well say to the missionary, 'Go back and convert your own city before you seek to teach us.' We are too apt to neglect the things close at hand, in an effort to do good elsewhere."

BISHOP OSBORNE, called upon, explained some very successful methods of enlisting the working force of a parish in missions, which had been proved in his parochial work in Boston.

CHILDREN'S INTERESTS.

A thoughtful address, given by Judge L. W. HALSEY of Milwaukee, treated of "The Children's Interests in the Missionary Movement." His theme was not that of interesting children as workers, but of the necessity for giving religious and moral instruction to children. He recalled the decision of the Wisconsin Supreme Court in the Edgerton case some years ago, in which the Bible was held to be sectarian literature, and as such, to be unlawful when used in the public schools. He showed how largely the education of the day is devoid of even the first principles of religion and good morals. He instanced the case of the Home for Dependent Children in Milwaukee, created by the state, in which practically nothing was done, either by public or private endeavors, to give religious or moral teaching to any of the three hundred children therein confined. Not only here, but in the homes, even of the better classes, he viewed the absence of religious teaching as a very serious matter. The education of the children ought to be a matter of grave concern to the Church.

"THE LAYMAN" DISCUSSED.

A threefold symposium followed on the general subject, "The Layman as a Missionary Influence," in which Mr. Henry C. Tilden of Chicago took the sub-topic "In his Parish," Mr. D. B. Lyman of Chicago, "In his Diocese," and Mr. Thomas H. Walbridge of Toledo, "In the Church at Large." Mr. Lyman spoke in place of Mr. Charles E. Field of Chicago, who was detained in his home city by the strikes and resulting riots that made it impossible for him to leave his post of duty. A telegram of regrets and greeting from Mr. Field had been read during the luncheon hour.

Mr. TILDEN, in a deeply spiritual vein, showed the futility of depending upon the layman for work, until the layman was first, himself, so thoroughly converted to the Catholic religion as to be in his own life an exemplar of that religion. The layman must be convinced of the necessity for the Catholic Faith as a preliminary, and of the transcendent importance of bringing that faith in its

wholeness to other people as a consequence. Reviewing the cardinal and secondary postulates of the Catholic faith and the Christian life which springs therefrom, Mr. Tilden showed what, in effect, is the parochial life of the layman who adequately reflects the spirit of the Church, and thus is able, as a missionary, to bring it to other people. He spoke approvingly of two recent editorials in THE LIVING CHURCH on The Faithful Layman and The Unfaithful Layman, which, he kindly said, had very concisely stated in general lines this spirit that should be exemplified by the Church's laymen. Mr. Tilden had the unique honor, extended to no one else at the Conference, of an extension of his time by unanimous consent.

Mr. LYMAN and Mr. WALBRIDGE, not strangely, covered to some extent the same ground, by reason of the impossibility of drawing a hard and fast line between the activities of a layman in his Diocese and in the Church at large. Both of them showed the necessity for ideals far beyond those of mere parochialism, and for a broad vision which should not be content with merely parochial work, but should extend into and cover the whole field of Churchly thought and work, diocesan and general.

BISHOP NICHOLSON SPEAKS.

The programme at this point was again interrupted by request of the chairman, who called upon the Bishop of Milwaukee, a silent listener during the day's session, to give his judgment of the day's Conference and its value, which in happily chosen words he did, saying how largely the discussions had been a source of inspiration to himself. He had observed within the past few years, in travelling through his Diocese, that questions emanating from laymen, relating to the Church and to religious topics, had been greatly increased; and that not only within our own communion, but in other religious bodies as well, there appeared to be a real awakening to religious interest and spiritual things. He had been glad to cooperate with the laymen in arranging for this Conference, and felt that it had done a large amount of good to those, few though they were, who were in attendance. Resolutions of thanks were tendered those who had shown courtesies to the Conference and the visitors, to the speakers and others, not forgetting the press of the city, which, as was observed, had performed a real service in preparing for the Conference and which was always helpful in publishing information in Church matters and in movements that were to be discussed within the city.

The Rev. DR. CLARK also was called for and gave his very favorable impressions of the Conference, speaking in a most felicitous vein.

THE FINAL ADDRESSES.

The programme was then resumed, and finished with what in some respects were the two most interesting addresses of the day, treating as they did of concrete instead of abstract questions. These were addresses by Lieut. W. V. E. Jacobs, U. S. N., on the subject, "Alaska's Call for Mission Workers," and by Mr. C. L. Manson of Milwaukee, a young attorney who has recently come to the city and who will be recognized from this time as a rising orator, who spoke on "Missionary Conditions in Porto Rico." LIEUT. JACOBS had come in touch officially with many parts of Alaska, and the incidents which he related of Arctic conditions were most interesting. He spoke especially of the noble work of Dr. Driggs in the far North, and told, as well, of several instances in which he had been able to use the Church's offices while on official duty in the faraway portions of Alaska, sometimes under most touching circumstances.

Mr. MANSON had made a study of the religious and social conditions in Porto Rico while with the army of occupation during the Spanish-American War. He observed that, although the Roman Catholic Church was the nominal religion of the island and possessed the most magnificent church buildings it had ever been his fortune to see, yet out of nearly a million people he judged that fully 600,000 were wholly out of touch with the Church and were practically heathens. Telling of their low social and moral condition, he observed that, as being now a part of the American body politic, it was wholly impossible that the American people could acquiesce in the continuation of the condition in which those people were living. He had no words of criticism of the Roman Catholic Church, but it was a simple fact that after 300 years of sole possession of the island, that Church had done absolutely nothing to relieve the condition mentioned, and in his judgment it was among the most important part of the duty of this American Church to build up a stronger moral code and a more virile social life.

The opening of the Question Box by Mr. Wood then followed; and afterward, with collects and the benediction offered and pronounced by the Bishop of Milwaukee, the Conference adjourned with the feeling expressed by all who had been present—and it was observed that almost none who came at all left before the close of the day, thus showing the deep interest that was felt—that it was a most useful one. A similar Conference will be held in Chicago in the fall, at the invitation of the Bishop of that Diocese.

"'Splendid looking lot of men,' was the comment made by an outsider who had come to the Conference," says the *Evening Wisconsin*; "they look like Presbyterians."

Could such a compliment be received by Churchmen outside the Middle West?

YOU CANNOT add one cubit unto your stature, yet you can increase the volume and force of your mind.—*Selected.*

ASCENSION DAY.

ANY scheme of doctrine which fails to recognize our Lord's ascension into heaven as the crowning fact of His earthly life, could have but little value, and no claim to completeness. It is to this that Christmas and Good Friday and Easter day lead up; and it is this alone which makes Whitsunday, and the outpouring of the Spirit, and the existence of the Christian Church possible.

Next then, in importance to these great feasts, and next to them in loving remembrance and glad commemoration of Christian folk should stand the feast of the Ascension.

But what are the facts? What proportion of Church people, even of communicants, make anything of the day, or even remember that it has come until it has gone, and, on the Sunday after, a sermon is preached in the effort to celebrate an event and to inculcate a doctrine which was largely forgotten on the day itself?

To be sure, the festival comes upon a week-day, and we are a bustling people, and the world a busy place; but for that very reason we need this feast. It would help us wonderfully in doing our work and bearing our burdens, to stand for an hour that day among the wondering disciples on Olivet, and look at that departing Form, and see those hands outstretched to bless the world, and realize "that we have a great High Priest that is passed into the heavens, Jesus, the Son of God."

Yes, Ascension day will be largely ignored. There will be altars without sacrifice, and churches without prayer; and where prayer and sacrifice are offered, what a mere handful will leave the business of Jerusalem, and "go out as far as to Bethany" with the departing Christ! Where lies the responsibility for this neglect—this failure to recognize the claim and the beauty of the day so filled with holy and heavenly influences? Not altogether with the laity. We of the clergy could, and ought to do much more to put the feast of the Ascension in its proper place before our people, and to urge its fitting observance.

It is encouraging to note that efforts in this direction are being made, especially with a view to teaching our children to honor and love the day.—*North Dakota Sheaf.*

HOW A YALE PRESIDENT DECIDED.

The case of Mr. Rockefeller and his gift of \$100,000 for foreign missions to the American Board has raised an ethical question to high discussion. Both sides in the warm controversy will be amused by the way President Stiles of Yale split a somewhat similar moral dilemma more than a century and a quarter ago. In his famous diary appears this entry:

"A Case of Conscience was once put to me by one who was in the English Army at Cuba at the Siege and taking of Havana, 1762. He had, in the night, broken into one of the Romish Churches and secretly took a Silver plate, I think not an Image but a Silver Candlestick or however some utensil of their idolatrous Worship which he secreted and brought away with him to New England. . . . He had scruples whether he had done right and whether he might use it now he had gotten it. Had it been an Image the Answer had been more easy. As it was a Candlestick I was at a loss and could not resolve him clearly. I told him I was sorry he had taken it and asked him whether it could not be returned—because in doubtful Cases especially where Religion is concerned it is best not to act.—But reading to-day Deut. vii. 25, 26, I could now resolve him what to do. 1. That any Man may do right at any Time (though it ought to be openly, not in a purloining way) to destroy Idols and all Implements of idolatrous Worship. 2. That the *manner* of his taking it was wrong. Yet, 3. Now he had got it he was not to convert it into Bullion and use it as money, for that is an Abomination to the Lord and a Curse to him that useth it. 4. That he should destroy it by burying it in the Land or Ocean, or melt it with such mixture that it might be pounded to the dust and scattered as Moses did the golden Calf."—*Yale Alumni Weekly.*

THERE is a beautiful old legend of a Christian girl, betrayed to martyrdom by her Pagan lover in the bitterness of his rejection, who promised as she went to die to send him, if it were allowed to her, some proof of her religion. On that same wintry night, as he sat and mourned, the legend says that a fair boy left at his door a basket filled with flowers of such bloom and fragrance as never grew in earthly gardens. Whereupon he rose and confessed Christ, and passed through the same dusky gates of martyrdom to rejoin her in the Paradise of God.

Like those flowers of unearthly growth, proclaiming the reality of the unseen, so do our worldly longings, our immortal spiritual aspirations, our feelings after a Divine Deliverer, if haply we may find Him, prove that the Kingdom of God is at hand.—*Bishop of Derry.*

Diocesan Conventions

PENNSYLVANIA.

PENNSYLVANIA is the first of the northern Dioceses to open the convention campaign. The 121st annual Convention was held at the Church of St. Luke and the Epiphany, Philadelphia, on the 2nd inst. Many recalled the fact that as far back as in 1878 the Rev. Dr. Hoffman, then rector of St. Mark's Church, moved that a committee be appointed "to consider the advisability of holding sessions of the Convention in a hall," but nothing ever came of it. It is very unfortunate that proper places cannot be obtained in which to hold conventions, missionary meetings, and other Church gatherings, instead of holding such meetings in a consecrated building.

The convention was somewhat startled to find that the coat-of-arms of the Diocese was alleged to be incorrect according to heraldry. Each of the Bishops confessed his ignorance of the matter and a committee was appointed to "consider and report to the next convention the propriety of adopting the coat-of-arms that may scientifically represent the convention." A sketch based on the coat-of-arms of William Penn was presented. Instead of the familiar diamond-shaped seal with the open book surmounted by a dove, the suggested seal represents a cross with arms of equal length and containing five circles (probably prophetic of counties in the Diocese), under which is a crossed key and crozier and at the top a mitre, while the text, taken from Hebrews xiii. 1, is in the original language on a scroll at the bottom.

The report of the Diocesan Board of Missions showed receipts from all sources: \$18,038.83; appropriations, \$16,950. Of the amount asked for from the convocations, that from Germantown was \$3,560, nearly \$900 more than any other convocation, and yet the Convocation of Germantown is the largest in point of territory, mostly rural, in the Diocese. It is worthy of note that two of the so-called country convocations—Norristown and Germantown—paid the entire apportionment asked for, while three of the city convocations fell short of the requested amount—West Philadelphia, the Northeast, and the Southeast. West Philadelphia received \$659 more than was contributed by the parishes in that section, while Germantown gave \$310 more than was returned for missionary development. These facts and figures are interesting because the Convocation of Germantown came under considerable criticism during the discussion concerning the change of boundaries of the convocations. The Northeast Convocation voted against a union with the Northwest Convocation and yet desired a slice of the Germantown Convocation because certain members claimed that they were circumscribed in their missionary endeavors. According to the Board of Missions' report the Northeast Convocation had not raised the amount asked for during the past two years and had received more than had been contributed by the parishes in that section, whilst Germantown had exceeded her quota and had received less than had been contributed in the general apportionment to the convocations. In other words, the largest missionary section among all the convocations had been contributing to the work of the city convocations. The whole matter was finally settled by a motion made and passed that the Northeast and the Northwest Convocations unite and that the Southeast and the Southwest do likewise, forming two convocations instead of four, and reducing the number of convocations in the Diocese from eight to six.

The Bishop's address is apparently the chief point of interest, at least the attendance is usually largest at that time. Contrary to custom, the Convention remained seated during the reading of the necrology, and the usual prayers in commemoration of the departed were omitted. Of the Rev. George Herbert Moffitt the Bishop said: "From the beginning of his rectorship (at St. Clement's) to the end, he manifested a remarkable administrative ability. . . . He gave himself body and soul to the fulfilment of his conception of the office of the priesthood to which he had been called. His devotion was intense. He literally wore himself out in unremitting ministries." Of the late organist of St. Mark's the Bishop said: "The death of Minton Pyne has left a vacancy which it is hard to fill. . . . As an organist he was a leader of that class who worship with the organ and aid in lifting up the hearts of the congregation to praise God in the sanctuary."

Much material progress was noted by the Bishop, who also said: "For all these visible tokens of zeal and devotion which are manifest throughout the Diocese, we thank God and rejoice; but we cannot think of such progress in the outward things of the Church of God without raising the question whether there has been a corresponding advance in the spiritual life and character."

"In 1855 the legislature of Pennsylvania enacted a law defining and limiting the terms of conveyance by will or otherwise, of any ecclesiastical corporation, Bishop, ecclesiastic, or other person, for the use of any church, congregation, or religious society, and that no charter thereafter granted by any court for any church, congregation, or religious society should be valid unless it conformed in all particulars to the requirements of that law." It is needful for parishes having defective charters to conform to the conditions laid down by Act of the Legislature of the State of Pennsylvania, which became a law on April 14, 1905. A committee was appointed con-

sisting of two priests and three laymen to consider the matter of defective charters.

The Bishop referred at some length to the changes in the canon which were made at the recent General Convention in Boston, especially emphasizing the Canon of Marriage and Divorce, saying: "We may certainly hope that the absolute prohibition of marriage until the expiration of a year from the time of obtaining a divorce will cause many to give more careful attention to the possible consequences of such action than they would had not this restriction been imposed."

Reference was also made to "an extra offering for missions to be presented at the opening services of the next General Convention, as a special recognition of thankfulness to Almighty God for the blessings He has vouchsafed to this Church during the three hundred years since it was planted in Jamestown." Reference was made again and again to the "men's offering for missions," and the following motion was made:

"Resolved, That the portion of the Bishop's address which refers to the duty to contribute to the missionary work of the Church conducted by the General Board of Missions be separately printed and a copy sent to every rector and minister-in-charge of a parish or mission within the Diocese."

The Bishop Coadjutor then read his address and made particular mention of the missionary side of the work, and advocated a Church extension fund within the Diocese. He referred especially to the splendid voluntary work done by Mr. Frank H. Longshore, without compensation, among the immigrants at this port.

Mr. George C. Thomas was granted the privilege of addressing the Convention on the subject of missions. He emphasized the words of the Bishop: "Let every parish in this Diocese be represented in the missionary work of the Church as a contributor."

The matter of inspection and audit failed of passage. It is a business proposition and a wise measure, but, like "the Change of Name," Philadelphia is never radical and must take time to awaken to a need which is newly advanced. An auditor for the Diocese was voted down by a vote of 130 to 74. It seems useless to hope to increase the complexity of the present canon concerning parochial reports, because the printed form sent out is in many cases only partially answered, some parishes omitting communicants, some endowment funds, and some failing to state the stipend of the rector.

Apropos of the matter of safeguarding the funds of the parish, Mr. George C. Thomas made the following motion, which was passed:

"Resolved, That this Convention do most strongly recommend to every parish that the accounting warden and treasurer of all parochial funds be required to give satisfactory security commensurate with their responsibility."

The secretary of the Convention was authorized to send a printed copy of the resolution to each of the parishes in the Diocese.

On motion of Mr. Rowland Evans, the following resolution was passed:

"Resolved, That a committee of five be appointed to prepare a new form of parochial report to report to the next Convention."

Mr. George C. Thomas made a series of resolutions concerning the Sunday School Association of the Dioceses of Pennsylvania, that: "It is desirable that the same shall be formally recognized as representing the Sunday School work of the Diocese and make a full report to the Convention of the Sunday School work of the Diocese, with such recommendations as they may deem advisable and that the report be printed in the journal." It was adopted.

The committee on charters reported the approval of changes in the charter of the Church of the Annunciation and of St. Andrew's, West Vincent, and of the charters of St. Luke's, Philadelphia, Kensington, and of St. Paul's, Bristol, which two parishes were admitted into union with the Diocese.

The Standing Committee elected for the ensuing year were: The Rev. James De Wolf Perry, D.D., Rev. J. Andrews Harris, S.T.D., Rev. Joseph D. Newlin, D.D., Rev. James Haughton, and Rev. William M. Groton, D.D.; and Messrs. J. Vaughan Merrick, John E. Baird, W. W. Frazier, R. Francis Wood, and Harmon Yerkes.

During the Convention the Right Rev. the Bishop of New York was present, and was accorded the honors due to his office and addressed the Convention.

LOUISIANA.

THE keynote of the 67th annual Council, which convened May 3d at Christ Church Cathedral, was Progress. The tone of the proceedings seemed to be an echo of the old hymn, "Onward, Christian Soldiers." A large attendance of both clergy and laity were present at the opening of the Council, at which the Rev. Louis Tucker of St. Francisville preached an excellent sermon. Bishop Sessums read his address on the first night of the Council. His address was very lengthy, occupying more than seven closely printed columns of the *Picayune*, which printed it in full. He devoted large space to the question of marriage and divorce. The Rev. Dr. Wells, Rev. B. Holley, Rev. Mr. Lott with Messrs. Macon, McConnell, and Westfeldt were elected on the Standing Committee. A new parish

was created—that of St. Andrew's. St. Andrew's was a mission for only a short time. It was started in that part of the city which is growing rapidly and under the care of Dean Wells and Rev. Mr. Johnson has rapidly come to the front. One of the most interesting features of the Council was the discussion as to the advisability of negro Bishops for negro congregations in white Dioceses. The Rev. Mr. Morgan, a colored priest, rector of St. Luke's, this city, most emphatically declared that he thought the colored people should be under the same Bishops as the white race, but he thought separate conventions or councils might be an advantage. Mr. J. B. McGehee thought there should be Archdeacons among the colored race and that the work should be pushed by the Archdeacons on missionary lines. There were other speakers and the discussion was informal. The discussion on Institutional Sunday School work was engaged in very generally, and the different rectors gave their experiences while interested laymen were not behind in expressing their ideas. The growth of the Brotherhood of St. Andrew in the various parishes was the subject of much congratulation. The Rev. Mr. Stock reported a surplus of \$2,000 in the treasury of the Board of Missions.

The Woman's Auxiliary held its meeting during the session of the Council, the sermon being preached by the Rev. Dr. John Gray. Fifty dollars were sent to Miss Luther in Japan and a box to Sister Mary in Tennessee. Five dollars was sent to the Children's Ward in the hospital at Onakin, China. Some very interesting papers were read by Miss G. Suthon, Mrs. T. G. Richardson, Mrs. Geo. Wharton, Miss Cora V. Stanton, and the Bishop made a strong address. The Bishop said he had received during the year from the Auxiliary, \$557 for diocesan missions and \$300 from the Junior Branch. Mrs. T. G. Richardson gave a delightful reception to the Council members at her residence and the ladies from different parishes served luncheon every day. On Saturday night there was a large gathering of men in the chapel of the Cathedral and addresses were delivered by various clergymen and laymen on the work of the Brotherhood of St. Andrew. This was the first public gathering of the Brotherhood and the Local Assembly is hopeful of good results. A chapter of the Brotherhood now exists in nearly every city parish, and in many of the country parishes.

On Sunday at 7:30 p. m., the usual missionary service was held in Christ Church. The speakers all dwelt upon the necessity of pushing missions in the Diocese at home and abroad, and the cry was Progress, and Onward March!

TENNESSEE.

