

The Living Church

VOL. XXXIII.

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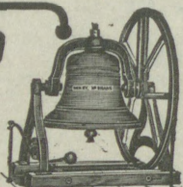
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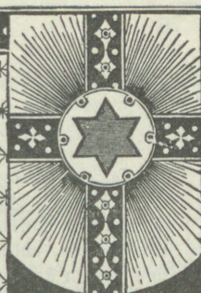
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Editorials and Comments

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SUCCESS is not abundance of means but of manhood. Heaven's beginnings are in us now, or the outlook is bad. Heaven is knowledge of God, loyalty to God, likeness to God, and joy, and peace, and love in the bud. Heaven begins here or nowhere. Jesus had no beatitudes for earthly success, gold, political power, social influence, but for meekness, hunger after righteousness, peace-making, purity, patience. These are possessions death cannot spoil. Seek ye first His Kingdom, and let things come and go as God wills. True wealth is not what my estate amounts to, but what I amount to. "Thou art weighed" is the timeless test, and character is the only eternal security.—Selected.

IT IS BETTER to do the most insignificant thing in the world, than to regard even half an hour lightly.—Goethe.

FOR THE FOURTH SUNDAY AFTER EASTER.

AN important line of thought opens before us, as in the Gospel for this Sunday of the Easter-tide we read these words of Christ: "None of you asketh Me!"

In a previous Gospel, that of Sunday last, we are told concerning the apostles that "Jesus knew they were desirous to ask Him."

Desirous to ask Christ—how often is this true of us, amid the perplexities of life.

To hold ourselves in union with an invisible Master—one with whom we may not speak directly, one who in a sense is silent to us from the cradle to the grave—this is a peculiar difficulty of the Christian life.

Yet it needs to be remembered that there are ways in which Christ does speak to us.

If we have knowledge of the Gospels—if the story of the Divine Life on earth has thoroughly penetrated and permeated our souls—the experiences of human existence not changing very much from age to age, scarcely a crisis is likely to rise in our lives, concerning which we may not know that the Christ has at some time spoken. Thus regarded, His words to the tempted, to the sorrowful, to those of little faith, to the bereaved, to the perplexed, to those weighted with great responsibility, become in reality His words to us, according to our need. It ought frequently to be our experience, that we shall say in our hearts: "This which comes to me, came long ago to another; to him it was permitted to ask Christ; what Christ said to him then, is therefore His word for me now."

In order that so it may be with us and with our children, it is clearly essential that the Gospels shall be to us familiar to that degree in which it becomes possible that we may think their words unbidden.

How ominous, then, is the banishment of the Bible from a home; how alarming the fact, if it be a fact, as claimed by Archdeacon Wilson, that "there never has been an age in which the Bible was so much studied by scholars, and so little read in the homes of people for guidance and instruction, as at the present time."

The on-coming generation, the boys and girls of to-day, when grown to manhood and womanhood, are destined to cope with peculiar difficulties.

Worldliness and unbelief seem to be extending their sway. Reverence, to a great extent, has perished, under the chilling influence of Protestantism. That which former generations revered, the present generation is disposed to dissect, to criticize, and to scorn. Absurd beliefs gain a more ready hearing and a more devoted following than do the sober truths of the Gospel.

These disturbing forces are at work, and in their deeper development will help create the atmosphere, in which our children, grown to manhood and womanhood, must work out the problem of their probation.

Surely a generation, thus circumstanced, will need to "ask Christ." It is a poor time, through the unfamiliarity which springs from neglect, to banish the Bible from the home. How helpless will be the on-coming generation, if Christ be silent to them in their difficulties; if, because they are untaught in the Scriptures, no scene of old in Judea, in Samaria, in Galilee, shall flash upon their minds as counterpart to their own experience, when Jesus knew that men desired to ask Him and He spoke to them freely the needed word.

B.

AD CLERUM.

"Nonne cor nostrum ardens erat in nobis, dum loqueretur in via."—*Luc cap. 24.*

"Christus ita loquitur exterius, ut interius corda amore divino succendat. . . . Imitentur Christum S. Scripturae interpretes, ceterique doctores, ut interpretando et docendo, non solum auditorum lectorumque intellectum illuminent, sed et corda inflamment."—*Corn. à Lap., in loc.*

"Vere Christus est, nam non alia potuit esse causa, cur in via eo loquente tantopere animus noster inflammaretur. . . . Saepe nos eventus docet, Christum fuisse, qui in animis nostris loquebatur, sed nos non cognovisse, quia nondum aperti erant oculi nostri. . . . Si oculi nobis aliquando non aperiuntur, non ideo fit, quod illi vis, sed quod nobis fides ardens desit. . . . Docentur concionatores non desides esse, non sibi scientiam Scripturarum reservare. Sed videant, an viderint Christum, an cor ipsorum ardens fuerit in via, ne pro Christo ingenii sui phantasmata, ne pro veris falsa, ne pro certis incerta populo praedicent."—*Maldon., in Luc., cap. 24.*

THE BROOKLYN CHURCH CONGRESS.

BROOKLYN has the exceptional honor of having rehabilitated the Church Congress. The sessions just held in that city have been eminently successful, both in interest of the subjects discussed, and also in attendance. In recent years the attendance has generally been small; that at Brooklyn filled the large hall of the Y. M. C. A. building at night sessions, and made a creditable audience in the mornings.

On the whole, the discussions also were creditable to all parties concerned. There was the best of humor maintained throughout, there was liberal though not always discriminating applause, there was a total absence of personalities, as of aspersion, there was but little said that was really regrettable. Canon McLarnie, a visiting priest from the Church of Ireland, who was among the voluntary speakers on Thursday night, congratulated the Congress upon the high character of the addresses which, he said, compared very favorably with those of English Church Congresses, and especially upon the absence of hissing or of other demonstrations of disapproval; but the latter is a happy characteristic of American audiences in general. Nowhere, the world around, is a public speaker so well treated as by an American audience; nowhere is there such readiness to applaud his successes, or such willingness to overlook his failures. Indeed, this very good nature of the American audience may easily be misconstrued at such a gathering as the Church Congress. Applause more frequently signifies appreciation of a happily phrased sentence or a witty sally, rather than approval of the subject matter of an address. The trained ear and eye can detect what is the signification of most rounds of applause; but the ordinary spectator may easily mistake the one sort for the other. At the recent Church Congress there was applause of both sorts, and generally bestowed with intelligence.

THE CHURCH CONGRESS has not outlived its usefulness. Less necessary than is the parent organization in England, because of the greater opportunities otherwise for interchange of thought among American Churchmen, it is yet a most useful agency for bringing Churchmen of varying schools of thought together, and of rounding off the sharp corners of each. Conviction may easily sink into narrow partisanship if it is allowed to do so, and that the Church Congress may assist in preventing. The human tendency to narrowness of mind is to some extent checked, if not counteracted, by these means. We should be glad if a greater and an increasing number of Churchmen would avail themselves of the delightful opportunity of coming into touch with these gatherings.

But in order that the Church Congress may be really representative, two precautions must invariably be taken by its management. One of these is that the discussion of subjects be confined to such as are not closed by explicit affirmation of the Church, so that to take a contrary position is to put one in a position of disloyalty. The other is, that pure individualists, or those whose sense of honor has notoriously not restrained them in past times from denying tenets which they have sworn to maintain, should be excluded from the list of writers and of appointed speakers. It is because neither of these precautions has consistently been observed in past years, and the second was violated in a notable instance in this Congress, that the older men of the Catholic school have for many years refused

to have any part in it. The younger element have, we believe wisely, taken some part in the discussions of recent years, and we should be glad if they would do so still more largely, and especially glad if the older Catholic Churchmen could see their way to go where, we have every reason to know, they would be most cordially welcomed. But beyond question, any such participation on their part as can make the Church Congress really representative, must and will depend upon the observance by the management of these two considerations already stated.

Nor are they unreasonable. That the closed questions included within the cardinal articles of the Faith should not be treated as a matter of opinion, upon which Churchmen may reasonably or with loyalty divide, rests upon no unwillingness on the part of Churchmen to re-examine carefully the questions involved, from every point of view. Such examination is not only the right, but even the duty of trained theologians; but the place for such examination is the seminary or the study, and not the public forum, in which all parties are presumed to be loyal to the Church. If we have priests who would be willing to turn their oaths into perjury by maintaining the opposite postulates to those which they have sworn to teach, it may possibly be true, as many believe, that at times it is the lesser of two evils to leave them severely alone rather than to give them and their views the widespread notoriety which they seek, by placing them on trial; but whether so or not, a Congress calling itself *Church* and seeking to be recognized as representative of the Church, simply prostitutes its position and casts aside both its Churchly and its representative character, if it permits the assumption to be made that the views of such disloyal men are to be held as on an equality in the Church with those contrary views that have been explicitly affirmed. Although in past years the Church Congress has erred in this particular, and has not yet regained the representative character which it forfeited thereby, we deem it unlikely that a similar mistake will be made in the future by its present administration. To do so would be to administer the final blow to all its aspirations.

But does not the second condition mentioned, flow logically from the first? It would seem to us that without doubt it does.

One prerequisite to the success of the Church Congress, is that a speaker should be able to assume a sense of honor in the other speakers, which will lead each one to feel the necessity resting upon him to fulfil such obligations as he may have assumed. Every recital of the Apostles' or of the Nicene Creed is an affirmation of the truth of those symbols. Every use of the petitions and declarations of the Eucharist, the Litany, the daily choir offices, or the Ordinal, implies a belief in the truth of what is thus taken upon the lips, or to which assent is given by the people's *Amen*. Thus, altogether apart from the promises of the Ordinal and the written affirmation required in advance of Ordination, every Churchman who uses the Prayer Book in the Prayer Book way, stultifies himself if he maintains an opposite position to or one inconsistent with the plain declarations of the liturgy. We do not now refer to questions in which different interpretations are given to our formularies by different persons or different schools of thought, but only to such positions as, from any point of view, are in intentional conflict with the Prayer Book, as in the case of the denial of the fact of the Virgin Birth or of the resurrection of our Lord.

And when to this is added the solemn oath taken by the clergy, asserting both their belief in such doctrines and also their determination to maintain them stedfastly and to banish all false doctrine, we see what is the enormity of the perjury which is committed by those who wilfully, knowingly, and publicly, deny what they have sworn to affirm, and maintain what they have sworn to banish. Peter, warming himself before the fire, and denying his Lord with cursing, does not present a more wretched spectacle.

Now most of us do not care to associate with perjurers, or to meet them on any plane of equality on a common forum. It is of course essential that no hasty assumption of this crime should be made, and that no personal considerations should be involved in any exclusion for such a cause. The benefit of any doubt ought invariably to be given. We think that there are not more than half a dozen notorious individuals whom the Church Congress ought not to invite, and even in those instances the parties would not be estopped from appearing as *voluntary* speakers at their pleasure, since the only responsibility assumed by the Church Congress is for its invited speakers. But where a clergyman publicly, notoriously, unquestionably, intentionally, is guilty of teaching the opposite of what he has sworn to

teach, the Church Congress certainly errs in inviting him to its forum. We should not say that those men have intentionally transgressed against their honor; but their conception of honor is not that of Christians generally, and men imbued with the Christian sense of honor feel too keenly what are its requirements, to be willing to enter upon public discussion of religious questions with men whose conception of honor differs so radically from their own. The successful reestablishment of the representative character of the Church Congress, therefore, depends rigidly upon the exclusion from the list of invited speakers, of the few persons who come notoriously within the unhappy category mentioned. Certainly the fact of a single transgression of this fundamental rule by this Congress just past, has effectually narrowed the number of cities to which the Church Congress would be welcomed. Christian people view their honor as a thing too sacred to be played with, and we think the Congress management underestimates the sharp line which most Christian people draw between honorable men and dishonorable men.

BUT HAVING now spoken these frank words of caution, we must hasten to add our sense of the wisdom with which, in the main, the Congress just passed has been planned. We do not feel that this single mistake merits the condemnation of the organization. We write as friends of the Congress. We desire it to regain a position that it has lost, but is slowly recovering, and if we are right in thinking that one cause for the lack of sympathy which many Churchmen still feel with the movement, is as stated, we have performed only a friendly office in pointing it out. Certainly the reception accorded those Catholic Churchmen who have been willing to testify to their belief in the good faith of the Congress management, by taking part in the Brooklyn sessions, could not have been more cordial. Nor should the debt of the Congress to the Bishop of Long Island and the Church people of Brooklyn be forgotten. It is to these that the chief credit for the great success of the Brooklyn Congress is due. Greater hospitality, greater cordiality, greater efforts to ensure success, could not have been showed or made. The Bishop was everywhere at once, always smiling, urbane, cordial. The evidences of the coöperation that had been given by his people were unmistakable. The advertising had been admirably and effectively done. Brooklyn was interested, and displayed its interest by crowded audiences and by showering every attention upon its guests.

And the Congress authorities deserve especial credit for a programme of unbroken interest, well devised, treated generally by admirably chosen representatives of different schools of thought. In the difficult subject of "The Bible as History," there were indeed extreme views expounded, but there was an invariable reverence of treatment that contrasted vividly with what would once have been displayed. Perhaps the most interesting of any single paper presented was one by Professor Drown of Cambridge on the subject of "The Outcome of the Theological Movements of the Nineteenth Century." Dr. Van Allen's paper on "The Nature and Content of Holy Orders in this Church"—the title could hardly have been framed in less attractive form—was absolutely convincing, so weighty is the force of the cumulative testimony of the Church herself to the sacerdotal character of her priesthood, which the author cited. Dr. Grammer, who argued for the extreme view to the contrary, was thoroughly good tempered, courteous, and an opponent such as one could not fail to respect. The discussion of the vexed Negro problem, in which the writers were the Bishops of Newark and East Carolina, showed how closely the thoughtful men of North and South have reached agreement. One wished that the view of the colored men themselves was more wisely presented than by the single speaker of that race who appeared. The discussion of "The Church and Public Brigandage" brought out an especially valuable paper by the Bishop Coadjutor of Pennsylvania, and some timely and happy observations by other speakers. There was great interest in the subject, "The Institutional Church," which was exceptionally well treated by the writers, the Rev. Messrs. Paddock and Niver, and by several voluntary speakers. The present writer did not have the opportunity of hearing the final subject discussed in the devotional session of Friday afternoon.

The Brooklyn Church Congress was by far the most successful within recent years. We believe that the Congress management has it within its power to develop and stimulate that success largely within the years of the near future. We sincerely hope that such success may be achieved. We are convinced that it is impossible, however, except by first demonstrating the

entire loyalty of the Church Congress to the Church, and by recognizing what is the common view of the requirements of the Christian sense of honor, which differs so radically from certain individualistic conceptions.

ANSWERS TO CORRESPONDENTS.

A. K. G.—A bride, affixing her name to the marriage register should sign: "Mary (Smith) Jones": Smith being here assumed to be her maiden name and Jones her husband's name, which latter became her own immediately on the marriage that had just taken place.

"A LOVER OF RITUAL."—The matter is within the discretion of the rector.

M. M.—A Churchwoman in a place where religious privileges are supplied only by Roman Catholics and Congregationalists, should apply to her Bishop and endeavor to secure at least occasional services of the Church. Failing in that, or until they may be secured, our own judgment is that her wiser way would be to read the Church's offices privately, and she ought not to affiliate regularly with either of the other bodies; but to assist in the temporal work of either of the other bodies, and to attend an occasional service of either or both of them, might be helpful to her.

THE WORTH OF DISAGREEMENT.

By C. H. WETHERBE.

TO the most of people it is far more pleasant to have others agree with them in respect to personal opinion, belief, and practice than it is to be disagreed with. And it is for this reason that very many people will refrain from expressing their real views concerning certain matters in the presence of those who are known by them to entertain entirely different ideas. In many instances there is a fear of giving offense to those who hold a different view, if one should frankly state his convictions. But it is a fact that many a person has obtained much worthwhile information through the expressed disagreement of certain ones in relation to some doctrine which he had been maintaining, or some practice which he was pursuing. It has led him to reconsider the ground of his doctrine or his practice. It may be that he has thereby discovered that he was in error, or perhaps it has resulted in more fully and strongly confirming him in the conviction that he is justified in his belief and practice. Such a man, if he be sensible, is thankful that he has been disagreed with. He is much more likely to make progress in knowledge and strength of manhood than is he who will not tolerate any disagreement with his views. In the latter case the man exhibits a pride of intellect and conceit of heart which are a blockade to his best welfare. A great deal is being said in favor of close agreement between Christian people of all religious bodies. Undoubtedly there would be some substantial advantages in such a consummation; and yet it is true that if there were to be a precise agreement in belief and practice between all religious bodies, and each individual, there would not be that measure of advancement in the discovery and interpretation of Divine Truth which is now made.

In all past history the great religious controversies which grew out of fundamental disagreements were, in many instances, productive of marked progress in right directions. Complete agreement often means mental and spiritual stagnation. On the other hand, acute and aggressive disagreement arouses dormant energies, awakens the spirit of alert inquiry, and results in permanently worthwhile accomplishments. But in all expressed disagreements the spirit of forbearance, of courtesy, and of strict fairness to each other, should prevail.

DO NOT YIELD to the temptation of looking at everything at once, as if everything would happen at once, and all the events of the day be crowded into an hour. Do not thus forecast, but take each thing as it comes to you, and look upon it as the present expression of the will of God concerning you; then regard the next in the same way, and thus receive your day piece by piece from Him who will remember always when He gives you work to do, that you need strength to do it.

Often, when you have almost fainted in spirit, the thought comes, "If thou hast run with the footmen, and they have wearied thee, what shalt thou do with the horsemen?" Put it from you, it is a faithless thought; if you need more strength, you will have it, be sure of that; or the call to greater exertion may never come to you. Your business is with the present; leave the future in His hands who will be sure to do the best, the very best for you.—Priscilla Maurice.

WE CAN NEVER cling to a besetting sin with one hand, and grasp Jesus Christ with the other. Until thou art content to reckon thyself dead indeed to every known form of sin, whether thou thinkest it small or great, thou never canst follow Jesus.—Wm. Hay M. H. Aitken.

MANIFESTO OF ENGLISH LATITUDINARIANS

Declaration Sent out in Search of Signatures

WAKEFIELD CATHEDRAL REOPENED

Enthronement of the Bishop of Worcester

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, May 2, 1905 }

UNDER cover of a specious profession of loyalty to Christianity, which is not likely, however, to deceive any but the very simple, the leading spirits among the rationalizing set of clergy in this country have now made a fresh, and this time organized and singularly determined, attack on the Faith of the Church in respect of the Virgin Birth and Resurrection of our Lord Jesus Christ. For that is what the manifesto which has recently been put forth by these clerical Latitudinarians plainly involves in its last analysis. The signatories to the manifesto in favor of Neologian New Testament Criticism, the list including some well-known names, desire to record:

Their sense of the "grave and manifold religious issues involved in the present critical discussions," and of the urgent need for English Churchmen to "contribute to a solution of these problems"; (2) Their desire that the clergy, as Christian teachers, may now receive "authoritative encouragement to face the critical problems of the New Testament with entire candor, reverence for God and His truth, and loyalty to the Church of Christ"; (3) Their fear lest the door of Ordination should be closed "to men who patiently and reverently apply historical methods to the Gospel records," and so an increasing number of such men should be lost to the Christian ministry; (4) Their conviction that it is not without grave responsibility and peril that any of us "should build the faith of souls primarily upon details of New Testament narrative," the historical validity of which "must ultimately be determined in the court of trained research"; and (5) Their confidence that the Faith of the Church in the years to come will stand "upon the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony."

It appears from an authorized statement in the public Press that the promoters of this Neologian movement, numbering 101 clergymen, have sent, or are sending, "to all their brother clergy of the Anglican Communion, at home, in the Colonies, and abroad," the manifesto, with request for signature. The document, marked "private and confidential," has been subjected to what they hold to be "premature and mistaken comment." The committee "courteously decline at present to correct these criticisms"; but when most of the replies shall have come in, they will give to the matter "entire publicity," and will afford "full opportunity for debate and, wherever they may be in error, for refutation." The Bishop of Melbourne (Dr. Clarke) has stated, according to a cablegram from the Melbourne correspondent of the *Standard* newspaper, that he has counselled those clergy seeking advice not to sign this manifesto. The Bishop takes no exception to the wording of the manifesto, but cablegrams from England declared that it was directed against two Articles of the Christian Faith, viz., the Virgin Birth and the Incarnation. The Bishop, whilst allowing his clergy "all liberty of speech as within the limits of the Christian Faith," has announced his decision that he will "neither ordain nor license men who regard the doctrines of the Virgin Birth and the Incarnation as open questions." The Bishop says this is of far-reaching consequence, as most of his clergy hold license only at his pleasure. Since the publication of the manifesto on Neologian New Testament Criticism in the *Standard* of April 20th, and also a leading article dealing with it, there has daily appeared in the columns of that great London journal a voluminous correspondence on the subject, the letters being mostly in condemnation of the manifesto and the movement which it represents.

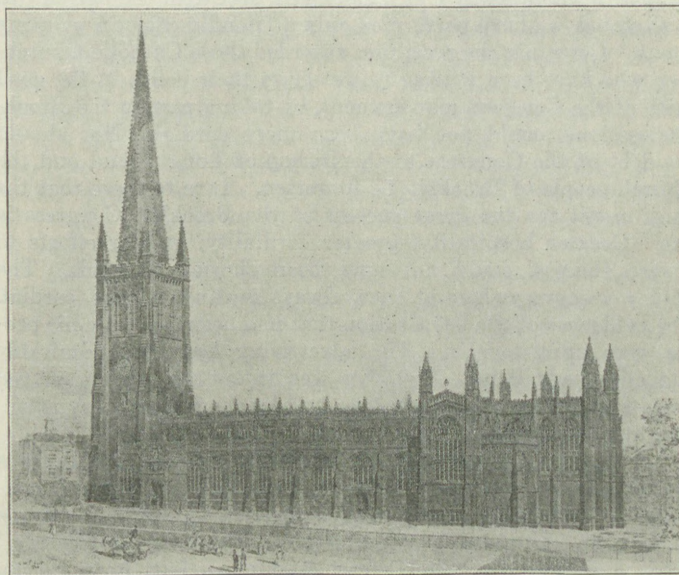
The Archbishop of Canterbury has addressed to all the diocesan Bishops of the Province a letter in which he recalls the informal agreement arrived at by their Lordships in Convocation last February that clergy and people should be invited, at the ensuing Whitsuntide, to unite in special prayer to God for an outpouring of the Holy Spirit, and for the strengthening of our hold as Christians upon the deeper realities of the Faith. We are accustomed, the Primate says, to dwell upon the multiplied activities, the manifold opportunities of service which our times have brought within reach of all: "There is real need that we should recall ourselves and one another to the permanent necessity of personal fitness for such service, a fitness which He alone can give, for it involves delib-

erate self-surrender, and the opening of the heart to the inspiration of the Holy Spirit of God. Be such our special prayer this Whitsuntide throughout the Church of God."

The Bishop of London, writing in his *Diocesan Magazine* for May, states that he will define the action, which he thinks best to take, in regard to the report of the Education Committee of the London County Council (which was referred to in my last letter), if adopted by the Council, in his diocesan address on May 17th. A conference of the managers of the schools chiefly affected by the report will be called before the Diocesan Conference.

The programme of subjects which has been drawn up by the Subjects Committee of the Weymouth Church Congress, October 3d-6th, includes the following subjects (under their general aspect): The Permanent Value of the Old Testament; Christianity and Wealth; Temperance; Revivals; Christian Marriage; Lay Work; Education; Apologetics; Church Work in the Navy and Army; The Church and her Work Abroad; The Church and Prisoners; Conscience; The Church and the Sick; Foreign Missions; The Church in the Villages.

Wakefield Cathedral, the old and main portion of which is a noble specimen of a fifteenth century parish church, was the scene on Tuesday in Easter Week of an eventful function, viz., the consecration and formal opening of the extended Cathedral as a memorial to William Walsham How of revered memory, deceased in 1897, who was enthroned there as the first Bishop

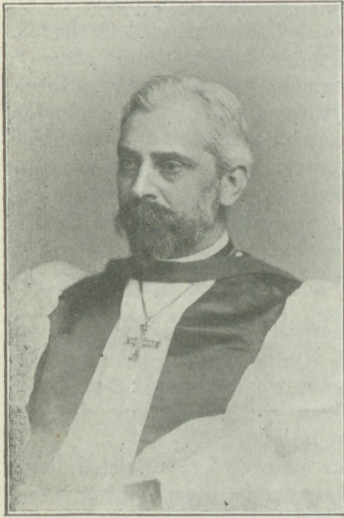


WAKEFIELD CATHEDRAL.

of Wakefield in the month of June, 1888. The How Memorial Extension to the Cathedral, work whereon was begun eight years ago and now completed at a cost of between £45,000 and £50,000, consists of varied and notable additions. The chancel has been lengthened one bay eastward, and behind it has been added a "retro-choir" and Lady Chapel. Transepts have been built north and south, making the church what it originally was—cruciform in plan. Then on the natural slope of the ground at the east end of the Cathedral has been built, beneath the "retro-choir" and chapel, a chapter house and choir rooms. As a further memorial to Bishop Walsham How, in the south transept has been placed a recumbent effigy of him, which was unveiled on Easter Tuesday. The effigy is in white Carrara marble, and rests on an "altar tomb" executed in Derbyshire marble. Wakefield, the capital of the busy industrial district of the West Riding of Yorkshire, was perhaps never before so *en fête* as on the occasion of the consecration service at the Cathedral last week. People flocked in from all parts of the Diocese; flags were flying in the streets; and such merry and melodious peals as are only heard in England rang forth from the bells of the Cathedral. There was a threefold procession to the Cathedral: first the procession of workmen who had been engaged in building the Memorial Extension, Churchwardens of the Diocese, clergy of the Diocese, and Canons of the Cathedral; next the civic procession, composed of the Mayor and Corporation in state; and lastly the procession of Right Rev. Prelates, including, besides the Bishop of Wakefield, the Archbishop of York, the Bishops of London and Rochester, and several other Prelates, with their respective chaplains. The Bishop of Wakefield performed the ceremony, and was also the cele-

brant. The special preacher in the morning was the Archbishop of York, and in the evening the Bishop of London.

The enthronement of Dr. Yeatman-Biggs (late Bishop Suffragan of Southwark) as Bishop of Worcester, in succession to the Bishop of Birmingham (Dr. Gore), took place in Worcester



BISHOP BIGGS (WORCESTER).

Cathedral last Thursday in the presence of a crowded congregation. Deputations attended the ceremony from the Chapter of Rochester, the new Diocese of Southwark, Emmanuel College, Cambridge, where the Bishop graduated, St. Edmund's, Salisbury, where he was sometime an assistant curate, and the College of Clergy, which the Bishop founded at Southwark. There were two processions—the first of the clergy of the Diocese, the second of the Cathedral clergy, the Bishop, and his escort of chaplains; the Bishop Suffragan of Dover, as Archdeacon of Canterbury, and representing the Archbishop of Canterbury, Rochester, Hereford, and Birmingham. The Mayor and Corporation of Worcester attended the ceremony in state, and the guild hall was hung with flags in honor of the occasion. After the enthronement the Bishop delivered a charge, in the course of which he said:

"The withdrawal of the Birmingham portion [of the Diocese] seems to me only to enable the Bishop to do more fully the work of the portion which remains. 382 parishes containing nearly three-quarters of a million people scattered up and down two counties without any complete network of communication, and those counties containing interests which extend from manufacturing districts, with all the problems of capital and labor, and the agricultural places, with their no less anxious problems of the labor and the land, make up a Diocese which leaves little opportunity for rest in any man who sees what the Church can and must do for England. We cannot be satisfied until we, as a corporate body belonging to one another, clergy and laity of every rank, are promoting and defending the Kingdom of God. And have we any right to be satisfied yet? Drawing from my own experience, I claim some general outlook, and I say with lamentation that the Church must set her face to spiritual effort even more fully still if she is to do what God means her to do, with her great national advantage and her obvious call. For example, is the religion of the village strong in spiritual life? Permit me to express my belief that, taking all in all, the religion of the country calls to-day for even more attention than the religion of the town. But certainly the difficulties of the country clergy, when their aims are lofty, are often greater than those of the towns. The day will come when the George Herberts of the country will seem to have been among the most valuable of our men, even though no platform carries their voices and no newspapers record their deeds. If the coming age is to be the age of the recognition of the power of the Holy Ghost, we must recognize that power as dwelling in the whole Church. A well-considered, well agreed plan, for admitting into our consecrated buildings the ministrations of laymen, duly qualified, and licensed with as great care, in regard to doctrine, discipline, and morals, as we take in licensing the priest and deacon, would at all events, in some instances, enable work to be done which is now not done, and would restore to the Church a strength which belongs to her, but has been for centuries half lost. England to-day needs something stouter by way of conviction than mere politeness. She needs beliefs which are strong enough to rule conduct. But I do believe that the Spirit of God will bring us together if we hold our convictions firmly in love, respecting other men's beliefs as sacred because ours is sacred.

After the service the Bishop was presented with an address by the Dean on behalf of the Chapter, by the Archdeacon on behalf of the clergy of the Diocese, and by the Earl of Coventry, Lord Lieutenant of the County, on behalf of the laity, to which the Bishop replied.

It appears that some members of the English Church Union are organizing a pilgrimage of English Church people to Palestine in the autumn. Lord Halifax writes that he is much interested by what has been told him concerning the proposed tour:

"I always remember how greatly Canon Liddon was impressed by the journey he made to Jerusalem and the Holy Land, and I

[Continued on Page 90.]

EASTER KEPT IN FRANCE AND SPAIN

Evidences of the Hold that the Church still has upon the People

BEATIFICATION OF THE CURE D'ARS

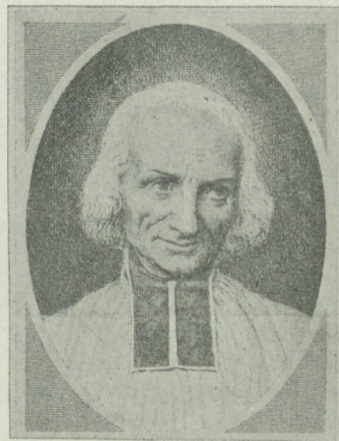
Difficulties over the Orthodox Patriarchate of Jerusalem

ECCLESIASTICAL NOTES OF RUSSIA AND OF ROME

The Living Church News Bureau
Paris, May 1, 1905

IT would seem as a response to the attacks that have been levied at the Church during the past year that the commemorations of Easter have been doubly marked in the Year of our Lord 1905. From all sides come accounts of the "Surge of devotion" that seems to have poured over the land, not merely in the provinces, which are usually dutiful, but in centres like Paris and Lyons. In Spain, where Catholicity is experiencing something of the same rough treatment at the hands of Socialists, and others, the wave of loyalty to the Church has passed over the country. The sons of the Church are not backward in shewing their fidelity.

One feature in France that has caused no little interest in the cycle of Easter rejoicings, is the satisfaction expressed at the beatification of the Curé d' Ars. A simple priest in the Diocese of Belley, saintly in life, a spiritualized representation of George Herbert's Country Parson, or of a "Father Dolling" in unselfishness, this man exercised an influence on the country-



J. B. M. VIANNEY, CURÉ D' ARS.

side that seemed to be drawn from something quite out of the range of brilliant talents, deep study, or business qualifications, alas! in these days, demanded of every ecclesiastic. So marked, so saintly, so representative of the best traits in the Gallican character of the religious life, J. B. M. Vianney, "*le bienheureux curé d' Ars*," has been accepted as a type by the Roman Catholic world. He has received "Beatification" recently at the hands of the Roman see; though called to his rest but a short time ago. The last days of this week (April 23-29) have been made a

special period for a gathering at Belley to commemorate the event. Eight Bishops assembled in answer to the invitation of Mons. Luçon. The spontaneous expression of admiration for one who has commonly been called the "First curé of France"—*cet homme—cet étonnant serviteur de Dieu qui, par sa vie, sa mort, sa béatification, l'exemple de ses vertus laissé sur la terre, a laissé des traces si durables de son passage ici-bas*—is certainly no unsuitable reply to the stories of angry invective raised against the religion of Christ in the world generally and in France in particular. For this man was one of the people essentially, no great divine, no celebrated theologian, but a simple, working curé.

While the Concordat is on its trial, and the vexed discussion follows its varying course, signs of a certain reaction in its favor are not wanting. From unexpected quarters flow in "considerations" which may touch the practical minds of those deputies who, though quite willing to see the Church despoiled, would not care to have the industries of the country visibly affected.

It is said that fabulous sums are annually spent in France in connection with religion, as the following figures will show: Paris derives twelve and a half million francs from the manufacture of rosaries, jewelry, medals, etc.; sixteen million francs from the gold work and bronzes; seven and a half million francs from pictures, etc.; twenty-one million francs from the printing of religious books; eight million francs from organ building; four and a half million francs from stained glass work; twenty-five million francs from statuary; and five million francs from bells. The value of the trade of Lyons in silks, embroideries, and other materials destined for religious uses

is estimated at twenty-five million francs; and that of Amiens, Marvejols, and Sedan at fifty millions; whilst numerous other towns derive very considerable sums from the same traffic.

The makers of these various articles have sent a protest to the Chamber, declaring that if Churches as well as Religious communities are suppressed, 250,000 persons will be thrown out of employment.

EASTERN CHURCH.

There seems to be much rivalry and jealous feeling existing between Orthodox Church dignitaries in high places, which reflects little credit on some part of the hierarchy, and causes the necessity of interference of the secular arm to keep the peace.

Some fifty years ago, wind and weather had so damaged the roof of the Church of the Holy Sepulchre at Jerusalem that a large opening appeared therein, which widened week by week. Greeks were ready to make the required repairs. So were the Armenians; so were many other communities of Christians. But no one of these would agree to the work being undertaken by any other body than their own. The jealous fear was that the repairing party should claim the ground situated immediately below the mended hole as their exclusive property for certain functions. In the end the Turks restored the damaged roof. With them there could be no cause of jealousy.

The same thing seems happening in a parallel case. During the last few months endeavors have been made at Phanar to depose the present Ecumenical Patriarch at Jerusalem. A serious struggle has been going on between Joachim III. and eight Metropolitans of the Holy Synod of Constantinople, headed by the Metropolitan of Ephesus. The Patriarch declines to resign, and is supported by the Orthodox Greek laity. The difficulty has been settled by the Porte, which has issued an *Irâdé*, supporting the Patriarch, and ordering Photius, the Metropolitan of Ephesus, and all the other opposing Metropolitans to return to their Dioceses.

The Archimandrite Porphyrios, of the Eglise Grecque, Rue Bisset, Paris, has lately been consecrated Archbishop by the Patriarch of Jerusalem, in the Church of the Holy Sepulchre, and is now the Superior of St. Catherine's Monastery, Mount Sinai. He has been a member of the Eastern Church Association since 1902, known to us at Paris under the name of Archimandrite Logothetes. This popular and able Orthodox priest was in touch with others outside his own communion in the movement which brought about the publication of the *Revue Catholique des Eglises*, which, it is hoped, is doing some sound and good work in the cause of ultimate reunion. A magnificent man in appearance, a scholar and good linguist, and, needless to say, every inch a priest in bearing and habit, Archimandrite Logothetes was an universal favorite.

During the years that Roman Catholic influences have been working in Palestina [France, it should not be forgotten, has always been acknowledged by the Holy See and Turkey as the protector of these], two orders, Benedictines and Franciscans, have been the chief representatives of Latin Christendom. Till lately the Franciscans have held the principal place. But now, since the expulsion of the Religieux from France, the Benedictines are again increasing their numbers in and about the Holy City. Some of us hardly, perhaps, realize the activity of Roman religious orders at work in Jerusalem. These are a few only of the principal communities. Men—Franciscans, Benedictines, Dominicans, Assumptionists, Pères Blancs d'Afrique, Christian Brothers, Carmelites, Fathers of Notre Dame de Sion, the Lazarist Fathers, the Frères de St. Jean Dieu (Tantour), German Roman Catholic priests, Italian priests of the Patriarchate. Women—Sœurs de Sion, Sœurs du Rosaire, Sisters of St. Vincent de Paul, Sisters of St. Joseph the Marie Réparatrices, Sisters of St. Francis, the Sisters of St. Charles, Sœurs de Charité. It can hardly be a matter of surprise that Roman influence preponderates.

RUSSIA.

At a meeting of the Holy Synod, held in St. Petersburg a short time ago, the convocation of a Council for the election of a Patriarch was definitely decided upon, subject to the approval of the Tsar. This is held to mean the end of the domination of M. Pobiedonostzeff in ecclesiastical affairs; his policy having been to keep the Church in that subservience to the State which necessarily followed on the abolition of the Patriarchate and the virtual transfer of its authority to the Crown. He would seem, however, to have ended by accommodating himself to the new situation and to have personally endorsed, at the last moment,

the petition of the Synod to the Tsar. Mgr. Antonius, Metropolitan of St. Petersburg, is considered likely to be elected Patriarch. [A brief sketch with reproduction of a photograph of Mgr. Antonius, was printed in THE LIVING CHURCH last week.]

An interesting statement of the case, *in re* Anglican Orders, from a Russian point of view, has been made to an interviewer by the Bishop of Narva, a liberal-minded Orthodox. This does not tell us in the main more than we know already, viz.: that in Russia opinions are much divided on the subject. But there is a pregnant reflection thrown out at the conclusion of the Bishop's words, which may some day have a more definite meaning. He concludes: These opinions "I merely enounce as being held by individual theologians in our Church who have given attention to the question. Once autonomous, the Orthodox Church would, if the Anglican episcopate formally raised the question, presumably take steps to solve the matter on the highest grounds."

It is possible that with the increased power given it by its position as a Patriarchate Church, Russia may be able to bring more weighty influence to bear on the whole body of the Orthodox communions, and induce them to make some distinct acknowledgment on the question at issue.

Bishop Wilkinson, who has the charge of the British chaplaincies in north and central Europe, has been publishing interesting letters in the *Guardian*, giving some account of his travels in Russia during this her time of trial. Amongst others he interviewed "Maxim Gor'ky," who, we all know, is deeply implicated in the movements that have been set on foot against the present Government. One almost wishes that the account of this conversation had been omitted from the otherwise instructive story of the Bishop's travels.

The E. C. Union has initiated an excellent move, a pilgrimage or associated band of visitors (members of the Society), to the Holy Land. To help unaccustomed travellers "to tread those lands over whose acres walked the blessed Feet, which 1800 years ago were nailed, for our transgression, to the bitter Cross," in the company of men and women of Catholic feeling and yearning is surely a "good deed in a naughty world"; and is a nearer approach to real pilgrimage effort and spirit than can be portrayed by the casual visitations of Cook's Tourists.

ROME.

Holy Week seems to have been observed with its usual forms. The strike amongst the railway employees made travelling difficult and kept strangers away. But what Rome lost in numbers she gained in devotion. Enormous crowds filled the basilicas, especially St. Peter's. Business may have suffered, but piety has been the greater. The music of the Roman churches during the festival seems to have been mediocre. The "*motu proprio*" of the Holy Father appears not yet to have determined any movement that will eventually banish unworthy renderings from the Church's practice.

The Pope's Encyclical of April 15 deals with the necessity of religious elementary education. "In the midst of society and societies, having the epithet of Christian attached to them, a great number of persons live in complete ignorance of the facts necessary to salvation. Ignorance reigns in this respect amongst all classes."

After preamble to this effect the letter goes on to give practical recommendations to the clergy. "Instruction to be given every Sunday by the priest to the children." Personal instruction in preparation for First Communion insisted on.

That in every parish societies for the propagation of Christian doctrine should be founded. In larger towns, religious schools specially adapted to pupils at Lycees, and public educational establishments to be set on foot.

That in view of the ignorance of adults on matters of religion, arrangements be made on Sundays and fete-days to give "instructions" specially adapted to their case.

The Pope concludes briefly that "Curés and others are to remember that their duties are not confined to preaching eloquent sermons"; he desires they should teach in the plainest language "fundamental truths."

GEORGE WASHINGTON.

HE IS A nobleman in God's peerage who goes out every morning, it may be from the humblest of homes, to his work and to his labor until the evening, with a determination, as working for a heavenly Master, to do his best; and no titles which this world can bestow, no money which was ever coined, can bring a man who does no work within the sunshine of God's love.—*Dean Hole.*

SPLENDID PLANS OUTLINED FOR CHURCH WORK IN THE BRONX

Bishop Greer is Alive to the Necessities of the Case

MORE THAN A HUNDRED THOUSAND DOLLARS IN SIGHT
FOR A CHURCH HOUSE

City Mission Summer Home Opened

OTHER RELIGIOUS NEWS OF NEW YORK

The Living Church News Bureau
New York, May 15, 1905

THE interest of Bishop Greer in the work of the Church in Bronx borough has been manifest ever since his consecration, and mention has several times been made of his plan to provide, in a central location in the borough, a Church headquarters which will combine in one building a modern club house, a large auditorium, and a residence for deacons and deaconesses who shall work under his direction in the parishes and missions. The plan of the Bishop has been widely approved and he has received about \$120,000 in contributions in order that he may carry it out, one donor giving a large sum, twice what he was asked for. Last week Bishop Greer decided upon

designs to have what will be to all intents and purposes an apartment hotel, with living rooms and dining room for the deacons and deaconesses located there, with a man and wife in charge. The Bishop says that he can command a year's services annually from eight or ten deacons and that he hopes to secure money for their support and keep them engaged in work in the Bronx, making the Church House and the parishes and missions a sort of post-graduate school of the Seminary. The men will work under his direction and be assigned to assist in various parishes and missions where help is needed. Just when the Church House will be ready to be opened is not known, but work will be pushed on it as rapidly as possible.

A large party, including a number of clergy, went by special train from New York on Wednesday of last week, to Milford Haven, Connecticut, to attend the dedication of the chapel and summer home of the City Mission Society. There were about 150 in all, and they were taken from the railroad station at Milford to the summer home about two miles distant. As soon as Bishop Potter and the clergy were vested, the service of benediction was said in the Chapel of Grace. After the benediction the Rev. R. B. Kimber, superintendent of the City Mission Society, read a letter from Bishop Brewster, who said he would have liked to be present but was kept away by the Church



SARAH SCHERMERHORN HOME AND CHAPEL OF GRACE, MILFORD HAVEN, CONN.

the site for the Church House, which is to front on Crotona Park, in a central location easily accessible from all parts of the borough, on a plot about one hundred feet square. The local importance of the neighborhood is shown by the fact that the municipal building of the Bronx, Borough Hall, is in one corner of the park named.

While Bishop Greer is not altogether sure that the sum he has in hand is sufficient for the completion of the building, he is going on at once with its construction, assured that additional funds may be secured if necessary. He is also at work for an endowment of the Church House. His plans for the House will make it different from any institution in New York, and while social and institutional work will be maintained, it will not be forgotten that the spiritual work of the Church is paramount. To this end the architecture of the building will in itself suggest the Church. Neighborhood conditions have been carefully studied, and the institution will not draw its strength from the churches and missions of the borough, but will rather prove a source of strength for them. All existing agencies will be recognized in the Church House, and members of all parish or mission organizations, clubs, or guilds, will by virtue of their membership become members of the central Church House.

In the building will be an auditorium seating from twelve to fifteen hundred, the main floor of which can be used for banquets and the gallery for spectators on such occasions. There will also be in the building the appliances and conveniences of a first-class club, including gymnasium, swimming pool, bowling alley, and perhaps a restaurant. In the upper part of the building will be parlors and club rooms for men, women, girls, and boys, each class having rooms of its own, so that all can be used simultaneously when desirable. On the top floor Bishop Greer

Congress. He praised the work of the Society and expressed great interest in it. The Rev. Dr. William R. Huntington read the instrument of gift, after which Morning Prayer was read by the Rev. R. B. Kimber, the lessons being read by the Hon. John P. Faure. The Bishop was celebrant of the Holy Communion, assisted by Dr. Huntington.

In the sermon Bishop Potter talked of the danger, in this day of coöperation, syndicates, and fellowship, of losing sight of the value of developing individuality, and said the City Mission stands for work with and for the individual.

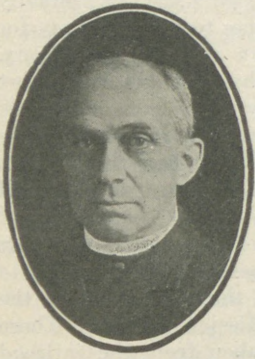
He said he was tired of hearing people objurgate the city life all the time, and that people often said, "You bring children to the country in the summer, why not keep them here all the time if the country life is good for them?" "I do not know about that," continued the Bishop. "If the morals of the country are better in your opinion than those of the city, then your experience differs from mine. The stress, strain, and struggle that are preëminent notes of city life make for a strong and virile manhood. There is no note of nobility or heroism in a level, even life, and the life of people in the country is apt to be slothful and animal. In the city, where competition is keen, great issues of righteousness are forced on the people as nowhere else and manhood reaches its highest plane."

At the close of the service the people, headed by the clergy, marched in procession to the central hall of the Sarah Schermerhorn Home, where the service of benediction was said. Luncheon was then served and opportunity given the visitors to inspect the buildings.

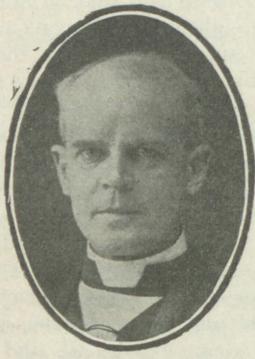
The erection of the chapel and home was made possible by a bequest of \$25,000 to the City Mission Society by Miss Schermerhorn. The property owned by the Society at Milford Haven

[Continued on Page 91.]

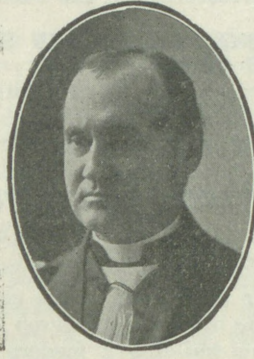
Brooklyn Church Congress



THE BISHOP OF
NEWARK.