A VERY full attendance on the part of both clergy and laity marked the opening of the Convention on the 3d inst. in St. John's Church, Knoxville. The sermon was by the Rev. Granville Allison, rector of Grace Church, Memphis. The old officers throughout the Diocese were generally re-elected. The routine work of the Convention was purely of local interest. During the sessions a Sunday School Institute was held, which was addressed by the Rev. Wm. Walter Smith, M.D., Secretary of the Sunday School Commission of the Diocese of New York, on "Modern Methods." One of the social incidents of the Convention was the presentation by the Bishop, on behalf of the Convention, of a silver pitcher to Mr. G. M. Darrow, the treasurer of the Diocese, in token of appreciation of his ten years' treasurership, the inscription being "Good and Faithful Steward." The Bishop's address was delivered on the first night of the Convention. After referring to local matters, the Bishop spoke at considerable length on "The historical attitude of the Anglican Communion towards the great religious questions of our day, and the fundamental principles upon which we build our hope for the ultimate unity of Christendom and the evangelization of the world." We greatly regret that space does not permit our giving this entire portion of his address. We quote, however, the following:

"When we read the history of the Reformation of the Church of England, there is one thing which above all others is conspicuous and unmistakable, and that is its jealous care and scrupulous for its historical continuity. As for this, historians and theologians to-day of all creeds and parties seem to be agreed. The first reforming act in the reign of Henry VIII. was emphatic in declaring that the Church of England did not intend to 'decline or vary' from the Catholic Church and the Catholic faith; and any one who will read the account of Archbishop Parker's consecration, in Frere's *Recent History of the Reign of Elizabeth* must be profoundly impressed by the pains and labor taken by the Church and government to secure the technical and legal identity of the Ancient and Modern Church of England. As Frere says, extraordinary caution was used at every stage, and extraordinary care was taken, that no shadow of doubt might rest upon it, and yet this action, natural as it seems to us, was a fundamental issue with Puritanism, and in the questions that it raised, created the controversies of the next century. And still, differentiates the Anglican communion from the rest of the Protestant world. Moreover, the principle which Churchmen contended for, through peril and persecution, in the seventeenth century they brought with them to this country, and for 150 years they maintained a separate though incomplete organization in the colonies, until the success of the Revolution enabled them to establish their organic continuity with the old Church by having American Bishops duly consecrated according to the ancient law and custom. Whatever

difference of opinion of interpretation may divide Churchmen, this thing is clear, definite, and incontrovertible, that both the Church of England and the Episcopal Church in the United States sacrificed much in the way of peace and popularity in order to ensure the continuity and validity of that ministerial succession, and through all controversies of doctrine and theory the Anglican Communion has insisted, first, last, and all the time, upon the paramount importance of the institution, the authority of its ministry, the grace of its Sacraments. Her conception of the Christian religion is, that it is, first of all, an objective fact in history, appropriated and interpreted, but not measured by any individual experience. The institution is first. The society is first. The Church is first. The individual is second. The Holy Ghost came, first upon the whole Church at Pentecost, and afterwards upon the individual members. As Hagel says, in his *Philosophy of History*, 'The profoundest thought in religion is connected with the person of Christ, with the historical and external.' This is the teaching of the New Testament, our Lord founded His Kingdom. His parables were about the Kingdom. His instructions to His disciples, after His resurrection, were 'in the things concerning the Kingdom.' And that Kingdom was a visible, organized institution on earth, containing both good and bad members, as He himself declared, a Kingdom imperfect now, to be sure, but gradually realizing its eternal perfection under and through the conditions of earth and time. Thus the historical continuity of the Church is not merely an interesting subject of speculation. It is an absolutely necessary content of the Christian gospel. As St. Paul said, 'We were baptized into Christ' and 'by one spirit we are all baptized into one body.' St. Paul knew nothing of Christianity without a Church. As Harnack, the greatest of Protestant scholars, says, 'Without doing violence to the inner and essential features of the gospel, Paul transformed it into the universal religion and laid the ground for the great Church.' And 'he was the one who understood the Master, and continued his work,' or, as Dean Church states it: 'If Christianity had been a philosophy or a literature or an aristocratic religion, a religion for a select few raised above their fellows by power of intellect and thought, its great ideas might have been left to wander about the world, seeking and finding their homes in individual minds. But Christianity was neither a philosophy nor an aristocratic religion. It was a Kingdom and a system of discipline and life for mankind. God provided a home for great religious ideas in organized society, the Church, as He provided a home for great moral and political ideas in an organized society, the State.'

"This, then, brethren, is the conception of the Christian religion, for which the Episcopal Church stands, and has stood, in line with the Church of England and with four-fifths of the Christian world. This is what we mean by the Apostolical Succession of the ministry, by the priesthood, and the Sacramental system. This is why we build churches with the altars and not the pulpits as the conspicuous features; this is why we have a liturgical service and our ministers wear vestments. This is why our General Convention is setting forth the terms upon which Christian people might come together in unity, putting the historic episcopate along with the Bible, the Creeds, and the Sacraments. This, finally, is the meaning of the article in the Creed, 'I believe in the Holy Catholic Church.'"

THE CENTURION whose servant is dear to him, will certainly not suffer his soul to take injury. Cornelius "feared God with all his house." It was not enough for him to be "a devout man"; he also took care to have "devout" persons about him, and that he might have them by God's grace to make them so. And therefore when he wanted a religious errand done, he had at his side servants ready and suitable to perform it. Is it not here that the radical fault lies? in a want of that fear of God which shows itself in the care of man? On the Sunday more especially, you will take pains so to arrange the household duties, that each member of it may have an opportunity of worshipping God, and hearing His word preached, without hurry and without distraction. You will regard it as a sacred duty, to see that no servant under your roof shall be able to plead impossibility in answer to the sacred summons to the house of prayer. "Live and let live," in the things of the soul as well as of the body. Let some little personal self-denial secure to your servant the opportunity of worshipping.—Dean Vaughan.

ST. FRANCIS of Assisi once taught a lesson to a woman in a very curious way. The woman came to St. Francis and told him that she had been accustomed to say about other people what she ought not to have said, and that now she was sorry and wished to undo the mischief she had done.

St. Francis told her to go to the market and buy a fowl, then pluck it all the way as she returned to him, throwing away the feathers. This was done, and the plucked fowl handed to him.

"Now," said he, "go back along the road and gather up every feather you have thrown away."

The woman replied that she could not.

"True, my daughter," continued the saint, "neither can you undo, by any repentance of your own, the mischief you have done to others. All you can do is to abstain in the future from all that may hurt another."—Selected.

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 MIRACLE AT THE SEA OF TIBERIAS.

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXI., Lord's Supper. Text: Psalm xxxvii. 5.
Scripture: St. John xxi. 1-14.

THE disciples had gone into Galilee for the promised meeting with the risen Saviour. As they found themselves in the midst of the old scenes, they must have felt something of a longing for the old life on the lake. St. Peter's suggestion is eagerly grasped by the seven disciples who were together. They all go a-fishing.

Their fishing is not successful. They failed now as they had failed on that night about three years before. Then, they had received Him into the boat, and, at His word, had let down the net again and enclosed a great multitude of fishes. Then they had left their nets to follow Him and to become fishers of men, trusting in His direction. Now they needed that same lesson again. They were to be soon finally appointed and commissioned for the great work of fishing for men. They learned once more that alone they could do nothing, but when following His directions, they could not fail. They were thus made ready for their second and final call.

As fitting them for that call, so soon to be given, they also learned other helpful lessons. This, we are told, was the third time that Jesus showed Himself to His disciples after that He was risen. That is, it is the third time He appears to them as they are together. The other two times had been on the first day of the week, the "Lord's Day." They had been, on both occasions, "gathered together" in the upper room. Had He only appeared at such times, they would naturally have connected His Presence with such gatherings. There is a danger that we ourselves shall think of His Presence as confined to the Lord's Day, and the "room" where we worship Him. The disciples learned, that early week-day morning that their risen Lord had been watching over them all through the night of toil. They had not seen Him, but He had known of their failure and had come to help them. Over us He watches still, and if we obey His directions we cannot fail. He will direct us in our everyday duties, as well as when we are doing His work.

There is, I believe, a deeper and more general lesson also in this beautiful sunrise meeting with the risen Saviour. It is a lesson as to the relation between this present life and the life after death. After the miracle we are told that none of them durst inquire of Him, Who art Thou? knowing that it was the Lord. Yet when He had at first appeared on the shore, "the disciples knew not that it was Jesus." It is evident that the risen Saviour, whom they had known so well, was recognized by them, not so much by His outward resemblance to His former self, as by the words and deeds which revealed that He was in very truth the same Person they had known before His death. His body was changed. The resurrection body seems to have been quite different from the old earthly body in many particulars. But every one of the seven knew that it was the Lord because what He had done for them revealed the old personality. They knew that it was *Jesus*, and no other.

This brings before us the question as to our own relation to the life beyond the grave. The Lord Jesus is recognized by the disciples after His resurrection because He comes to them with the same character they had always known. What He is, as far as life is concerned, we are. "Because I live, ye shall live also," He said. He was "the first fruits of them that slept." From the first-fruits we may judge of the harvest. We may well believe, then, that the thing which shall go with us into the life beyond the grave is the same that went with Him: personality, character. Our eternal character is a moral achievement. We make it in this life. That is the great practical truth for us from the Resurrection. What we do in this life, the skill with which we do our appointed tasks, the success with which we may or may not earn money, these and all things that we do are important only by what they make out of us. A man is more than his work. Life is important, because it makes us what we are

forever. Life is a success when it makes a good man or woman out of you.

There are many strange ideas held by people as to the relation between this life and that beyond the grave. Some seem to think that just so a man is somehow "saved," he will enter the life beyond on the same footing as every other saved man. Just so a man makes it right with the gatekeeper, he is supposed to be ushered into some place of bliss, where all are alike in bliss unending. But after His resurrection, the Lord Jesus was recognized because He still showed the same gracious character. Lazarus seems to have come back quite unchanged after his four days' burial. As far as the man himself is concerned, death seems to make no change. What he is when he dies, that he is as he begins the life after death. He leaves behind him all the material things which tempted him, or which gave to him enjoyment and satisfaction. If he has learned to enjoy nothing else, what then? Truly, as the Master said, he has *had* his reward.

Our lesson seems to have, in a striking object lesson, an answer to the question thus brought before us. The boat out on the lake is a type of the Church. In it are the disciples fishing for men. Alone, trusting to their own knowledge, they fail. From the other element where they are not to come until their night of toil is ended, the Master watches them, although they know it not. He gives them directions, and yet they do not know Him. They obey, and with the success that comes with obedience they recognize the old power. Then at last, they come to the land where He is. They see there a fire of coals, and on it "a fish" (R. V., marg.), also there is "bread." They are called to refreshment by the Master. But they must "bring of the fish" which they had taken. There seems to have been bread enough for all; but they were required to bring of their own fish before they could be invited to break their fast.

It seems to be a parable of the coming to the land, beyond the lake of this life, where the risen Saviour is waiting to welcome His disciples. He has prepared much to satisfy us. There is bread enough for all. But that which shall give us added pleasure in the way of refreshment in the world to come will be that which we take with us as a result of our having done the work of this life in obedience to the directions of the Master. We may not always have recognized the directions as coming from Him, but it will be the things which we have done in His Name, in His Spirit, that will enable us to break our fast when we come and hungered to the shore beyond. We shall enjoy the good things which He has prepared for those who love Him, according as we have learned to enjoy such things. In that "land" there will also be set before us the fish which have been taken by us from the waters of this world. These cannot be caught by us here following our own knowledge and methods. There is a Voice, however, that comes over the waves, telling us how and where to fish. By obeying that Voice, we shall by no means come empty-handed to the shore where the Master waits.

Thus, the lesson is found to lend itself to a symbolic interpretation of the great fact that eternal character, eternal capacity for enjoyment of eternal realities, is a moral achievement. It is determined by what we make of ourselves in this life. The conditions under which we live are radically changed by the fact of death. We ourselves are not so much changed. The enjoyment of the future life depends largely upon how we have learned to enjoy eternal verities here.

THE WORK of Christ is not perpetuated merely in words; there is more to be done than teaching. "The kingdom of God is not in word but in power." There is the gift of grace, the gift of the Spirit, and manifold gifts from the Spirit in view of man's manifold needs; and the Church is the home in which this rich treasure is distributed, the household of God in which is distributed the bread of life, a portion to each in due season. It is by the ministration of these manifold gifts of grace that our humanity is raised again into its true relation to God, and brought back into union with Him. And the Church shares also Christ's kingly function. The pastoral office is, at least, as much an office of ruling as of feeding. The Church is to discipline, to guide, to strengthen the manifold characters, wills, and minds of men, till this human life of ours is brought, in all its parts and capacities, into the obedience of Christ. Thus the Church perpetuates the threefold mission of the Christ: As My Father hath sent Me, prophetic, priestly, kingly, so send I you, prophetic, priestly, kingly.—*Bishop Gore*.

MORE MEN grow old from having nothing to do than from over-work. The running machine will keep bright for years—the idle machine will soon rust out.—*Selected*.

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.

HOW A BAPTIST FOUND THE CHURCH.

To the Editor of *The Living Church*:

PERMIT me to write, in connection with the article by A. D. Holland in your issue of April 29th, a few words of my personal experience.

I was early taught the good old Baptist faith, which had been the religion of my family for generations past and which for many reasons, I still admire. There is probably no faith more Protestant than this one, which has given the world so many beautiful and saintly lives; this one where ritual, priesthood, and sacraments are unknown, where our Lord has never appeared in the Holy Eucharist, yet has given His blessings abundantly.

One Easter I went, as a sight-seer, to the Church of St. Mary the Virgin, with the idea of seeing a beautiful display of "nonsense" and "ritualistic mockery." The procession had scarcely entered when I began to feel that there was something supernatural about it all. The idea of nonsense and mockery faded away. I could not explain to myself my own feeling. I sat through the first part of the Mass, through the sermon, and until they reached the *Sursum Corda*, then it seemed as though I was forced to my knees, a position unknown in my own church. So greatly was I impressed by this solemn service that there was no rest for me until, on the following day, I called on the late Father Brown (may he rest in peace!), and started then and there a course of Catholic instruction. It was all so real, so beautiful; it empowered me to see God in a new light; until, alas! the "private confession" was spoken of. That, as Mr. Holland says, "probably the most hated of all things in the Christian religion," was too much. I studied and tried to believe, and prayed for help, but none came. At last I consented to go to confession just once; so, filled with doubt and unbelief, I entered the confessional and made my first confession. May God be praised! While in the confessional my prayers were answered, I could see it all, and from that time have acknowledged it as one of the greatest blessings of God.

It seems to me that the Church not only allows, but expects her members to make private confession. In her Ordination, she does not only say: "Whose sins thou dost forgive, they are forgiven," thus giving the priest power to forgive sins, but she says, also, "Whose sins thou dost retain, they are retained," showing that there are some sins to be retained, and thus placing the priest in a judicial position. He, the priest, is a judge in the Church of God. No judge can pass judgment without evidence, and in the Church a man must be his own accuser. All power is given to the Church, with the promise that what it shall bind on earth shall be bound in heaven, etc.

Coupled with the command to baptize, and held as next in importance, are the words showing that our Lord expects His Church to forgive and retain sin. The priest could, without hearing a confession, say, "I pardon the sins of all penitents"; but he could not say "I retain" a single sin.

Are we, or are we not, living in accordance with the teaching of Scripture, the Prayer Book, and Catholic Christendom?
New York City, May 1, 1905. E. R. HORTON.

SUMMER CONFERENCES.

To the Editor of *The Living Church*:

MAY I have space in your columns to call your attention to the conferences to be held this summer at Asheville, N. C., from June 23d to July 3d; at New Milford, Conn., from July 1st to July 12th; at Silver Bay, N. Y., from July 21st to July 30th; and at Richfield Springs, N. Y., from July 20th to August 6th?

These conferences will offer an opportunity that cannot be ignored by those who wish to be efficient helpers in the missionary work of the Church, as every care will be taken at all of them that the work being done is represented by people actually engaged in it, and the best methods for its study elucidated by those most competent to do so. The Educational Secretary of

the Board of Missions, the Rev. Everett P. Smith, is planning to attend these conferences.

There can be no doubt that it will mark an advance step in the Church's work, if every parish that can avail itself of the opportunity is represented at one of these conferences by a delegation whose purpose it will be to learn in order that they may in their turn teach others also. For this, it seems worth while to suggest that all the parishes should select now one or two young men or women (or both) who are most efficient for this work, and begin at once to arrange for their attendance throughout the whole time of that conference which may seem to be most convenient to those concerned.

It will be helpful if those planning to attend these conferences will send their names to me at 281 Fourth Avenue, New York City. I shall be glad to give any further information to those desiring it.

A. S. LLOYD,

New York, May 2, 1905.

General Secretary.

ON CHURCH BUILDING.

To the Editor of *The Living Church*:

IHAVE read with very great interest the article in the issue of *THE LIVING CHURCH* dated April 29th, 1905, entitled "The Problem of Church Building," by the Rev. Selden P. Delaney. If Mr. Delaney's judgment in other matters is as good as it appears to be in the matter of church building, he must certainly some day be a Bishop. His article should be sent far and wide to all the parishes of the country. There is one particular only in which it seems to me that it is open to criticism, and that is when he assumes that, to obtain the best result, it is wise to go for advice to one of the half dozen architects in America "who can think in Gothic." This desire to go to an architect "who can think in Gothic" is to some extent, I think, responsible for the small number of churches in this country in which the architecture is thoroughly creditable. The best architects in the country are able to think in Gothic. It would be better if he had advised going to one of the half dozen very best architects in the country, rather than to one who is particularly known for his work along Gothic lines.

There are notable examples of Gothic churches built by the leaders of architecture in this country which are perhaps but the one or two specimens of Gothic work which these architects have executed. It is the training and education and natural ability which are the great thing, rather than the habit of working in the Gothic style; and the best result will unquestionably be obtained by going to the architect of the greatest skill. The rector or building committee can then advise the architect of the style in which they wish the building constructed. There are certain well-known architects who will, should that style be Gothic, refuse the commission, as they feel that modern Gothic is an anachronism, and that it is impossible to-day to obtain that affectionate interest in the execution of the work which made the historic examples of that style so charming and beautiful.

It is unquestionably true that to-day the execution of an adequate design in the Gothic style entails large expense, and that there are other historic styles which may be used as the inspiration for the design of a modern church to produce a result equally Churchly and interesting and at much less expense. This is especially true where cut stone must be brought from a great distance and where brick is readily obtained at small cost. Charming as the reproduction of some beautiful old example of Gothic Church architecture may be, is it not a question whether the Church of to-day ought not to be erecting adequate structures which are truly characteristic of the period? Is it not proper that our churches should be, not only the embodiment of all that is historic in Catholic doctrine and practice, but still absolutely modern and of our own time? This does not mean that the architecture should be weird and what is usually known as "up-to-date," but that it should be simple, dignified, honest, and Churchly; that it should not be so archæological that antiquated methods of construction should be used at unnecessary expense.

The crux of the whole matter, as Mr. Delaney states, is the architect. Let the architect of the greatest ability be selected, let the requirements be submitted to him, and then let him plan a church building to meet these requirements; let him have the maximum freedom in the selection of the style, and then we will have in this country, as we are again having in England, splendid examples of Church architecture, absolutely characteristic of the period of their erection.

New York, May 3, 1905.

ELECTUS D. LITCHFIELD.

Literary

Religious.

Church and State in England. By W. H. Abraham, D.D., Vicar of St. Augustine's, Hull. New York: Longmans, Green & Co. Price, net, \$1.40.

This volume of the Oxford Library of Practical Theology has especial reference to the union of Church and State in England. It gives a great deal of historical information of value, which is calculated to enlighten ignorant people, who think the Church is supported by the State. As a matter of fact, the Church was before the State, and the union of the various kingdoms in England followed the organization of the Church. The Church of England is supported by endowments given by her own pious people, and not at all by taxation of dissenters.

The author shows how different conditions were at first when all England had one religion, and all its people belonged to the one Church, to what it is now when all sorts of religions are tolerated. He also shows that the king is the protector and guardian of the Church; but that he has no right to delegate his power to Parliament, which now contains Roman Catholics, Protestant dissenters, Jews, and infidels. The author thinks disestablishment would injure the State more than the Church, and he advocates a greater power to Convocation, ecclesiastical courts, and a reduction of parliamentary interference and secular courts. The book is extremely interesting; but, of course, our interest here is academic rather than practical.

FRANK A. SANBORN.

Samuel and the Schools of the Prophets. By James Sime, M.A., F.R.S.E. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

This latest volume of the Temple Series of Bible Characters and Scripture Handbooks shows the trend of thought in the critical world in a most encouraging way. The reaction from the extreme position of the earlier critics is very marked, and writers are returning to earlier and more conservative positions. This book maintains the traditional attitude towards the books of Samuel, and shows the errors of the destructive school of criticism very clearly and fully. This whole series is most useful and valuable in giving results of the latest scholarship in a short and popular form.

The Eternal Life. By Hugo Münsterberg. Boston and New York: Houghton, Mifflin & Co., the Riverside Press, Cambridge, 1905. Price, 85 cts.

In the form of a friendly chat of a scientist with an "orthodox" friend after their return from the funeral, Professor Münsterberg sets forth a theory of immortality based partly on psychology and partly on pure reason.

He takes the position that our personality, while passing through temporal experiences in the body, is in itself and in its personal relations exempt from the temporal, existing in an eternal now without past or future. It is part of the absolute. This is its immortality—not continuance after death in time. It is an idealistic view, with echoes of Fichte and Emerson—pantheistic. Its unsatisfactoriness lies in failing to meet the instinctive demand for an immortality that shall be individual—one's own. It is really pagan.

The style is attractive and the book is pleasingly gotten up, like an Ingersoll Lecture.

The Historic Martyrs of the Primitive Church. By Alfred James Mason, D.D., Master of Pembroke College, Cambridge, and Canon of Canterbury. New York: Longmans, Green & Co. Price, \$3.20 net.

This is an effort to separate the true from the spurious "acts" of the martyrs, with which the literature of the early Church is so largely filled. Dr. Mason feels able to say "that no narrative has been inserted in this book which may not be considered historically true." In the course of the sifting process through which the legends have been re-examined, some of them are considerably changed, particularly those relating to St. Agnes and St. Sebastian. St. Alban loses his military character, and many slight details of other stories appear in new guise. The horrors of the martyrdoms, do not, however lessen. Indeed the succession of horrors from page to page with little or nothing to relieve them, makes the book one difficult to read, and the narratives difficult to distinguish from each other in the mind after having read them.

THOMAS WHITTAKER has issued a revised edition of the *Commentary on Romans*, by Dr. James Agar Beet. This revision was made subsequent to his well-known work on the doctrine of Last Things, which created much stir among the Wesleyans. The same publisher has also in preparation the Bohlen Lectures for 1905, entitled *The Temporary and the Permanent in New Testament Revelation*, by the Rev. Dr. H. P. Nichols, rector of Holy Trinity Church, New York; and is publishing a unique and dainty edition of *The Sermon in the Hospital*, by Ugo Bassi.

A SET of six cards of different design for Ascension day, and a Sunday School Service for Ascension Day, have been published by the wife of the Bishop of Duluth. One of the cards is suitable for a pastor to send to his people as a reminder of the day; it bears an invitation to the Holy Communion; the others are for distribution at Sunday School services and for general use. A circular will be sent to anyone who desires one, upon application to Mrs. J. D. Morrison, Bishop's House, Duluth, Minn.

Essays.

Religion and Art and Other Essays. By the Right Rev. J. L. Spalding. Chicago: A. C. McClurg & Co., 1905.

Bishop Spalding is a rhapsodist among the essayists. How should he not be so when his subject, as in the present volume, is Education, and to his profoundly religious mind that subject means the drawing up of human nature to God? He discusses art, which only exists to him as a handmaid of religion; he studies the ideals of the last century, that education is a universal right, only to claim that this right is won when religious education is made universal; he finds that the meaning of education is to make men holier as well as wiser; in the teaching of medicine he finds the foundation to rest upon principle and benevolence; social education must be based upon the Golden Rule. When so much of modern thought and writing is coldly indifferent or even scrupulously antagonistic to the Christian standards, it is delightful to turn such pages as these, well informed in good literature, wholesome, unaffected, and sensible, yet fulfilled with an intense, ever present acknowledgment of the Divine quality in humanity and in nature, in every part of creation, in every development of thought and action. Bishop Spalding has achieved a reputation and has won an influence among the best thinkers and doers of the country, which ought to be a lesson to those ministerial persons who assume that to make their effect potent, they must hide the light which they have been given to guard, and ignore what they fear to be a disabling attitude. Thus they out-secularize the secular, and gain the contempt of those for whom they have made the unworthy sacrifice. The good Bishop sets God always before him. He is a good type of that man whom the present century, as he says, is demanding. In the last, liberty was achieved and knowledge enormously increased. The twentieth century seeks the man of generous instinct, noble ambition, loving impulse, to check the materialism of prosperity by faith, hope, and righteousness. ERVING WINSLOW.

Essays in Puritanism. By Andrew Macphail. Boston and New York: Houghton, Mifflin & Co.

Who could set up in any Valhalla of his own conception, the associated figures of Jonathan Edwards, John Winthrop, Margaret Fuller, Walter Whitman, and John Wesley? Andrew Macphail niches these worthies as "Puritans," confessing that the local circumstances are a requisite apology for what might be otherwise reckoned a "wanton excursion" into the precincts of literature. The "local circumstances" consist in the fact that the hearers of the five essays which were written to be read to a company of artists, were inimical to that spirit of originality and revolt which our author is pleased to call "Puritan." Waiving a protest against the philological laxity which is thus exemplified, weakening to language and thought, the essays are delightful, quite what essays ought to be, confident, superficial in the humming-bird sense, gossiping, gay, and worldly-wise. To write thus does not imply any lack of convictions or of serious purpose. On the contrary it would be impossible for a person who was without these, to be so coy, so charmingly flippant, almost. The essayist should write as though for a wise child, his function is to entertain rather than to inform, to stir the fancy, perhaps to overcome prejudice and disarm philistinism, but not by force so much as by the subtle treachery of humor and the imagination. The beautifully printed book in the famous Houghton & Mifflin format is the pleasantest companion imaginable, and if the reader is made a bit of Puritan or at least a Protestant now and then by the hints of the very modern and liberal standards of the author, who putteth down one and setteth up another so freely—why the same reader is in mighty good company! ERVING WINSLOW.

Fiction.

Isidro. By Mary Austin. Boston: Houghton, Mifflin & Co. Price, \$1.50.

Mrs Austin is already well known from her stories of *The Land of Little Rain* and *The Basket Woman*. This is another story of old California in the days of the Missions, and is full of local color and incident. Isidro Escobar sets out to prepare for the priesthood under the care of Padre Saavedra, at one of the old Franciscan missions; but for reasons which appear in the story, he is not ordained, but is married. The story is charmingly told, and is fresh and attractive in its telling. Mrs Austin lives in California, and has made a careful study of the old days.

Shining Ferry. By A. T. Quiller-Couch. New York: Chas. Scribner's Sons. Price, \$1.50.

This is a story of life on the Cornwall coast. John Rosewaine, a well-to-do business man, dies and allows his son to inherit his property, although the real heirs are his grandchildren, Myra and

a blind boy, named Clem. His son, after leading a hard, cruel life, repents and restores the property to the children. The word-pictures of village life are very well drawn, and the small sectarian differences in a little village are well depicted. The book is interesting and would do well for a Sunday School library.

The Marquise's Millions. A Novel. By Frances Ayman Mathews. New York: Funk & Wagnalls Co. Price, \$1.00.

This new story by the author of *My Lady Peggy Goes to Town*, is laid in a remote country district in Languedoc, and has to do with two old ladies of the old regime, who were always expecting the restoration of the Bourbons to the throne of France. Two American relatives, adventurers, undertake to secure their fortune, which they have willed to King Louis XIX. The lover of the younger woman impersonates the expected king; but at the last moment, the young girl confesses the imposition. The story is quaint and novel and told in a bright, interesting manner.

For the White Christ. A Story of the Days of Charlemagne. By Robert Ames Bennet. Illustrations by Troy and Margaret West Kinney. Chicago: A. C. McClurg & Co. Price, \$1.50.

The publishers have by no means exaggerated the power of Mr. Bennet as a writer of historical novels. His success in this book is an earnest of what, in the future, may place him in the first rank of story writers. The student of the history of Europe in the days of Charlemagne will find here a fund of valuable information; the psychologist will discover much to interest him in the study of the leading characters; and the general reader will be repaid for a perusal of the story. There are battles with Saracens for the possession of Spain, with the Saxons of Germany, and with the Danes. The descriptions of these are intensely interesting, while the thread of the story continued through the days of peace, the councils of the emperor, and the adventures of hero and heroine, carries the reader along willingly and expectantly.

The work of the illustrators (every page having an exquisite border) is very well done. The four full-page illustrations in color and design will satisfy the most critical of artists, while they serve to impress the characters portrayed more deeply on the minds of readers. The book deserves a large sale, and is an excellent addition to our stock of novels of early European history.

The Letters of Theodora. By Adelaide L. Rouse. New York: The Macmillan Co. Price, \$1.50.

A novel in the form of letters to a lady friend and the brother of the heroine; this explains the title of the book. The idea is somewhat new and very well executed. Theodora has many ups and downs in her life as a literateur in New York; preferring this to a position of a professor of literature in a Western college, where she and her future husband had worked together until she felt she must either marry him or strike out on a new course. How she came at last to marry the hero, after becoming engaged to another, is told in a very interesting manner. The plot is a good one, well worked out, and carries the reader easily along, with many glimpses of New York, New England, and London life.

Miscellaneous.

Homes of the First Franciscans in Umbria, the Borders of Tuscany and the Northern Marches. By Beryl D. de Selincourt. New York: E. P. Dutton & Co. Price, \$1.50.

This is a charming book of descriptions of the various homes of the Franciscan friars in Umbria and in Tuscany and the northern Marches. It is full of deep and real appreciation of the beauties of nature, combined with a delicate love and understanding of St. Francis of Assisi. There are in the book many delightful little anecdotes about St. Francis. The illustrations are taken from photographs of the various places, and are very attractive.

The Freedom of Life. By Annie Payson Call. Boston: Little, Brown & Co. Price, \$1.25 net.

To those who have read the author's former books, *Power Through Repose* and *As a Matter of Course*, this new work will bring an added blessing. The title itself suggests the purpose of the book. The lives of most of us are bound up by cares, harassed by worries, and limited by conventionalisms. To break loose from these requires an effort and a struggle. Our author not only suggests the mode of relief, but by concrete examples, illustrates its possibility and blessedness. It is practical application of the principles of Christianity to everyday living. It seems strange that we who, as a nation, have accomplished such mighty deeds and developed into a first-class world-ruling power, have yet failed signally in mastering ourselves and compelling our environment to yield to our self-control. The process by which this may be acquired is within the reach of the nation as a whole, and the writer of this book makes clear the way to reach this desired end. We heartily commend the book as an antidote to worry of all kinds.

THE ORGANIST'S WORK.

By RAY DAVIS.

FOR more than fifteen years John Osborn had played the organ at St. Hilda's Church. He was a reticent man who, during the week filled a responsible position with a wholesale grocery firm. Socially he was not a factor in the life of the parish, and there were those who wished that he would introduce more popular airs into his programmes.

The choir was under the direction of the Cathedral choir-master, and St. Hilda's boy soprano was the envy of at least two other parishes; but the organist seemed as much a part of the church as the pews or the pillars. Fifteen years of summer heat and winter cold wear away one's enthusiasm; fortunately, John Osborn was not an enthusiast—he was only a plain man who did his duty. His dream as a boy was to be a clergyman, but when a serious throat difficulty made such a career impossible, he quietly went into the grocery business, spending most of each Sunday at the organ.

A stranger, who attended St. Hilda's for the first time, remarked to a friend:

"I never knelt on entering a church, before. You know I'm not a Churchman, but something in the atmosphere of your church compelled me to do it."

His friend made no reply, and yet he had often wondered how the organ said to each who entered, "Let us pray." He also wondered why the hymns followed him through the week, with some new meaning in the familiar lines. Why did the organ make him thrill at the words, "Thou shalt come to be our Judge"? And what stop gave the pleading quality in "We pray Thee, help Thy servants"? He was a musician, and knew that these peculiar effects were not due to the choir; but it never occurred to him to commend the organist personally; indeed he had never spoken a word to him.

So year after year slipped away, and the organist became very much discouraged. The business of the week was increasing its demands upon him, and he went to the church one Sunday afternoon with the full intention of bidding farewell to his beloved organ and sending in his resignation on the first of the month. Fifteen years of his life were gone; it seemed to him that all their labor and strength had counted for nothing. Occasional criticisms reached his ears, but there was no other response from the pews. With tender affection he drew one stop after another, improvising freely upon the combinations he loved—the organ never seemed so much a part of himself, and his mind strayed over the years they had been together. Suddenly his hands fell from the keys and he saw a crowd of faces before him. He recognized many for whom he had played the Bridal Procession or the Funeral chant. Why were they there?

Then he heard a Voice saying, "These are the men and women to whom you have preached for fifteen years." And he replied, "I am not a clergyman; I am only John Osborn the organist"; but the Voice continued:

"These are the men and women whom you have comforted, uplifted, and strengthened. You have touched them as words could not do. Some will stand before the throne of God praising Him as you taught them, and they will be there because you were faithful to your mission."

The vision faded. Long the organist of St. Hilda's sat with bowed head, wondering if it could be true. He thought of the Bible stories of voices and visions, and wondered why men never saw them now. Raising himself, he laid his hand on the organ keys. A mighty peon of praise filled the air, swelling louder and louder in the magnificent *Sanctus* of Gounod's Mass, and sinking at last into the *Benedictus*, as John Osborn repeated over and over to himself:

"The difference is simply this: In the old days men trusted and believed in their visions. I will trust and believe in mine as the message of God to me!"

St. MICHAEL was regarded from very early times as the Angel of the Resurrection and the Conqueror of Satan; hence he is put in the forefront of the angels, and as the Guardian of the Christian Church. "Angels," says Hooker, "are spirits, the glorious inhabitants of those sacred palaces where nothing but light and immortality, no shadow of matter for tears, discontentment, griefs, and uncomfortable passions to work upon, but all say, tranquility, and peace, even for ever and ever, doth dwell. Our Saviour Himself, being about to set down the perfect idea of that which we are to pray and wish for on earth, did not teach to pray or wish for more than only that here it might be with us as with them in heaven."—*Sel.*

The Family Fireside

SEA-LOVE AN HEIRLOOM.

I reckon
I will answer the beckon
Of the sea some day,
And kiss the sweet lips of the cool salt spray.

A viking
Is so much to my liking,
I will sail and be
At home where the sky comes down to the sea.

The bounding
Wild wave without sounding
I will brave, and bare
My bosom to feel the fresh sea-air.

My free-mind
Is in touch with the sea-wind,
I will be as bold
As the tall Christian Sea Kings were wont of old.

And tireless
I will sail where the wireless
Telegraphy comes,
From the shore of the land of beautiful homes.

The waters—
Sweet music's fair daughters,
Shall sing me the song
My forefathers sang while their barks skipped along.

By the Graces!
I see their tan faces—
Good-bye to all lands,
For these are "the waves that once kissed their hands."
LYMAN W. DENTON.

ON THE FIFTH FLOOR.

BY RUTH HALL.

II.

DAY after day the boarders at Number 32 heard their newest addition strumming lightly on his little piano, humming snatches of song. He seemed always at home. One night Mary Laurence passed on the last flight of stairs a panting gentleman in a light overcoat, who demanded resentfully how much higher he must climb to find Cleve Waring. She conducted him thither, then, while she fumbled in the passage for a latch-key she had dropped, she caught the stranger's query, prefaced by a fantastic ejaculation, why Cleve did not move to heaven and be done with it.

"Oh, there you are," said Cleve, unruffled. "You're late. I was just thinking, Renfrew shall not ring to-night."

"Renfrew!" Shutting the door on further conversation, Mary repeated the name aloud. There was a Leverett Renfrew, a musician, a composer of light opera. She wondered—

"I believe I'll tell Anne," she thought.

But there was no telling Anne anything. She came in presently, feverish and shivering by turns, her cheeks flushed, her voice spent and croaking. Mary explained her absence from dinner by the announcement that she had caught a tremendous cold. Cleve advised rhinitis: "How do you give it?" said poor Mary.

He told her in a voice of gentle sympathy. Miss Hewlett, placidly sipping her soup, hoped it might not prove pneumonia.

"I am so helpless in sickness," Mary Laurence continued.

"You're a dear girl," Edythe Hewlett interposed with her mechanical, school smile, "but you are helpless, any way, aren't you? Just like a man."

She would have taken Cleve into the jest had he not tacitly refused to come: "I'll bring you my medicine-case," he offered, "and show you about the rhinitis; or there's quinine—"

Anne was beyond these remedies, as was plain, albeit she protested that "a good night's rest" would restore her to health. She did drop to sleep after Cleve had sent her a delicately compounded hot drink, and then, about midnight, she awakened Mary: "Oh, dear," she groaned, "I suppose I must have a doctor. And it costs so—"

"Hush! I'll—I'll do something." Torn betwixt pity and impotence, Mary endeavored to catch some clear thought from the confusion in her brain. She could not leave the sick girl;

to her ignorance Anne appeared to be dying. There was no telephone in the house: "I shall call Mr. Waring," she said, and marvelled that, with the resolve, came restfulness. He would know what to do. Mary, wont to be altogether independent, to sneer at those of her sex who were clinging vines, took heart of grace from the thought.

She clutched at a mackintosh, buttoning it crookedly over her kimona. Unlocking the door, she stole across the hallway: "Mr. Waring," she called, rapping smartly on the panel; "Anne is very ill. Will you go for a doctor?"

A sleepy voice answered, presently: "Oh, I am sorry! Yes, of course I will."

And Mary, flying back to her patient, was pursued by one of those trivialities which attach themselves like burrs to all great moments: "Any other man would have said, Sure! He's so—different."

At least he brought a messenger of hope in the physician who declared Anne neither near pneumonia nor death: "It's a heavy bronchial cold," he added, and Mary reproached herself:

"Why couldn't I know that, and have saved her the worry and the expense? A woman should be a nurse by instinct."

So her self-discontent grew on and grew. Each token of Cleve's thoughtfulness, his tact and grace, was to Mary's morbid fancy a stinging contrast with her gaucherie. Then there came one of those untoward days of bleak wind and rain that shatter all the May promise. Miss Barbour, her principal, requested a private interview to suggest more consideration for her dress: "At present it is not appropriate to the school," she said. The morning's mail had brought renewed demands from home. She had left her umbrella—somewhere. She stood for fifty-eight blocks in a crowded car, to be soaked to the skin, walking across town. She caught one heel into her skirt binding which dangled, a wet strip, after her as she entered the house. An overpowering odor streamed out of the opening door. There was to be cauliflower for dinner and the hall smelled to heaven. In discomfort and disquiet, tired beyond her strength, Mary toiled up-stairs, hearing old Mr. Stanley scream at his deaf wife, catching Mrs. Dean's caustic murmur as she passed the door. "I am so sick of it all," she thought. "I want a home. A woman wants a home."

Cleve's curtains were pushed aside. Under the light of many wax candles the room lay bathed in charm. A bowl of rose tulips on the shining mahogany stand caught the tempered brilliancy and held it in their petals. A wood fire burned on the brass andirons and, before the glistening fender, lounged Cleve. He had drawn a long chair into the hearth-glow. With hands clasped back of his head he lay, gazing dreamily into the flames. It was a picture of peace.

Mary flung open her own door. The furnace fire had gone out, since by the calendar this was spring. The barren room was chilly. She glanced about her, as if with new understanding, at the divan's broken spring, the armchair tottling on three casters, the ugly wallpaper, Anne drawing from a cast on a marred table which she had placed underneath the chandelier where one gas jet sprang up in a shrill column of inadequate flame. The art student glanced over her shoulder: "Oh, it's you," she remarked casually.

The lack even of welcome ground on Mary's nerves. It was, however, the torn binding which she seized upon for a grievance: "Look at that," she cried tragically, and held it out at arm's length.

"Well," Anne proceeded to draw the human foot. "You can mend it."

"I can't," proclaimed Mary. "I can't sew."

"Oh, anybody could do that: a dress binding."

Mary sank into the unsteady armchair, unbuttoning her coat with hands that shook: "May heaven forgive my mother that I don't know how to sew!"

"Why, Mary Laurence!"

"Don't say that to me! It was not right. What she called my education was thorough enough. We had money then and there were lessons, lessons all day long. But I never learned how to sew."

"You're talking blank verse," Anne commented placidly. "Such things are supposed to come by nature."

"Not to me; nor to this generation. Women may play a man's part in the world, but they can't play their own part, too. At least I can't. And I'm not so much worse than others. Why, at college—"

"You had no time there, of course," said Anne, who always spoke respectfully of Mary's degree. "Still I don't understand,

when you went to a Kindergarten to start with, why you should be so clumsy."

Naturally the adjective she selected did not tend to soothe her room-mate: "A Kindergarten!" Mary repeated fiercely. "I learned the order of the solar spectrum; I learned to hop up and down and to shout to music. But I didn't learn to sew. Afterwards—I was kept busy at school; and an overgrown, awkward girl doesn't 'take to it.' As for college—I was on the basket-ball team; I rowed stroke once in a race. But I never learned to sew."

"You are clever in other ways," Anne urged, rather as if determined to be just. "You were Valedictorian of your class."

"I know books!" Mary replied. "For all that, I am a failure as a woman. I can do nothing some man couldn't do better. That means I am a failure."

"I don't know what you are talking about," said Anne yawning. Nor did she.

It was Mary who refused to go to dinner that night. Instead, she took a dose of the camphor-water Cleve had taught her to prepare and was in bed when Anne dashed headlong into the outer room:

"What do you think?" she cried. "Everyone's full of it down-stairs. Mr. Waring has written an opera—a comic opera."

Mary raised herself on one elbow to peer out of the dark:

"Who says so?"

"He says so. It's in the papers, too. The first production's to be at New Haven, Monday. Aren't you delighted, Mary?"

"I suppose he is."

Anne waltzed about the room.

"Indeed and indeed, yes. He looks as happy! Oh—he sent his regards to you."

"Happy?"

"Radiant. We asked how he ever could keep it to himself all this time. He said, 'An author never can tell when he's authorizing; it sounds so silly.' Greenman is to bring it out here on the twenty-third. Mr. Waring wants you and me—just you and me—to go with him and the Stoutenboroughs. Won't that be gorgeous? Of course he'll be called before the curtain—if it's a success."

If it is a success! Mary trembled. If it were not, who could bear—she could not bear—the sight of Cleve's defeat.