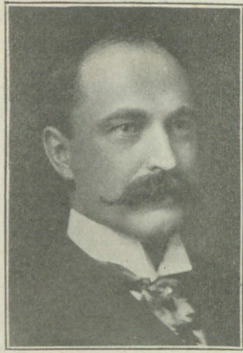
THE BISHOP OF
LONG ISLAND.



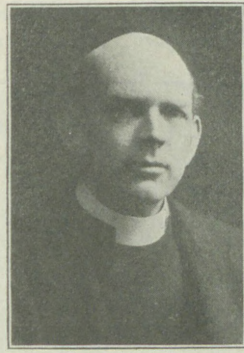
THE BISHOP OF
CONNECTICUT.



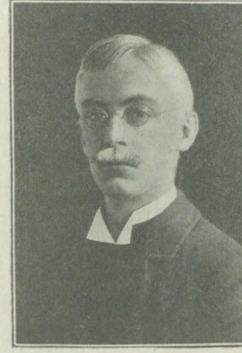
THE BISHOP OF
EAST CAROLINA.



DR. E. R. L. GOULD.



REV. R. C. SMITH, D.D.



REV. E. S. DROWN, D.D.

THE Church Congress of 1905, held in Brooklyn, was a success in points of attendance and of interest. The weather was delightful. The hall, while not very modern, was comfortable. From the first service, held in Holy Trinity Church, to the closing meeting on Friday afternoon, appreciative audiences gathered in large numbers to listen and to applaud. The proportion of men to women was a little more than half, and this larger half included a fair proportion of laymen. Some well known clergymen were present from a distance, but practically the audiences were made up of Brooklyn people. Manhattan clergy or people hardly came in numbers worth mentioning.

The Congress had tolerant listeners. Applause was bestowed on everybody and everything. A careful observer, and an attendant at many Congresses, gave it as his opinion that the heartiest approval came for orthodox utterances, and it seems certain that no radical remark met with sympathy; at least not with audible sympathy. The only public criticism came from without the Congress, and was directed against the radical utterances of certain speakers on Wednesday evening, when the Bible as history was discussed. The Rev. Dr. Theodore L. Cuyler, the nestor of Brooklyn ministers and a retired and highly honored Presbyterian now passed eighty years of age, expressed in public print his regret that such addresses as most of those given on that evening, should have been made and printed in Brooklyn. The audiences at the Congress showed no public disapproval, but individuals in private expressed the view that if the Congress of 1905 erred at all, it did so in giving a larger representation to the "liberal" than to the conservative element.

The list of speakers was striking, both in variety and in ability, and hardly once was the inevitable bell heard save with regret. The topics had a popular quality, because most of them dealt with live issues. General Chairman Tiffany, who has attended all Church Congresses since 1874, save one, declared at the close that this one was among the best ever held. A conspicuous feature was the hearty support given by the Diocesan, and his gracious words at the closing were much appreciated by the Congress General Committee.

Speaking of committees, it is proper to say here that the following were added to the General Committee: The Rev. Dr. Stewart Means of New Haven, the Rev. Dr. W. H. Van Allen, Boston, the Rev. Dr. Elwood Worcester, Boston, the Rev. Dr. C. F. J. Wrigley, Brooklyn, former Mayor Low, New York, present Mayor McClellan, New York, and Mr. Beverly Chew,

of St. Mary the Virgin's, New York. The Executive Committee is thus constituted: Until 1906, the Rev. Drs. Tiffany, Carstensen, Schwab, Swentzel, and Stires, and Mr. Thomas Whittaker; 1907, the Rev. Drs. Smith, Rainsford, Van de Water, Manning, and Townsend, and Bishop Greer; 1908, the Rev. Drs. Babcock, Harris, Myrick, Leighton Parks, and Peters, and Mr. Hamilton Wright Mabie; and 1909, the Rev. Drs. Huntington, Blanchard, J. Lewis Parks, Alsop, and Grosvenor, and the Rev. George Alex. Strong.

THE OPENING SERVICE.

THE opening service of the Church Congress of 1905 was held in Holy Trinity Church. The warm welcome which Brooklyn extended to the Congress was apparent in the congregation of fully seven hundred persons. The service was a Celebration of the Holy Communion, with sermon by the Rt. Rev. Dr. Chauncey B. Brewster, Bishop of Connecticut. Beside the preacher there were in the chancel Bishop Burgess of Long Island, Bishop Darlington of Harrisburg, the Rev. Dr. A. B. Kinsolving, the Rev. Dr. C. C. Tiffany, the Rev. Dr. J. Clarence Jones, and the Rev. J. Howard Melish. (Bishop Brewster's address was printed in full last week.)

Association Hall, where the sessions of the Congress were held, is in the very heart of Brooklyn's business section, where elevated roads and trolleys run, where theatres abound, and where the gaudily-lighted drinking place joins walls to shops where diamonds and silks are sold. The Hall was filled entire down stairs at the opening session on Tuesday night, and there were many in the gallery. The place is well adapted to Congress sessions, although a bit barren and old-fashioned. On the platform, besides the Bishop of the Diocese, the Rev. Dr. Tiffany, the general chairman; the Rev. G. A. Carstensen, the secretary; and other Congress officers, were many members of the Congress General Committee, and some Brooklyn clergy. The audience contained about an equal number of men and women, a large proportion of the former being Long Island, Manhattan, and Newark clergy. Prayers were said by Bishop Burgess, who followed them with an address of welcome. He pointed to the fact that the Church makes steady progress in growth on Long Island, and that it held there as elsewhere to the high conception of the office of the sacred ministry. He reviewed the programme, then about to be entered upon, and expressed delight that so large a gathering had come out to the initial session.

Two of the speakers were absent, and the one who spoke was not on the programme. The writers were Bishop Lines of Newark, and Bishop Strange of East Carolina. The topic was The Church and the Negro, and there were not a few Negro clergy present. Bishop Lines' paper was that of a statesman, hopeful of results, and willing to take conditions as they are. Bishop Strange's paper took an essen-

tial Southern view, and while he was applauded liberally, he did not have the audience with him, a fact that was to be expected.

"THE CHURCH AND THE NEGRO."

BISHOP LINES said: "This Church has much to do in determining the future of the Negro in the United States. We have accomplished little because of the lack of a definite policy. The number of Negroes in the country has increased from three millions to more than nine millions, since the war, and it is a question whether the number of our communicants has increased.

"We have spent a little money here and there and something has been accomplished. Our schools at Raleigh, Lawrenceville, and Petersburg, have done good work, but are overshadowed by others to which Church people have largely contributed. We hardly command the offerings of our own people for this object.

"Much of the religion of the colored people in the South is unsatisfactory because of the separation between religion and morals, and this Church with her sober teaching has a special duty toward them. The condition is probably no worse than in the Philippines, South America, and other nominal Christian countries. This Church stands for a sober, substantial kind of religion. Her members command respect in their communities, but there are too few of them.

"It is not a Southern question but a National question. As we see the increase of colonies of colored people in our Northern states, we shall see conditions approaching those of the South. Theoretically the North likes the Negro better than the Southern people, but practically not. The social position of the Negro may be better in the North, but his industrial position is better in the South. As their numbers increase in the North the feeling toward them will be that prevalent in the South. The Negroes brought here against their will are here to stay. Colonization in Africa is not popular, and separation is not practicable. The North and the South have a common interest in the development and improvement of the colored people.

"A good understanding must be maintained between the South and the North. The South must not be suspicious of the North and disposed to resent interference. And the North must not force its theories on the South inconsiderate of existing conditions. We have come to a better understanding and this is one of the favorable features of the work.

"The separation of the colored clergy and parishes in convocations or archdeaconries with very limited representation in Conventions, seems to stand in the way of large work among the Negroes, and it is to be hoped it will not become universal.

"There must be some way in which proper opportunity for growth can be given without such separation. The race must be thrown back upon itself for self-support. Dependence is a race defect. The lack of self-respect among the Negroes themselves is discouraging. They make social distinctions which are mischievous in the Church. Race pride and race self-respect must be developed. It becomes us without lifting the burden of self-support to give them opportunity and chance for development. We must accept separate schools and churches North and South wherever there are a considerable number of Negroes. Each race desires this. The hope of the race lies in the development of power within, not in help from without. They must raise up their own leaders and must respect them.

"The desire for Negro Bishops in the Church is not due to ambition, but to the feeling that in this Church, places of responsibility should come to those who are fitted for them. The Southern Negroes do not desire Suffragan Bishops who have not the right of succession, but it may be through them that larger development of the Church among the Negroes is to come.

"The long period of training in enjoyment of liberty of the Anglo-Saxon race must be made account of when comparisons are drawn between the races. Good religion and education fitted to the people must save the race. It may be wise to concentrate our efforts upon the training of men and women who shall be leaders of their own people and get their living from those for whom they work. The Southern States have spent large sums of money upon common school education and will spend more in self-defense. Among the number who show capacity, the Church may take persons to be trained in our schools as leaders in Church work.

"I think we would do well to concentrate attention upon our schools at Raleigh, Lawrenceville, and Petersburg, to train up men who can be leaders in sympathy with their own people. The first use of money in the Church is for trained men and women.

"All of us have something to do in settling the Negro question by showing respect for the race and by encouraging them to enter upon occupations for which they are fitted, giving them opportunity for making the most of themselves.

"The characteristics of the race, affection, emotion, faithfulness, gratitude, and patience, have large place in the service of religion.

"There are many things to discourage, but progress already made and examples of individual development give us hope for the future.

"This Church has raised up apostles to the Red men in Bishop Whipple and Bishop Hare and may raise up apostles to the Black people also.

"From our Blessed Lord on the way to Mount Calvary the cross was taken to be laid upon a man out of Africa. It was to be a prophecy of the way in which the African race should bear the cross

through the world's history. On the day of Pentecost there were those out of Africa who spoke in a new language of the wonderful works of God. This may also be a prophecy of the great work which a race out of Africa may do in the future."

BISHOP STRANGE gave in effect the address he gave at St. Thomas' Church last autumn. There can be no colonization, nor can there be amalgamation. Experience is against both. No public men South or North, so far as the speaker knew, held either view. Nor can there be extinction of the colored race. That being so, what of the future? The speaker said there are two ways of looking at it. A few took a hopeful view. The speaker thought the future gloomy. For his part he could not see how it was going to preserve civilization by granting the Negro the right to vote. The Negro is not a white man with a black skin. God may have some use for the Negro, but what that some use may be mankind cannot see. The speaker rehearsed the views held by the North concerning the Negro, and showed how wrong, even ridiculous in some of their phases, they are. The South looks at the Negro's worst, the North at his best. The Negro is a being hampered by conditions, and those conditions are in the blood. He drew a picture of the colored people, of all save a very few of them. The picture was of men and women lazy, dishonest, unambitious, irreligious, and added that he thought the only cure would be when a large element of the colored population sloughed off. Then the few might be lifted up by Christianity. He agrees with the positions taken by the South on the political status of the Negro, or the lack of such status. For the few he took a hopeful view, because more than ninety per cent. of the graduates of Hampton, Tuskegee, and Atlanta succeed when they go out into the world. He wants the United States Congress to appropriate money for schools in the South, and believes the time will come when the white race and the few regenerated blacks may dwell together in peace.

The Rev. JOHN WESLEY JOHNSON, a typical black in features, although apparently a mulatto, was the only regular speaker. He has lately come from Virginia to work on the west side of Manhattan, under the City Mission Society. His address was witty, but not deep. The white man tells the Negro in one breath to have race pride, and in the other tells him his race has nothing to be proud of. When he read history written by a white man he got the impression, certainly held by the writers, that the Anglo-Saxon race is about the only race that God has much use for, or that has accomplished much. The sons of Japhet seem to have all of the wealth and all of the power of the world. Those of Shem and Ham don't seem to count for much. He had long ceased to put much faith in a history written by a Caucasian, at any rate in that part of his history relating to the colored man. A bank account, and that consequence that goes with it, are about the only real difference between the races, the speaker thought. The Negro is inferior but only in development. Compare him with other races that have no better chance than it, and the Negro is a progressive man. The Negro has in him great possibilities. He told how a woman brought a chart to him, illustrating how peoples of various nationalities are dying from tuberculosis. The illustrations were long black marks that looked like chimneys. The longest smokestack, he said, was the death rate of the Negro. The speaker said other races had been told how to avoid the disease. But the Negro had not been. He argued that the Negro is a plastic man, an imitative man, an aspiring man. To prove the latter qualification, he said the Negro found the Indian here, but he did not follow him. He followed the white man. Once when he mentioned President Roosevelt's name, the applause was long and hearty.

The volunteer speaker of the evening was GEORGE FOSTER PEABODY, Esq., of Brooklyn. His points were that there is no comparison in importance between missions in other parts of the world and those in the South among the Negro race. The North has the responsibility of great wealth, while the South is still poor. He mentioned Tuskegee and Hampton and praised the purity of the lives led by the students there because the truth of Christianity permeates these places.

WEDNESDAY MORNING SESSION.

The first morning session, that of Wednesday, saw Association Hall as well filled as it had been the night previously. The topic was the Institutional Church. The appointed speakers, the assistant rector of Trinity parish, Manhattan, the Rev. Dr. Manning, and Judge Stiness of Rhode Island, were not present. The writers were the Rev. Robert L. Paddock of Holy Apostles' Church, formerly of the Pro-Cathedral, Stanton Street, Manhattan, and the Rev. E. B. Niver of Christ Church, Baltimore. The topic was made exceedingly interesting, helped to that qualification not a little by the many volunteer speakers. But on the whole the treatment of the topic was thought to have been inadequate. At any rate such estimates were heard freely at the close of the session.

"THE INSTITUTIONAL CHURCH."

The Rev. Mr. Paddock disclaimed credit for the thing he was about to describe. He was not speaking of his own work, he said. One may not like the title Institutional Church. It is not the name that is important, but the thing. He did not speak of the country church, nor of the church in the well-to-do part of the city. He did speak for the church in the tenement and boarding house section of a great city. The social settlement is in danger of becoming a sub-

stitute for the Church. He pointed out New York's East Side, and described some of its conditions. There are one million Protestants in New York who do not attend religious worship or have anything to do with the churches. Unless the Church is aggressive is it not in danger of being overwhelmed? Is New York not likely to become a heathen city? The speaker related the incident of a rich woman who could not see the need of Church clubs, and then, in a graphic manner, he told how a certain church was turned from a family church into an institutional one. The pastor went to live in the same community, not up town and far away. The whole was a splendid presentation of a live rector and a live congregation, doing good work, making themselves felt in the community, and being appreciated by that community. Hearty applause followed the speaker when he was stopped by the ringing of the bell, which bell commands obedience, and on the word shuts off writer and speaker alike.

The REV. MR. NIVER started out with indications of a negative view, but concluded where the other writer stopped, heartily in favor of the institutional church. There is much of Christianity, he began, that does not emanate from chancel or nave. It may have come from the church years ago, but now it seems able to stand by itself, and it is expressed in many forms of relief, healing, and charity. The Church cannot rival the institutions established and maintained at public cost. Why not let the State do the institutional work? The answer to this is that the Church must continue to bear witness to the whole teaching of Christ. He argued that the institutional church is not new, but rather a recovery of an old idea. To prove this he related some history of the Church of early centuries. The world is not to be saved by organization.

There were no fewer than five volunteer speakers. The first of these was the REV. DR. H. L. MYRICK of New York, whose address was full of spice and homely truth. The institutional church he described as a good thing in itself, and especially to be desired when it had its ecclesiastical ornamentation. It is presided over by an intellectual giant who usually comes to be more man of affairs than minister. This man of affairs is assisted by some young deacons whose qualifications are enhanced if they can do what the Subway guards advise: "Step lively." Yet the speaker could not help recalling the fact that the "Lord delighteth not in any man's legs." Everything is organized from the cradle to the grave, except the rector, and he manages the pink teas alone, a sort of Czar. This may be all very well, but the institutional church is kept up at a tremendous cost of time and money. The speaker pleaded for regular work.

The REV. DR. JOSEPH N. BLANCHARD of Boston said he regarded much that the institutional church does with sympathy, but he asked What is it for? To save men from sin? The Church is not something to conduct a railroad or to manage a kitchen, but to train men and women to conduct and manage them honestly and ably. He feared that the institutional church, and especially the machinery of it, divorces private virtue from public virtue. To an increasing extent men lead good personal lives, and bad official ones. There is danger in a machinery that forgets Christ.

The REV. B. W. R. TAYLER, who has just gone from Cleveland to Schenectady, related how in Cleveland an institutional church enabled him to get hold of men, a process necessary before one could bring them to Christ. The kind of church under discussion is needed in the large cities. It is there an arm of God. He preferred to call it, not an institutional church, but the institutional work of some of our parishes. He concluded with the point that after all it is the man behind the parish, as it is behind the gun.

The REV. WALTER E. BENTLEY of Brooklyn, said Christ commanded the apostles to go forth to preach, teach, and fish. When you do the last it is well to change the bait often. He regretted the incident of the Pittsburgh Y. M. C. A. and commended the larger vision of Y. M. C. A.s in the East which had, in that very hall, invited him to speak before Y. M. C. A. secretaries about the introduction of dramatic methods as a means of fishing for men.

The closing speaker of the morning was the REV. DR. CHAS. H. BABCOCK of Providence, who said the institutional work ought to be done by the whole community. As the community is not willing to do it, it is the duty of the Church to do it and show the community how. Having gotten the community educated, the Church should withdraw.

On Wednesday afternoon, from 4 to 6, the Church Club of Long Island gave an informal reception to the Congress and to the Bishop of Long Island, at the Diocesan House in Remsen street.

WEDNESDAY EVENING.

The second evening saw an attendance much increased in numbers. The Bishop of the Diocese presided. The topic was "The Bible as History." Higher criticism, so called, crept into the discussion, and refused to creep out of it. Bishop Randolph, the first writer, had an exceedingly strong paper and easily carried the Congress with him through it all. Prof. Nash, the second speaker, gave a forceful address, full of heart if at times "liberal" in interpretation, and the Rev. Dr. Peters was quite interesting though quite extreme in his information as to the portions of the Old Testament that are "unhistorical." One wonders how he knows it.

"THE BIBLE AS HISTORY."

THE BISHOP OF SOUTHERN VIRGINIA was rather technical to the lay mind. He made the point that the student of the Bible should be tolerant and patient, and above all should realize his own limitations. He said in small part:

"In every realm of thought we are liable, under the influence of presuppositions, to be deluded by words. In theology, and especially in the realm of science, system makers are led astray by mistaking verbal identity for identity of relations between things that are as far apart as mind from matter, as man from nature. The influence of this mode of thinking may be recognized in every field of thought and every form of literature. Books abound upon the science of religion, the causes of religion, the origins of religion, tracing them back to dreams and imaginations of the childhood of the race and embracing the history and the interpretation of religious phenomena under the category of physical causation. Men of higher and larger minds than the materialistic philosophers have inhaled the atmosphere and, to some extent, adopted this theory in the construction and the methods of their literary work.

"Great histories have been written in the middle of the nineteenth century and in the present century upon the principle that historical events are the necessary products of antecedent causes lying outside of the will and the personality of the individual or of the race, of God or of man. They appear to assume that the affairs of men are governed by natural laws and as such must move in obedience to some necessity from what has gone before. They speak of events as governed and produced by an irresistible stream of tendency—a convenient phrase to furnish a refuge for incoherent ideas under the guise of philosophy. In analyzing the contents of the Book they forget the Author. In reading the record of the facts of history they seek for the causes of events everywhere else except in the action and the character of men and women with like passions and wills with our own. In attributing the movements of history to natural causes—that is, to the logic of necessity—they eliminate the spirit of God and the spirit of man from the process. If the facts refuse to be accounted for on the assumption of the principles of physical necessity, all that they have to say is so much the worse for the facts, and resort to a process of manufacturing other facts in the region of the imagination, in obedience to the demands of the theory.

"There is an utterance from a distinguished preacher and Archbishop of the Church of England which suggests an attitude of mind with reference to biblical criticism which commends itself to every honest seeker after the truth, whether he be the student of scientific criticism or the student of physical science. They are both, first and last, searchers after facts, not for selfish ends, or in the spirit of self-assertion, not to win a victory in a controversy, but impelled to the search by the thirst for the truth. The following words such a spirit will understand: 'Here and there around the central citadel of the Christian faith, there have grown up in peaceful centuries pleasant villas of pious opinions, just as around the fortress of some great city there have grown up suburbs of human habitations. But in time of danger the defenders of the fortress will ruthlessly tear down these suburbs at whatever inconvenience to the inhabitants so that the fortress may stand out solid and stern and strong in the face of the foe, and so it must be with our views of the Bible. There may be here and there the tearing down of some pious opinion which has grown up around the fortress, but it is no part of it.' This is true and eloquently put.

"Jesus Christ, His Incarnation, His birth, His sinlessness, His miracles of healing, of raising the dead, all this is miracle. You express your faith before God in your worship when you utter the creeds, the Nicene and Apostolic creed. These are the citadels of the Christian Faith resting upon Christ and the historic verity of Christ. These are the fortress and citadel of the historic faith."

When the Bishop said that "the true critic will ponder the words of the great Teacher and remember that the flimsiest shelter is dear to those who have grown up under its shade, and they will remove no man's house until they can place him in a better one," there was loud and long applause.

The second writer, the REV. S. H. BISHOP, of New York, was found by a great part of the audience difficult to follow. This was while he was giving definitions. Later, he said:

"The Biblical writers having as their controlling motive a religious motive frequently use history in order to illustrate some religious fact or belief. The books of the Old Testament are books of devotion or edification, the purpose of the authors being didactic and hortative. Sometimes consciously, sometimes unconsciously, but always powerfully moved by their religious motive, the Hebrew historians often use freedom in treating the material which was in their possession. Perhaps the most conspicuous example of this free use of material is found in the emendations, modifications, and additions made by the priestly writers to the documents with which they were dealing. It is perfectly evident, for example, that the chronicler is using the narrative of the Kings in order to make it express and illustrate the religious theories and opinions which he held and which belong to his time. He lived at a time when the priest code had become fully established as the law of the people, and that code re-traced its elaborate ritual back to the time of Moses. The chronicler, who was an ardent exponent of the priest code, adopted that view of the ritual with all his heart, and deliberately set out to write the

narrative of the Kings according to that conception. He supplies Levites in great numbers to care for the ark when it returned from its captivity, though the older narrative knows nothing of the Levites and of only two priests at David's court. Furthermore, the chronicler is actuated by a patriotism which tends to exaggerate the glory of the national history, and he measures David and Solomon as to their wealth and power according to the standard of Xerxes and Alexander."

The REV. DR. H. S. NASH of Cambridge, gave the audience keen enjoyment, whether it accepted all he said or not. In part, here are some of his assertions:

"When you conceive of the Word of God as history you mean that it is a literature and has grown up out of the mental and moral processes of a nation's life. What is the great gain that comes to us out of that conception? First, we have given up the old infallibility. We have frankly washed our hands of it, and God has made us do it. We Protestants, or, if you don't like that term, we outside the Roman communion, have begun to find out that you cannot work the idea of Scriptural infallibility without the idea of ecclesiasticism, and we have given both up. Another thing: We have discovered that the old conception of the infallibility was at the heart of it skepticism. We have given up infallibility in order to get a God who can be the living Master of the hearts of men, and we do not propose to quit marrying and giving in marriage and to get to monasteries and nunneries in order to be perfect. That is our criticism of the claim of the Roman Church. With all its splendid institutionalism it rested at the base upon moral skepticism, touching God's presence and power in history, and God's ability to take men and women, who praise God for the gift of human affection and marriage as the highest and holiest state of life—we have gained the conception of the living God who can take our lusts and shape them into love, and, out of the raw, crude material, such as we bring to Him, bring up holy families, and out of these in His good time the Kingdom of God.