"How can Anne Early talk so lightly?" she demanded of her pillow. "How could she watch the public weigh his work in the balance? The Prentisses and Edythe Hewlett wouldn't mind. But we are his real friends."

Nor was her point of view affected by the warm reception given "The Silver Link" at New Haven. Mary bought every morning paper and breathlessly scanned the theatrical columns. She welcomed Cleve on his return from Connecticut, as did all Number 32, with abundant congratulation. Yet for the twenty-third she had a blinding headache, not alone convenient but actual, and shut herself up where she might not see the flutter of departure—she whose soul was sick with dread.

It was a relief to be freed from Anne's prattle and the agitation which appeared foolish voiced by some one else.

"We are particularly interested—we on the fifth floor," the little art student asserted in a tone of importance. "He recognizes it, too, or he wouldn't ask us to go with him and the Stoutenboroughs."

Mary was so angry with her for that speech that she lent her her white gloves as a penance.

There was a long waiting, filled with apprehension, before a distant door slammed, the house shook with noise.

"He's a jolly good fellow," chanted Worthington Bowne. Even Olcot Chamberlain joined in the refrain. They all joined.

"Oh, it was lovely," hissed Anne's whisper, as she turned up the flaring gas. "Mary, are you awake?"

"Yes."

"I was afraid you'd be asleep. It was lovely. Mr. Waring had an ovation. He made a speech—as cute as it could be. And he looked so handsome! It's a beautiful opera."

The public agreed with Anne. "The Silver Link" started on what bade fair to be, another season, a long and prosperous career. And Cleve Waring elected to give a Tea in celebration.

He seated Mary in her thin black gown beside a tall vase of daffodils. She wondered if she formed part of what he called a color scheme. Mr. Bowne banged at the piano and Olcot Chamberlain tried some of the airs from the opera. At the close of an agreeable afternoon, Cleve gathered up his cups and saucers, placing them together on one table with a great silver bowl half full of steaming water.

"What are you going to do?" asked Elsie.

"Wash my bits of china."

It was a tempting chance for pose. The Prentisses, Edythe, and Anne alike clamored to take over the task. "Won't we, Mary?" offered Miss Early.

Mary, in her low chair, threw up both hands in that shrinking gesture with which men greet the invitation to "hold baby."

"Not for worlds!" she exclaimed. "I wouldn't touch his Sevres and Lowestoft if you should beat me with rods. I'd be afraid."

The rest were dashed in confidence by her emphasis. After that, they permitted Cleve unassisted to enter upon his task. Worthington Bowne from the piano winked at nobody in particular. Olcot Chamberlain ostentatiously avoided Mrs. Dean's eyes, as Cleve brought out towels of snowy crash and, chatting readily, rinsed, dried, and set away his precious porcelain. But it never occurred to one guest that he was effeminate. Long ago she had passed that stage on her road to humility.

She sat moodily in the window-seat, an hour or two later, when he knocked at her door. She called to him to enter:

"Though Anne is out," she continued, speaking rapidly. "Will you wait for her?"

"Wait for her? Heaven forbid!" He crossed the room. "That is what I've wanted all the week: that Anne should be out and you alone."

Mary slid to her feet. She stood, tall and trembling, before him.

"What do you mean?"

"I mean—" He was wont to be voluble and correct of phrase. Never till now had she seen him hesitate. "I have been looking," he went on, "at *The Old Stone Face*. I fancied Hawthorne might give me style—manner. After all, the simplest words seem best. I love you."

"Me?" stammered Mary. "I supposed it was—someone else."

"Who could it be? Who but you? Always, from the first, I've loved you; I've wanted to take care of you. That is a man's first thought, if he loves a woman. He wants to take care of her."

Neither one remembered that Cleve's methods were scarcely those of the average man.

"May I try?" he asked.

"Yes," whispered Mary. She need not speak above her breath. He was very near.

Anne really behaved extremely well. She was the sole attendant at their quiet wedding—for Mary preferred it to be so, and then Cleve preferred it, too. Worthington Bowne whistled at sight of the figure waiting by the newelpost. He whirled Cleve about to contemplate him, clucking his tongue as his eyes wandered up and down the straight, long coat, the high hat in one slender hand, the white flower on the lapel.

"Do I look the part?" said Cleve, smiling.

Then he gazed past Worthington up the staircase. The bride was coming down.

She was late and ran fast, arranging a chiffon stole. Her new hat was crooked. Anne, following, gathered up the handkerchief that fell. But Cleve saw only the one he loved, who loved him.

After all, do any of us ever see more than that?

[THE END.]

WORLDLINESS is a spirit, it is a temperament, it is a disposition, it is an attitude of soul, it is life without strong callings, it is life without lofty ideals, it is vision horizontal, never vertical; it is ambition, it is success, but it is never holiness—it hears no mystic voice, and no lofty callings. It is destitute of reverence. It never sits in reverent and silent awe in the sacred place. It never apprehends, never perceives the significance of the presence of the Divine. It has lusts; it has no supplications. It has ambitions; it has no aspirations. God is not denied; He is simply ignored. That is worldliness. When a man looks straight on and never looks up he is worldly. When a man says, my motto is forward, and never, never, never upward; when a man sets his eye entirely upon success, and never, never, never thinks of holiness, that man is worldly. That is worldly. It is the consciousness of the non-spiritual life, without the conscious possession of an ever real spiritual forever. My brethren, it is life without the sky, life without stars, life without starry voices; it is life utterly ignoring the forces and the callings that live and move and speak in the infinite.—Rev. J. H. Jowett.

MEN must have righteous principles in the first place, and then they will not fail to perform virtuous actions.—Luther.

Church Kalendar.



- May 1—Monday. SS. Philip and James.
 " 7—Second Sunday after Easter.
 " 14—Third Sunday after Easter.
 " 21—Fourth Sunday after Easter.
 " 28—Fifth Sunday after Easter.
 " 29, 30, 31—Rogation Days.

CALENDAR OF COMING EVENTS.

- May 8, 9—C. A. I. L., Boston.
 " 9-12—Church Congress, Brooklyn.
 " 9—Dioc. Conv., Dallas, New Jersey.
 " 10—Dioc. Conv., Florida, Washington, Western Texas.
 " 11—Dioc. Conv., Alabama, Pittsburgh, New Mexico.
 " 14—Dioc. Conv., Kentucky, Oklahoma.
 " 16—Dioc. Conv., Iowa, Newark, Quincy, Rhode Island, West Missouri, Western New York, Long Island.
 " 17—Dioc. Conv., Georgia, Indianapolis, Los Angeles, Maine, Nebraska, North Carolina, Southern Ohio, Texas, Virginia, Western Massachusetts.
 " 23—Dioc. Conv., Central Pennsylvania, Chicago, Missouri, Olympia.
 " 24—Dioc. Conv., Maryland, Massachusetts, Minnesota.
 " 26—Conv., North Dakota.
 " 30—Dioc. Conv., Lexington, Southern Virginia.
 " 31—Dioc. Conv., Arkansas.

Personal Mention.

THE address of the Rev. J. C. BLACK is changed from Newton, Iowa, to Corsicana, Tex.

THE Rev. Dr. CYRUS TOWNSEND BRADY has accepted the rectorship of Trinity Church, Toledo, Ohio.

THE address of the Rev. T. J. BROOKES is changed from Council Bluffs to Mapleton, Iowa.

THE address of Rev. H. K. BROUSE is changed from Elm St. to 208 Sanger Ave., Dallas, Texas.

THE address of the Rev. DAVID CURRAN is changed from Whitney Point, N. Y., to Hiawatha, Kansas.

THE BISHOP OF DELAWARE expects to sail from Liverpool on May 19th. Address all letters for him as usual to Wilmington, Del.

THE Rev. W. E. WOODHAMS DENHAM has accepted a call to St. George's Church, New Orleans. Address, 4618 Carondelet St., New Orleans, La.

THE address of the Rev. E. M. FRANK is 301 Center St., Chicago, Ill.

THE address of the Rev. A. KINNEY HALL, Ph.D., is 2523 Forest Ave., Port Huron, Mich.

THE Rev. J. S. HARTZELL of Cheraw has been appointed by Bishop Capers to the temporary charge of Grahamville, S. C., and adjacent missions.

THE Rev. W. F. B. JACKSON has resigned his position as curate at St. Stephen's parish, Providence, R. I.

THE Rev. JOSEPH F. JOHN has accepted the rectorship of St. Andrew's Church, Clearfield, and has already entered upon his duties.

THE Rev. CHARLES D. LAFFERTY has resigned the rectorship of St. Thomas' Church, Port Clinton, Ohio, and accepted that of St. John's Church, Medina, N. Y., where he will assume charge on June 1st.

THE Rev. WILLIAM R. MCKIM, late of Salina, Kansas, has accepted a call to the rectorship of St. John's Church, Oneida, N. Y.

THE Rev. FRANKLYN COLE SHERMAN, senior curate at St. Peter's Church, Chicago, has accepted a call to Trinity Church, Aurora, Ill., where he assumed charge on Palm Sunday.

THE Rev. HOMER F. TAYLOR, senior curate of the Church of the Holy Communion, New York, has resigned his position to become rector of St. Paul's Church, Morrisiana, N. Y., to enter upon his new duties June 1st.

THE Rev. H. P. VICBORN, assistant at St. Paul's Church, Detroit, Mich., has accepted a call to Christ Church, Madison, Ind.

THE Rev. J. C. WARING has resigned the parish of Grahamville, S. C., and the missions pertaining thereto.

ORDINATIONS.

PRIESTS.

MASSACHUSETTS.—On Thursday, May 4th, in St. John's Church East Boston, there were advanced to the priesthood by Bishop Lawrence, the Rev. Messrs. DONALD NELSON ALEXANDER of St. Stephen's Chapel, Fall River, Mass.; CHARLES HASTINGS BROWN, curate at St. James' Church, Roxbury, Mass.; FRANCIS CHESWICK TODD, curate at Trinity Church, Hartford, Conn.; and CHARLES EDWARD JACKSON of New York. All four are graduates of the Episcopal Theological School at Cambridge. The sermon was preached by the Rev. W. D. Roberts.

DIED.

SWARTWOUT.—Entered into rest, at Pine Rest, near Benton, Pa., on Thursday, April 27th, JOHN SWARTWOUT, youngest son of the late Gen. Robert and Mary Dunscombe Swartwout, in the 85th year of his age.

NASHOTAH HOUSE.

The Commencement exercises of Nashotah House will be held on Thursday, May 25th. There will be a celebration at 7, a second celebration at 10:30, preceded by the granting of degrees and diplomas. The preacher will be the Rt. Rev. Edward W. Osborne, Bishop Coadjutor of Springfield.

The Alumni meeting will be held at 2 P. M.

A lunch will be served for all the visiting guests at 12:30, and a supper for the Alumni at 7. Omnibuses will meet all the trains. Friday, the 26th, the ordination to the diaconate will be held in Nashotah Chapel. The Ven. Sigourney W. Fay will preach.

The Alumni and friends of Nashotah are most cordially invited.

WANTED.

POSITIONS OFFERED.

TEACHER.—Resident Teacher in small school near New York. Primary and hand sewing. State salary and reference. Box 143, Bronxville, New York.

WANTED—Intelligent boys, good voices, age ten to twelve, for choir of prominent New York Church. Solo position later on. No boys already members of choirs need apply. Address: G. W., care LIVING CHURCH, 31 Union Square, New York.

POSITIONS WANTED.

ORGANIST AND TEACHER OF VOICE AND Piano. Large experience in Eastern Conservatory, wishes engagement in city offering good inducements for teaching. Address: "L," care LIVING CHURCH, Milwaukee.

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

BUSINESS CHANCE.

SPLENDID opportunity for profitable business in nearly every locality, manufacturing Perfectly Ventilated Concrete Building Stone, made of sand and Portland cement. Better than natural stone at less than one-fourth the cost. Machines for \$125 to \$300. Investigate. For particulars address E. I. INGLES, Station A., Indianapolis, Ind.

CLERICAL AGENCY.

PARISHES requiring clerical help and Clergymen desiring to change their labor sphere can readily find assistance by writing to THE JOHN E. WEBSTER CO., 136 Fifth Ave., New York. Telephone, 530 Gramercy.

TRAVEL.

EUROPE.—First-class tour only \$175. Choice of 14 tours. Duration, 38 to 85 days. Cost, \$155 to \$430. Small parties. Apply at once. Rev. L. D. TEMPLE, Watertown, X. Mass.

CHOIR EXCHANGE

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

PARISH AND CHURCH.

FOR SALE—Set of violet Hangings, new, ordered in mistake; good material; a bargain. Address: A. B., THE LIVING CHURCH, Milwaukee.

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

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

"WHY NOT NOW?"

The General Clergy Relief Fund needs an income of \$200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

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

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

INFORMATION AND PURCHASING BUREAU.

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

BOOKS RECEIVED.

J. B. LIPPINCOTT CO. Philadelphia.

The Pre-Exilic Prophets. By Rev. W. Fairweather, M.A. The Temple Series of Bible Handbooks.

GINN & COMPANY. Boston.

The Student's American History. By D. H. Montgomery, author of *The Leading Facts of History Series.* Revised Edition. 12mo.

Cloth. 612 pages. List price, \$1.40; mailing price, \$1.60.

FUNK & WAGNALLS CO. New York.

The Gift of the Morning Star. A Story of Shernando. By Armistead C. Gordon. Frontispiece by George Senseney. 12mo, cloth. Price, \$1.50.

THE VIR PUBLISHING CO. Philadelphia.

Immortality. By William L. Seabrook, pastor of the Evangelical Lutheran Church of the Redeemer, Newberry, S. C. Price, \$1.00 net.

CHARLES SCRIBNER'S SONS. New York.

Italian Backgrounds. By Edith Wharton. Illustrated by E. C. Peixotto. Price, \$2.50 net.

DANA ESTES & CO. Boston.

Jörn Uhl. By Gustav Frenssen. Translated by F. S. Delmer. Price, \$1.50.

E. P. DUTTON & CO. New York.

The Autobiography of Benjamin Franklin. Now for the First Time Printed in England from the Full and Authentic Text. Edited, with a Biographical Preface and an Historical

Account of Franklin's Later Life, by William Macdonald. Price, \$1.25 net.

A Boy's Control and Self-Expression. By Eustace Miles, M.A., formerly Scholar of King's College, Cambridge; Assistant Master at Rugby School; author of *Avenues to Health, How to Prepare Essays, etc.*, Amateur Champion of America at Racquets, Tennis, and Squash-Tennis, 1900, and of England at Racquets, 1902, at Tennis, 1899 to 1903; Holder of the Gold Prize. Price, \$2.00 net.

History of the Reformation in Germany. By Leopold von Ranke. Translated by Sarah Austin. Edited by Robert A. Johnson, M.A. (Oxon.). Price, \$1.50 net.

The King in Exile. The Wanderings of Charles II. from June 1646 to July 1654. By Eva Scott, author of *Rupert, Prince Palatine.* Illustrated. Price, \$3.50 net.

EDWIN S. GORHAM. Church Mission House, New York.

A Fisher of Men. Churchill Satterlee, Priest and Missionary. An interpretation of his Life and Labors, by Hamilton Schuyler.

The Church at Work

RELATED EASTER NOTICES.

WHILE it is impossible for Easter reports that come late to be noted beyond this present week's issue, yet some received since the general summary of last week seem worthy to be added to the large total already summarized.

Connecticut reports tell of several gifts received on Easter at St. Paul's Church, Waterville. These include a processional cross given by those confirmed under the present rector; a white altar cloth and a dossal from the altar guild; alms basins from the Children of the King and the Sunday School, and other needed furnishings. A memorial alms basin was also presented to Christ Church, Stratford, by Dr. G. Metcalfe De Lisser of Bridgeport, in memory of his wife, Mrs. May Benjamin De Lisser. The Easter offering in Trinity Church, Torrington, for the parish house building fund amounted to \$2,900, making \$7,300 raised for that object within eighteen months. A memorial window was unveiled at the Church of the Holy Advent, Clinton, placed in memory of Mrs. Maria Redfield, the gift of her children.

At St. John's, Jacksonville, Fla., the services were largely attended, and an offering of \$2,000 made for the building fund.

St. Mark's Church, Mount Kisco, N. Y., received two stained glass windows in memory of Mr. and Mrs. Elliott Cowdin, who for many years had their summer home near Mount Kisco. The subject of one is the visit of the shepherds to Bethlehem, and of the other, St. Chrysostom bearing the Christ-child. They are presented to the church by a daughter of the subjects of the memorial, Mrs. Robert Bacon of New York. The sons of Mr. and Mrs. Cowdin gave also in their memory a fine Meneely bell. The building of a new stone church is now being seriously considered, and the rector announced at the Easter services that some \$6,000 had been pledged for this purpose. The offerings on Easter day were for missions. A stained glass window was placed on the same day in Trinity Church, Lancaster, N. Y., as a memorial to the late William H. Grimes by his grandchildren, Mrs. Nassau Stevens, Geo. A. Davis, Jr., and Gladys Davis. The design is a single figure, St. Simon, with appropriate background.

Grace Church, Anderson, S. C., received a handsome brass cross and vases as the gift

of Mrs. Martha Orr Patterson of Greenville, in memory of her mother, brother, and sister. St. Mark's (colored) Church, Charleston, received a beautiful white damask silk chasuble, and a richly embroidered damask silk stole, the first from a member, and the second from a guild of the parish.

All the parishes in Memphis, Tenn., report large offerings, and the Church of the Good Shepherd announces itself as practically out of debt, and looks forward to an early consecration of its church.

The Church of the Atonement, Edgewater, Chicago, received Easter offerings of \$3,000, making a total of \$4,500 since Christmas toward the indebtedness of the parish. There were also Easter gifts of 100 leather-bound Hymnals and a handsome oak prayer desk for the Sunday School, a memorial of the little son of Mr. and Mrs. H. F. Fuller. Emmanuel Church, La Grange, received the sum of \$2,796, cancelling the remainder of the old debt of \$25,000 which the rector found upon the property when he assumed charge. In appreciation of Mr. Scadding's splendid work, the vestry voted to increase his salary by \$500.

The handsomest Easter Order of Service which has come to our attention is that printed for St. Andrew's Church, Milwaukee, containing an embossed cover, printed in colors, which ran through the press no less than ten different times in order to achieve the harmonious result. The design, however, is as simple and unaffected as it is magnificent.

At Christ Church, St. Joseph, Mo., there were 200 communions made at the early celebration and offerings during the day of \$2,300, with \$150 as the children's offering for general missions.

Shattuck School, Faribault, Minn., gave an offering for missions of \$167, while St. Mary's School for girls gave \$266 for a like purpose.

Easter day marked an era in the history of St. Mark's Church, Seattle, Wash. (Rev. J. P. D. Llwyd, rector). The total number of communicants at the three celebrations in the morning were 605; the offering amounted to \$3,600; the Easter offering of the Sunday School amounted to over \$200, which is to be set aside as the nucleus of a fund for the securing of another assistant.

The Easter offering at St. Stephen's Church, Lynn, Mass. (the Rev. Ernest J.

Dennen, rector), was \$1,050, which places the parish's assets \$250 in excess of all liabilities.

PLANS FOR B. S. A. CONVENTION.

PLANS for the Brotherhood Convention to be held in Chicago, September 21 to 24 inclusive, are taking definite shape, and much energetic work is being done by the various committees to insure a great convention. The sessions of the convention will be held in the halls of the University of Chicago, and so far as possible, delegates and visitors will be lodged in the University dormitories. The Programme committee reports acceptance of invitations to speak and everything points to a most enthusiastic gathering. The Executive committee of the Chicago Local Assembly, James L. Houghteling, chairman, have appointed the following convention committees:

Executive—W. R. Stirling, Courtenay Barber, Burton F. White, A. L. Cram, Jr., John H. Smale.

Finance—Courtenay Barber, chairman.

Transportation—Burton F. White, chairman.

Halls and Entertainment—Isham Randolph, chairman.

Press—Rev. Geo. Craig Stewart, chairman.

Reception—A. L. Cram, Jr.

Travelling Men's—Herbert W. Raymond.

Local Attendance—Jos. L. Moore, chairman.

CYCLONE DESTROYS AN ILLINOIS CHURCH.

ON FRIDAY evening, April 28th, a fearful tornado struck the city of Carlyle, Illinois, in the Diocese of Springfield, doing great damage generally. Among the buildings destroyed was Christ Church, which was completely wrecked. Nothing was saved but the altar and its ornaments. Fortunately no service was being held at the time, else the loss of life must have been great. The people feel the loss of their church most keenly. During the past year they have been struggling along manfully with greatly reduced resources consequent upon the death of some of the oldest communicants and the withdrawal of \$200 outside help, which they had enjoyed for many years. They will do all they can to help themselves, but they cer-

tainly must have outside help, too, if they are to rebuild their church. The contrast between Easter day and Low Sunday was pitifully marked. "At Easter," says our correspondent, "we were in our own beautiful church with all its fitting accessories. We had the largest number of communions ever made (all but three of our communicants receiving at one or other of the celebrations). The services were all well attended and a very generous offering was made for *Missions*.



RUINS OF CHRIST CHURCH, CARLYLE, ILL.