"What do we mean by the Kingdom of God, because the idea is inseparable from the conception of Scripture as history? The Roman Church is not faithful to it. She never meant to abandon it, but the Roman Church is not faithful to that conception of the Kingdom of God. She has put in the place of it the notion of the infallible Church; and the notion is, at the heart, a moral skepticism, a practical denial of God's ability to keep house on earth; of God's ability to reveal Himself in all His beauty and holiness to men and women who will not go to the monastery and nunnery; who are content, as Milton wrote, 'To run the race of life in all its dust and heat,' and who demand that God shall reveal Himself to them as they stand in their tracks as citizens and builders up of the family and the state. When we have given up that old conception we have gained this: that God is the supreme idea of the heart of men. It means that there is no mental problem, no matter how it looks to me, and no hard knot that will not untie itself to the mind that patiently tackles it. It means that there is no social hard knot, whether it be the Fifth avenue slum or the down-town slum, and one is as bad as the other—there is no social slum that can stand out against the power of the Christian conscience backed by the living power of an indwelling God, who is not ashamed to build His throne in the hearts of men and reveal Himself through history."

The REV. DR. JOHN P. PETERS, St. Michael's Church, New York, the last speaker, said:

"The Bible should be examined in the same way that Roman history is examined, by bringing the canons of historical criticism to your aid; that is the only faithful way. He who believes it to be inspired and that the word of God is sure will not be afraid of the result. Some are afraid that if you take away those views, so long held as sacred, that nothing will be left. But since the Book of Jonah has been subject to criticism it has been regarded in a much higher light than ever. It is the one universal book which knows no distinction between Jew and Gentile, and there is no other book which has brought out as it has the true inspiration and made men realize, what they did not realize before, that it is the eternal message to the world. When the explorations of Babylon began, search was made for proofs of the truth of the Book of Daniel, but the stories did not correspond to the discoveries.

"But now that we understand the way in which inspired men took hold of the stories prevalent among the people, and used them to teach the world, we see that Judas Maccabeas would never have achieved what he did if it had not been for the writer of that book. The Old Testament was full of myths and traditions—even Abraham and Isaac and Joseph. I suppose they are not real people. The gospels had no chronological order, and did not agree in various ways; but they give such a picture of Christ as you could never have got in any other way. And the question of authorship of many books in the Bible, why are people so disturbed? The application of the canons of criticism to the Bible has made it what it never could have been before. The Jews did not call the books of the Old Testament history; they were called the prophets, and their conception was the taking of the story of God's workings in the past, which should throw a light on the future. They may have made mistakes in the details, but that is the true conception; that is the true historical value."

THURSDAY MORNING, MAY 11.

Thursday morning's session struck high-water mark of attendance and interest up to that time. There was Church Congress atmosphere. A direct clash of views of the ministry came about, but the best of feeling prevailed. The topic was "The Nature and Content of Holy Orders in this Church." It goes without saying that it was an argument of High and Low. While some previous discussions had seemed inadequate, this one appeared to throw heavy ordnance, and to leave behind little that seemed worth throwing. The points made on both sides were quickly applauded, and it was apparent even to the casual listener that the temper of the audience was orthodox. The points that got the loudest and the quickest approval were those that stood for soundness of the faith, and the order of things as they are usually found. Innovations and experiments met with little favor.

"NATURE AND CONTENT OF HOLY ORDERS."

The first writer, the REV. DR. WILLIAM H. VAN ALLEN, of Boston, was in splendid voice, and read with a rapidity that seemed bound to get ahead of the bell, if possible.

Here are some suggestions of Dr. Van Allen's points: The Christian world is looking toward unity. It will break down in its search when it comes to an agreement upon the content of Holy Orders. There are too radical differences to make it possible to split them. He defined the Church's teachings concerning Holy Orders, and said the Church speaks with authority. It is not competent for the individual to deny, though that individual be a priest. He described the three-fold order of the ministry. Holy Orders are a Sacrament. The scarceness of deacons he deplored, and said many lay readers might well take deacon's orders, to their own advantage and the Church's benefit. The priest's office is the teaching one, in part, and he is to teach that Bible he has said at ordination he believes to be the Word of God. The speaker's final words vindicated splendidly the sacerdotal character of the priesthood. Here are some extracts:

"It is historically certain that the retention of the title 'Priest' in the English Prayer Book means the perpetuation of the true and ancient conception of the sacerdotal office. In 1549 the mind of the Church was clearly expressed, and that mind is not Bucer's, but rather agrees with St. Jerome when he wrote, 'That which has no priests is not a Church.' The unity of the Church is expressed, not adequately in one order, but in the three-fold ministry of which the Bishops are the head. Even the skirts of Aaron's clothing have their part of the precious ointment, and though Christ's coat was woven from the top, it was seamless throughout. For this reason it is most unfortunate that the legal title of this Church should embody the word 'Episcopal,' as if the Church were not just as truly presbyterial or diaconal. Nay more, any title for the Church must be inadequate and misleading which seizes upon some aspect of the ministry, as if the ministry constituted the Church to the neglect of the laity. We turn from Episcopal and Presbyterian alike, back to the inclusive name which the Church gives to herself in the creeds of universal Christendom: We call her by no less august name than Catholic.

"A summary drawn wholly from the explicit teachings of the Prayer Book is unquestionably sacerdotalism, as Canon Henson laments, but it is a very different thing from the falsely conceived sacerdotalism of popular prejudice, with its notion of a hierarchial caste monopolizing sacred things. Though we of the Prayer Book Church do not all use the same terms, we do mind the same thing, even if quibbling has sometimes disturbed us. While it is true that of old the right idea of the priesthood was obscured among us, our clergy are more and more aspiring to fulfil their vocation aright, to be true prophets, priests, and kings before God."

The second writer was the REV. DR. CARL E. GRAMMER of Norfolk, Va. He dissented from the sacerdotal conception of the ministry at the very outset of his paper. There were two schools in early times. Later there was one. It is therefore clear, he argued, that the Church has not decided between them. He pointed out the difficulties of the sacerdotalists, who regard that quality as primal. Failing to find it so reckoned in the catechism and elsewhere, they betake themselves to other manuals for comfort. Some phrases in the Prayer Book the Low Church people shrink from, but the fact that Phillips Brooks was consecrated a Bishop proves that the Church has not decided that it has a sacerdotal ministry, and only such.

The speaker argued that the Prayer Book should add, if it so meant, the words "but none other" to the rubric that those who do so shall have received episcopal ordination. But the Prayer Book does not so say. He gave a list of leaders who hold or held divergent views, and added: The co-existence of two such schools is adequate proof that in our Church's own judgment the standards are undecisive upon the points at issue. He cited the presence of an alternate form for the ordination of priests in the American Prayer Book.

"This silence of the Prayer Book as a whole has always borne heavily upon the adherents of the sacerdotal theory. Their chief consolation is found in the practice of the Church. This practice is undoubtedly in their favor. A moment's consideration, however, will remind us that just as the silence of the formularies on the doctrines at issue was necessary to retain the Low Churchmen, who could not subscribe to sacerdotal standards, so an episcopally ordained clergy

must be preserved in practice in order to hold the High Churchman, who could not conscientiously receive the Lord's Supper from presbyterially ordained ministers. Our Church has declared that nothing is to be required of any man as an article of faith that may not be proved by Holy Writ. If the sacerdotal theory of the ministry is contained in the Scriptures it has been carefully concealed. Without the doctrine of apostolic succession it is deprived of all standing, and yet our greatest theologians disagree as to the presence of that doctrine in our canonical standards."

Near the end of his paper, referring to fruits rather than roots, the writer said: "Protestant Christendom has existed for four centuries now, and is steadily progressing in the things that make life beautiful and noble, just and good. It has its perils, its evils, its special sins and weaknesses, but on the whole it hardly admits of controversy that it has the fruits of the spirit as abundantly as the Roman Catholic peoples or the adherents of the Greek Church. Yet, according to the sacerdotal theory these last are partakers in a supreme sense of the benefits of the Incarnation, while the vast majority of our own countrymen and the people of Presbyterian Scotland are without that message.

"But surely such reasoning has a dreadful tendency to make people think lightly of the importance of covenanted security. William McKinley, who charged the guards as he fell not to hurt his assassin, and who died in Christian resignation and faith, saying, 'It is God's way; His will be done,' being a Methodist, is outside of the conditions of the covenant, and Mr. Pobiedonotsef, the chief supporter of Russian religious tyranny and persecution, being a member of the Holy Orthodox Church of Russia, is a partaker in a supreme sense of the blessings of the Incarnation. The large majority of the people of the United States are without this gift, and yet were capable of giving up Cuba, have one of the most enlightened and moral civilization in the world, and the people of Spain and Russia have this benefit, although the former ground down Cuba and the Philippines for centuries and have been steadily degenerating in vigor of mind and character, and the latter have manifested to the world the cruelty of its rulers and the ignorance and puerile idolatry of its subjected masses."

The first of the regular speakers was the REV. A. W. STEIN of Fitchburg, formerly of St. George's, New York. He wore a citizen's suit and looked the business man. He stated at once that young men do not eagerly seek the ministry, and asked why. He thought it to be a misconception of what the ministry really is, and this misconception is as much on the part of the people in general as upon the young men who contemplate Holy Orders and then reject them. He was inclined to believe in a sacerdotal ministry, but admitted that his definition of the words might not be the same as that of the Boston writer of the paper just read. He told the story of a young clergyman who found the actual practice of a rectorship unlike his early conceptions of such office, owing for the most part to the demands made upon him for material success—numbers in the pews and financial ends made good. He counted a rector a success if he stamps God upon the community in a little larger degree than he found Him so to be at his coming. There is little in the question why men do not go to church, and much in the one why the clergy are not held in higher respect. He did not favor the Church having meeting houses, but he did think she ought to have ministers who can handle practical things.

Generous applause was given to the last appointed speaker, MR. F. C. MOREHOUSE of Milwaukee. "When doctors disagree, the laymen arbitrate," observed the speaker, in reference to the fact that he was the only layman on the programme for the day. He mentioned his "High Church" friend from Virginia, who had said there are some things in the Prayer Book at which Virginia is inclined to balk, and got vigorous applause by saying that there is nothing in the Prayer Book that a Catholic has the slightest difficulty in using. "The Prayer Book is a Catholic production, and nothing else."

The speaker said the view of the ministry presented by the Virginian writer was tolerated in this Church just so long as its advocates do not practise what they preach. Were they to do so, they would be called to account promptly in any Diocese in the Church; in Virginia quite as truly as elsewhere. There was laughter when the speaker mentioned the name of Fillingham, the Hexton vicar. In some measure Mr. Fillingham and Dr. Grammer agree. But Fillingham got into trouble when he put his theories into practice. It was his action that made the trouble. Going into English history of the Reformation period and later, Mr. Morehouse said the Presbyterians thrust the Church out of England because she was Catholic and they knew it. When the thirteen years were ended the people recalled the Church, even if they had to take the Stuarts in order to be rid of Presbyterianism. He contrasted a priesthood that represents God with one that springs only from the people. The latter conception has driven men out of the Church, because the Church, as presented to them, gave no logical reason for their adherence. Departing from a church in which only the voice of man is heard, they seek God in the fields and the woods, where "the heavens declare the glory of God and the firmament showeth His handiwork." There they find all His works saying with authority stamped upon them, "the hand that made us is divine." And the Protestant theory breaks down even more completely at the sacramental test. He who is the Living Bread, comes to His people in His own person, rising out of the sordid elements of bread and

wine. Do the people give this gift to the soul? The Protestant idea brings the representative of the people between the soul and its God. The Catholic doctrine brings God direct to the soul. Traced to its ultimate conclusion there can be no middle ground between sacerdotalism and agnosticism.

The two volunteer speakers were the REV. DR. R. F. ALSOP and MR. GEORGE FOSTER PEABODY, both of Brooklyn. The rector of St. Ann's concluded an argument that, he said, was in Dr. Grammer's paper but which that writer was shut off from making by the stroke of the bell. Dr. Alsop also took up Mr. Morehouse's argument about Protestant churches losing their men and asked where there is greater absence of men than in the sacerdotal churches of France, Italy, and Spain. "Shall the Church in America follow the Continental example?" It apparently did not occur to him that if the instance were germane at all, it was more than offset by the crowds of men to be seen in the Roman churches in this country. The speaker enunciated the Bishop Hopkins formula to the effect that he does not believe an apostolic ministry necessary to a valid ministry, but only to a regular ministry.

The chairman of the morning session was the Rev. Dr. C. C. Tiffany of New York, Bishop Burgess having been absent from the platform for the first time. A message of greeting was read from the C. A. I. L., in session in Boston, and a reply was authorized. The singing during the session was especially hearty.

"PUBLIC BRIGANDAGE."

The audience of Thursday evening was quite as large as was that of Wednesday evening, but, contrary to expectation, the interest seemed less keen. The topic, "The Church and Public Brigandage," was thought by many likely to bring out sharp things. But all of the speakers seemed to shy at personalities, and referred to recent events in general terms. Bishop Mackay-Smith was listened to intently, and his paper was much enjoyed. President Luther of Trinity was droll, partly in manner and partly in what he said. Hon. Andrew J. Peters of Boston, one of the speakers, was not present.

In part the BISHOP COADJUTOR OF PENNSYLVANIA said:

"In considering the whole question of municipal failure in this country it is almost impossible to avoid the conclusion that one controlling evil lies in the error of having extended universal suffrage, after too short probation, to multitudes of men born in other lands, and very largely ignorant as to the nature of the local questions upon which they are called to cast their ballot.

"The Church can neither wholly denounce nor wholly command. I submit that it is the plain duty of the Church to do neither. There is a constant pressure upon her to pronounce judgment, but should she do so she would stultify herself, and between those who, on the one side, sneer at her cowardice, or who, on the other side, weep at her hard-heartedness, her social theology, if she broke silence, would quickly resemble a 'crazy quilt.'"

These two statements gave the key to the discussion of the evening.

"It is not too much to say that in the last century the more important cities of Europe have been almost re-created. Looked at from almost any point of view, this improvement has been a splendid and inspiring sight. To such an extent has it been carried as to prove itself perhaps the most significant feature in modern civilization. Nothing, therefore, to an educated European, could tend to create a heartier contempt for republican institutions than to look across the Atlantic and read the story of our American cities. They have, indeed, shared in the benefits which general civilization has made inevitable in all but entirely barbarous nations. But, aside from that, we have presented to other civilized countries great aggregations of population governed as if by little children, so far as knowledge was concerned, and, alas! by children who were not only very ignorant, but very dishonest. The sight we have presented in our great cities is not only that of crime and stupidity enthroned, but the still more terrible evil of a nation discrediting human liberty by the bestial exhibition it has made. The real traitors to the spread of liberty in the world have been our legislatures and our 'common councils.'

"The truth seems to be that our system of state and municipal government appears to demand for success a new kind of human nature, so much stronger in perseverance and virtue than elsewhere in the world as not yet to be generally found. On this fact rest a thousand forms of public brigandage.

"The other two methods of public brigandage to which alone I have time to refer—viz., monopolies and trusts, must be looked at from a different point of view. The effort to create monopolies is a very old one in human history. In fact, in all the evils which afflict our public and private life we are simply recording an 'old, old story,' and rehearsing the familiar record of the eternal human weaknesses which undermine strong nations. In ancient days, monopolies depended chiefly on success in corrupting the will of the sovereign lord. In our time they rest, in large measure, upon success in corrupting the tariff of the sovereign people. In saying this, I do not take exception to moderate tariff laws which protect our whole wage system at higher rates than are found in Europe. This, however, is not to defend 'protection run mad.'

"The Church certainly has a right to protest against all methods of work which do not offer a premium to human effort and human cleverness. She is neither a free trade nor a protectionist body as such. It is not her business. She must be conscious, however, that

every human virtue is capable of being distorted into a vice, if treated according to fanaticism, rather than according to common-sense and she has a right to proclaim aloud the principle that the public shall not be sacrificed to the individual. The principles of Christianity are, in their last analysis, simply the principles of fair play.

"The 'trust,' however, is a more modern sin. Nor need it be called a sin, if properly safeguarded. It is not necessarily bad. But, by contrast, all monopolies should be strenuously contested and restrained by law.

"This whole vast subject of the attitude of the Church toward the pursuit of wealth, in modern times, is, indeed, the most difficult and perplexing to justify correct dogmatizing, which religion is called upon to handle. The Church can but preach the duty, with unfeigned earnestness, of the virtue of whitehanded honesty. It is only here and there that she becomes so thoroughly the mistress of facts that she can mention names, without the danger of injustice. Meanwhile she is met by unmeasured criticism, but must go her way, silent amid the denunciatory voices, if she be conscious that she has lived up to the God-like voice of duty."

Dr. E. L. R. GOULD, the second writer, is at the head of a company which builds, as a business venture, model apartments in congested districts of Manhattan, helps poor people to better homes, and rewards stockholders with a good rate per cent. He said in part:

"Mediæval conditions wherein the Church participated in the actual acquisition of the plunder seem out of place in the nineteenth and twentieth centuries. There has been a shifting of scenery. The balance of modern opinion favors the doctrine that beneficial donations of interest or dividends upon questionably derived principal need not necessarily retain the malodor.

"Never forget that civic matters are of supreme personal and social importance. Civic administration has not even a remote relation to partisan policy or political statesmanship. We know that the control of public education for partisan ends pillages children of opportunities they can never regain, while neglect of facilities for recreation and social improvement distinguish the crude from the well ordered, civilized city. The theory of partisanship in the government of cities is supremely and picturesquely ridiculous.

"Nor should we regard city government as the administration of a political unit. Our forefathers made a mistake in so conceiving it and in attempting to provide a system of checks and balances as in the national government. Politicians have taken advantage of the misconception, to oppose and discourage independent municipal movements by making independent nominations expensive and difficult, but especially by hoodwinking the 'good citizen' through appeals to his partisan prejudices and by making him believe that his vote for mayor has some close relation to some future election for congressman, governor, or president. There are a great many of these 'good citizens' who are guilty of very bad citizenship and who thus constitute excellent raw material for the Church's efforts. These men are exemplary in private life and personal business transactions. They reprehend public extravagance, they loathe corruption, they mentally resolve to cut away, but on the day of election go into the polling booth and quietly—'just for this time'—as they think, deposit ballots for partisan candidates because in the dim shadows of memory stands the Republican party in favor of high tariff or the Democratic party in opposition of imperialism. They do everything but divest themselves of hidebound partisanship. And just here is part of the reason for the firm control of municipalities by local party bosses.

"Graft has become imperialized. The boss reserves all or nearly all for himself. This condition has been made possible by that concentration in political machinery which has developed *pari passu* with concentration in industrial affairs and is a striking characteristic of the age. A body of men want a new privilege or to secure themselves in the possession of an inequitable privilege. A political machine accommodates them—at a price. I am not dealing in parables. I am outlining the concrete history of boss-riden municipalities. A solid justification of its verity is the rapid accumulation of wealth in the case of city bosses with otherwise insignificant means of material support.

"But what has the Church to do with this state of affairs? I answer that such diversion of public wealth means an insidious and effective perversion of public morals. The very foundations of democracy are undermined. In modern Anglo-Saxondom the Church was the parent of democracy, and consequently there should be ever maintained a fostering care. The Church as the natural exponent of morality and right living cannot escape responsibility while this process is going on."

PRESIDENT LUTHER of Trinity said:

"Brigandage is a very old vice. I venture to think it existed before the discovery of America. What we are really discussing is the Eighth Commandment, 'Thou shalt not steal.' I maintain that any man who makes money which represents another's loss is in heart and principle a brigand, and I do not believe we shall overcome this innate human tendency to steal until we recognize that distinction between legitimate and illegitimate business.

"I do not believe that mankind are altogether base. I believe we can live down the past, and this brigandage here and in England and Europe is to be destroyed, driven out of the world by altruism."

Former Governor L. BRADFORD PRINCE of New Mexico, the first volunteer speaker, thought the moral sense of mankind would apply

the remedy. The REV. DR. VAN ALLEN of Boston, caused much laughter by saying:

"We have heard that oil and water will not mix, but I am told that a good deal of profit has been made by watering certain oil. I have heard doubts as to whether the prophet made iron to float, but a great deal of steel has been floated in our day on water, and there have been shipbuilding trust that have had water enough to float all the ships in the navy. I do not know about money like that in the treasury of the Church of God. I think it is dangerous."

"THE OUTCOME OF THE THEOLOGICAL MOVEMENTS OF THE NINETEENTH CENTURY."

The first writer of the final morning was the Rev. Dr. E. S. DROWN of Cambridge, Mass. His paper was analytical and historical. Indeed, it laid an admirable foundation for what followed. There are movements in theological thought, he said, because theology is man's attempt to express the truth of God's revelation in the terms of human thinking. And the terms of human thinking vary. Therefore the theology of any period can be studied only in relation to the ruling thoughts of that period. The nineteenth century had two marked characteristics. One was the scientific interest, which gave the great advance in the study of nature and of history. The other was the humanitarian interest, which emphasized the value of the individual man. The first of these emphasized the sense of law, the second the sense of personality. The problem for our time is the relation between law and personality. We are to notice how these two elements have combined to give the problem to theology to-day.

The sense of law made it difficult for men to believe that God interrupts the regular course of nature. Thus God seemed to be banished from the world. The doctrine of the divine immanence tried to overcome this difficulty, but tended to confuse God and the world and thus to lose the sense of the divine Personality. But the humanitarian movement demanded this, for it must ground the belief in the value of human personality on the Personality of God. Thus these two movements demand a solution of the above problem. How can God be related to nature and to history both as Law and as Personality?

It is impossible for us to-day to suppose that God is present in nature only in the exceptional. Therefore we can not divide nature into two parts, one for science and one for religion. Such a compromise can satisfy neither party. The scientist wishes to find everywhere the reign of law, the religious man wishes to find everywhere the expression of divine intelligence and will. Each demands the whole field, and the field is the world. Science sees in it the rule of law, religion the expression of personality. There can be no conflict. The same is true of history. All history must be open to scientific criticism, all history must reveal the will and intelligence of God. Science deals with efficient causes, religion with final causes. There can be no conflict between the two points of view. To unite them in the thought of God's relation to the world is the problem of theology to-day.

The outcome can be only in a deeper application of the doctrines of the Trinity and of the Person of Christ. We are in a somewhat analogous position to that of the Nicene theology. That worked out its thought of God in relation to its own problems and in its own terms. We are to do the same in relation to our problems and in the terms of our own thinking. And that is to conceive of God as the supreme Person, the Father Almighty. It is to conceive of Him as constantly expressing His creative will toward the world, reaching His fulness of expression in the incarnate Son. And it is to conceive of Him as the immanent principle of law, the Spirit, the Lord and Giver of Life. We are to see the Spirit of the living creature within the wheels of the world's mechanism. It is the task of theology to show that that Spirit is the Spirit who proceedeth from the Father and the Son.