Just a week later and our church lay in utter ruins! We were glad to accept the courtesy of the Masons and hold our services in their hall. But we will not fold our hands in despair. Already we have started a fund for the rebuilding of our church, and we earnestly ask all your readers to help us."

All offerings may be sent to the Bishop Coadjutor of Springfield or to the Rev. Alexander Augustus Cairns, vicar of Christ Church, Carlyle, Illinois.

THIRTEENTH ANNUAL CONFERENCE OF CHURCH CLUBS.

HELD AT TRINITY CATHEDRAL PARISH HOUSE, CLEVELAND, OHIO, THURSDAY AND FRIDAY, MAY 4TH AND 5TH, 1905.

THE CONFERENCE opened Thursday morning with a celebration of the Holy Communion, at which Bishop Leonard was celebrant, assisted by the Rev. Charles C. Bubb, his chaplain. The Bishop, in his address of welcome, said that he considered the Church Club one of the most important extra-parochial organizations in our Church. These clubs are helping to meet especially two great needs of the Church: that of education in more intelligent Churchmanship, and the need of a closer fellowship among Churchmen of the various parishes of a community. He deemed it a splendid work the Church Clubs have done in bringing the great living missionary heroes into such close personal contact with the men of the Church, as they have done from time to time.

Immediately after this service, Major Taylor E. Brown called the Conference to order in the Brotherhood rooms, and gave his annual address. He spoke especially of the new interest that was being awakened throughout the country in the organization of new Church Clubs. The topic for discussion at this session was presented by the Hon. Jesse Holdom, President of the Church Club of Chicago. The subject was, "The General Convention: Has the House of Deputies become numerically too large? If it has, what is the remedy?" He answered the first question in the affirmative, and suggested as the remedy the reduction in number to two of each order, as there seemed to be no practical advantage in having more, since on all important questions the vote is called for by orders. Mr. Charles E. Childers spoke strongly in favor of the Provincial System and proportionate representation. Of the

others who took part in the discussion, Mr. F. O. Osborne, Judge Connor, Mr. George N. Reynolds, Mr. Frank Rhodes, and Major Brown favored a reduction in the number to two or three. A good point was made by Major Brown in having the number made three. Each Diocese would be more likely to have its vote counted as it desired and not be counted in the negative on an evenly divided vote of the delegates. Mr. George C. Thomas, Mr. Carpenter, Major Veale, and Mr. D'Olier

felt that no reduction in number was necessary or advisable. The chief argument being the greater influence and inspiration that would be brought back to the several Dioceses by the larger number of delegates.

After luncheon, which was served in Trinity parish house parlors, the Conference reassembled and accepted the report of the committee on Credentials. Roll call showed that thirteen clubs were represented and 31 delegates were present from outside of Cleveland.

The annual report of the secretary and treasurer was read by Mr. Jackson W. Sparrow.

The address of the afternoon, by Mr. George C. Thomas of Philadelphia on "Sunday Schools," was listened to with much interest. The Sunday School, he said, has a most important place in the Church. Its prime duty is that of acting as sponsor for the child and bringing him to Confirmation. Besides this, the Sunday School must instruct in Holy Scripture and see that those confirmed are taught their duty as communicants and future sponsors and Sunday School teachers. One of the most important works of the Sunday School is the instruction in missions. What could be accomplished for the Church at large by such instruction he illustrated by the Sunday Schools of Pennsylvania, which last year gave over \$29,000 out of the \$115,000 contributed by the Sunday Schools of the United States. They had been well taught about this work. He spoke of the importance of teacher-training, and that this should not be made too elaborate, owing to the limited time at the disposal of most teachers, who are engaged in other callings. We cannot attempt to make theological students of them. The first and all important requisite is character, for where there is character there is responsibility and telling influence. There ought to be more men in the work. It is relegated too much to women. Many men, occupying positions of responsibility and trying to honestly do their duty, have an immense influence in helping to train the young men for Christ. The subject was discussed by Mr. F. O. Osborne, Major Veale, Mr. John Cole, Mr. Frank Rhodes, Judge Marvin, Mr. Charles R. Lamb, Mr. George N. Reynolds, and Bishop Leonard. A strong appeal was made for the active coöperation of men of standing, and especially of vestrymen, in the work of the Sunday Schools of their parishes. It is the best way to hold the

older boys in the School and then to the Church.

Brief reports of the various Church Clubs in the United States were read by the secretary, and supplementary remarks made by some of the delegates present. The Church Club of Central Pennsylvania had the largest gain in membership, having added 91 new members. The Church Club of Philadelphia reported that in connection with their boys' club they have now a farm of 68 acres. The total cost of the boys' club and farm this year has been \$4,600, of which \$900 was contributed by the boys. Some of the clubs are contributing generously to various missionary enterprises and philanthropic work. The feeling was expressed by many delegates that more time should be given to hearing the personal reports of the delegates present as to the work their respective clubs are doing.

Thursday night an elaborate and enjoyable banquet and reception was tendered the delegates by the Cleveland Club at the Century Club.

On Friday morning, Rochester, N. Y., was selected as the next place of meeting. The following officers were elected: President, Mr. George C. Thomas of Philadelphia; Vice-President, Mr. James M. Lamberton of Harrisburg, Pa.; Secretary and Treasurer, Mr. Jackson W. Sparrow of Cincinnati, Ohio; Assistant Secretary, Mr. R. L. Humphrey of Rochester, N. Y. The Constitution was amended, increasing the annual dues from each club to the national organization to \$10.

A paper by Mr. James A. Waterworth of St. Louis, Mo., on "The Church and Modern Life," called forth the heartiest applause and unstinted praise of those present. The discussion was participated in by Mr. John W. Cole, Major Veale, Mr. Frank Rhodes, Mr. Sexton, Mr. G. K. Shurtleff, Mr. Lemhart, Judge Marvin, Mr. Fortune, Mr. George C. Thomas, and Mr. F. O. Osborne. The great opportunity before the Church to reach the masses of the people and how that is being done successfully in many places was well brought out and inspiration gained by those present which they will doubtless carry home and infuse into the work there.

The new officers were installed, brief speeches made by the retiring and incoming president. The Conference then adjourned for luncheon and a sight-seeing tour of the city. Altogether it was one of the best attended and most interesting conferences the Church Clubs have held.

SALT LAKE CONVOCATION.

A STORM of rain and wind marked the opening of the Sixth Annual Convocation of the District of Salt Lake, on Tuesday morning, May 2, and the attendance was, consequently, somewhat lighter than would otherwise have been the case. The Holy Communion was celebrated in St. Mark's Cathedral, and business sessions were held in the crypt. When the initial meeting was called to order by Bishop Spalding, it was found that seven parishes and mission stations were represented. The Rev. John H. Houghton, rector of St. Mark's, Denver, was warmly welcomed and extended the courtesy of a seat on the floor, as, later, was Archdeacon Bywater, also of Colorado. The Rev. Geo. C. Hunting and Rev. C. E. Perkins were unanimously reelected as Secretary and Treasurer, respectively. Delegates to the next triennial convention were elected, viz.: Clerical, Rev. C. E. Perkins; lay, Hon. Judge M. L. Ritchie.

The Ven. O. E. Ostenson, longtime Archdeacon, and recently in charge of St. Mark's, Durango, having been compelled by failing health to resign his position as treasurer of the corporation for holding Church property in Western Colorado, and there being also a vacancy for a lay member, an election of two new members was held, with the following result: Clerical, Rev. J. W. Gunn,

St. Paul's, Montrose; lay, Hon. Judge J. T. Shumate, Aspen.

On the Board of Diocesan Missions, Dean Eddie, Rev. Mr. Perkins, and Messrs. H. J. Woodman and L. S. Beesley were elected.

The Bishop's first Convocation address was most interesting, and evinced a very accurate knowledge (gained in the course of much travel through the District during the past three months) of the varied needs and conditions.

On Wednesday morning, the closing business session was held, and several reports were heard and adopted. The committee on

heavier financial burdens upon the wage-earner."

In view of a fear that the per capita system would not long continue to work successfully, a level assessment of say five per cent. on all parochial receipts, was advocated by some of the speakers.

THE NEW CHURCH AT WAYCROSS, GA.

THE CHARACTERISTIC FEATURES of this church, which has just been completed and was consecrated on the 2nd of May, are such as render it peculiarly adapted to a Southern

by curtains in the few weeks of cool weather. The interior is finished in pressed brick, the roof, floors, wainscoting, and pews in yellow pine, carefully selected for soundness and beauty, dressed and polished by hand. The carpets and hangings are dark green, and the windows of a pale, greenish amber-rolled cathedral glass, with opalescent borders.

The lectern, pulpit, and altar rail have been given by members of the congregation, but were still to be placed when the photograph was taken. The velvet carpet in the aisle is the gift of one of the confirmees.

The church was designed as to plans and detail by the rector, the Rev. S. J. French, and most carefully, conscientiously, and economically constructed by Mr. T. J. Darling, a local contractor.

After the consecration services the clergy and entire congregation adjourned to the Elks' Hall, kindly offered for the occasion, where a bountiful collation was spread by the women of the parish; after enjoying which, addresses were made by the Bishop and several of the clergy. In the evening, the Bishop confirmed four men. The Rev. G. S. Whitney, rector of Thomasville, was the preacher. Services continued through the next day, the preachers being the Rev. Messrs. D. W. Winn and M. C. Stryker, former vicars of Waycross.

PRESENTATION TO DEAN CRAIK.

A VERY PLEASANT feature of the annual meeting of the Louisville Cathedral parochial organizations was the presentation to Dean Craik of a beautiful silver bowl and salver. In the bowl was a purse of money, the whole being a present from the women of the congregation. The Dean was taken by surprise, and of course was greatly gratified by this evidence of his people's good will.

ENDOWMENT FUND FOR LOUISVILLE CATHEDRAL.

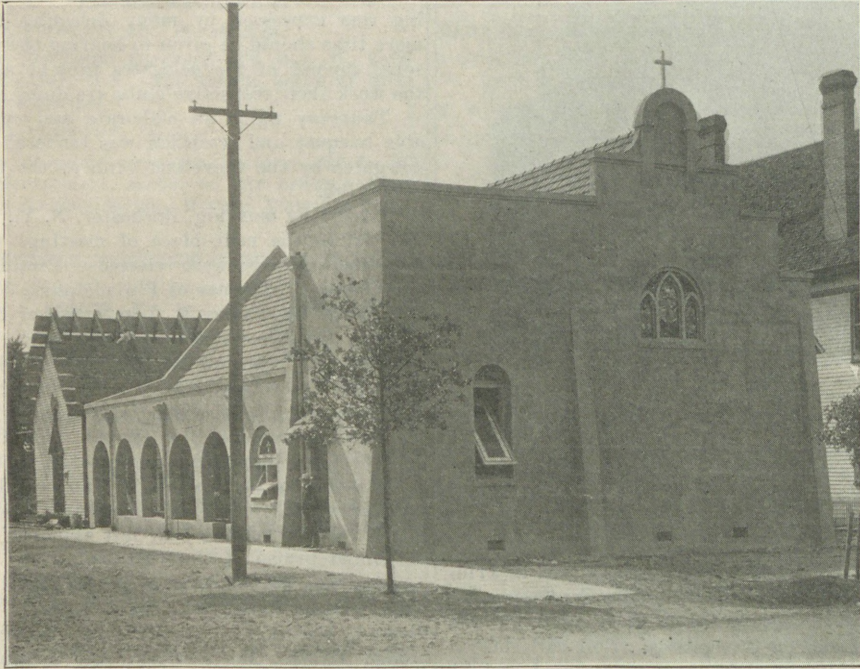
THE WOMAN'S ENDOWMENT ASSOCIATION of Christ Church Cathedral, Louisville, reported at the annual meeting of the parochial guilds and societies that they had raised for the Cathedral endowment fund during the year, \$7,400, showing that they had been very actively and successfully at work. The fund now amounts to about \$42,000. The women have proposed that the chapter should use \$7,000 of this money in making the first payment on a residence for the Dean. The chapter has not yet acted on the proposition.

CANADIAN WANTED FOR BISHOP'S COLLEGE.

WITH REGARD to the appointment of a new Principal for Bishop's College, Lennoxville, a hope has been expressed in the *Mitre*, the University magazine, that the committee who have the matter in hand will not forget that there is a strong public feeling in favor of a Canadian being at the head of the University.

ANNUAL PILGRIMAGE TO A SOUTH CAROLINA CHURCH.

ON LOW SUNDAY the usual annual service was held at the old Colonial church of St. James, Goose Creek, and was attended by numbers of people from Charleston and the country around. The Rev. W. H. Bowers, D.D., rector of St. Paul's Church, Charleston, officiated. A marble tablet has recently been erected on the walls of the old church, bearing the following inscription: "In memory of the Rev. Samuel Thomas, of Ballydon, England, 1672-1706. First missionary sent to South Carolina, by the Society for the Propagation of the Gospel in Foreign Parts. His ministry to the people on Cooper River and at Goose Creek, 1702-1706, invigorated the infant Church in this part of the colony



GRACE CHURCH, WAYCROSS, GA.

Education reported that Rowland Hall is in a most flourishing condition, the dormitories being full, and applications coming in which are far in excess of present accommodations. A letter addressed to Archdeacon Ostenson, couched in affectionate terms of sympathy, expressing a deep sense of his long and faithful work in the District, with earnest hopes for his early restoration to health and his return to the scene of his labors, was submitted and ordered to be forwarded to the Archdeacon at Phoenix, Arizona.

The following were appointed as the Standing Committee: Very Rev. J. B. Eddie, Rev. C. E. Perkins, Hon. M. L. Ritchie, Prof. Geo. M. Marshall.

Examining Chaplains were also appointed: For portion of District lying in Utah, Nevada, and Wyoming, Dean Eddie, Rev. C. E. Perkins, Rev. G. C. Hunting; for Western Colorado, Rev. Messrs. Hiram Bullis, J. W. Gunn, and P. M. Wood.

Reports of treasurers of Corporations for holding Church property in Utah and Western Colorado, and report of treasurer of diocesan mission board were read and referred for proper action.

The system of contributing to the Apportionment Fund based upon a per capita tax, was criticized on the ground that the mere number of communicants reported cannot always be relied upon to prove ability to raise a certain sum. "For example," said Archdeacon Bywater, who had been asked to give his experience in other fields, "every Confirmation adds many youthful communicants to parish rolls who are not as yet earning money for themselves, but have to look to parents for means to pay their share of apportionment. In poor communities this fact has been found even to militate against young persons being brought to the Bishop, owing to the fear that Confirmation would impose

climate, viz., large windows, those on the south side protected from the sun by a wide cloister the full length of the nave, from which doors open at either end into the body of the church and into the choir vestry. This cloister also lends itself admirably to processions and as a gathering-place after service, for social greetings. The building is of brick, cemented; buttresses massive, roof of interlocking tiles. The chancel is peculiarly well ventilated, opening on either side by wide archways into the vestries and organ chamber—these openings to be closed



SANCTUARY OF GRACE CHURCH, WAYCROSS, GA.

and established its foundations. Erected 1905 mainly by churches of the Diocese of South Carolina. *Laus Deo.*"

HOW EASTER SIGHTSEERS WERE HANDLED.

IN ANTICIPATION of the crowds of churchless people who are drawn to the church by the anticipation of a fine musical programme and beautiful floral decorations, the Rev. B. M. Weeden, at St. Luke's Church, San Francisco, had prepared a leaflet which was distributed to the crowd which assembled before the doors of the church were opened. The regular communicants were admitted by a side door, thus being permitted to take their own seats quietly and prepare themselves for participation in the great service. In this leaflet the rector expressed regret for the necessity for keeping visitors standing outside closed doors, but stated that Easter is a feast of obligation in which confirmed members of the Church are required to be at church and to make their Communion. Then he proceeds:

"If the numerous Easter visitors would also present themselves on the other Sundays of the year, the Episcopal Church would at once with joyfulness, enlarge and multiply its places of worship to accommodate them.

"You are welcome at the church this morning. We shall do our best to receive you and furnish you a seat. We also invite you to come next Sunday. On any Sunday except Easter you will be received hospitably and seated without delay."

It is said the reading of this leaflet by the expectant crowd silenced any murmurs, as they saw the justice of the arrangement.

BISHOP WHITE'S TENTH ANNIVERSARY.

MONDAY, May 1st, St. Philip and St. James' day, was the tenth anniversary of the consecration of the Rt. Rev. John Hazen White to the episcopate, and the occasion was fittingly observed at the semi-annual Council



RT. REV. JOHN H. WHITE, D.D.,
BISHOP OF MICHIGAN CITY.

of the Diocese, held at Howe School, Lima, Indiana. In the beautiful new chapel of the school, at 11 A. M., the Bishop was celebrant at a choral Eucharist, the music of which was a reproduction of that used ten years before, at his consecration. Nearly all of the clergy of the Diocese were present and a considerable number of men and women as well of the laity.

The place for the Council was most fittingly chosen, and, in a word, is an example of what had been done throughout the Diocese in the ten years past. Then it was a weak school comparatively in equipment, resources, and numbers; now it is in a most flourishing condition in every way, and on Palm Sunday, when the Bishop always makes his regular visitation, 62 were confirmed. Bishop White began with debts and difficulties of many kinds, ending the first five years with the division of the old Diocese into two. He assumed the jurisdiction of the upper third of the state, the new Diocese, as his choice and began what many said would end in failure, the task of securing funds for its support and the extension of its numbers and work. With the blessing of God he has succeeded beyond what he dared even hope for in five short years. A fund of nearly \$65,000 endowment has been secured, Howe School has been greatly enlarged, a beautiful stone residence has been erected in Michigan City for the use of the diocesan, the Confirmations have nearly equalled what they used to be in the whole state, new church buildings have been erected and the hold of the Church on the communities in which it is represented is much more effective. The Bishop's tenth anniversary was a most happy one in many ways for him. The evening of his anniversary was given to a missionary service and sermon by the Bishop. The former neglect in early times of missionary work in Indiana has left our Church very weak numerically, and lack of means prevents us employing many men or opening up new territory where the Church is much needed. The Bishop urged all clergymen and laymen who have the cause of the Church at heart to do missionary work in their own vicinity and neighboring towns to establish the Church. There were early celebrations Tuesday morning, at which the Rev. W. S. Howard and Rev. E. W. Averill were celebrants, and at which many received, and at 10:30 A. M. a most beautiful solemn celebration of the Holy Eucharist was held, at which the Bishop was celebrant, Rev. Frederic Welham gospel, and Rev. Francis Banfil epistoler, with Rev. J. H. McKenzie as master of ceremonies, and Rev. John Linn as Bishop's chaplain. The Rt. Rev. W. A. Leonard of Ohio, who was one of Bishop White's consecrators, was the preacher, and delivered a most beautiful and eloquent sermon on the subject of the Apostolic and Historic Ministry derived by this Church from Christ Himself and the need of such a ministry to-day, to sustain us and to combat the errors and sin in the world. The music was the entire service of Gounod's St. Cecilia Mass. The finely trained choir of the school of 35 voices, the fine new organ reinforced with harp and orchestra, the dignity of the impressive service with the Bishop properly clad in cope and mitre, the ascending incense, as of our prayers to God, all combined to make this a wonderfully blessed and helpful service.

At 1 P. M., the clergy and laity, with the student body as well, sat down to an elegant collation in the dining hall of the school, and at 2 P. M. the Council reassembled in the chapel for the hearing of the Bishop's formal charge to the Diocese. It was a very able presentation of the religious needs of our country to-day and of the mission of the Church to the world. A very high ideal for the priesthood was presented and the use of ritual and sacraments carefully and clearly set forth. Seldom are words of such wisdom so

clearly and convincingly spoken, and on subjects so much needed. Papers were then read by the Rev. E. W. Averill on The Discipline of the Church, by the Rev. Joseph Hall on The Sacramental System of the Church, and by the Rev. J. H. McKenzie on The Ministry of the Church, all of which were characterized by thoroughness and spirituality of treatment. The formal sessions of the Council closed with the interesting lecture of Dr. Scadding on the Missionary Work of the Church in the West as illustrated with stereopticon views. The time between sessions was filled with pleasant glimpses into the routine of drill and work and play of the boys of the school and with social intercourse, and all returned feeling much benefitted and indebted to Dr. McKenzie for his abounding hospitality.

DEATH OF MRS. MARY A. KING.

ON MAY 3d there died in Newport, R. I., Mrs. Mary Augusta King, widow of Edward King of Newport and a large benefactor of the Cathedral of New York. She is survived by two children, one of whom, Mr. George Gordon King, is a member of the Board of Missions of the American Church, and the other is Mrs. Lewis B. McCagg. She was reputed to be one of the wealthiest persons in Rhode Island, and had given \$500,000 for the crypt of the Cathedral. The burial service was held at the Church of the Incarnation, New York, last Saturday.

AN AMUSING TRANSPOSITION OF HEAD LINES.

THE FOLLOWING ITEM appeared in the Cleveland, Ohio, *News and Herald* of May 2nd, heading and all:

"DIOCESAN CONVENTION.

"Common beggars, take warning! Judge Whelan believes that Cleveland can get along very well without you. By his action on the bench he says: 'If you will beg here, and are caught, you can do one of two things, get out or go to the workhouse.'"

GUILD OF ALL SOULS.

THE ANNUAL festival of the Guild of All Souls in the United States was held in the Cathedral of SS. Peter and Paul, Chicago, on Wednesday, May 3d, the feast of the Invention of the Cross.

The solemn procession began at 10:30 A. M., and was followed by the high Mass, at which the Rev. R. J. Wilbur was celebrant, Rev. J. E. Craig, deacon, and Rev. C. E. Taylor, sub-deacon. The Rev. Henry E. Chase of Hinsdale preached the sermon from the text, "Into Thy hands I commend My Spirit." He spoke of the widespread influence of the Guild and its special work and hoped the time would come when the entire American Church would be so converted to the practice of praying for the departed that the organization need not exist. The service was well carried out, a considerable choir being present and many priests.

At noon, the Rev. E. A. Larrabee, president of the guild, called the annual meeting to order. The secretary reported a total living membership of 1,153, fifty-two having been admitted during the past year, and one branch organized, St. John's, Oakland, California, making 27 in all. The secretary was authorized to grant the Cathedral of SS. Peter and Paul a set of black vestments.

The officers and council were reelected.

At 1 o'clock a collation was served to the members and clergy. Father Wilbur presided, and speeches were made by the Rev. Messrs. E. A. Larrabee, A. B. Whitcombe, and J. S. Cole, and Messrs. W. C. Dayton and T. E. Smith, Jr.

CHURCHMAN'S CLUB OF MEMPHIS.

THE FIRST annual banquet of the Churchman's Club of Memphis was held in Calvary parish house, Thursday, April 27th, and a large number of laymen from the western end of the Diocese were in attendance, and high standing representatives from practically all the parishes being present. Mr. Bolton Smith, President of the Churchman's Club, towards the close of the banquet, presented the Bishop of the Diocese as the chairman of the evening, and he, in his usually eloquent way, stated the objects and advantages of associations of laymen of the Church. Bishop Browne of Arkansas was the next speaker, and he treated on the needs of men for the ministry and their preparation for work. The Rev. Dr. Davenport spoke on the necessity of preparation in secular pursuits and the practical aid of such in the clergyman, and the Rev. Granville Allison testified to the helpfulness of the layman. A resolution was adopted, regretting the departure of Dr. Davenport from Calvary Church and commending his ability and work. About sixty laymen were in attendance.

CHURCH CLUB OF CENTRAL PENNSYLVANIA.

THE FOURTH annual meeting of the Church Club of Central Pennsylvania was held at the Country Club, at York, on Tuesday evening, May 2nd. The President, James M. Lamberton, Esq., St. Stephen's, Harrisburg, presented the new honorary member, Bishop Darlington of Harrisburg, who was received with hearty greetings. The annual report of the Council of the Club was presented, and showed that 91 men had been approved for active membership, eight resignations had been accepted, and one member, Col. Wilbur F. Reeder, St. John's, Bellefonte, had died during the past year. The membership now is 223 active and two honorary, a net gain of one honorary and 82 active members. Mr. Lamberton, who has been president since the organization of the club, declined reelection, and Col. Charles M. Clement of St. Matthew's, Sunbury, was unanimously elected president. Mr. Lamberton and Messrs. Allen P. Perley, Christ Church, Williamsport, of the Diocese of Harrisburg; and Guy E. Farquhar, Trinity, Pottsville, and Oscar C. Foster, Trinity, West Pittston, of the Diocese of Central Pennsylvania, were elected vice-presidents. Frank C. Angle, Esq., Christ (Memorial), Danville, was re-elected secretary and treasurer.

Bishop Darlington was the guest of honor at the dinner. After justice had been done to an excellent menu, President Lamberton introduced as the "Ruler of the Feast," Professor Elmer E. Wentworth, of St. John's, York, whose "rule" over the Feast of Reason which followed, proved easy and delightful. Mr. A. B. Farquhar, St. John's, York, was called on to present a greeting to the members of the club, which he did in a graceful manner.

Then followed a number of addresses of welcome to the new Bishop: first, on the part of the state, by State Librarian Thomas Lynch Montgomery, representing Governor Samuel W. Pennypacker, who found it impossible to be present and sent a cordial letter of welcome, which was read by Mr. Montgomery at the conclusion of his happy address. The Bishop of Central Pennsylvania, Dr. Talbot, in one of his delightfully characteristic speeches, was the next speaker and was received with great applause. On behalf of the clergy, a cordial welcome was extended by the Rev. Charles James Wood, rector of St. John's, York. It had been planned that Guy E. Farquhar, Trinity, Pottsville, vice-president, should speak for the Diocese of Central Pennsylvania, and President Lamberton for the club, but, owing to the necessity for some of the members to

leave by train, these addresses were omitted, and Bishop Darlington, who was received with great cordiality, the members and guests rising to greet him, made a very graceful as well as a very grateful acknowledgment of the many kind expressions of welcome and good will, after which he pronounced the benediction.

THIEVES AT WORK.

ST. MARK'S CATHEDRAL, Salt Lake City, Utah, has suffered from the depredations of sneak thieves during the past week or two. On the evening of Easter day, during the singing of Manney's "Resurrection," while the church was densely crowded, the choir robing room was broken into and three coats belonging to choirmen were stolen. Later in the week a very beautiful and expensive new stole, belonging to Dean Eddie was found to have disappeared. The missing vestment was of rich, white brocaded silk, artistically embroidered with ears of wheat, clusters of grapes, and other eucharistic symbols, and further adorned with handsome brilliants. The most exasperating circumstance connected with the loss is the fact that the stole was the gift of the Dean's former parishioners at St. Peter's, Carson City, Nevada, and was sent to him just before Easter, in token that after the lapse of five years he still held a warm place in the affections of his former parishioners.

ALBANY.

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

The Church at Bloomville.

ST. PAUL'S CHURCH at Bloomville, served from Delhi, is gradually nearing completion, and the architect, the Rev. E. R. Armstrong, is to be congratulated on the success of his plans. The people of Bloomville are fortunate in the interest taken in their welfare by Commodore Gerry and his family, who are giving to the church, altar, reredos, retable, credence, altar rail, chancel windows, cross, candlesticks, vases, silver Communion service, and font. Messrs. J. & R. Lamb of New York are in charge of the furnishings of St. Paul's.

ARKANSAS.

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

Date for the Council.

THE DATE of the annual Council has again been changed, and is now fixed for Wednesday, May 31st, to be held at Trinity Cathedral, Little Rock.

CALIFORNIA.

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

Missionary—Two Priests Married.

BISHOP ROWE of Alaska left us just before Easter, having spent some little time among the people who have learned to love and honor him. No idle visitor was he, for his time was spent in preaching twice and sometimes oftener on Sunday, and in visiting and addressing the various branches of the Woman's Auxiliary during the week. The personal intercourse with the Churchwomen has been very helpful to them, giving them as it did the opportunity to find out how their willing efforts would be most helpful to him in his work.

MISS HICKS was three days in San Francisco, en route to Manila, where she expects to organize the new hospital. She sailed on the *Manchuria* after spending a Sunday with us, and left with the God-speed of all Churchwomen.

WEDDING BELLS have rung merrily in Easter week, two from the ranks of the clergy responding to their happy chime. On Tuesday evening, in Grace Church, San Francisco, the Bishop, assisted by the rector, the

Rev. David Evans, united in marriage the Rev. D. M. Crabtree of Redwood City and Miss Hortense Eugenie Hawes. At high noon, on the following day, the rector, Rev. David Evans, assumed the role of happy bridegroom by being united in marriage with Miss Susan Le Count, a zealous worker in Grace parish. A wedding hymn, composed by Mr. Evans and arranged to the music of Lohengrin's Wedding March by the organist, Mr. Holt, was sung by the vested male choir, who preceded the bridal party to the chancel. Bishop Nichols, assisted by the Rev. S. H. Wingfield-Digby, conducted the Marriage Service.

CENTRAL NEW YORK.

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

Gift to Zion Church, Greene.

ON EASTER DAY, Mrs. Frederick Juliand, widow of the late Hon. Frederick Juliand, for many years senior warden of Zion Church, Greene, gave \$1,000 in memory of her husband, and to endow the pew occupied by the family. When the pew is no longer used by the family it is to be reserved for visitors. In the back of the pew is a small brass tablet bearing the inscription: "To the glory of God, and in loving memory of Frederick Juliand. 1805-1900. I was glad when they said unto me, we will go into the house of the Lord."

CENTRAL PENNSYLVANIA.

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

The Convention—Items.

THE TIME of meeting of the Convention of the Diocese has been changed, by the Bishop and Standing Committee, to Tuesday, May 23d, in Christ Church, Reading.

A FINE stone mensa has been presented to St. David's, Scranton, by Mr. Moses Shields of Nicholson; and a set of purple vestments for the altar from the altar guild.

AT SLATINGTON a lot has been given, valued at \$800, and about \$2,500 has been pledged for a new church.

ST. PAUL'S, Whitehaven, was presented with a lectern Bible by the Daughters of the King.

CHICAGO.

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

Woman's Auxiliary—La Grange—Notes.

THE WOMAN'S AUXILIARY held its last monthly meeting for the present year, on Thursday, May 4th, in the Church Club rooms, with an attendance of 73 delegates from 24 branches. Miss Arnold, vice-president in charge of the United Offering, arranged the programme for the consideration of that subject, introducing as speakers, the Rev. Jas. S. Stone, D.D., rector of St. James', Chicago, and Mrs. O. V. S. Ward of Grace Church. Mrs. Ward read a thoughtful and finished paper, dealing with incidents connected with the United Offering, as presented at several triennial meetings. She referred in glowing terms to the heroic work of the many missionaries sent out as a result of the generous offerings of the women of the Church, and suggested that it should be the aim of the Auxiliary to feed the world. Dr. Stone followed with words of cheer and encouragement, noting the widespread interest growing in small and remote missions, which are striving to add their share to the loving gifts. He bestowed well-deserved praise on the untiring efforts of the president of the branch, Mrs. John Henry Hopkins, whose labors of love have contributed widely to the increased giving. Dr. Stone declared that the Auxiliary was showing the need of meeting the practical conditions that exist to-day, and referred to the greater devotion now spreading over the Church. Mrs. Hopkins assured the women that two such inspiring

addresses would lead to the raising of \$5,000 by the Chicago branch for the United Offering of 1907. The members present expressed, by a rising vote, their deep regret at the death of Mrs. G. H. Leslie of Winnetka, recording secretary of the Junior Department, and their appreciation of her faithful work.

THE REV. CHARLES SCADDING, rector of Emmanuel Church, La Grange, will deliver a course of sermon-lectures on "Six Great Religions," at St. Peter's Church, Chicago, at the Sunday evening services. Beginning on Sunday, May 7th, when Mr. Scadding spoke on Shintoism, the following programme will be observed, viz.: May 14th, Brahminism; May 21st, Buddhism; May 28th, Mahomedanism; June 4th, Judaism; June 11th, Christianity. These sermons proved to be of great interest and drew large congregations when they were delivered at La Grange, and Mr. Scadding's reputation as a fluent and instructive speaker will undoubtedly bring out capacity attendance at St. Peter's.

THE SECOND annual banquet of the Men's Club of Emmanuel Church, La Grange, was held on Wednesday evening, April 26th, and, in spite of the severe storm, there was a large attendance. Mr. Charles E. Field of Chicago spoke on "The Province of the Laity in the Work of the Church," Judge Waterman on "The Science of Sociology," the Rev. Dr. Little on "A Problem or Two," and Mr. D. B. Lyman on "The Parish and its Outlook." The latter, who is senior warden of the parish, received an ovation when he rose to speak, as also did the rector, who closed the meeting.

THE RT. REV. M. EDWARD FAWCETT, Ph.D., Bishop of Quincy, at the request of Bishop Anderson, has been confirming classes in the Diocese. At St. Bartholomew's, Englewood, the Bishop's old parish, he confirmed 26 on the eve of the festival of SS. Philip and James, and at the same place, on the First Sunday in Lent, a class of 40, making a total of 66, of whom half were adults of sectarian baptism. On the First Sunday after Easter, Bishop Fawcett confirmed a class of 48 at St. Luke's, Evanston. This was the first class presented by the new rector, the Rev. George Craig Stewart, and is the largest in the history of the parish. Many were turned away from the service, being unable to secure even standing room.

ST. ELIZABETH'S, Chicago Lawn, has closed the purchase of three corner lots on 62nd Street and St. Louis Avenue. This mission is a little over a year old, and hopes to build within the year.

COLORADO.

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

New Parish House—Progress at Manitou.

BISHOP OLMSTED visited Grace Church, Colorado Springs (Rev. Benj. Brewster, rector), and confirmed a large class, 42 in number. On Monday evening the new parish house was opened and the transepts of the church, which were built on after the original building was erected, were consecrated. The parish house is of stone, and matches the church in color and architecture. The first floor is divided into a Sunday School assembly room and five surrounding rooms, one of which will be fitted up as a public reading room, a kitchen and a large gathering room, which will eventually be used as a gymnasium, and a heating plant which provides for both the church and the parish house. The improvements cost about \$13,000.

VISITORS TO MANITOU (Rev. B. W. Bonell, rector), are surprised to see a beautiful stone church nearing completion on the most conspicuous lot in town. This space had always been considered a public park, but was the property of the Church and is now adorned

with a structure that is worthy of the Church and of this delightful resort. It will be completed and consecrated in July.

CONNECTICUT.

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

Gift to St. James', Winsted.

THE WIDOW of the late Mr. Edward Buck has presented a superb edition of the Marginal Readings Bible for the lectern, to St. James' Church, Winsted.

EASTON.

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

Diocesan Notes.

ST. MARY'S parish (Rev. J. Gibson Gantt, rector), organized in 1706, and having as its parish church a building used continuously since 1743, has made great gains during the past year. The ancient church has been completely restored and beautified, and on Easter over 125 children beside a congregation too great to be accommodated, assembled at the parish union choral festival. The parish possesses so much data of historical value to the Church and State, that the Rev. Mr. Gantt has prepared and placed in the hands of the printer a complete history, largely drawn from its own records, which are complete from the year 1713, and from the records of the courts. This history will contain excellent views of the church, before and after its restoration.

THE QUARTER of a century pastorship of the Rev. William Schouler of Trinity Church, Elkton, was remembered on May 2nd by a large gathering of his friends and parishioners in the new parish house. A solid silver pitcher and salver were presented with a touching address by Mr. Alfred Wetherell, who has served in the vestry continuously for 25 years. The pastor of the Presbyterian congregation spoke of the esteem entertained for the Rev. Mr. Schouler by the people of Elkton, and the Rev. J. Gibson Gantt of North East spoke for the Diocese of Easton, and the many exalted positions his brother had filled with credit to the whole Church. Mr. R. Nelson, junior warden, gracefully acted as chairman of the meeting.

EAST CAROLINA.

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

Convocation—Personal.

THE CONVOCATION of Wilmington was held in St. Paul's, Beaufort. The attendance was small, and the published programme was not carried out. There was a discussion by those present on "The Need of a General Revival of the Spiritual Life of the Church." The cause of the small attendance was doubtless owing to the recent large attendance of the clergy at the funeral of Bishop Watson, and the near approach of the diocesan Council.

MRS. WATSON, widow of the late Bishop, will remain in Wilmington for several months, and then make her home in Charlotte.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Church Club.

THE CHURCH CLUB of Jacksonville had the Bishop of Texas for their guest and orator on April 27th. He was introduced by the Bishop of Florida, and made a most interesting address. A number of laymen also spoke.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

The Bishop's Anniversary—Washington—Blue Rapids.

THE CONVENTION of the Diocese of Kansas meets May 30th and 31st, and marks ten years of service of the present Bishop.

The three Bishops living who assisted at his consecration, have signified their purpose to be present at Topeka. The Presiding Bishop will preach the sermon.

GRACE CHURCH, Washington, costing \$3,000, and fully paid for, with chancel window and furniture which would be suitable for any small city church—altogether the expression of devout earnestness of a small band of communicants—was consecrated by the Bishop and the Rev. Messrs. Attwater (the missionary), Lee, White, and Alman, on April 27th. The money for the building was all raised in the town, save \$200. The altar and chancel window are a memorial to the mother of Miss Draper, who also informed the Bishop that she had invested \$1,000 as a perpetual endowment towards the missionary's salary.

ST. PAUL'S mission, Blue Rapids, has purchased a comparatively new church from the Congregationalists. It seemed expedient so to do rather than to build, as it makes one church less in the town and many of the Congregationalists will, no doubt, continue to make it their place of worship, the others connecting themselves elsewhere.

THE College of the Sisters of Bethany, the diocesan girls' school, was closed for a month on account of scarlet fever. It opened with the same number, April 25th. Commencement will therefore be deferred till the last of June. The school will begin next year as usual, the middle of September. The Kansas Theological School, which has a property worth \$20,000, opened its Easter session on May 1st, with 14 students.

KENTUCKY.

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

Louisville Notes.

THE LOUISVILLE CLERICUS met at St. Paul's Church, Louisville, on SS. Philip and James' day, and enjoyed a delightful lunch, provided and served by the good women of the parish. These monthly meetings of the Clericus in the different city parishes have not only proved pleasant occasions in themselves, but have done much to promote pleasant relations and *esprit de corps* among the clergy.

THE REV. REVERDY ESTILL, D.D., has under consideration a call to the rectorship of Hampton parish, Virginia. He will not make a decision in the matter until after a visit to Hampton. Should he accept he will be greatly missed in Kentucky, where he has occupied a prominent position for many years.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Archdeaconry Meeting—Sunday School Institute—An Illuminated Cross—New Church for Lynbrook—St. Michael's, Brooklyn.

THE ANNUAL MEETING of the Archdeaconry of Queens and Nassau was held on Wednesday of last week at All Saints' Church, Great Neck, Archdeacon Bryan presiding. The Archdeacon's report showed the excellent condition of the missionary work under his care. The Cathedral missions show constant growth and the other missions and parishes show like advancement. The treasurer reported receipts for the year of \$5,125 and disbursements, \$6,005, the deficit having to be deducted from the funds in hand. There remains a balance of \$1,536. Officers were elected, and at the close of the business session, luncheon was served in the parish house. A missionary rally was held in the evening, when addresses were made by the Rev. Octavius Parker, Archdeacon of Sacramento, and the Rev. J. Cairn, formerly diocesan missionary of Winchester, England.

AT ST. JOSEPH'S CHURCH, Queens, was held on Thursday of last week, the semi-

annual meeting of the Sunday School Institute of the Diocese, morning and afternoon sessions being attended by about seventy-five clergymen and Sunday School workers. Morning Prayer was said by the Rev. G. W. McMullin, rector of St. Joseph's, and the sermon was preached by the Rev. Frederick W. Wright. Addresses on various phases of Sunday School work were made by the Rev. Messrs. Wiley, Nies, Baer, Evans, Lilienthal, and Appleton, and the Rev. Dr. Prince.

THE CHURCH OF THE EPIPHANY, Brooklyn, has just had placed on its steeple a large, gilded copper cross, which is to be illuminated at night by six hundred electric bulbs. The cross is the gift of a woman who declines to allow her name to be used, and it is planned to have it lighted up every evening until midnight. The lights have not yet been turned on, and it is hoped to have them lighted for the first time by Bishop Burgess.

A NEW building is to be erected for Christ Church, Lynbrook, Archdeacon Bryan and the rector, the Rev. R. Allen Russell, having announced that sufficient funds for the purpose are in hand. The church will be similar to that recently built at Smithville South, and the cost of site and building is estimated at \$5,500. It is to be opened in the fall.

THE MEMBERS of St. Agnes' Guild of St. Michael's Church, Brooklyn, at their meeting on Saturday, May 5th, presented the church with the first donation toward a new parish house. The guild was established last November, and consists of a half-dozen girls of 12 years of age and under.

LOS ANGELES.

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

Reception for Dean Lee.

A ROYAL reception was given the Rev. Baker P. Lee, the new rector of Christ Church, Los Angeles, on his arrival to enter upon the rectorship. The members of the parish and many outside of it, gathered in the Sunday School room on the evening of the 3d inst., Bishop Johnson presiding. Many addresses of welcome were made, and Mr. Lee made the final address. The *Times* says:

"The Rev. Mr. Lee did not disappoint those who had spoken of him as a man of power and eloquence. He was introduced by the Bishop. He told the large audience that he was glad to be their pastor. He declared he would stand in no shoes save his own, and said he had come to this city to serve the people of Christ Church as rector, and hoped no self-constituted director would arise, as it was his belief that a ship should have only one captain. If there should prove to be two captains, the speaker said he would step off the ship. Speaking of his journey, the Rev. Mr. Lee said:

"There was too much water to suit a genuine Episcopalian, especially one from Kentucky. We had a strenuous journey, and I am glad we are here."

"He told a story of his little son, that won the hearts of his hearers. When told to say his prayers during the journey and to ask the Lord to save them from peril, the little fellow had replied: 'Mother, God called daddy to Los Angeles and He will take us there. I am going to sleep.'

"I am not a native of Kentucky, however," the speaker continued. "I am a Virginian. I am a High Churchman because I think highly of the Church. I am a Low Churchman because I try to be as meek and lowly as my Master, and I am a Broad Churchman because I will not be exclusive, but inclusive."

MARYLAND.

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

Sunday School Institute - Memorial Window at St. James' Church—Junior B. S. A. Meeting.