MR. LOUIS HOWLAND (Indianapolis): All the influences which I have enumerated, the Oxford movement, the Evangelical movement, the ultra Protestant development with its absolute reliance on the Bible, the Unitarian-Transcendental movement, and the Higher Criticism, have operated to free the spirit of man, to keep religion a living and growing thing, to make it increasingly possible to make men submit to the truth, to exalt the conception of a truly Catholic Church, and so save the Church itself from degenerating into a petty and hidebound sect. In this work, finally, the Broad Churchmen have played a great part. There is, to be sure, a false broadness and a foolish liberalism. But the line of descent in our Church is through men of great breadth and tolerance of mind. Grostete, Langton, Wickliffe, Cranmer, Hooker, Butler, Tillotson, and Stillingfleet, these men rather than Parker, Bonner, and Laud, represent the spirit of Anglicanism. The greatest Broad Churchmen have indeed been members of a party—Robertson, for instance, who repudiated any suggestion of a connection with any party or movement—but they have always stood for freedom, and it has often been necessary to stand strongly for freedom. There are always men who seem to delight in making the faith forbidding, in imposing yokes which neither we nor our fathers are able to bear, and in narrowing the boundaries of the kingdom. It was so in the days of the apostles. It will ever be so. Though we may feel that the Broad Churchmen have not in our time won their fight, perhaps that they ought not wholly to win it, yet their influence, modified and restrained as it has been by counteracting influences, does seem to have been beneficent. In Browning's

"A Death in the Desert," St. John, as he is about to realize in his last moments the glories of the vision on which his human eyes had once rested, speaks thus:

"I say that man was made to grow, not stop;
That help, he needed once, and needs no more,
Having grown but an inch by, is withdrawn:
For he hath new needs, and new helps to these.
This imports solely, man should mount on each
New height in view; the help whereby he mounts,
The Ladder-rung his foot hath left, may fall,
Since all things suffer change save God and truth.
Man apprehends Him newly at each stage
Whereat earth's ladder drops, its service done.
What? Was man made a wheelwork to wind up,
And be discharged, and straight wound up anew?
No!—grown, his growth lasts; taught, he ne'er forgets:
May learn a thousand things, not twice the same."

Finally, and to guard against any misapprehension, I must indicate as plainly as I can, another outcome, which is fortunately so obvious that little need be said of it. Men will not be driven by fear back to the Church as a last resort, a fortress to be desperately defended against those outside who are in truth the brothers of those within the walls. It will be a home to which men will delight to resort, rather than a beleaguered city into which they are driven. The Church to which things seem to be tending will assign a very large place to reason, as indeed the great English divines have always done. It will not demand that men shall reach results by strange and unknown ways, or submit to any different laws than those which God has established, or reverse or dishonor the intellectual processes which are of divine origin. In other words, the Church will be gloriously Catholic, a veritable city of God, a foretaste at least of that heavenly city of which one of our own poets has written:

"There is a city builded by no hand,
And unapproachable by sea or shore,
And unassailable by any band
Of storming soldiery for evermore."

The Rev. Dr. R. HEBER NEWTON was the first appointed speaker.

The Rev. PROF. ROPEL of the General Seminary said, on rising, that with much of what Dr. Newton said he agreed, although perhaps he should quarrel about some definitions. Criticism has its place. He should demand of it, however, that it tell scholars all about the pre-suppositions. Next we should train ourselves to surrender to good evidence when it is found. Finally, students should have a spiritually constructive attitude. It was noticeable that the audience applauded much more the minor points in Prof. Roper's address than it had done in previous ones, either because there was more of the constructive, or because of the restraint it had felt during the time of the preceding speaker. Prof. Roper told one story that pleased the audience much. A captain sailed through the straits of Belle Isle, where there are many rocks. A passenger said he supposed the captain knew the location of all dangerous rocks. The captain replied promptly that he did not, but that he knew where the deep water was. The speaker said the Church has never marked the deep water, but had only set her lighthouses on the rocks, and following, he described the negative character of decisions in the ancient councils.

"THE ESSENTIALS OF THE SPIRITUAL LIFE."

The Essentials of the Spiritual Life, the topic of the closing session, were presented by the Rev. Dr. Rowland Cotton Smith, Washington, President Gardiner of the Brotherhood, Bishop Courtney, and the Rev. J. H. Knowles. Dr. SMITH had a practical paper and read it admirably. The man who lives the material life, and denies himself the spiritual, is, said he, a fool. Man lives in both the material and the spiritual at the same time. No man exists without God. The essentials are faith, prayer, and sacrifice. All men have faith. All men pray, and sacrifice is not giving up anything. Christ did not die that we might not sacrifice, but He sacrificed Himself to show men how to sacrifice themselves. The Church is to-day confronted with a tremendous materialism. Sacrifice is the salvation of the world. Does the Church stand for it? He fears it does not. He spoke of strife, and said he would have the Church match the love of war with a war of love, and in this connection he mentioned the nail of the true cross as being used for a bit for the dogs of war.

ROBERT H. GARDINER: The Son of God became Incarnate not that He might explain to men the great mysteries of Divinity, far beyond the comprehension of any finite intellect, but to tell them that they who called themselves mortal are immortal, to teach them to take no thought for the things of the earthly to-morrow, because that to-morrow is but a fleeting second in the infinite stretch of their life everlasting. His doctrine is that the real life, which we who fail to see absolute truth call the spiritual life as if it were something different from our life, is the only true life. "And this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." What can that mean, except that the only real life is the life of the spirit, growing, day by day, into a more perfect comprehension of union with the eternal Father?

There is no mystery in prayer. Given the existence of a soul, ethereal, immortal, the breath of God which distinguishes men from the beasts which perish by making him a living soul, and prayer is but the communion, the conversation, of that soul with its Maker,

as natural, as simple, as inevitable, as the prattle of the child to its parents, before the world has taught the child that it and its parents are not wholly one. The spiritual life is no complicated philosophy of religion, no elaborate system of dogma. It is merely the acceptance of the great facts of the historic Creeds as living realities, mighty forces upholding all our life of body, mind, and soul. The obstacle to our spiritual life is that we are not prepared to accept the consequences of our Creed. We are not willing to follow the Way, to know the Truth, to accept the Life. For the Way is the way of sacrifice of self in service of God and our brothers, the Truth is the recognition that God is all in all, the Life is the life hid with Christ in God. And the Church encourages us. The parish and Diocese are more concerned with their material prosperity than with their spiritual growth. The statistics of property acquired, of churches decorated and made comfortable and luxurious till the poor man in his threadbare clothes is ashamed to enter them, are scanned with more interest than the scarcely increasing number of baptisms or confirmations. What parish will not, if it can, more readily spend thousands to improve its music than hundreds to send a missionary to Japan? What parish will not, if the choice is possible for it, prefer a stone church for itself on the best corner in town, to a hospital in China or a school in the Philippines? When the conception of the immortal life of the spirit was most vivid among Christians, when the Christian Church was making its greatest and most spiritual advance, Christians worshipped in upper chambers or in holes in the ground, and pastors and people vied with each other for the privilege of making the greatest sacrifices of earthly things for the spread of the Kingdom of the immortal life. Now, we of the well-to-do and rich laity think it a divine dispensation that the clergy shall make all the sacrifices. We think it unreasonable that they should expect to live as luxuriously, to bring up their children as comfortably as we do. And are there not some, at least, of the clergy who make the sacrifice only because they have to?

The supreme essential of the spiritual life is reality, the standing face to face with God and looking with Him down through the froth and scum and ripples of mortal life into the glorious depths of eternal truth. But the contemplation of eternal truth can never be merely passive. Every truth is dynamic, and the soul who stands face to face with God, the very Truth, must surrender himself wholly to God, the one great Force.

BISHOP COURTNEY gave an admirable presentation of the subject: What is the spiritual life? Man is made in the image of God. Christ said God is a spirit. Therefore man is a spirit. Then his true life is that of the spirit, and whatever is essential to the spirit is essential to the life of that spirit. He might go no farther, he said, if man is good. But man is not always good, and therefore he needs to be born again. Concluding, he thought meditation an essential.

The Rev. J. H. KNOWLES of St. Chrysostom's, Manhattan, added the thought that an essential to the spiritual life is spiritual companionship.

The Congress closed with the singing of *Gloria in Excelsis*, and the blessing by Bishop Burgess.

NOTES OF THE CONGRESS.

BISHOP BURGESS has added to his catalogue of warm friends, every man who was present at the Congress. Never showing indications of haste or of nervousness, he was yet obviously the motive power of the whole Congress. And the Church people of Brooklyn deserve hardly less praise. Seldom are local arrangements for any event so perfectly made and so smoothly carried out, as were those at Brooklyn.

THE *Eagle*, Brooklyn's great evening paper, gave very full and generally very excellent reports of the papers and the debates. When, referring to the Thursday morning session, the *Eagle* and some of the Manhattan morning papers charged Mr. Morehouse with saying that "the Church did not care what the clergy believe," either the *Eagle* or Mr. Morehouse—perhaps the latter—made quite a mistake. Mr. Morehouse's point was that since the seventeenth century the Church had tolerated a certain very deficient view of the ministry that had been presented at the Congress, so long as it was held only as a theory or belief, but was not put into practice; and the Church had no Inquisition to inquire into the private beliefs of the clergy concerning it. She requires an episcopal government rather than any theory concerning it.

BROOKLYN is proverbially farther distant from New York than are Boston or Chicago, and it could hardly have been expected that New Yorkers in general should have been largely in evidence. It was a pleasure to see Dr. Huntington in attendance, though only as a passive spectator. One who does not often see him personally observes that indications of age are beginning to assert themselves; but much activity yet remains, and especially the mental activity which has been the crown of his remarkable personality. Dr. Tiffany, too, the general chairman, has been more active than he appears to be to-day, but his interest in the Congress is unflagging. The secretaries, Dr. Carstensen and Dr. Harriman, are still in middle age, and the agility with which the latter strikes the bell at the in-

stant the time has expired, gives indications of an athletic youth. How much longer are twenty-five or twenty minutes sometimes, than at others!

SEVENTH DEPARTMENT MISSIONARY CONFERENCE.

SALT LAKE CITY, May 8.

THE third annual Conference of the Seventh Missionary Department did not depend upon numbers for the enthusiasm and earnestness which marked its proceedings from beginning to end. The great distances to be travelled, and the numerous engagements of the Bishops and clergy immediately after Easter, naturally operated against a large attendance. But no one who was present at the several sessions could have failed to note the intensity of purpose and the optimistic views which prevailed throughout.

FIRST DAY.

The Conference opened on Thursday, May 4th, with a celebration of the Holy Communion, the Bishop of Salt Lake celebrant. The sermon was preached by the Bishop of Sacramento, from Isaiah xxxii. 2. He reminded his hearers that with their practical knowledge of desert travel they could more easily enter into the figurative language of the text, inasmuch as they had all of them had opportunities of testing the blessedness of shade and moisture when crossing the arid plains of the vast West.

The Conference met at noon to organize, with Bishop Spalding in the chair; Ven. John A. Emery, Secretary; Rev. Louis C. Sanford, Assistant Secretary. After roll call, greeting by the Bishop, and appointment of committees, an adjournment was taken for luncheon, which during the Conference was provided by the Ladies' Guild of the Cathedral parish.

On resuming, the general subject of "Work Among the Young" was discussed. In the absence of the Rev. Wm. A. Brewer, rector of St. Matthew's School, San Mateo, Calif., the topic of the Value of Church School was ably treated by the Rev. L. C. Sanford, rector of St. John Evangelist's Church, San Francisco. The chief points made were the lack of attention to the spiritual and moral training of youth in the public schools, as also the impossibility of securing individual instruction, and the well known inferiority of the text books used. The mission of the Church School is to round out education, first making Christians, then ladies and gentlemen, and finally scholars.

The Rev. John H. Houghton, of Denver, to whom with other visitors was accorded the privilege of the floor, spoke of the difficulty of persuading non-religious parents to value religious instruction, and yet this instruction was really the solution of the "boy problem."

Others taking part in the discussion were the Rev. Arnoldus Miller, of Aspen, Colo., Rev. E. Ruffin Jones of Pocatello, Idaho, and Rev. George E. Swan, of Sacramento, Calif.

The discussion on the "Sunday School and its Problems" was opened by the Rev. E. R. Jones, who spoke of the Scarcity of Well-trained Teachers and its Remedy. The teacher who meets a class all unprepared, the teacher who can't preserve discipline, and the teacher who does not love children were forcibly described. Among the remedies are faithful study of lessons, a kind manner, interesting style and example of reverence for holy things.

Rev. Hugh A. R. Ramsay, of Virginia City, Nev.; Rev. J. W. Gunn, of Montrose, Colo.; and Very Rev. N. B. W. Gallwey, of San Mateo, took part in the debate, which was well summed up by Bishop Moreland and Nichols.

"Lessons and the Graded System," was assigned to the Rev. J. H. Houghton, who gave one of his characteristic talks, illustrated by a chart, in which he proved himself a most learned specialist as well as an enthusiastic demonstrator.

Mr. Houghton also took up the subject of Societies for Children, Junior Brotherhood, G. F. S., Daughters of the King, etc.

Archdeacon Emery spoke on Methods of interesting Young Children in Mission Work, so that they may grow up intelligent and earnest workers. Much depends on the attitude of the parochial clergy, who should teach young and old alike that all baptized persons are declared by the General Convention to be members of our great Missionary Society.

In the evening the Bishop's House was thrown open to the visiting Bishops, the clergy and lay delegates, as well as the congregations of the city parishes and missions. Bishop Spalding was assisted in receiving the guests by his mother and sister. The spacious rooms were thronged, and the gracious hospitality for which the See House has been noted in the past was fully sustained.

SECOND DAY.

Holy Communion was celebrated in the Cathedral at 7:30 A. M., after which the Bishops and clergy were entertained at breakfast by the Lady Principal and Faculty of Rowland Hall.

On assembling for business, with Bishop Nichols presiding, the subject of "Special Missionary Problems in the Seventh Department" was taken up. "Meeting the Apportionment" was well handled by Dean Gallwey who urged a more general and equitable distribution of the obligation, so as to avoid the necessity of relying upon the few wealthy members to make good the annual deficit. The various methods of raising funds through mails, by employing collectors and by means of mite boxes, were thoroughly ventilated.

Archdeacon M. J. Bywater, of Denver, was in favor of taking a stated percentage of the paying ability of a parish, as estimated from its regular current expenses (not counting interest payments, etc.), as a basis for the apportionment. He thought a fair assessment would be ten per cent., of which five per cent. might be given to diocesan missions, while domestic and foreign missions would receive two-and-a-half per cent., and a like amount be left for the endowment of the episcopate.

Methods of developing self-help were then discussed, with the great necessity there is in the Western field for the best and strongest men, priests possessing not only piety and learning, but infinite tact. The "grouping" of missions when they are often hundreds of miles apart was also considered. The Rev. Alfred Brown of Ogden related an incident in his experience, showing that where the men of a parish or mission had miserably failed to collect the priest's stipend, the women stepped in and quickly raised twice the sum called for.

The Junior Clerical Association of New York received some friendly notice; it was argued that a system of sending young curates from wealthy eastern parishes to the Far West for a three years' experience of Western conditions, only to return home at the end of that time, might be a good thing for the youthful priests, but rather unfortunate for the Western mission field. In this connection the following resolution was introduced by Bishop Spalding, and carried unanimously:

"That the Seventh Missionary Conference desires to record its sympathy with all efforts which are being made to direct the attention of students in Eastern theological seminaries to the need in the Western field of the best men in the ministry, and the privilege in such service of laying the foundation of Christian civilization in the great and growing West."

The relation of the Church to the Christian Denominations closed the morning session. The Rev. Joseph W. Gunn, of Montrose, Colo., spoke of frequent cases where the ministers of various Protestant sects are first on the ground. He spoke of conditions in the primitive Church, when isolated Christians often waited for a considerable time before they were reached and organized under Apostolic Order.

In speaking of the disposition towards unity apparent among so many Christian bodies not in communion with the Church, Mr. Gunn quoted at length from the Rev. B. W. R. Taylor's article on "Protestant Unity" which appeared in THE LIVING CHURCH of April 1st.

In an animated debate which followed, in which priests who had at some time belonged to one or other of the non-conformist bodies took part, attention was called to different points of view, inherited prejudices, etc., which make it difficult to deal with those brought up in sectarian beliefs. It was unanimously agreed that nothing is to be gained by carping criticism or lack of charity; the right attitude is one of love and friendship. A high standard should be maintained among ourselves, the truth should be fearlessly spoken, but in such a way as to avoid irritation. We should work together along lines of practical benevolence and usefulness.

At the afternoon session a letter of regret from the Rt. Rev. Dr. Keator of Olympia and a long-distance telephone message from the Rt. Rev. Dr. Funsten of Boise, expressing regret at being unable to attend, the former on account of important engagements—the latter owing to a sudden attack of rheumatism so severe that the long journey was impossible.

"Woman's Place and Work" was the topic of the afternoon. The Cathedral was well filled with women when Bishop Moreland rose to speak on "Her Place in the Home." The Bishop was at his best, and his clear cut, concise, and forcible appeal for the sacredness of home was listened to with the closest attention. The sanctity of marriage in its aspect as a holy vocation, not a mere contract, was insisted on. "The climax of selfishness in marriage is, of course, divorce. . . . Many men and women enter into the marriage relation with the idea that if it is not satisfactory they can break it off and draw another ticket in the lottery." The appalling fact that in a period of 34 years, ending 1901, no less than 700,000 divorces had been granted in the United States was mentioned, and Christian women were exhorted to bear much in patient silence rather than appeal hastily to the civil courts, remembering what is due their homes, their children, and their country."

Bishop Nichols spoke of "Her Place in the Church," drawing lessons from the example of holy matrons in early Saxon days who were both home-builders and church-builders. Then he spoke of women who had not the vocation to holy matrimony, but who lived sweet and fragrant lives for the Church as Sisters and Deaconesses, laboring among the sick and needy, or in their Communities sending up endless intercessions to the throne on high. A tribute was paid to the "ungarbed Sisters," doing their duty faithfully in the world at large.

The Very Rev. Edwin S. Hinks, Dean of St. Michael's Cathedral, Boise, spoke on "Her Place in the Church Institution, School, and Hospital." The tender sympathy of woman for the suffering, her helpful ways, her brave and unflinching devotion to duty wherever duty called, were beautifully expatiated upon and illustrated by touching anecdotes.

The Woman's Auxiliary had not been assigned a special place in the programme, but at the suggestion of Bishop Nichols, supported by Archdeacon Bywater, Archdeacon Emery gave a very instructive

and helpful talk to the women present, explaining the position of the Auxiliary as a great national organization in the Church.

In the evening, at St. Paul's Church, the Men's Mass Meeting was held. Bishop Nichols presided, and the vested choirs of the two city parishes led the hearty congregational singing.

Hon. Morris L. Ritchie, Judge of the District Court, Salt Lake City, delivered a most interesting address on the Brotherhood of St. Andrew. He referred to past great movements in the Church in which laymen took part, and pointed out that the Church, as a living organism, adapts herself to the necessities of the times and avails herself of new methods of presenting old truths.

Mr. Paul West Stevenson, director of the Cathedral Chapter, urged the importance of getting the younger boys into the Junior Branch, and using the utmost vigilance to hold them until the time comes when they can be passed into the Senior Branch.

Mr. Hugh McMillan bore testimony to the value of organized work in hotels, among tourists, etc. Dean Hinks enlarged upon personal work, the Rev. E. R. Jones said that meetings for study are good, but, so far as the Brotherhood is concerned, must necessarily be subservient to active work. Dean Eddie said some earnest words about the Corporate Communion, while Bishop Nichols spoke of work among ex-choir boys.

The latter part of the evening was devoted to an interesting address by Archdeacon Emery, on the subject of Lay Readers' Leagues. He drew attention to the great increase of population in the vast territory embraced in the Seventh Missionary Department. Young men are largely in the majority on the ranches, in the mining camps, and in the towns. We need young men and earnest men of consecrated lives, to reach the people in points where there is no resident clergyman.

The Rev. C. E. Perkins spoke of the advantage of giving men specific work to do, not merely asking them in a general way "to help." He did not find it difficult to get men to work if approached personally and asked to undertake some definite task.

THIRD DAY.

Holy Communion was celebrated at St. Paul's Church at 7:30 A. M. and immediately afterwards the visitors enjoyed the hospitality of the Ladies' Guild of the parish at breakfast.

At 10 o'clock, in the Cathedral, the closing business session was held, with Bishop Moreland in the chair. The matters discussed were of a practical nature, and consisted mainly of suggestions relating to the fiscal side of Church and Sunday School organizations, and of various resolutions in acknowledgment of hospitality received from the ladies' guilds and others.

The Conference, by a rising vote, expressed its sympathy with Bishop Funsten in his illness.

The Pacific Churchman was sustained as the official organ of the Seventh Missionary Department.

An executive committee, composed of the Bishop of California, the Rev. Harry Hudson, Tacoma, and Judge Ritchie, Salt Lake, was elected, with power to fix date and place of next Conference, and to prepare a programme.

Veni, Creator Spiritus was then sung, the benediction was pronounced, and the Conference was declared adjourned *sine die*.

SUNDAY.

On Sunday St. Mark's and St. Paul's were crowded with worshippers and people attracted by the announcement that visiting prelates would preach.

Bishop Nichols preached at the Cathedral from St. John xi. 44 and St. John xx. 6-7.

The Children's Mass Meeting in the Cathedral was attended by several hundred Sunday School scholars from the churches and missions of the city. The first address was made by Dean Hinks of Boise, who won the children's hearts by his happy manner and breezy talk. The Rev. M. J. Hersey, missionary to the Indians on the Uintah Reservation, followed with a most interesting description of his work among the little red children and their parents. He told of his long journeys from his home at Randlett to White Rock Agency, then back to Fort Duchesne, making a distance of forty miles in one day by wagon in all weathers and conditions of roads, to hold services and catechise the children. Mr. Hersey's Indian name is Ta-ta-puts ("Good Talk"), but his skin is white, although his heart beats in sympathy with the people he ministers to.

The Rev. J. H. Houghton next told one of his famous stories in his own inimitable way, and held the little ones' rapt attention as he narrated the thrilling adventures of a boy and girl in Liberia as they grew up together from childhood, until finally they were united in marriage and went forth hand-in-hand to spread the gospel among their own people.

PILGRIMAGE TO BISHOP LEONARD'S GRAVE.

Beautiful and touching was the simple ceremony on Sunday, the 7th of May, when the Bishop and clergy of Salt Lake Missionary District, together with the other Bishops and clergy in attendance at the Seventh Department Conference, surrounded the grave of the Right Rev. Abiel Leonard, Bishop and Doctor, and, with solemn prayers for the repose of that great and noble soul, deposited flowers as a tribute of love and a token of tender remembrance. The Bishop of Sacramento placed a lovely cross of white immortelles at the head of the grave, and the Bishop of California said the collect for All

Saints' day. Then Bishops and clergymen laid white carnations on the grave until all was fairly covered with the fragrant blossoms. It was toward the close of day, and as the bright rays of the fading sun were reflected back in glorious tints from the snow-crowned mountains, Bishop Nichols recited prayers from the Office for the Dead, and pronounced the benediction over the earthly resting-place of his departed brother.