THE SECOND ANNUAL meeting of the Sunday School Institute of the Diocese of Maryland was held on May 10th, in Emmanuel Church and parish house, Baltimore. An interesting programme was presented by the executive committee, and there was a large attendance of Sunday School workers from all parts of the Diocese.

The annual meeting held a year ago was the first meeting of its kind in the history of the Diocese, and the attendance and interest manifested were very gratifying to those in charge. Since then two evening meetings have been held, which were both instructive and well attended.

A MEMORIAL window was placed this week in St. James' Church, My Lady's Manor, as a memorial to the late rector, the Rev. George Krebs Warner. The window is in the form of a half-circle, about four feet in diameter, and is a beautiful reproduction of Murillo's painting of the Holy Family. It was made at the Baumstark Art Glass Works in Baltimore. It was necessary to build an addition to the church in order to put the window in position. This addition took the form of a "T," the altar in the centre of the head. The best effect could not be gotten if the window were placed directly above the altar, therefore the church was made cruciform and the window was placed high in this addition, some distance behind the altar, so that it shows in soft lights behind it. At the foot of the window is this inscription: "To the glory of God and the memory of George Krebs Warner, born September 21, 1831, rector of this parish from Advent Sunday 1875 until his death, November 17, 1903. Erected by loving friends."

THE PARLORS of the Memorial Church of the Holy Comforter, Baltimore, were reopened recently with a reception given by the Ladies' Guild to the rector and vestry. The rooms have been refitted and repaired at the expense of the guild, of which Mrs. Joseph Norris is president. The expense of the reception was borne by the Pledge Card Club. The Rev. John Woods Elliott is the rector.

AN ORGANIZATION has been formed at Memorial Church, Baltimore, to be known as the Meh's Club. The purpose is to promote social relations of its members and to bring them in closer touch with each other. The club is not confined to the Church for its members, but friends of the members are to be admitted. An adjourned meeting will be held on May 23d, and up to that date all members are to be admitted as charter members. From the present indications it is said that the club will probably have from 125 to 150 members by that time. The officers of the club are as follows: President, Mr. Thomas E. Bond; First Vice-President, Mr. C. de Peyster Volk; Second Vice-President, Mr. William Ingle; Treasurer, Mr. Clinton O. Richardson; Recording Secretary, Mr. Lawrence M. Miller; Corresponding Secretary, Mr. Marshall Caughy. These officers, with Messrs. P. M. Tabb and W. G. Weatherall, compose the advisory board.

THE BALTIMORE Junior Local Assembly of the B. S. A. held their bi-monthly meeting at St. John's Church, Waverly. Mr. Eldridge H. Young, the assembly representative on the Tri-Diocesan Convention executive committee, made a report on the coming convention, which will be held at Trinity Church, Washington, D. C., on May 20th and 21st. Addresses were also made on "Assemblies—Their Value," by Messrs. Carl Virgin of Christ Church, and F. T. Baldwin of the Church of Our Saviour. Mr. H. C. Trumbull, Jr., gave a talk on the "Brotherhood Button."

The meeting was very interesting and a large number of the Juniors were present.

MASSACHUSETTS.

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

Personal—Memorial Tablet in Trinity Church—Feast Day at St. John the Evangelist—Many Notes of Interest.

ST. LUKE'S CHURCH, Chelsea, has extended a call to the Rev. Elliot White of St. James' Church, Long Branch, N. J., to become its rector, succeeding the Rev. Charles S. Hutchinson, who is going to St. Clement's, Philadelphia, in the early fall, though resigning from St. Luke's in June. Mr. White is a native of New York City, a graduate of Williams College and of the General Theological Seminary, New York. He was made deacon in 1885 by Bishop Potter, and was advanced to the priesthood the following year by Bishop Scarborough. His first post was as curate at Trinity Church, Trenton, N. J., where he remained but a year, accepting the rectorship of the Church of the Good Shepherd at Rocky Mount, N. C., where he remained four years. Next he was assistant at St. John's Chapel, New York City, leaving there in 1894 to become rector of St. Alban's parish at Newark, N. J. From there Mr. White went to Long Branch.

A TABLET to the memory of the Rev. Leverett Bradley, who was Phillips Brooks' first assistant at Trinity Church, Boston, was unveiled in that edifice on May 8th. The tablet is of Baltimore marble, and occupies a position under the gallery in the Huntington Avenue transept. The tablet is the design of the late Mrs. Sarah W. Whitman, herself a devoted member of Trinity, and for whom there is a beautiful memorial window in the chapel of the church, to which reference already has been made in this department. The Rev. Mr. Bradley was a native of Methuen, Mass., and died in Philadelphia some three years ago. He first met Phillips Brooks on returning from Europe and the two became such good friends that the rector of Trinity decided to have him as his assistant. This was in 1878, soon after Mr. Bradley was advanced to the priesthood. On leaving Boston, Mr. Bradley was located at Gardiner, Me., Andover, Mass., and finally in Philadelphia, where he was connected with St. Luke's Church.

THE FEAST of St. John Before the Latin Gate, which is the annual festival season at the Church of St. John the Evangelist, Boston, proved one of the most profitable seasons held in many years. The festival began on the evening of Friday, May 5th, when the preacher was the Rev. E. B. Young of Mount Calvary Church, Baltimore. He gave a stirring account of the good work which the Society of St. John the Evangelist is doing everywhere, making special mention of the strong hold which the members of the local branch have on the life of Boston. On Saturday morning, solemn high Mass was celebrated at 7 o'clock, at which there were a number of local priests present. Father Field was celebrant, Father Powell, deacon, and Father Kesselhuth, sub-deacon. On Sunday there were two excellent sermons preached. At the morning service the Rev. Mr. Young again was heard; and in the evening an address was given by the Rev. Dr. George McClellan Fiske of Providence. On Monday came the social session of the congregation, and on Tuesday there was a well attended meeting of the Confraternity of the Blessed Sacrament. The programme for the remainder of the week included a children's entertainment on Wednesday; a season of special devotions and instruction on Thursday, while for Friday evening there was to be a missionary service, at which one of the speakers was to be the Rev. Brian C. Roberts of St. Ann's Church, Dorchester.

During the week a special effort was made to raise \$3,000, which sum is greatly needed with which to renovate the interior of the edifice. With its increased staff of clergy the church is enjoying a season of marked spiritual growth. More than fifty persons have been added to the list of communicants, and the Easter offering amounted to \$1,000. In this connection it is of interest to note that the Easter offering at St. Augustine's, which is a colored mission successfully carried on by these mission fathers, and originally started by Father Field, was \$100, which is a large sum when one considers the poverty of the neighborhood.

NOW THAT the Church of the Good Shepherd and St. Stephen's Church merger has fallen through the first proposition, that of a union of the Good Shepherd with the Church of the Messiah has lately been receiving renewed consideration. There have been one or two conferences on the matter between the authorities of both parishes; but there are so many details to be considered, some of which appear to present insurmountable barriers, that the whole matter has been laid on the table. One of the communicants of the Good Shepherd is quoted as saying that the parish, in its present location, is good for several years yet.

THE DIOCESE will be sorry to learn of the serious illness of the Rev. Frank S. Harraden, rector of St. Andrew's Church, Hanover, whose death is looked for any time. Since his illness the duties of the parish have been cared for by the Rev. J. Dinzey, who resides in the same town, and is a connection of the Rev. Mr. Harraden.

THE ANNUAL Convention of the C. A. I. L., as it is commonly called, brought to the city several clergymen from cities without the Diocese, who, with numerous others of the local clergy, were heard on the previous Sunday (May 7) at twenty-three Boston and suburban churches. Among those in town were the Rev. Thomas H. Sill of New York, acting president of the C. A. I. L.; the Rev. H. M. Barbour, rector of the Church of the Beloved Disciple, New York; the Rev. F. J. C. Moran of New York, chairman of the sweatshop committee of the C. A. I. L.; the Rev. A. J. Arkin of Philadelphia, secretary of the C. S. U. section of the C. A. I. L.; the Rev. Appleton Grannis of New York; the Rev. J. B. Thomas of New Haven, Conn.; the Rev. Dr. Floyd W. Tomkins of Philadelphia; and the Rev. J. M. Wright of Brooklyn, N. Y.

SOME PLAIN TALK was indulged in at the recent dinner of the Episcopalian Club relative to the lack of interest on the part of laymen in the work of the Church. Bishop Lawrence, said, for instance, that so few young men offer themselves for the ministry is due to a suspicion they have that they cannot be their real selves in the pulpit; as to the work of laymen, the weak point is that the business men do not attend to the affairs of the Church as they attend to their own business. I would rather trust the clergyman of a Diocese than the average vestry officer, not because the layman is not a better business man than the clergyman, but because the layman does not put his business ability into the work of the Church. The Rev. Dr. Endicott Peabody said that one reason why the Church has not a sufficient supply of men for the pulpits is that they are not sufficiently paid. Dean Hodges said that if the Church is to experience a revival of religion it has got to be carried on by the laymen. The strength of the Methodist denomination to-day, he said, lies in the fact that the work is so largely done by laymen.

COMMENCEMENT exercises at the Episcopal Theological School, Cambridge, will be held on June 7th, and the preacher will be the

Rev. Dr. William R. Huntington of Grace Church, New York City.

A FAREWELL reception was tendered the Rev. Arthur P. Greenleaf, the retiring rector of Grace Church, Everett, on the evening of April 29th, by his parishioners, who presented him with a generous purse of money.

THERE WAS a large attendance of members at the monthly meeting of the Catholic Club, which was held in St. Margaret's Church, Brighton, on Wednesday, May 3d. Mass was said at 9:30 by Father Prime. This was followed by a business session in the parish house, when an animated discussion on the Rockefeller gift ensued. At 1 o'clock luncheon was served in the rectory. The next meeting of the club will be held at All Saints' Church, Ashmont.

Father Prime takes great pleasure in announcing that the small balance of indebtedness on St. Margaret's parish house, mention of which was made a fortnight ago in this department, has been raised.

THE ANNUAL tea and service of the Girls' Friendly Society of the Diocese will be held on May 17th. The tea, as usual, will be held in Mechanic's Building in Huntington Avenue, from which place the members of the Society will march with banners to Trinity Church, where the service will be held as in former years. The preacher will be the Rev. Dr. Van Allen of the Advent.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Diocesan Notes.

TRINITY PARISH, Fort Wayne, had by far the largest number of Communion made on Easter in all its history, and nearly all at early celebrations. The offering of \$900 was the largest in the past twenty years.

THE MISSION at Garrett introduced a vested choir and processional cross on Easter. Eleven were recently confirmed here.

THE CHURCH at Logansport will immediately complete the tower of stone, so long delayed. The Rev. Walter Lockton is doing a fine work here, as is also the case at La Porte, where the Rev. Joseph Hall is rector.

TRINITY CHURCH, Peru, is now vacant, and its life as a parish is at a standstill.

MINNESOTA.

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

Twin Cities' Clericus—Minneapolis Convocation—St Paul Convocation.

THE St. Paul and Minneapolis Clericus met Monday, at Holy Trinity Church, Minneapolis (Rev. Stuart B. Purves, rector). The subject, "How to Enrich the Hymnal," was ably handled by the Rev. F. H. Rouse of the Church of the Ascension, St. Paul. He claimed that the Hymnal was rich with beautiful hymns, but that the book was far too large and that probably about 200 hymns would cover what were commonly used for all occasions.

THE TENTH semi-annual meeting of the Minneapolis Convocation was held at Christ Church, Benson (Rev. C. L. Bates, rector), on Wednesday and Thursday. The opening sermon was preached by the Rev. Geo. Heathcote Hills of the Pro-Cathedral. A debate on "Shall the Church Advocate the Plan of Suffragan Bishops in so far as it applies to Diocesan Work as suggested to the General Convention by a Committee from New York?" Affirmative, Rev. S. R. Purves; negative, Rev. I. P. Johnson. A book review on *The Pastoral Use of the Prayer Book*, was read by the Rev. C. L. Bates, but was prepared by the Rev. Elias Wilson, who was unable to attend. At the fifteen-minute conferences, the Rev. John Leacher led on the topic, "The

Best Method of Utilizing an Evening Service," and "The Value and Methods of Holding Parochial Missions in Towns and Villages," was led by the Rev. T. P. Thurston. A missionary service was held in the evening, at which time addresses were made by the Rev. Dr. Trimble and the Rev. S. B. Purves, Dean of the Convocation. There was a good attendance of the parishioners of Christ Church, Benson, and much interest was shown by all. This church is one of the best of the country parishes.

THE SPRING meeting of the St. Paul Convocation was held at the same time, at St. Mark's Church, Lake City (Rev. Chas. L. Plummer, rector). The opening sermon was preached by the Rev. Edward Borncamp of St. Paul's Church, Winona. The Rev. E. E. Maderia, assistant at Christ Church, St. Paul, spoke on "The Church's Mission in Relation to Her Unity." Papers were read by the Rev. E. E. Lofstrom, on "Country Parishes and Missions as Centres of Church Extension," and by the Rev. C. C. Rollit on "The Men's Thank Offering for the next General Convention." At the concluding session, Mr. P. W. Robinson of St. Paul spoke of "The Laymen's Forward Movement," and Mr. T. H. Hammond of Lake City, on "How to Raise our Apportionments." The members of Convocation and the local congregation met together socially in the guild house after the concluding session. Missionary hymns were sung, followed by short discussions of various topics. Mr. John W. Wood, Corresponding Secretary of the Board of Missions, recently visited the Twin Cities in the interest of the "Laymen's Forward Movement." General meetings were held in both cities, and it is hoped that much good will result.

THE REV. GEORGE H. MUELLER, rector of Christ Church, Albert Lea, and his wife, announced to the vestry on Easter Monday that they would pay off the debt on the property, amounting to \$1,350. The gift, of course, was highly appreciated.

NEBRASKA.

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

Missions at York and Harvard.

A PLAN is on foot to build rectories at York and at Harvard, both of which places are missions under the Rev. J. Senior, who assumed the work at the beginning of last December. At one of these stations it will be necessary in the near future to enlarge the church or to build a new one. These churches are 33 miles apart, and Mr. Senior holds services at each one on every Sunday.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Reunion of Graduates.

THE SEVENTH reunion of "The Society of the Graduates of St. Mary's Hall," will be held at St. Mary's Hall, Burlington, May 25th and 26th, 1905. Founder's day, May 27th, coming inconveniently this year, the reunion exercises will be held on the above dates.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Progress at Charlotte.

ON EASTER the parish room that is being erected for the Chapel of Hope, Charlotte, was used for the first time. Ground was broken for the building early in February. The chapel itself forms the centre of Brotherhood work at the gingham mills of Charlotte, and is the outgrowth of work begun some ten years ago in the house of Mrs. Maria Ann Harris. Institutional work is now contemplated, and a school and a reading room will be started later. The Rev. John H. Crosby is deacon in charge, and is assisted by Mr. Cyprian P. Willcox, lay reader and catechist,

while priestly oversight is given by the Rev. F. M. Osborne. A settlement worker, Miss Laura C. Carroll, will remain with the mission until June, and is making an effort to get the Girls' Friendly Society well established. On the afternoon of Easter, a solid gold pendant cross was presented to the organist, Miss Beulah Hurley. The mission is in need of books and papers, and hopes also some time to have a brass cross in place of the present wooden one, as also a set of hangings for the Trinity season and proper eucharistic lights for the altar.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Baccalaureate Sermon.

THE REV. FREDERICK B. AVERY, rector of St. Paul's, East Cleveland, delivers the baccalaureate sermon, May 7th, at the Lincoln Memorial University, Cumberland Gap, Tenn., of which he is one of the Board of Directors. A college of 500 students, founded by Gen. O. O. Howard, Hon. Darwin R. James, Rev. F. B. Avery, E. P. Fairchild of New York, and others, near Lincoln's old cabin home.

PENNSYLVANIA.

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

Growth of St. Paul's Mission—Bishop Potter in Philadelphia—Large Legacy—Personal—Gift to All Saints'—Notes.

ST. PAUL'S MISSION (the Rev. E. S. Carson, rector), begun last October, has been remarkably successful. Should the congregation raise the amount of the mortgage on the property, which now amounts to \$7,500, the sum of \$30,000 is promised for a church building and an additional sum for an organ. Every effort will be made to raise the amount of the mortgage. On Easter day an altar cross of brass was presented to the mission in loving memory of the late Rev. Theodore Sill Rumney, D.D., sometime rector of St. Peter's Church, Germantown, with which parish Mr. Carson was once connected. On Thursday evening, May 4, 1905, a conference of the chapters of the Brotherhood of St. Andrew in the southern section of the city was held at St. Paul's, attended by forty men.

BISHOP POTTER came to Philadelphia, primarily for the purpose of making the oration at the time of the unveiling of the statue of the late Anthony Joseph Drexel, founder of the Drexel Institute, on Thursday, May 4th, and also attended some of the sessions of the diocesan Convention. On Friday the Bishop addressed the alumni of the Episcopal Academy and told of his being made a prisoner, as a punishment, in the upper stories of the academy and of letting a string down to the pupils below, who supplied him with doughnuts.

AFTER MAKING some small bequests, the will of Miss Emma Francis Moffitt gives the balance of her estate, amounting to \$10,000, to be divided equally between the Order of the Holy Cross and the Brothers of Nazareth at Verbank, N. Y.

THE REV. AZAEL COATES, sometime curate at old St. Peter's Church, Philadelphia, has received a unanimous call to become rector of the House of Prayer, Branchtown, Philadelphia. It is expected that Mr. Coates will enter upon his work on Ascension day. For a quarter of a century the Rev. George Bringhurst was rector of this parish and was succeeded by the Rev. C. Thacher Pfeiffer, who remained for two years, and during which time the entire fabric of the church was put into excellent condition and the gift of a fine altar and four sets of hangings received from St. Luke's, Germantown, and a mid-day celebration of the Holy Communion emphasized as the chief act of worship on each Lord's Day. During the interval in the rectorship the Rev. John C. Bawn, Ph.D., has been in charge of the parish.

ON EASTER DAY at All Saints' Church, Moyamensing (the Rev. John Edwin Hill, rector), a pair of beautiful brass vases were presented by the accounting warden, Mr. Samuel Milligan, as a memorial of his mother. Under the energetic work of the rector this parish is being thoroughly awakened and more communicants were reported on Easter than at any time in recent years.

THE ANNUAL commencement of the Divinity School will be held in the Church of the Atonement (the Rev. I. Newton Stanger, D.D., rector), on Thursday, June 8th. The Rev. Reese F. Alsop, D.D., rector of St. Ann's Church, Brooklyn, and formerly of Grace Church, Philadelphia, will preach the sermon. An Ordination service will be held at the Church of the Holy Trinity (the Rev. Floyd W. Tomkins, rector) on Whitsunday, June 11, 1905.

THE ANNUAL service at which the Lenten offerings of the Sunday Schools of the Diocese of Pennsylvania are received will be held on Saturday afternoon, May 13, 1905, at St. James' Church, Twenty-second and Walnut Streets, Philadelphia. It is expected that both of the Bishops of the Diocese will be present and make addresses.

THE RT. REV. ALEXANDER MACKAY-SMITH, D.D., will shortly leave for an extended trip to Europe. The Rev. Richard N. Thomas, editor of *The American Church Sunday School Magazine*, and the Rev. Herman L. Duhring, D.D., will also go abroad for the summer.

GREATLY to the regret of many connected with St. Clement's and other parishes, the Rev. William A. McClenthen has resigned as curate and has gone to Boston, where it is expected that he will enter the Order of St. John the Evangelist. The Rev. F. M. W. Schneeweiss, formerly a curate at St. Mark's has become connected with St. Clement's Church.

THE REV. FATHER SEBASTIAN DABOVITCH, priest of the Greek Orthodox Church, was present at the diocesan Convention at the Church of St. Luke and the Epiphany, and attended the reception tendered the delegates at the home of the Rt. Rev. Alexander Mackay-Smith, D.D., on Thursday evening, May 4th.

THE ANNUAL report of St. Clement's Church, ending with the feast of the Annunciation, gives the following figures: receipts, \$10,959.12; expenditures, \$9,224.49. Special accounts, including sanctuary fund, parish building fund and Julia Dunlap Fund to erect a reredos for St. Katherine's altar, \$6,037.69. The endowment fund amounts to nearly \$13,000. A handsome lace alb has been given to the parish for use at high festivals. It was blessed on Easter even and was used on Easter day.

THE LENTEN offering for Missions of the Sunday School of St. James' Church, Philadelphia (Rev. William C. Richardson, rector), amounted to \$440, an increase of 25 per cent. over last year.

At St. Timothy's chapel of St. James' parish (the Rev. F. W. Keable, vicar in charge), the offering for missions amounted to \$136.93, a little more than last year, notwithstanding that the children gave liberally to the improvement fund.

After the children's service on Easter Day, several of the Sunday School went with the vicar to the home of John A. Black, one-time Sunday School Superintendent, now an invalid, and sang hymns and carols.