SUNDAY NIGHT.

The mass meeting in the Salt Lake Theatre on Sunday evening was one of the most notable assemblages ever gathered in the historic building erected by Brigham Young over half a century ago. The stage-setting represented a dignified church interior. The floor of the house was completely packed and the balconies were well filled.

The general subject of the addresses was "The Episcopal Church in the United States," and no abler exponents of the Church's position could have been found than the trio of Bishops that faced that large and attentive audience. Intellectual and clear-headed, strong and brave, frank and outspoken, but full of charity to all, offering no apology, but withal so tactful that no one's feelings were done violence to, the Bishops held the undivided attention of that great congregation for over two hours while absolute quiet prevailed.

The Bishop of California spoke first on Her Heritage, under the heads of "Age," "History," and "Present Worth." The Bishop of Sacramento told of "Her Faith." The Bishop of Salt Lake spoke of "Her Mission."

MANIFESTO OF ENGLISH LATITUDINARIANS.

[Continued from Page 79.]

think, if the tour could in some way be arranged for those who would desire to visit Palestine and the holy places with the same object and in the same devotional spirit, it would be a great success. . . . So done, it would really be a pilgrimage in the only way in which pilgrimages are practically possible in the present day."

By the decease of Lord Grimthorpe, last Saturday, at the age of 88, there has vanished from sight one who was not in a few respects *sui generis* among his contemporaries, and whose name has long been a very familiar one to English Churchmen. His Lordship, besides being some time leader of the Parliamentary Bar, and also a recognized authority on locks, clocks, watches, and bells (having designed the great clock at the Houses of Parliament, Westminster, and its bell, "Big Ben"), was prominent both as a Church "restorer" and a Protestant protagonist. He spent £130,000 out of his own pocket in restoring St. Alban's Cathedral—that is, as he thought, but as nearly everybody else thought, in disfiguring that magnificent old Abbey church almost beyond recognition. Hence arose the verb "to Grimthorpe," in a trans-Atlantic dictionary, *i.e.*, "to spoil or disfigure an ancient building by lavish and tasteless expenditure." With characteristic modesty, his Lordship caused a representation of himself as an angel to be sculptured among the corbel heads in the west porch of the Cathedral. This spurious representation of a cherub is quickly distinguished from the other corbels by means of the old-fashioned whiskers which his Lordship always wore. In his role as a Protestant combatant, he, like the late Sir William Harcourt, always seemed to delight in posing in the columns of the *Times* newspaper as a *Malleus Episcoporum*, his outstanding charge against the Bishops being, strange to say, that they were the slaves of the E. C. U.! *Cujus animae propitietur Deus*.

The Countess of Leicester, on Tuesday last, unveiled two memorial windows in the parish church of East Dereham, Norfolk, one in honor of William Cowper, the poet, and the other in honor of Queen Victoria. One of the two officiating clergy was the Rev. Canon Cowper Johnson, who is related to the poet's family. A portion of Cowper's hymn, "Oh! for a closer walk with God," was sung as an anthem. J. G. HALL.

TO CHOOSE SIN is to reject Christ; to be ashamed, for fear of man, to do what Christ commands, is to deny Christ; to do, for fear of man, what Christ forbids, what is it but, with Pilate, to condemn Christ? For a Christian to be guilty of wilful deadly sin, what is it, but to crucify Christ afresh, and put Him to an open shame? Do what ye know to be pleasing to God, and avoid, by the grace of God, what ye know will displease Him, and God will enliven your penitence, and enlarge your faith, and brighten your hopes, and kindle your love. Only be *very* diligent, not knowingly to do anything which displeases God; be very diligent not to tamper with your conscience and do what you suspect may displease God.—Edward B. Pusey.

MEN of tender heart and loving sympathy and gentle touch are wanted to give comfort to the world's sorrow, to help other tempted men in their battles, to rescue the perishing out of their bondage.—J. R. Miller.

WASHINGTON DIOCESAN CONVENTION.

HERE was a great blank felt by all the members of the diocesan Convention, and the large congregation assembled in the Pro-Cathedral Church of the Ascension, on Wednesday, May 10th, in the absence of the beloved Bishop of the Diocese; and it was with deep thankfulness that his telegram from Antwerp—"Arrived safely, all well; pleasant voyage"—was received. The Rev. Dr. McKim immediately called the Convention to prayer, and offered the thanksgiving for a safe journey by sea. This was just after the opening service, when the Holy Communion was celebrated by the Rev. Dr. McKim, assisted by the Rev. Clement Brown, rector of the church, and Archdeacon Graham. There was a full attendance of the clergy in the procession which entered with the vested choir, and the service throughout was reverent and beautiful. Dr. McKim, as President of the Standing Committee, took the chair and read the Bishop's address, in which he expressed his sorrow at being absent from the Convention; but a rest at this time had been absolutely enjoined by his physicians, that he might fully recover from the effects of his illness of last summer. He spoke of the encouragement he felt in the faithful work done by the rectors in all parts of the Diocese; expressed regret that several of the clergy had resigned their cures; but said that a much larger number had recently come to us. Of the nine parishes vacant at the last convention, seven had been filled, chiefly through the efforts of the diocesan missionary, the Rev. W. J. Thomas. The Bishop called for larger offerings for diocesan missions, and expressed the hope that \$10,000 would be this year raised in view of the very encouraging conditions in the rural parishes. He also urged greater interest in general missions, and earnest effort to meet the apportionment, commended the proposed Men's Offering at Richmond in 1907, and asked cooperation with the diocesan committee on the subject. He very strongly deprecated large debts on churches as hindrances to spiritual work, and urged efforts to get rid of these burdens where they now exist. The work of the diocesan branches of general Church organizations was warmly commended, and the hope expressed that the day would come when they would all be affiliated in some way with our diocesan Church, the Cathedral of Washington. "If our diversities of gifts, and differences of operations can be brought together in one harmonious whole, while we keep the unity of the Spirit in the bond of peace, we shall be carrying out in action the sublime description of the Church by St. Paul, when he tells us that it is the body of Christ."

The next business being the election of a President, the Rev. Dr. McKim was nominated, and unanimously elected, the secretary being directed to cast the ballot of the convention. Like action was taken in regard to the election of secretary, the assistant secretary casting the ballot for the Rev. Arthur S. Johns.

A telegram of congratulation and greeting was ordered to be sent to the Bishop, and committees were appointed on those parts of his address relating to diocesan missions and to debts upon church property, the latter committee to report to the next convention upon some plan to prevent this evil. The report of the Standing Committee was presented, after which the convention took a recess for luncheon, which was served in the basement of the church.

During the afternoon session, reports were received from various committees, from the treasurers of the Episcopal Endowment Fund, the Superannuated Clergy Fund, Church Charities, etc., and from the treasurer of the Diocese. On motion of the Rev. Dr. Devries, a resolution was passed that, Whereas, on the 25th of March, 1906, the Diocese of Washington would reach the tenth anniversary of its full organization, and the consecration of its first Bishop, the Standing Committee be directed to take action for such celebration of that event as would be approved by the Bishop.

On Wednesday evening, the convention held a session as a Board of Missions. It was in fact a bright and spirited missionary meeting, with shortened Evening Prayer, music led by the vested choir of the parish, and three addresses of great interest. The first speaker was the Rev. Nathaniel S. Thomas of the Church of the Holy Apostles, Philadelphia, whose theme was the value and necessity of the work of laymen in missionary efforts. Dr. McKim then introduced Dr. Woodard of the China Mission, as a living illustration of the words just spoken, and a most thrilling account was given of the need of medical missions in China, and of the wonderful results accomplished. The last address was by the diocesan missionary, the Rev. W. J. D. Thomas, telling of conditions and needs nearer home.

A great part of the second day's session was given to the discussion of the appropriations for diocesan missions, growing out of the resolutions reported by the committee of Missions, and the committee on the Bishop's address. It was at first resolved to appropriate \$10,000; but after a proposition to make the raising of this sum take precedence of the apportionment for the general Missions of the Church had been voted down, the resolution was reconsidered, and, after considerable discussion, it was decided to leave the diocesan appropriation as it was last year, at \$6,500, and to make a special appeal to the parishes for an additional sum. The Rev. C. Ernest Smith of St. Thomas' Church, Washington, moved to appoint a special committee to investigate conditions in the rural parishes, and see if something could not be done by uniting two or more in some cases, and in other ways to render less outside aid necessary. Very strong opposition was expressed to this plan, as adding needless machinery; but, after prolonged discussion, it was adopted by a

close vote. Mr. Arthur S. Brown from the committee on Canons reported a number of changes in those of the Diocese to make them conform to the new canons of the General Convention, which were adopted.

The election for the Standing Committee made no changes. Committee of Missions elected: the Rev. Messrs. J. A. Aspinwall, C. E. Buck, C. Ernest Smith, D.D., F. B. Howden; Messrs. Wm. D. Baldwin, Wm. A. Gordon, E. H. Waters, and Dr. A. D. Cobey. Cathedral Chapter, Rev. R. H. McKim, D.D., Messrs. Thos. Hyde and Melville Church. Chancellor of the Diocese, Mr. Charles H. Stanley; Treasurer, Mr. Wm. H. Singleton.

The Convention accepted the invitation of Christ Church, Georgetown, for the meeting next year.

[Reports of other Diocesan Conventions held till next week.]

NEW YORK LETTER.

[Continued from Page 81.]

comprises over fifty acres on Long Island Sound. The buildings cost \$27,000, the difference between the bequest and that sum being made up by members of the Schermerhorn family. The chapel and home are colonial in style, with exteriors of shingles with light trimmings, and interiors finished in natural woods. The Home will accommodate eighty children at a time, and provision is also made for a few older girls. A camp for fifty boys will be maintained during the summer at another point on the Society's property. Deaconess Josephine Lyon is in charge of the Schermerhorn Home.

A meeting was held last week of the General Committee of Arrangements for the Inter-Church Conference on Federation, which is to be held in New York, at Carnegie Hall, next November. At this meeting was made the first announcement of the programme of the Conference, so far as it has been arranged. Churchmen who have accepted places on the programme include Bishops Doane and Greer, Dean Hodges of Cambridge, and the Rev. Dr. Arthur S. Lloyd. It is the purpose of the Conference to organize, if possible, a permanent body which shall officially represent the religious bodies of the country. There is no thought of having this new body assume any ecclesiastical powers or functions, nor to interfere in any way with the self-government of its constituent organizations. But it is hoped that it may, being a representative organization, voice the sentiments of the great body of Christians on matters of great public interest and importance, with a power not possible under present conditions. Already twenty-one religious bodies have appointed delegates to the November meeting, and a number of others are expected to act at their general meetings this spring. The topics to be discussed at the November gathering include, A United Church and Evangelism; United Church and the Social Order; United Church and Home and Foreign Missions; United Church and Religious Education; the Essential Unity of Christianity. The expenses of the Conference are estimated at \$18,000, and the amount is to be raised by contributions from the various bodies. The meeting begins on November 15th and lasts until the 20th.

Christ Church, New Brighton, is to be consecrated on May 30th, which, being Memorial day, gives the rector, the Rev. Dr. Frank W. Crowder, and the vestry, the advantage of being able to secure the attendance of the men of the choir and congregation, as well as a large number of clergy. Bishop Coadjutor Greer will be the consecrator, and the Rev. Dr. William R. Huntington, rector of Grace Church, will preach the sermon. The consecration of the church comes as the result of an appeal made by the rector before Easter, when he asked the members of the parish to make an effort to remove the debt of \$8,000 resting on the property. Many pledges toward the sum were made during Lent, but few were prepared for the announcement at Easter that instead of the \$8,000 asked for, there had been given more than \$9,175. This not only wipes out the mortgage, but pays a small floating debt and leaves a balance of over \$700. It has also been announced that Christ Church has obtained, through gift of Mrs. Louis T. Hoyt, title to a plot of land 130 x 200 feet adjoining the rectory, which has been made a part of the churchyard. This gives the parish a frontage of 330 feet on one street and 260 feet on the other, and removes the danger of having detrimental buildings erected near the church.

The tower clock in the steeple, which was made in England and has been telling the time to lower Broadway and Wall Street since 1826, is worn out and is to be replaced by an American-made instrument. For about four years the old clock has been uncertain, and an expert decided it to be too much worn for repair. The works, weighing four tons, are now being removed. The difference between the old and the new construction is indicated by the fact that the new works will weigh only one ton.

LIVING "IN LOVE AND CHARITY WITH" ONE'S NEIGHBORS.

BY CONSTANCE FULLER MCINTYRE.

MANY of us, I suppose, have wondered momentarily what was signified by the writers of the Prayer Book in this phrase at the beginning of the invitation to Communicants.

The word "love" is so dreadfully overworked, having to do duty for so many and varied types of both Christian and other kinds of personal predilection, either of an individual or wide-embracing nature, that the wayfaring man is not altogether safe from erring in its interpretation.

Now while it seems obvious that the tender and deep-rooted sentiment with which we regard those nearest us and the friends chosen and held for the ties of congeniality and common interests that bind us together, could not in their very nature be entertained in anything like the same degree towards the much wider circle of our neighbors and acquaintance in general; still it would appear from the additional use of the word "charity" that something even warmer than the charitable spirit that thinks no evil of its neighbors and is not easily provoked, was in their minds.

Although we have come to look upon the two words love and charity as, in a New Testament sense, having almost the same meaning; yet from the fact of the Prayer Book's original tongue being English, coupled with the double use of the word, it must have been intended to enjoin on Christians the need for a close and tender sympathy in their treatment of those around them, widely removed from the attitude of mind that is indirectly implied in the current expression, "cold as charity."

Many people with a naturally shy and reserved manner find it quite difficult to show the affection and friendly interest they feel for anybody with whom they are not on terms of intimacy. The feeling and the willingness to help are in their hearts, and of a very genuine brand perhaps, but so afraid are they of seeming intrusive, being misunderstood, unappreciated—or kindred reasons—that they are put down by the very ones, it may be, that they would fain help with counsel and sympathy as well as in a more tangible manner if necessary, as cold and rather unapproachable. The only remedy of course is to persevere in spite of difficulties and, as in other matters, practice will overcome the halting tongue and overly reserved manner.

Now I take it one of the most important points in attaining and maintaining a loving and neighborly relationship with those among whom one is thrown, is not to be thinking too much of one's self. And by this I do not mean merely that one must not be always on the lookout for number one, putting one's own interest and advantage always first, taking the biggest share, where possible by any fluke, in the division of family property, and in other ways generally behaving in an obviously unchristian manner; that is the alphabet, as it were, and Church members are supposed to have gotten beyond that starting point. No, I mean rather that if one thinks more about others and how certain little acts and attentions would affect them, rather than what they will think of one for doing them, or whether it is customary to act precisely in a certain way, it will not only come easier to go naturally about helping people, but the net result of one's efforts will be more satisfactory and considerable.

After all, if one is sure one is doing one's best to help someone unobtrusively, the fact that they may seem, perhaps, a little ungrateful, does not make any material difference; the great point is that they need the help and we are only too glad to have the opportunity to do anything "for one of the least of these." His brethren.

There are many kindly disposed people who would, as a matter of course, not only do their part towards any local charities, but if they heard of anyone needing food or clothing, would "do their diligence gladly to give" of what they had towards helping provide for them. But in making little donations, their manner, while meant to be kind, is so condescending and superior, that their gifts are irksome even while they may be in a sense welcome because necessary, to the recipients.

If, either from causes for which she is not responsible or even from shiftlessness and bad management, some mother of a little family is brought to want, I think that in rendering her any little assistance one should do it in the most neighborly and matter of course fashion, not at all as if one felt one were bestowing a favor, but just paying such little attentions as one neighbor might at any time extend to another.

Almost all poor people are very sensitive to a shade of patronage, and the more dignity and independence they possess,

the more on the defensive they become if they imagine they are being looked down on, feeling resentment rather than gratitude toward anyone who meets them in their temporary distress in this spirit. This is the feeling that makes poor people infinitely prefer applying for aid to someone in their own circumstances who can, perhaps, ill afford it from their own slender store, to someone far better able, financially, to help them. They feel sure, among their kind, of understanding and probably generous help also, for poor people stand by one another nobly.

Most people find it easier to get on in a neighborly and comfortable way with people in about their own circumstances; it seems harder to get close to those much poorer or much wealthier.

As an instance of this: two ladies set out together one afternoon to pay a first call on a very wealthy woman who had recently moved to their town. One of them was all aflutter lest her costume, while it was far more elegant than her companion's, should not be sufficiently stylish for the occasion, and whether the call might not be regarded in the light of an intrusion. The hostess, who happened to be alone with her servants for a few days, the rest of the family being elsewhere, received them very cordially, saying that she felt so lonely it gave her a fit of the blues. How she should stand it for three days all alone she did not know.

One of the callers promptly suggested that she come to luncheon with her the following day, "Come early and bring some sewing." This, the hostess said, she would be charmed to do, and asked if she might come at eleven. Now the lady who had given the invitation had a fair-sized family of children, with only an apology for a servant, so that she was a very busy woman; but she had thought of her neighbor first and of herself last.

As she and her companion left the house together, the latter remarked:

"Well, Mary! of all the cheekiest things! Why, how in the world will you get up a luncheon fit for her between this and to-morrow at eleven? You have no such plate and linen as she is accustomed to, the finest satin and damask ever was made. I wouldn't have done it for a kingdom, though you will acknowledge I have always taken more pride in my table than you have."

"Well," Mary replied, "I should not have chosen to ask her just now, but she is so lonely and was evidently glad to come. We dine early, of course, ourselves, and if I get up as nice a little dinner as I can, it will surely answer for luncheon, and then she can have as big a dinner as she wants at night when she gets home. Besides I'd be sorry to think so meanly either of myself or her as to imagine that all she cared for in coming to my house was what she would get to eat there. A little change, even more of a one than this will be, would do her good."

Later on, after spending far more than she could afford on out-of-date luxuries and additional table appointments in imitation of what she had at home, the other caller also asked the wealthy neighbor to a meal. But she was full of engagements then, and while the first informal invitation was a solid pleasure to her, the second chanced to be rather a weariness.

ACCORDING to Christ's teaching, the priest and Levite did not pay their debt to their Samaritan neighbor, because they thought him a stranger with no claim on them. Dives ignored his rich man's debt to Lazarus. We can all think of manifold debts—to the lonely whom we might visit, the misunderstood whom we might sympathize with, the ignorant whom we might teach. Is it not bewildering even to attempt to realize our debts? And yet, let a man make a beginning, and all will be well. Let him steadily set himself to behave towards those whom he employs, or those who employ him, towards railway porters and shop assistants and others who minister to his convenience, as being men and women with the same right to courteous treatment, and to a real opportunity to make the best of themselves, as he has himself; let him thus realize his debts to his nearest "neighbors," and the whole idea of humanity, of brotherhood, will be deepened and made real to him. He will get a habit of consideration and thoughtfulness for others, as belonging to Christ, which will express itself habitually towards all, and especially the weak.—*Bishop Gore.*

IF YOU HAVE not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in His presence, to lift up our hearts towards Him, to worship Him in the depths of our hearts, to offer Him what we do and what we suffer.—*Francois de la Mothe Fénelon.*

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 GREAT COMMISSION OF OUR LORD.

FOR THE FIFTH SUNDAY AFTER EASTER.

Catechism: XXII. and XXIII., Outward Part, Inward Grace. Text: St. Mark: xvi. 19, 20. Scripture: St. Matt. xxviii. 16-20.

THE eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." The time and place, if nothing else did, would show that this was a most important meeting. It is the one time in the forty days between the Resurrection and Ascension when the risen Lord appears by appointment. At no other time was it known beforehand, or expected, that He would appear. Of such importance was this meeting, that the appointment for it was made by the Lord Jesus both before and after His death, and it was made part of the message sent to the disciples through the angel. On the night of His betrayal, He said to the eleven, "After I am risen again, I will go before you into Galilee." The angel at the empty tomb concludes his message by instructing the women to tell His disciples that He who is risen will go before them into Galilee, and there shall they see Him. As the women were on the way to tell the disciples, Jesus Himself met them and told them to tell His disciples that they go into Galilee, where they would see Him. Such *great prominence is given to this appointment* that we may safely say that the meeting in Galilee was the most important event of the great forty days.

His first making of the appointment shows also why it was made. He then said, "All ye shall be offended in me this night; for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." Inasmuch as the eleven were together after the resurrection after a physical manner (St. Luke xxiv. 33, St. John xx. 26), it must be that *this scattering* which required the appointed meeting in Galilee, *was an official one*. They were together, but not as Apostles.

That the eleven had an official capacity, that they stood in a higher place than other disciples, hardly needs argument. However, the proper understanding of this giving of the "Great Commission" depends upon viewing it from the true standpoint. It has a definite place in the development and completion of the Master's earthly work. That work was "to found the Kingdom of God, to bring men home to God." To understand His ministry, it must be considered in relation to that its great, unifying purpose. His herald declared that the Kingdom was at hand. He Himself began His ministry with the same declaration. Before He began His systematic instruction, He chose out the Twelve. He took them with Him everywhere. He taught them, what? The great subject of His instructions to them was "The Kingdom." Almost all His parables were designed to explain to them how it was "like unto" things with which they were already familiar. That which was as yet unknown was likened to that which was known. He sent them out to preach the Gospel of the Kingdom. He had said on the same night on which He foretold the scattering, "Ye are they which have continued with Me in My temptations. And I appoint unto you a Kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My Kingdom, and sit on twelve thrones, judging the twelve tribes of Israel." It is plain that *they had been by Him appointed to an official status*.

In this official status they represented Him. *It was the way His work in the world was to be perpetuated and carried on*. It was through them that the Incarnation was to be extended and applied as a Power to the men yet unborn. They were told that when men "received" them, they received Him who sent them, and to receive Him was to receive the Heavenly Father Himself. The authority delegated to the Lord Jesus, He had thus delegated to them. To them He gave the authority to apply His own power over sin: "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." It was after the Resurrection, that He said to the same eleven, "As the Father hath sent Me, even so send I you. Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them;

whosoever sins ye retain, they are retained." As an ambassador speaks for, and represents, the power that sends him, so the Apostles were clearly vested with the authority and power of Him who sent them, for the purposes for which they were given them.

The lesson relates how these eleven officials received their final commission and appointment. It would seem from St. John that the risen Lord had given them an appointment in the upper room (St. John xx. 21-23). Yet this last sending is at least a more formal and public one. From the fact that it is the only appearance which was by appointment, it is conceded to be probable that at this time there were present, besides the eleven, the "five hundred brethren" referred to by St. Paul (I. Cor. xv. 6). If so, His purpose in making the appointment for this meeting is shown to be *that He might give to the Apostles, in a solemn manner and in the presence of the faithful brethren, their final authority and commission for the work* which was now to be left to them for execution. The sacrificial side of His work is connected with this commission in that He has so finally received "all power in heaven and in earth." It is because of this power that He sends them, as shown by the word "therefore."

One thing remains to be shown. *This power and commission* thus given to the eleven *was for their successors in office as well*. It was as officers in the Kingdom, not as individuals, that they received the gift. This appears from the fact that they were sent to all the world and the promise of the Divine Presence is "even unto the end of the world." Neither of these things could be accomplished through the eleven alone. We find from the New Testament record that as a matter of fact they did so associate others with them in this Apostolate. Matthias, Barnabas, James the Lord's brother, Paul, Timothy, Titus, and others are called Apostles or shown to have the office.

If, then, the Lord established thus a Kingdom, visible, organized, and to last until the end of the world, there can be but one duty towards it for those who would obey Him. The way for men to show that they believe in Him is for them to come into His Kingdom and follow the directions of that Holy Mother.

Again, since He so plainly commanded those whom He thus sent out, to go into all the world, and to preach the Gospel to every nation, we are not obedient to our Captain if we do not pray for, work for, and give for the work of Church extension.

O MYSTERY! beyond reach even of the spiritual understanding, however illuminated, which the ceaseless operations of Divine powers and love through such long ages conspired to accomplish—a real Communion with the Living God, the assimilating of the Heavenly Substance with our own in a oneness of eternal life, the Infinite, the Ancient of Days, coalescing in loving harmony with the finite, the creature of an hour! What a view does it exhibit of the spirituality of the life into which we pass! All we are—spirit and body, flesh and blood, every thought, every feeling, every organ, every faculty in us—becomes the seat of God's mysterious Presence. He, indwelling wholly within us, comes, as we receive Him, to spiritualize every thought, feeling, faculty in us like unto Himself. All that is of nature in us, through this union with Him, is gifted with grace to become heavenly; all of self to pass into God; all the human to be identified with the Divine, the life of the creature assimilated to the Life of the Eternal Godhead.—T. T. Carter.

ASK A GREAT money-maker what he wants to do with his money, and he never knows. He doesn't make it to do anything with it. He only gets it that he may get it. "What will you make of it when you have got it?" you ask. "Well, I'll get more," he says. "Just as at cricket you get more runs. There's no use in the runs, but to get more of them than other people is the game." And there's no use in the money to such men, but to have more of it than other people is the game. Money in the possession of such a man as I have described cannot be to him real wealth; it does him no good, wins for him no Christ-like virtues. He gains by it neither fellowship with God, nor the esteem of his fellow-men.—Canon Bodington.

RICHES cannot do everything. There is a limit to their power. There comes a time when the "Almighty Dollar" is not almighty. An Arab had lost his way in the desert. He was hungry and thirsty. After awhile he found water, and he drank and was refreshed. But he needed food. After a little more wandering he saw a bag lying some distance off. It might contain food, dropped by some travellers, perhaps. He laid hold of it, opened and examined its contents. In a moment he tossed it away in anger and disappointment. "Only gold," he exclaimed, "only gold."—Selected.

The Family Fireside

A WISE AND WINSOME WALK.

My life I give to Thee—
Thou lowly Nazarene,
My love I give to Thee,
With all that these can mean;
For Thee I'll do and love and talk,
And try to make a wise and winsome walk.

Thou art the spirit's strength,
Thou helpful Nazarene—
The height, the breadth, the length
Of all that Grace can mean;
My trusting soul on Thee relies
For light to make a winsome walk and wise.

My all to do I consecrate
Spontaneous and full and free,
He bids of life to freely take,
And of the same to generous be.
Amen! Amen! for Jesus' sake
I'll try a wise and winsome walk to make.

LYMAN W. DENTON.

CORBIE AND THE GHOST.

BY HELEN MAUD GREENSLADE.

THE hero of the ghost episode was Corbie, my beautiful two-year-old collie.

Corbie had grown up with us from puppyhood, having been shipped to our Ohio country home, when but a fluffy ball of yellow hair, bright eyes, and cunning ways. Sylvia had a bowl of fresh, warm milk for him, and with freedom, fresh air, and plenty of new milk, he thrived and soon outstripped his brothers in size and strength.

Corbie won his way into the heart of everybody about the place. He was on terms of the closest friendship with the animals, from black Bennie down to our pretty Wyandottes. He loved to help old Mother Wyandotte herd her chicks, as his ancestors had herded sheep long ago on the moors and heatherlands of Scotland.

It was Corbie who always told me when Bennie was brought to the door, running around to the side of the house and barking up at my windows. He accompanied Sylvia on her rambles, holding the edge of her skirt daintily in his mouth. He gave to these self-imposed tasks the importance of a duty and the gladness of a happy and affectionate heart. Corbie was, indeed, the last dog in the world who would be likely to meet with ghost or goblin.

The ghost made its first appearance one Sunday night, early in the winter. I might rather say its first manifestation, for nobody saw the ghost. There is a saying among old country folk that the ghost who is heard, but never seen, is the wickedest kind of a ghost. Sylvia thought she saw him, but this we attributed to nerves.

My mother and sister had gone up-stairs that Sunday night and I lay dozing lazily on a couch in the hall, beside the open grate-fire, waiting for Tom, who was often late.

Suddenly there broke upon my drowsy senses a hollow, gruesome sound, like the clanking of heavy iron—a sound that an unhappy ghost might make in breaking the chain that bound it to some region of misery. The noise was accompanied by the fretting and barking of Corbie, at first in anger, then in fear, and a moment later, he bounded from the library and crouched at my side.

Not without some trepidation, I arose and went to the library. I was groping my way to the chandelier, when I felt my feet caught, as if by a hole in the floor and I fell sprawling, my shin coming in contact with some hideous, clanking object.

I had enough wits left to pick myself up and find the match-safe, and at the same moment, I heard the click of Tom's latch-key and two feminine voices at the head of the stairs. I was glad of human society, for I felt as if I had been in the company of unearthly visitors.

I looked about me and saw that the object with which my shin had come in contact was the library register, torn from its moorings and thrown up-side down a few feet from its place in the floor. The yawning hole, from which it had been thrown, looked to me like the entrance to some unfathomable abode,

from which a restless or venturesome imp had forced its way to earth.

Mother, Sylvia, and Tom were soon on the scene, and I told my story with the hesitation of a truthful man, who scarcely credits his own statements and hardly expects them to be believed. Try as we would, we could think of no possible explanation.

"Corbie," said I, "you were the only witness present; what do you know about it?"

Corbie looked at me with all the intelligence and affection of his nature, but gave no clue.

"There must be something the matter at Aunt Caroline's," said mother. "We haven't heard for over a week and she is always so prompt."

Tom laughed. "More likely to be something wrong with the furnace, mother," he said, replacing the register. "Come on, Budd, let's go down to the furnace-room; we'll get to the bottom of this."

Mother and Sylvia went with us as far as the stair-case, where they parted from us, with many injunctions to be careful.

Mother sniffed the air. "I am sure I smell coal-gas," she said, anxiously.

Sylvia sniffed, also. "Oh, Tom," she cried, "it's just like sulphur!"

In the cellar, we found neither coal-gas, nor sulphur fumes. After a careful examination of the furnace and its pipes, we discovered nothing to reward our search. The combustion was perfect, the hot air evenly distributed, and everything in perfect repair.

All of that week, Sylvia avoided the library. She could not pass the door, without a shiver and a look behind her. One evening, just at twilight, she reported that she saw something white moving near the register.

The next Sunday night we all sat in the hall around the open grate. Tom had been persuaded by Sylvia not to make his usual Sunday evening call. I think she arranged this with the young lady Tom went to see, who had been told about the ghost—for ghost it was; Sylvia had settled that from the first.

I did not anticipate that anything strange would happen, as we sat watching the fire-light. Tom was in his usual jocular frame of mind.

"Why don't you bring on your ghost?" he demanded, teasingly, of Sylvia. "I'm sure, little sister, that I smell sulphur."

The words were scarcely uttered, when, as if to vindicate Sylvia's fears, the same hideous, clanking noise arose, followed by the fretting and barking of Corbie, and our frightened dog burst from the library and crouched at Sylvia's feet.

Tom seized a candle from the mantel-piece and hurried to the library. Sylvia slipped her hand tremblingly in mine, and we all followed Tom. There lay the register as before, torn from its place in the floor.

We looked at each other speechless. Even Tom's jocularity was silenced. I think I was more astonished at this second occurrence than at the first.

The next day, Tom had the furnace contractor out from town to make a careful examination of the house. He was a practical man of twenty years' experience, yet he was as mystified as were we by the strange antics of our library register.

We became objects of interest to our friends. Many came to call and hear the story repeated. Strange to say, nobody attempted to suggest any theory that could account for the mysterious movements of that clanking piece of iron. It was clearly moved by unseen hands—some inexplicable force, which had no natural cause, as far as our human intelligence could discover.

One evening, while we were at dinner, the noises were repeated, and several weeks later, they occurred during the early hours of morning, while a heavy rain was falling and the wind was tossing the branches of our great trees.

The winter was passing away; the crocuses were beginning to appear on the lawn, when one raw, chilly day, as I walked up the road and turned into our own gravel path, I found Sylvia, in warm jacket and scarlet cap, sitting on the broad stone gate-post.

Corbie, too, came to meet me, bounding over the lawn, his long yellow hair afloat in the wind, his eyes glad and every fibre of his beautiful body bidding me welcome.

Sylvia came down from the gate-post and joined us on the path. She had something important to tell me that would not keep.

"Budd," she said, eagerly, "we have found out all about the

library ghost," and she proceeded to relate the events of the day.

Mother had taken her basket of mending to the library that chilly morning and sat near the register, with Corbie at her feet. Aunt Caroline's usual weekly letter was in her work-basket and she had no foolish fears. When Corbie awoke from his nap and attempted to raise his head, the knob of his brass collar caught in the register. He lifted his strong, tawny body, dragged the register from its place and shook it angrily, until it dropped clanking to the floor.

Our ghost had taken flight, never to trouble us more. If we had not avoided the library, after the strange manifestations, the mystery would have been solved sooner.

As Sylvia told the story, Corbie seemed to listen and approve.

"Good dog," I said, "he is glad we know; he wouldn't have deceived us for the world!"

"To think, Budd," said Sylvia, as we reached the door, "that Corbie knew about it all the while, but I shall tell Tom that he was just as scared as I was."

IN THE POORHOUSE AND THE PALACE.

BY ROLAND RINGWALT.

AMONG the very poor, life is often embittered by publicity. The announcement that on Christmas morning a charitable organization will feed a thousand of the needy means a crowded room. Some of the thousand will be glad to get free rations, but some only accept them because famine is even worse. It pains a sensitive man that the world should know his poverty; that he should have to stand in line, waiting his turn, and perhaps have to sit between one who is obviously a loafer and another who looks like a criminal.

In the steerage of ill-kept ships persons of refinement and culture have been obliged to endure the company of coarse, intemperate wretches. The reserved manner of a lady or gentleman was resented by those who gambled for penny stakes and drank their grog from a dirty tin vessel. Among the inmates of poor-houses are those who have made elaborate preparation for such a home, while there are painful instances of acute suffering among those who by reason of misfortune or erring judgment have landed among companions from whom they shrink. Even among prisoners of war, it has happened that the rougher spirits have been a vexation to the more delicately organized. A man in vigorous health, marching through a new country, excited over the chances of battle, and hoping for promotion, may half forget associations which become irksome through the long days and nights of a crowded prison, with scanty rations, and superabundant ribaldry. In the poorest streets and alleys, a great deal has to be endured, and residents who avoid drink, profanity, and vulgarity grow so accustomed to their atmosphere that its worst features seem to them as the northeaster to a seaman or the fire-damp to a miner. Painful, yes, but unavoidable.

Recognizing this fact, the wise and kindly do all in their power to plant little oases of privacy in the deserts of publicity. True benevolence waits for a dark night for reasons wholly unlike those which influenced Nicodemus, and under cover of darkness takes a bundle of clothes to a distressed family. Nobody in the street notices the gift, which, had it arrived at noonday, would have been a local issue, rivaling the ward meeting and the latest prize fights. A good employer privately tells an errand boy of some fault, and the boy, used to a neighborhood in which men loudly curse their wives and women swear at their children, is amazed at the delicacy he never expected and hardly credits. But all the kindness of visitor, physician and pastor cannot alter the fact that multitudes, by reason of their poverty, have to live in a dense, crowded atmosphere which blunts the finer feelings of our nature.

The mechanic who owns his shop and is paying for his home cannot enter into the wretchedness of the pauper. On the small farm, where the taxes are met with difficulty and the mortgage hangs like an ominous cloud, there is privacy, and the owner can leave the village store for a quiet walk under the trees. The young student of law or divinity, struggling hard to meet his expenses, far away from his kinsfolk, may feel that his rooms are lonely, but in the busiest years of after life he will be glad that he had many hours of seclusion. Nearly everybody who can have privacy sometimes prizes it as worth more than rubies.

But kings have suffered from the very annoyances which have vexed the souls of paupers. The eyes of stern officials have watched the hungry denizens of the almshouse lest one poor

creature seize on the allowance of another. At the other extreme of life, the monarch has been obliged to dine in company because a treaty had to be discussed or the balance of power settled, because he had to flatter one crowned head or to show that he was not afraid of another. The clerk and salesman marry at their own pleasure, royalty's marriages are arranged by and for political effect. Witnesses stand by the couch of the queen that there may be no doubt of an heir's legitimacy. State considerations make it necessary to invade a royal chamber in sickness, to approach the dying sufferer whose head has uneasily worn the crown. Publicity, from which the average man may shrink if he wishes, is the daily and hourly fret of those who are too poor to furnish themselves with shelter, and of those who are too conspicuous to be hidden from the public gaze. The prying curiosity of a chancellor or a cardinal may be as hard to bear as the coarseness of a parish beadle. Under all forms of Church and State, malice, envy, impertinence, and brutality will make themselves felt, and royalty is often obliged to endure petty outrages which no one would dare attempt within reach of a laborer's pick-axe or a drayman's horsewhip.

Many times the poor find in their poverty, if not a defence, a covering. There are thousands equally poor, and few stop to gaze at the torn coat or the bare foot. Domestic troubles and even calamities which excite the tale-bearers of the alley to-day are forgotten in to-morrow's new crop of sensations. It is sometimes a comfort to the grief-burdened man that, if nobody cares enough about him to help him, nobody cares enough about him to spread the news of his troubles. But a hundred thousand readers want to know if a royal baby was marked by the small-pox. A long line of officials must see the widowed queen, and shrewd observers will speculate as to whether she mourns her loss or regards the death of the sovereign with inward satisfaction. The joy with which a royal scandal is privately circulated by the very people who would imprison a disrespectful printer is known to crowned heads. A folly, a misfortune, a transgression, forgotten if it occurs in Poverty Row, is whispered about a court, conveyed in cipher-written letters, hinted at in satires, and finally printed in the histories of the next century. In the almshouse and on the throne hearts are wounded and lives blighted by that publicity which the average mortal can easily avoid.

WE ARE fighting under an invisible, but a most mighty Leader. We are fighting, as it were, in the mist; and oftentimes the form of the great General is hidden from us. The mist breaks; we catch for a moment just a sight of that glorious white raiment of the all-conquering King, and then the mist gathers round again. We listen in some quiet hour, and we just hear the sound of the great Leader's voice—"Awake! awake! On, on to victory! Charge, men, charge!" and we arise, God helping us. Then the night-breeze rises, and the echo dies away, and we hear nothing but the sound of a flattering or a sneering world, and our heart sinks within us, and the Christ seems to have vanished. He allows you to suffer awhile here, as He suffered on that cruel Cross, because He is proud of His soldiers; and He does not mind their being long nights in the trenches that He may better their hardihood, and make them soldiers not merely for review, but for a real battle. He is proud of the soldiers of the Cross, and He desires to show the angels and the archangels the magnificent army that He will have trained by the invisible might of God, the blessed Spirit; and therefore, He allows us to suffer, and allows us to be tried and tempted. This is the victory that overcomes the world, our confidence that Jesus Christ is the Son of God, and that we belong to Him, and that He is the same yesterday, to-day, and forever.

—Bishop Willinson.

WHAT WILL God do this year? How will He come near to man? It may be—oh, that it might be!—that He will break up this awful sluggishness of Christendom, this terrible torpidity of the Christian Church, and give us a great, true revival of religion. It may be that He will speak some great imperious command to the brutal and terrible spirit of war, and will open the gate upon a bright period of peace throughout the world. It may be that He will draw back the curtain and throw some of His light upon the question of how the poor and the rich may live together in more cordial brotherhood. It may be that He will lead up from the depths of their common faith a power of unity into the sects of a divided Christendom. Perhaps He will smite the selfishness of fashionable life, and make it earnest. Perhaps by some terrible catastrophe He will teach the nation that corruption is ruin, and that nothing but integrity can make any nation strong. Perhaps this! Perhaps that! We make our guesses, and no man can truly say. Only we know that with a world that needs so much, and with a God who knows its needs and who loves it and pities it so tenderly, there must be in the long year some approach of His life to its life, some coming of the Lord!—

Phillips Brooks.

Church Calendar.



- 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 23—Dioc. Conv., Chicago, Missouri, Olympia.
 " 24—Dioc. Conv., Maryland, Massachusetts, Minnesota.
 " 25—Nashotah Commencement.
 " 26—Conv., North Dakota.
 " 30—Dioc. Conv., Lexington, Southern Virginia.
 " 31—Dioc. Conv., Arkansas.
 June 1—Convocation, Boise.
 " 6—Dioc. Conv., Easton, Fond du Lac.
 " 7—Dioc. Conv., Colorado, Delaware, Marquette, Western Michigan.
 " 8—House of Bishops, New York.
 " 13—Dioc. Conv., Central New York, Central Pennsylvania, Connecticut, Harrisburg.
 " 13-17—Retreat, Kemper Hall.
 " 15—Dioc. Conv., Oregon.
 " 18—Convocation, Montana.
 " 21—Dioc. Conv., Vermont, Asheville, Duluth.

Personal Mention.

THE address of the Rev. R. W. ANDREWS is, until further notice, Church Missions House, 281 Fourth Ave., New York.

THE Rev. W. P. BROWNE has been transferred from Iuka, Miss., to Punta Gorda, Southern Florida.

THE address of the Rev. JOHN A. CARR is changed from Austin Station, Chicago, to Downer's Grove, Ill.

THE Rev. AZAEL COATES, curate of old St. Peter's Church, Philadelphia, has accepted the rectorship of the House of Prayer, Branchtown.

THE present address of the Rev. HENRY L. DREW is 612 Halsey St., Brooklyn, N. Y.

THE Rev. HENRY M. GREEN, formerly of Crystal City, Mo., has been appointed to succeed the Rev. A. H. W. Anderson as missionary at Great Bend and Larned, Kansas (Dist. of Salina), and assumed charge of the work on Low Sunday.

THE Rev. ARTHUR W. HIGBY of Oklahoma City, Okla., has accepted a call to Christ Church, Streator, Ill., and will enter upon his duties there June 1st.

THE address of the Rev. WM. M. JEFFERIS, D.D., will, after June 1st, be Kanayah Hotel, Nikko, Japan.

THE Rev. WM. JOHNSON, late of Cleveland, Tenn., has accepted a call to the rectorship of Trinity Church, Clarksville, Tenn., and should be addressed at the latter place.

THE Rev. W. NORTHEY JONES has resigned the rectorship of Grace Church, Manchester, N. H., to accept the call to Christ Church, Williamsport, Pa. His address, after June 11th, will be 224 East Third St., Williamsport, Pa.

THE Rev. CHARLES TRASK LEWIS, vicar of the Epiphany, Denver, Colo., has accepted a call from St. John's, Poultney, Vt., and will enter upon his new work June 1st.

THE address of the Rev. OSCAR F. R. TREDER is changed from Mechanicsville to St. Luke's Rectory, Easthampton, Long Island, N. Y.

THE Rev. GEORGE ROGERS, priest in charge of St. George's Church, West Philadelphia, has resigned.

THE Rev. FREDERICK J. WALTON, vicar of Epiphany Chapel, Philadelphia, has resigned.

ORDINATIONS.

PRIESTS.

ALGOMA.—At the Church of St. John the Divine, North Bay, Ont., the Bishop of Algoma advanced to the priesthood the Rev. ALFRED

PERCY BANKS, L.Th. (Trinity Coll., Toronto), late curate of St. John's Church, Norway, Ont. The sermon was preached by the Bishop, and the candidate presented by the Bishop's chaplain, the Rev. J. Boydell, M.A., of Sudbury. Mr. Banks has been appointed to the charge of the mission of New Liskeard and adjacent parts.

LOUISIANA.—At Christ Church Cathedral, New Orleans, by the Bishop of Louisiana, the Rev. ROYAL K. TUCKER. The candidate was presented by his brother, the Rev. Gardiner L. Tucker, and his cousin, the Rev. Louis Tucker. The sermon was preached by the father of the candidate, the Rev. Gardiner C. Tucker, D.D. The newly ordained priest is the son, the grandson, and the great-grandson of priests, and other relatives have attained the like dignity.

RESTORATION TO THE PRIESTHOOD

DIocese OF MASSACHUSETTS.

DIOCESAN HOUSE, BOSTON, MASS.,
 April 21, 1905.

I herewith give notice that, acting under Canon 36, Sections II, III, IV, and V, I have this day remitted and terminated the sentence of deposition pronounced upon EDMUND SMITH MIDDLETON, by Benjamin H. Paddock, D.D., late Bishop of Massachusetts, on November 22, 1890, for abandoning the Communion of this Church.

WILLIAM LAWRENCE.

Bishop of Massachusetts.

DIED.

BOSTWICK.—On Saturday, May 13th, at Eufaula, Ala., RUTH, infant daughter of Joseph Lent and Leila Clayton (Thornton) BOSTWICK, of Janesville, Wis., in the third year of her age. Interment at Janesville, May 16th.

"Of such is the kingdom of heaven."

PURDUE.—ALICE P. PURDUE, beloved wife of the Rev. Thomas J. Purdue, rector of Trinity Church, Apalachicola, Florida, died at the rectory, Monday, May 8, 1905, in the 54th year of her age.

Beloved and mourned by all who knew her.

VAN BRUNT.—In loving memory of FLORENCE STEVENSON VAN BRUNT, who entered into the rest of Paradise on the eighteenth day of May, 1903, aged 21 years.

Jesu, Son of Mary, hear!

WILLARD.—In Austin, Cook Co., Ill., March 27th, 1905, Miss JESSIE WILLARD, of 218 N. Waller Ave., only daughter of Mrs. E. Willard.

Blessed are the dead who "die in the Lord," for their works do follow them.

RETREAT.

KENOSHA.—The annual Retreat at Kemper Hall, Kenosha, Wis., for Associates and Ladies will begin with Vespers on Tuesday, June 13th, closing with celebration of the Holy Eucharist on Saturday, June 17th, the Rev. Father Huntington, Superior O.H.C., conductor. Address: THE MOTHER SUPERIOR before June 5th.

PLEASANTLY AND PROFITABLY BUSY.

MANY—men and women, clergy and laity—are finding it well worth their while to solicit orders for "THE ART OF LIVING LONG," Cornaro's guide to a long and healthy life. Earnest, wide-awake solicitors are wanted in every city and town. For particulars, write the publisher, WILLIAM F. BUTLER, Milwaukee, Wis.

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.

CURATE WANTED by June 25th, in Eastern Catholic parish, with three other clergy. Must be able to sing the Offices and take charge of guild work. Graduate desirable. Salary, \$1,200. Address, with full particulars and photograph, SAINT ALBAN'S, LIVING CHURCH Office, Milwaukee.