THE UNITED STATES COMMISSION to the International Exposition at Liege, Belgium, has chosen from this entire country twelve churches to represent the work of Institutional Churches in America. Of these twelve, five are parishes of the Episcopal Church,

and these five, are Grace, the Ascension, St. Thomas', and St. Bartholomew's of New York, and St. James', Philadelphia. St. James' exhibit abroad will consist of twenty-five photographs of the various societies, schools, etc., in St. James' parish, lettered and explained in French. A French social economist will be at hand to explain them in French. At the close of the International Exposition the exhibit will be returned to this country and placed on permanent exhibition in the Museum of Social Economy of the American Institute of Social Science in New York.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Club Banquet.

THE CHURCH CLUB of Pittsburgh held its annual meeting and banquet in the Union Club, Frick Building. The banquet was more largely attended by members and friends than any banquet in the past, and was most successful. Addresses by six ministers of as many different denominations were listened to with the greatest attention. The presence of interdenominational speakers at the banquets has given the club unique standing in this section.

QUINCY.

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

Progress at Peoria.

ON EASTER MONDAY, the Rev. Webster Hakes resigned the rectorship of St. Andrew's, Peoria. Mr. Hakes has been rector of this parish for the past five years, coming from the Diocese of Chicago. He is a member of the Standing Committee, and was a deputy to the General Conventions at San Francisco and Boston. During his rectorate a \$12,000 Bedford stone rectory has been built, the income of the parish has been doubled, and is clear of debt. One hundred persons have been confirmed, as many baptized, and the communicant list has doubled.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Cathedral Notes.

THROUGH the liberality of some ladies of the congregation, the Cathedral altar has been practically reconstructed, so that it is now in complete harmony with the beautiful reredos. Old black walnut for the purpose was contributed by several members of the parish. The graceful and dignified design was furnished voluntarily by Mr. John S. Birch, a well-known Churchman and ecclesiastical architect. The work of carving and decorating the panels and supporting columns was skilfully performed by a local firm.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Church Moved at Sumter.

THE CHURCH BUILDING in Sumter has been rolled from the site to the new lot. Work on the new church will soon be begun, and when it is completed, the present church will be used as a Sunday School building.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Gifts at Key West.

ADDITIONS to St. Peter's parish, Key West, have been made, as memorials to the late Rev. S. Kerr, who served this parish for thirteen years as its rector. The parishioners and friends have placed a fine oak pulpit, and the Sunday School a lectern. The Junior Daughters of the King have put, as a memorial to little Maude Rion, a large oak hymn board and Church Season announcer, and Mrs. George W. McKenzie of Washington, D. C., who at one time was a communicant

of this parish, presented as a memorial to his mother, son, and daughter, a silver Communion Service of three pieces. There has been considerable improvements about the chancel. These memorials were installed on Low Sunday.

The rector is preparing a lecture, "A Review of the Negro Question in the American Catholic Church." All are looking forward with a great deal of interest to the delivery of the same.

TENNESSEE.

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

Woman's Auxiliary.

THE ANNUAL Convention of the Woman's Auxiliary in the Diocese of Tennessee met in the Church of the Epiphany, Knoxville, on Tuesday, May 2nd, with a large number of delegates in attendance. The Bishop celebrated the Holy Communion, assisted by the Rev. R. K. Balcom, rector of the parish, and preached the sermon from the text, "Why seek ye the living among the dead?" Considerable business was transacted, showing an increase in gifts over other years, under the continued presidency of Mrs John Shortridge of Calvary Church, Memphis, who presided. Since the last convention the Auxiliary of Tennessee has given in money and boxes, \$2,785.72, not counting the boxes which were distributed in the Diocese of Tennessee. Of this amount, \$427.90 was sent to the Board of Missions, which made the full amount suggested as Tennessee's share in the \$100,000 asked annually from the whole Auxiliary; \$675 were given for missions in the Diocese; \$200.50 for the Bishop's emergency fund, and \$210.25 towards the salary of the general missionary in the Diocese. The amount given towards the United Offering was \$562.51. Boxes sent outside the Diocese were valued at \$418.20. Much interest is growing in the work. Pledges made for the coming year were \$1,528.

The President, Mrs. Shortridge, had begged to be relieved from further responsibility in the presidency, but, by the urgent and unanimous request of all the branches of the Auxiliary, as well as by request of the Bishop, she finally consented to serve upon appointment by the Bishop. The other officers appointed by the Bishop were as follows: Secretary, Mrs. W. H. Du Bose, Sewanee; Treasurer, Mrs. W. H. Jonnard, Nashville; Custodians, for Board of Missions, Mrs. W. E. O'Keefe, Greenville, for diocesan Missions, Mrs. Charles Duntze, Memphis, for Bishop's Purse, Mrs. O. T. Jacques, Memphis, for Specials, Mrs. S. S. Roche; Secretary of Juniors, Miss Josephine Chapman, Chattanooga; Secretary of Babies' Branches, Mrs. W. C. Robertson, Chattanooga; Custodian of Mite Boxes, Mrs. C. D. Richards, Nashville. Much appreciation was shown by the Bishop and the Convention for the work of the Auxiliary.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary—Girls' Friendly Society.

ON TUESDAY, May 2nd, the members of the Woman's Auxiliary gathered in St. John's Church for the closing service of the working year. The annual reports were read, showing work done in many directions during the past season—boxes of clothing sent by the parish branches for the comfort of missionaries within and outside of the Diocese, general boxes, in which all have united, for mission schools, and hospitals, gifts of money in support of scholarships in various schools and in response to appeals from missionaries, and offerings at the monthly meetings when Missionary Bishops and others have told of the special needs of their fields. One object in which the Washington Auxiliary has been interested, having, indeed, been among the first to suggest it, is the fund for providing

a travelling companion for the Bishop of Alaska, and to this about \$200 has been contributed. The total value of boxes and gifts of money as reported was over \$4,700, with probably some additions yet to be made. The election of officers resulted as follows: President, Miss Wilkes; First Vice-President, Mrs. Satterlee; Corresponding Secretary, Miss L. MacLeod; Recording Secretary, Mrs. W. P. Young; Treasurer, Mrs. Alfred Williams. An address was given by Dr. Rosalie Slaughter, who, travelling in the East for medical and scientific purposes, had, unlike many in such circumstances, made a point of visiting mission stations and inquiring into the results of the work and its influence on the people of the countries. As a young Churchwoman she was especially interested in what the Church is accomplishing in China and Japan; but she was also thrown with Christian workers of other names, some of whom had been her companions in college; and in a charming manner, she gave warm testimony to the good accomplished, mentioning instances to show how the confidence of the natives has been won by those who have given up all to win them to the Cross.

On the same day, May 2nd, the ninth annual meeting of the Girls' Friendly Society of the Diocese was held. A celebration of the Holy Communion in the Church of the Good Shepherd, with an address by the Rev. C. R. Stetson, was followed by a business meeting. The condition of the Society, as reported, is most encouraging, there being now 1,100 members in the diocesan organization. One of the matters of greatest interest brought before the meeting was the purchase of property at Sandy Spring, in the vicinity of Washington, for a Holiday House. This is a beautiful country residence with extensive

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grounds, formerly the home of an admiral in the U. S. Navy, and from its situation is admirably adapted for the purpose designed. It will be opened this summer under the charge of a student from a deaconess' training school. In the evening, the members of the G. F. S. were entertained at supper in Trinity parish hall, and the annual service for associates and members followed in Trinity Church, when the sermon was delivered by the Rt. Rev. A. H. Vinton, Bishop of Western Massachusetts.

WESTERN NEW YORK.

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

Parish House at Brockport.

THE NEW PARISH HOUSE of St. Luke's, Brockport (Rev. John S. Littell), is now in use. Besides the guild kitchen and rooms and Sunday School rooms the house is open in four departments of work to the general public and contains the only free and open lending library in the village and the only gymnasium. It is in fact intended to fill the place of the Y. M. C. A., and Village Library, both of which have failed here. The start was made through the liberality of the Hon. and Mrs. Richard C. Shannon, Mrs. Jane E. Cary, Mr. and Mrs. David Holmes, and others. The library has been cared for by the local chapter B. S. A. and has had five years' success and usefulness.

CANADA.

News of The Dioceses.

Diocese of Toronto.

BISHOP SWEATMAN was removed to his home from the General Hospital, Toronto, April 29th. It is expected that he will be able to go out in about two weeks from that time. He hopes to sail for England, June 22nd. The Governor General, Earl Grey, during his stay in Toronto, visited Bishop Sweatman at the hospital.—THE half-yearly meeting of the Board of the General Missionary Society, was held in Toronto, May 3d and 4th.

Diocese of Ottawa.

AT THE annual meeting of the Cathedral branch of the W. A. in the Lauder Hall, Ottawa, in April, reference was made to the fact that the Woman's Auxiliary was organized April 16, 1885, just twenty years ago, and the members were urged to show their thankfulness for the many blessings given to the society, by attending Holy Communion on that day. The reports read were very encouraging, showing increase of work all along the line. The Rev. Canon Kittson presided.

Diocese of Huron.

THE MEETING of the chapter of the Oxford rural deanery has been arranged to be held at Thamesford, May 9th. The subject for study was to be the life and writings of St. Luke.—A SUGGESTION has been made by the Rev. Principal Waller of Huron College, that a memorial of the late Bishop Baldwin might be given in connection with the College either in the form of a scholarship, or lectureship, or in some other way.

Diocese of Nova Scotia.

A VERY FINE TABLET has been placed in Christ Church, Dartmouth, in memory of Lieutenant Oland who served in the South African War, there contracting illness from which he died last December.

Diocese of Kootenay.

AN ORDINATION will be held in the parish of Nelson, June 6th, the day before the meeting of the Synod of the Diocese in the same place. Two Communion sets have been sent by the Toronto W. A. for missions in the Diocese.

Diocese of Montreal.

AT THE VESTRY meeting of the Church of St. John the Evangelist, held on the evening of May 1st, the satisfactory announcement was made that the church is now free from debt. The rector, the Rev. Edmund Wood, presided at the meeting. At the Easter vestry meeting of St. John's Church, Huntingdon, after a very satisfactory report for the year had been read, it was announced that a member of the congregation had made a generous offer of a donation towards increasing the stipend of the rector, the Rev. C. E. Jenkins. The meeting thanked the donor and unanimously decided that a further increase be made by the congregation.—THE ANNUAL sermon to the members of St. George's Society was preached by the Rev. H. P. Plumtre of St. George's Church, at Evensong, at Trinity Church, the First Sunday after Easter. The interior of the church was decorated with British and Canadian flags, and there was special music by the choir and orchestra.

Diocese of New Westminster.

NEW MISSIONS are to be organized at Princeton and Hedley, a grant of \$500 a year having been offered by a friend in England.—THE MISSION BOAT for the coast missions was launched at Vancouver, April 4th, with an appropriate service. A number of people, including the city clergy were present, and the choir boys of the city churches led the hymns. The new boat, the *Columbia*, is well equipped for hospital work and has a room large enough to hold services in and where Holy Communion may be celebrated. The missionary in charge is the Rev. J. Antle. Half the cost of her purchase and equipment was contributed by the Missionary Society of the Church in Canada and the other half by the Dioceses of New Westminster and Columbia.

Diocese of Huron.

THE REPORTS of the diocesan officers of the W. A. at the annual meeting in London, the first week in April, were extremely satisfactory. All pledges were fully met, and a small balance left over to begin the new year. About 180 delegates answered to their names. In addition to renewing all the pledges of last year, three new ones were undertaken.


Diocese of Ottawa.

MOST HOPEFUL reports were received generally at the Easter Monday vestry meetings. St. George's Church, which has just completed its twentieth year, is to erect a \$12,000 Sunday School building, of which one-half the cost will be secured by subscriptions before the construction is begun. Christ Church Cathedral vestry took up the consideration of the abolition of rented pews and approved of the principle. A practical difficulty in the way, however, is the fact that at the building of the Cathedral, certain persons advanced moneys which entitled them to the control of their seats for all time. A committee was appointed to interview these proprietors and find out on what conditions they will give up their rights.

ST. PETER'S CHURCH, Dynevor, celebrated its jubilee, March 26th, when the new tower and spire, erected in anticipation of the jubilee, two years ago, were dedicated by Archbishop Matheson.

AT ONE of the missionary meetings during the General Convention at Boston, Bishop Ferguson of Liberia mentioned the plan to build a girls' school on St. Paul's River and added that the Liberian Government has contributed \$1,000 toward the \$14,500 necessary to build and equip the school. A week or two later the Bishop received a letter and in the letter a check for \$14,500 to build that school.

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The Magazines

THE *Quarterly Review* for April contains much meat: (1) "Lord Dufferin," an interesting outline of a varied career; (2) "The Wanderings of Odysseus," by Gilbert Murray, summarizes some remarkable vindications of Homer's knowledge of sea routes; (3) "Hypopolit Taine, Philosopher and Critic," by H. Herbert Dodwell; (4) "The Care of the Insane," a painfully interesting history of British policy in that regard; (5) "The Collected Works of Lord Byron," by J. Churton Collins, who regards Prothero's Letters and Journals of Byron and Coleridge's Poetical Works—13 vols. in all—as truly final; (6) "Two Great Churchmen," a review of the recent lives of Bishop Creighton and Canon Liddon, the writer of which disparages Liddon and the priestly ideal which he exhibited; (7) "Pearls and Parasites," by A. E. Shipley, describes the discovery that pearls are occasioned by a worm that invades the oyster; (8) "Our Neglected Monuments," describes the methods, or lack of them, with which important relics of antiquity are treated in England; (9) "Early Roman Emperors," by President of Trinity, takes a more favorable view than usual of the successors of Augustus; (10) "Preference: the Colonial View," a historical resumé; (11) "The Condition of Russia," a dark picture of the bureaucratic abuses, showing that the bomb is the only instrument of agitation available; (12) "Watts and Whistler," by R. E. Fry; (13) "The Unemployed," against legislative measures to create artificial employment.

THE four complete stories in *The Youth's Companion* for April 27th include one by the Rev. Francis E. Clark, D.D., president of the Society of Christian Endeavor. It is called, "In the Balance," and tells of a boy's struggle between the self-denying right and a small self-gratifying wrong. "Eliza Webb's Misfortune," as related by Marjorie Richardson, turned out to be, in Eliza's eyes, a mercy. Agnes Bliss Barden tells of an experience with panthers "On Grantham Mountain" in the good old times. Jack London contributes a fine story, brimful of incident, entitled "Demetrios Contos." It is sixth in the series of seven stories of the San Francisco Fish Patrol now appearing in *The Companion*.

BLACKWOOD'S *Edinburgh Magazine* for April opens with "Who and Where Are the Unemployed?" finding that they are the unskilful, whose advance is hindered by trade-unionism, and that they are most in evidence in England in suburban slums. "The Kingdom of Bath," by J. H. Lobban, reviews Barbeau's *Life and Letters at Bath in the Eighteenth Century*. "The German General Staff on Lord Robert's Campaign" welcomes while qualifying the criticisms found in a series of accounts of the South African war by Prussian officers. "April Fool," by Philippa Trent, is a tale of a fool who failed to pluck a fair flower when he could and couldn't when he would. "The Mystics" is continued to another crisis in a story of mixed love and intrigue. "Music and Muffins" is a poem on the passing of St. James' Hall. "Richard Hartley, Prospector," is continued, and lands one of the chief actors in jail at a trying moment. In "The Scottish Religious Revolution," Andrew Lang traverses some of F. W. Maitland's statements of fact in the "Cambridge Modern History." Dr. Andrew Balfour of Khartoum describes a stretch of the Nile in "the Waterways of the Sudan." "Musings without Method" is largely an adverse criticism of the attitude of Norway towards Sweden. Chasseur gives a fourth "Study of the Russo-Japanese War—the Advance to

Liauyang." "The Fear of Russia and the Defence of India" pleads incidentally for permitting the Russian railways to be connected with the East Indian railway system.

SIERRA LEONE COLONY, in West Africa, was occupied by the Church Missionary Society as one of its earliest fields, nearly 100 years ago; the attraction being the needs of some thousands of freed slaves, pagan barbarians of many tribes and languages, thrust ashore among other savage pagans, with whom they had nothing but their color in common. It is one of the proofs of the subtle power of Christ's Gospel that Sierra Leone Colony is now a Christian land with a church and school in almost every village maintained by black Christians, served by black ministers, and supporting evangelistic enterprises in the regions beyond. The Sierra Leone Colony has about 75,000 people, of whom 50,000 are Christians and the remainder pagans and Mohammedans. The Church Missionary Society has long since moved on to the frontier, leaving the local Church to sustain the whole local work except the Fourah Bay College.

OUT OF THE 26 clergymen in the American Church Mission in Liberia all but one are black men trained on the spot. The Liberian congregations were assessed \$450 as their share of the funds required by the Board in New York for missions. They raised the money and sent it on to be used in Utah or Alaska or wherever the Managers direct.

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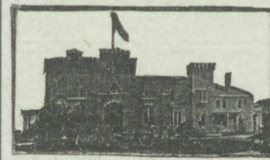
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A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee;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

Music

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

THE NEW catalogue of the Choir School of the Cathedral of St. John the Divine shows that the institution is in a very flourishing condition. Within the past year some important changes have been made in the staff of instructors, whereby the efficiency of the school has been materially increased. There are twenty-five boys enrolled on the list of pupils, and as there are no less than seven active teachers, it will be seen that the attention given to each chorister is considerable.

Although this school has achieved a marked success during the few years of its existence, the prospects are that in the near future it will rank as one of the finest schools in the country. With the gradual completion of the Cathedral will come a corresponding improvement in everything connected with the foundation, and the Choristers' School will be duly benefited.

Plans for the Choir School of St. Thomas' Church, Fifth Avenue (the Rev. Ernest M. Stires, D.D., rector), are under consideration. Already a large sum of money has been subscribed, and within a year or two the new school will be in full operation.

The male choir of St. Thomas' Church succeeded the mixed chorus of women and men only about two years ago, and the building of this choir school may be taken as a sign of the progress and activity of the parish. Half a dozen years ago, the mere suggestion of such a school for St. Thomas' Church would have been considered utopian.

The Choir School of the Cathedral of Washington will probably be finished by October 1906. About eight months ago competitive plans were invited, and as a result the firm of York & Sawyer of New York was chosen as architects. The building will cost about \$150,000, and will be as complete in every particular as any school edifice of the kind. Some time ago a committee was appointed by Bishop Satterlee, to visit the more prominent schools in the country, and to take note of whatever advantages and improvements were to be found, with a view toward incorporating them in the new school—a most wise and effective plan of getting the best that is to be had. The building will be about 160 feet in length, and will be situated near Massachusetts Avenue. The west end will be connected with an arcade leading to the west front of the Cathedral. The school will accommodate forty boarders, and in addition a certain number of day pupils. Of the \$300,000 bequeathed to the school by Mrs. Harriet Lane Johnson, about one-half is to be expended upon the building, and the remainder is to be used for the maintenance and education of the choristers of the Cathedral.

According to the annual report of Grace Church Choir School, New York, there were at one time during the past year over three hundred applications on the waiting list, from which two positions were filled. It is in the selection and the long retention of the very best voices that the choir school system is so wonderfully effective. We can imagine no greater contrast than that exhibited by Grace Church, with its list of over three hundred applications from which to fill two positions, and Trinity Chapel, Trinity parish, where there is at present not a single choir boy who sang in the choir one year ago, one hundred per cent. of the boys having changed!

The applications at Grace Church come from all over the country, North, South, East, and West. One boy came all the way from Japan to have his voice tried.

It will be the same thing at Washington, and at St. Thomas', New York, and at other choir schools, as fast as they are built, provided they are properly equipped, as they undoubtedly will be.

The Churchman, in commenting upon the Grace Church school, recently said: "Truly the boys of Grace Church choir are to be envied by their less fortunate brethren. It is sad to think that only two such schools exist in this country, but the signs of the times point toward development of the choir school, and it is perhaps not too much to hope that Trinity parish will presently do something in this direction, as it has always been foremost in its championship of Church music."

It is indeed surprising that of the four schools we have mentioned, two belong to Cathedrals which have only just come into existence, and the other two to churches which only a few years ago were famous for a style of music diametrically opposite to what they now have. The older parishes, some of which were at one time considered more or less prominent in musical matters, have been completely outclassed in the adoption of adequate facilities for carrying on choir work.

An exception should be made in the case of St. Paul's Church, Baltimore. The choir school connected with that parish enjoys the reputation of being the first to be established in this country.

By the death of Mr. Minton Pyne, St. Mark's Church, Philadelphia, has lost one of her most distinguished organists. Among the men of note who have been in times past connected with this parish, are Dr. Kendrick Pyne, the present organist of Manchester Cathedral, and James Pearce, Mus. Bac., Oxon. Just before Mr. Minton Pyne was appointed organist, the music was placed temporarily in charge of Dr. Henry Stephen Cutler. The late Mr. Pyne was a pupil of the great Dr. Wesley of Gloucester Cathedral, and a son of a former organist of Bath Abbey. The Burial Service was said in St. Mark's Church, on Saturday, April 22nd, by the Rev. Dr. A. G. Mortimer, and the interment was in the churchyard of St. James the Less, Falls of Schuylkill.

Mr. C. Dunscombe has been appointed as successor to Mr. Pyne.

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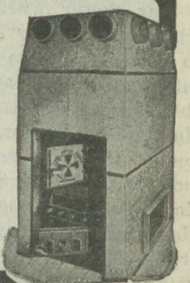
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