PRIEST, supply, small Texas parish, July, August, September. Address "PHILIP," LIVING CHURCH, Milwaukee.

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.

PRIEST.—Musical, extempore preacher, active, Catholic, is open to temporary or permanent engagement. Highest testimonials. "A. G.," care LIVING CHURCH, Milwaukee.

BY A LADY, capable and experienced in business management, daughter of a priest, position in Church School as household administrator. Would be willing to teach young children. Best of references. Address, C. B., Lincoln Park Station, Chicago, Illinois.

GRADUATE NURSE desires position as companion. Willing to travel. Churchwoman. References. Address "C.," LIVING CHURCH Office, Milwaukee, Wis.

MADAM CLAIRE, a French teacher of many years' experience, desires a position in a school. Good references. Address: MADAM CLAIRE, care LIVING CHURCH, Milwaukee.

ENGLISH LADY, leaving professor's family in June, desires re-engagement as governess or organist. Has excellent references in both capacities. MISS NEWMAN, LIVING CHURCH, Milwaukee.

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.

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.

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.

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.

PARISH AND CHURCH.

MASON WANTED to build stone church. Northern Pennsylvania, Taft stone. Address: M. D., care LIVING CHURCH, Milwaukee.

FOR ASCENSION DAY CARDS AND SERVICES, address Mrs. MORRISON, Bishop's House, Duluth, Minn.

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.

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 acknowledged in *The Spirit of Missions*.

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

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

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.

"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. MCCLURE,
Assistant Treasurer.

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

BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

Round the World toward the Westering Sun. By Lee S. Smith, author of *Through Egypt to Palestine*. Price, \$1.25 net.

LITTLE, BROWN & CO. Boston.

Curly. A Tale of the Arizona Desert. By Roger Pocock, author of *A Frontiersman*, etc. With Illustrations from Drawings by Stanley L. Wood. 330 pages, 12mo. Cloth, \$1.50.

The Weird Picture. By John R. Carling, author of *The Shadow of the Czar*, etc. Illustrated by Cyrus Cuneo. 283 pages. 12mo. \$1.50.

HENRY ALTEMUS CO. Philadelphia.

A Little Garden Calendar. By Albert Bigelow Paine, author of *The Little Lady, Her Book*, etc. With Forty-six Illustrations.

HERBERT B. TURNER & CO. Boston.

The Bishop's Niece. By George H. Picard, author of *A Mission Flower*, etc.

HOUGHTON, MIFFLIN & CO. Boston.

The Witness to the Influence of Christ. Being the William Belden Noble Lectures for 1904. By the Rt. Rev. William Boyd Carpenter, D.D., Bishop of Ripon. Price, \$1.10 net.

The Christian Ministry. By Lyman Abbott. Price, \$1.50 net.

The Psychology of Beauty. By Ethel D. Puffer. Price, \$1.25 net.

LONGMANS, GREEN & CO. New York.

Some Thoughts on Inspiration. By J. Armitage Robinson, D.D., Dean of Westminster. Price, one shilling net.

BOSTON PARISH CHOIR, 1905.

The Twenty Selections Arranged with Appropriate Chants from the Church Psalter. Edited by the Rev. Charles L. Hutchins, D.D. The Pointing set forth and authorized for use by the General Convention.

The Proper Psalms and Twenty Selections. Arranged with Appropriate Chants from the Church Psalter. Edited by the Rev. Charles L. Hutchins, D.D. The Pointing set forth and authorized for use by the General Convention.

PAMPHLETS.

Convocation of Jackson. Comprising the Parishes and Missions at Bolton, Bovina, Brandon, Camden, Jackson, Meridian, Raymond, Terry, Yazoo City, Clinton, Crystal Springs, Edwards, McComb, Flora, Summit, Lexington, Brookhaven, Hazlehurst, Wesson, Ridge-land, and Osyka. In the Diocese of Mississippi. Journal. Rev. Albert Martin, Secretary.

Report of the Committee on Sunday Schools, Diocese of New Jersey, May 9, 1905.

The Church at Work

SOME BEQUESTS FOR THE CHURCH.

IN DISPOSING of an estate valued at three million dollars, Mrs. Clement B. Newbold, daughter of Thomas A. Scott, former president of the Pennsylvania Railroad, left a number of religious and charitable bequests, including the following, each of which is clear of collateral inheritance tax: Foreign and Domestic Missionary Society of the Protestant Episcopal Church in the United States, \$20,000; Trustees of the Christmas Fund of the Diocese of Pennsylvania for Disabled Clergy, \$10,000; Home of the Merciful Saviour for Crippled Children in Philadelphia, \$5,000; Maternity Ward of the University of Pennsylvania, \$5,000. Mrs. Newbold died on May 2nd, at her country home, near Jenkintown, Pa.

DEATH OF MISS ELIZABETH A. CARTWRIGHT.

ON THE morning of the 4th of May, at her home in Ossining-on-the-Hudson, N. Y., at an advanced age and after several years of continued illness, patiently borne, there entered into rest the soul of Miss Elizabeth A. Cartwright, for over forty years a generous helper and regular contributor to the support of the educational and missionary work of the Church in Minnesota. By no means too wealthy, nevertheless this noble woman, from the early days of the planting of our work in Minnesota never failed to send her generous donations for Seabury, for Indian missions, and for the Church in the little towns and hamlets. To these gifts

often were added gifts to individual clergymen of whose work she had heard or become interested through articles printed in *The Spirit of Missions* or other Church periodicals. She could always be depended upon for help in deserving causes. For several years she had partly supported students for the ministry at St. Stephen's College and at Seabury Hall, although at the former institution this help was given privately and unknown to any but her closest friends. This indeed was the characteristic of much of her giving, which was liberally distributed in the South as well as in the East and West. Church building funds, rectories, church, and chancel furniture, vestments for the missionaries whose names she knew, were often the objects of her giving, especially in Minnesota.

Miss Cartwright leaves about \$1,000 to Seabury mission, the interest of which will be annually appropriated for the purchase of books for the Divinity School library at Faribault, in which she felt deep interest.

CHILDREN'S LENTEN OFFERINGS IN PENNSYLVANIA.

THE ANNUAL MEETING of the Sunday School Auxiliary to the Board of Missions of the Diocese of Pennsylvania was held in St. James' Church (the Rev. W. C. Richardson, rector), on Saturday afternoon, May 13, 1905, when the Lenten offerings of all the Sunday Schools of the Diocese of Pennsylvania were presented, amounting to \$30,000. Addresses were made by the Bish-

ops of the Diocese and the Rev. H. L. Duhring, D.D.

CLERGYMEN'S RETIRING FUND SOCIETY.

THE SEMI-ANNUAL meeting was held May 12th, at the Church Missions House, New York. The reports of the Treasurer and Financial Secretary showed the last half year to have been the most encouraging in the society's history, the receipts having been \$15,825.97, and a net increase in the capital fund secured of \$14,205.37, so that it has now reached the sum of over \$225,000. Thirty new members have been enrolled and eleven of the old members have increased their interest by additional payments. There is marked evidence of improvement in sentiment among the members and others as to the prospects of the society and the increasingly large benefits it is offering and securing to the old clergy. The Bishop of Long Island was elected President of the Society, and the office of the Treasurer was removed from No. 175 Ninth Avenue to the Church Missions House, 281 Fourth Avenue, New York, to which address all communications for the Treasurer, Mr. Elihu Chauncey, or the Financial Secretary, the Rev. Dr. Henry Anstice, should hereafter be addressed.

PRINCIPAL CHOSEN FOR BISHOP'S COLLEGE.

A MEETING of the Corporation of Bishop's College, Lennoxville, was held May 9th, for the purpose of electing a new principal. The

committee appointed to receive applications consisted of the Bishop of Quebec, the Dean, the Very Rev. Lennox Williams, the Rev. Dr. Allnatt, Archdeacon Roe, with Mr. John Hamilton and Mr. Lansing Lewis. Over twenty applications from Canada, the United States, and England, were received and discussed by the committee, of which five were reserved to put before the corporation of the College at the meeting on the 9th. The name selected was that of the Rev. T. Brace Wait of St. Jude's vicarage, Bristol, England.

The Rev. T. B. Wait is a graduate of Oxford, where he took first class honors. He was connected with Weymouth College as senior master. His father formerly lived in Canada, and three of his brothers reside there.

C. A. I. L.

THE OFFICERS of the Church Association for the Advancement of the Interests of Labor, which held its third annual convention in Boston last week, feel greatly encouraged over the attendance, which was much larger than at the Philadelphia sessions of the year before. Various phases of municipal reform were considered by prominent clergymen and labor reformers, and it is safe to say that many of those in attendance received new ideas pertaining to the difficulties and annoyances of the laboring man. It was voted to hold the next convention in New York. These officers were elected:

President, Bishop Henry C. Potter of New York; Vice-President, the Rev. Thomas Henry Sill of New York; Secretary and Organizer, Harriette A. Keyser, Church Missions House, New York; Assistant Secretary, Margaret S. Lawrence; Treasurer, H. B. Livingston; Executive Board, the officers, the Rev. Joseph Reynolds, Jr., Vermont; the Rev. Dr. J. P. Peters, New York; Prof. J. H. Dillard, Tulane University, New Orleans; the Rev. F. W. Tomkins, D.D., Philadelphia; the Rev. Thatcher R. Kimball, Boston; Miss Mary Lente, the Rev. Henry M. Barbour, and chairmen of Standing Committees.

LARGE GIFT TO ST. CLEMENT'S PHILADELPHIA.

THE MATERIAL prosperity of St. Clement's Church, Philadelphia, has still further been advanced by the anonymous donation of \$50,000 for the building of a new parish house. This has been one of the great needs of the parish for many years, as the old building has been deemed unsafe and has had to be strengthened. A condition of the gift was that the donor's name should not be made public.

In the near future extensive alterations will be made in the church itself. A large sanctuary and a handsome altar will be built. The altar will be of white marble and a memorial to the late rector, the Rev. George Herbert Moffett.

The Rev. F. D. Ward, one of the curates of St. Clement's Church, will become a curate at St. Luke's, Germantown.

DR. KINSOLVING CALLED TO RICHMOND.

ST. PAUL'S CHURCH, Richmond, Va., has called to the rectorship the Rev. Arthur B. Kinsolving, D.D., at the present time rector of Christ Church, Brooklyn. Dr. Kinsolving is a brother of the Bishop of Texas and the Bishop of Southern Brazil, and was for a number of years a distinguished member of the American Church Missionary Society and one of those instrumental in turning the work of that organization over to the general Board of Missions. He is a Virginian by birth, and a graduate of the University of Virginia and of the Virginia Theological Seminary, and was ordained by Bishop Whittle as deacon in 1886 and as priest in 1887. He was rector of St. John's Church, Warsaw, Va.,

until 1889, since which year he has been rector of Christ Church, Brooklyn.

A COUNTRY EDITOR'S OPINION OF THE BISHOP OF IOWA.

THE EDITOR of the Washington, Iowa *Democrat* tells his readers about the "great service the *Episcopaleans*" held in that place, and thinks Bishop Morrison an "extrarordinary" preacher. "A dozen boys and girl." One wonders how the lone "girl" happened to be in the choir, but perhaps that's what made it so "fetching." We quote from the account *verbatim*:

"The *Episcopaleans* had a great service last Thursday evening. The occasion was the Confirmation of some members. If we understand it, the Bishop has to confirm all who join the Church. Bishop Morrison came down from Davenport to perform that office. Two were confirmed. Miss Von Schrenk and Helen Templeton. They were dressed in white, as it appears candidates always are. They looked beautiful, for a girl in white is always pretty. After the Confirmation service, the Bishop preached on the Resurrection. The vested choir, composed of a dozen boys and girl, looked very fetching and it really seems more impressive to see them as they approach their place singing what is called the Processional and then close the service by a Recessional. It surely is a pretty sight. Bishop Morrison preached from the text, 'That He might be first among many brethren.' This referred to Christ, of course. He did not take up the argument, as he assumed everybody believed in the Resurrection, or if they did not, he did not have the time to argue the historical accuracy or inaccuracy of the story. He is not an orator in the popular sense of that term. He makes but very few gestures and does not make any ado about what he has to say, at all. He simply gets up and talks to his people as a father might talk to his children. He has a noble face, a soft, pleasant voice, and one might say, without dealing too much in superlatives, that he has a benign appearance. His style impresses one like the style of Prof. Drummond in 'The Natural Law in the Spiritual World.' His sermon was so simple that a child could understand. He argues by the inductive method. He takes up what we know and from that travels to that which we do not know and shows the analogy. He reasons that if Christ's rising from the dead is miraculous, it might not be so mysterious if we knew all the surroundings. It is not so very common, hence it strikes us as miraculous. It occurred only once. In the nature of things, there could be but one resurrection. If it had been a common occurrence, we would easily understand it. And then many things are now simple that some time ago may have been mysterious. And he gave illustrations that we all had in mind. And thus he talked for over half an hour, never halting for an illustration, never faltering for a figure but holding the attention of his people in wrapt interest. We do not suppose he thinks he is a very extraordinary preacher. He strikes us as a very modest, unassuming man. We do not suppose he imagines for a moment that he preached one of the most remarkable sermons it is the privilege of us country folks to hear, yet it is exactly what he did, and when he comes again, we give our readers strict warning—be there and hear the Bishop. You often pay fifty cents for a lecture not half as good as that sermon was Thursday night. That man is a thinker. Blodwin Jones sang a solo. There is a girl, that with training, will be the boss soprano of this town. Maybe not the very best, as there are some good ones, but she will be a top-liner. She is young and needs training. You can't be a first-class singer without training under a competent teacher. The 'self-made' idea of singers is moonshine and nonsense and foolishness. But with

training and care, Blodwin will some day be heard from as a singer of rare skill."

ARKANSAS.

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

Date Fixed for the Council.

THE BISHOP of the Diocese has issued the following notice:

To the Clergy and Laity of the Diocese of Arkansas, Brethren:

The 33d annual Council of the Diocese of Arkansas convened in St. Luke's Church, Hot Springs, on May 10th, 1905. After organization it adjourned to meet again at a time and place subject to the appointment of the Bishop.

Accordingly, I hereby appoint Trinity Cathedral, Little Rock, as the place where the adjourned Council will assemble on Wednesday, May 24th, at 10 A. M. Representations made by members of the Helena delegation, in which the Hot Springs Council fully concurred, have influenced me to fix upon May 24th instead of any other date that has been suggested.

Hoping that the place and time selected will be convenient to you, and looking forward to a full attendance of your delegation,

I am very cordially yours,

WM. M. BROWN,
Bishop of Arkansas.

CENTRAL PENNSYLVANIA.

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

Archdeaconry Meeting.

THE SPRING SESSION of the Archdeaconry of Reading assembled at Mahanoy City (Rev. O. P. Steckel, rector), on the 8th and 9th of May. In attendance were Archdeacon Thompson and 18 of the clergy. At the opening Evensong the prayers were said by the Rev. Dr. Sterling, the Rev. Marcus A. Tolman reading the lessons, after which the Archdeacon made his report, followed by three addresses by the Rev. Messrs. H. C. Pastorious, E. A. Angell, and Frank Marshall. After the business meeting, the Rev. H. C. Pastorious read an excellent paper on the relations of the Sunday School to the Church, which was followed by a general discussion. At the final service the Rev. A. A. Bresee said the office, the Rev. A. Miller reading the lesson. The speakers were the Rev. J. M. Page, on Missionary Work; the Rev. A. B. Putnam, on The Basic Reason for Missions; and Archdeacon Radcliffe on "Domestic Missions," with special reference to Colorado.

CHICAGO.

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

Grace Church, Oak Park—Northern Deanery Convocation.

GRACE CHURCH, Oak Park, has occupied its new house of worship which has been erected as a temporary church and which will seat 450 persons. It will ultimately be used as a parish house. The Rev. Mr. Brown, formerly a Baptist minister but recently admitted to the Church, is now upon the staff of workers. The Easter offering now foots up over \$16,300, and is the largest in the Diocese.

THE SPRING Convocation of the Northern Deanery of the Diocese of Chicago was held at Sycamore on May 8th and 9th, the Rev. Dr. Fleetwood, the Dean, presiding. The opening service was said at St. Peter's Church, on Monday evening by the Rev. Messrs. F. Thompson and S. J. Yundt, and addresses made by the Rev. Messrs. N. B. Clinch, J. M. Ericsson, and T. J. Bate. The presence of the members of Waterman Hall added greatly to the attendance and interest.

The following morning there was a celebration of the Holy Communion at 7:30, the Dean being celebrant and the Rev. N. W.

Heermans, the rector, assisting. At 10:30 Morning Prayer was said by the Rev. Messrs. Frederick Thompson and C. A. Cummings, the latter delivering a sermon *ad clerum*.

The business meeting was held at the rectory of Waterman Hall, where luncheon was served at 1 o'clock.

CONNECTICUT.

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

Death of Two Prominent Laymen—Archdeaconry Meetings—Report of the Open Hearth.

A ZEALOUS and godly layman, Mr. Giles Russell Hallam, died at Stonington on the Second Sunday after Easter. Mr. Hallam was a warden of Calvary Church, being the son of a former rector, the Rev. Isaac W. Hallam, in other years a well-known priest of the Diocese. Mr. Hallam was a native of Chicago, graduating at Trinity College, in 1859. He was for several years Professor of Classics at Racine College. He had resided at Stonington for some 15 years past.

MR. WALTER H. BATES died recently at his home at Darien, in the 90th year of his age. He had been, for a half century, a vestryman of St. Luke's parish (the Rev. Louis French, rector). His term of service covered the entire existence of the parish.

THE EASTERTIDE meeting of the Hartford Archdeaconry was held at St. Thomas', Hartford, on Monday, May 8th. At the business meeting, the Rev. William J. Brewster was elected secretary, to fill a vacancy. In the afternoon there was a meeting of the Hartford Clericus, the Archdeacon presiding. The essay was by the Rev. George T. Linsley of the Church of the Good Shepherd, Hartford.

THE SPRING MEETING of the Litchfield Archdeaconry was held on Tuesday and Wednesday, May 2nd and 3d, at St. John's, New Milford. The missionary addresses were delivered by the Rev. Messrs. Cunningham and J. C. Linsley. The sermon was preached by the Rev. Jacob A. Biddle of St. John's, Waterbury. An essay was given by the Rev. John A. Crockett of New Milford, on "Associate Missions." A book review was given by the Rev. William H. Hutchinson of Sharon. The rector is also the Archdeacon, the Rev. John F. Plumb.

THE BISHOP of the Diocese has been re-elected chaplain of "The Society of Colonial Wars in Connecticut."

The report of the "Open Hearth," the rescue work of Hartford, under the auspices of the Church, is made by the superintendent, the Rev. John H. Jackson.

"During the month of April there has been a slight falling off in the number of wayfarers seeking assistance at the Open Hearth; the bright spring weather having brought employment for a large number of them. The personnel of men has been considerably higher, a large number of them being out of employment through sickness and various other causes over which they had no control. We have been able to furnish temporary employment to a good number, as there has been a great demand from the public for men to do housecleaning, etc. It may be said to the credit of these men, that not one so far has refused to accept employment; indeed so eager have a majority of them been for work that we have had to leave them to draw lots to decide who should take the places needed filling. It is very gratifying to record that we have had no complaints about either the conduct or industry of these men.

"Of the lodgers accommodated, 157 had applied once, 138 twice, and 98 three times. The largest number on one night was 47, the smallest number 14, and the average was 29 lodgers accommodated. The total number of lodgers given was 886, of which 300 were

paid for by labor, leaving 586 lodgings furnished at a loss. There were 886 lunches given, of which 300 were paid for by labor, and 586 were furnished at a loss to the institution."

CUBA.

ALBION W. KNIGHT, Miss. Bp.

Notes from the Island.

A VERY INTERESTING service was held at Bolondron on Low Sunday, by Bishop Knight. Mrs. Moreno, the wife of the missionary at this place, has been at work for some time raising money from her friends in the states, and in Bolondron, for the erection of a fountain at the door of the Church. She has been successful, and the fountain has been put in place, the city agreeing to supply in perpetuity the necessary water, "for man and for beast." On Low Sunday, before morning services in the church and the Confirmation of four people, the Bishop having been requested to do so, there was a service of the "Benediction of a Fountain," in the presence of a multitude of people. Immediately after the act of benediction, the water was turned on and began to flow. Mr. Moreno is doing a fine work here where he has in charge five missions. He has at Bolondron a beautiful church, fully equipped, and one that would do credit to any American town.

THE REV. C. M. STURGES has been visiting the towns of the eastern part of the island. On Palm Sunday he was at La Gloria, where he had a celebration, and in the afternoon baptized a child. A woman's guild has been organized here for the purpose of raising funds for the erection of a chapel, and as a sum of money has been contributed for this purpose by some friends in the states, the building will be begun as soon as possible.

Mr. Sturges also visited Camaguay in the province of the same name, where he held services in the sala or parlor of Mr. Carlos Muecke, with a congregation of 17.

Camaguay is more than likely to become the second city in Cuba, in the course of time. And it is even thought by some that the English-speaking people will outnumber the others. Many English and Americans are already here, and more are coming every day. There has been erected a magnificent tourist's hotel to which great numbers of people come every winter. It is a very important place and one where a church ought to be begun at once. And so it has been proposed to borrow about \$3,000 or \$3,500, and buy such a property as may be used for a chapel and the home of the priest in charge. And in case this is done, Mr. Sturges will remove with his family to this place as soon as the house can be made ready for him.

Of course the denominations are already at work here. The Baptists have a flourishing mission among the Cubans, but are not doing much among the English-speaking people. They have a new church and parsonage, and a man in charge. The Methodists have a school with 70 Cubans and 30 others, in the charge of two young men.

THE ARCHDEACON makes his regular visits to the Isle of Pines, and held Easter services on Low Sunday, in the two chapels. Every inch of the walls and of the furniture of these chapels was covered with decorations of palms and flowers, the loving work of the people of the Church. We have now the vantage here, and it will be a great shame if we are not able to hold our ground through lack of the man and the means for his support. The Methodists have a man on the ground, and so have the Baptists. The latter are building a chapel also. But we were first on the field. We have the two chapels, and the ten acres of ground. And with a good man living here, properly supported, we ought to take possession of the island. Four-fifths of the land is owned by Americans, and people are coming by every boat, many of whom are

Churchmen. They are, for the most part, not men of means, and for a time it will be all outgo with them, but in course of time they will be able to take care of their own work. In the meantime we ought to have a man on the ground.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Memorial for Dr. Burr.

A BRONZE memorial tablet, in memory of the late Dr. Horace Burr, has been placed in Trinity Church, Wilmington, of which parish Dr. Burr was for many years a vestryman, while he was also distinguished in diocesan work and in the Church at large.

EASTON.

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

Anniversary at Elkton.

TRINITY PARISH, Elkton, Md., the 25th anniversary of the rectorship of the Rev. William Schouler was marked by a pleasant social gathering in the new parish house at Elkton, on the evening of May 2nd, when the rector was made the recipient of a silver pitcher and salver, presented in the name of the parish by Mr. Alfred Wetherill, senior warden, and the sole surviving member of the vestry of 1880, in a few fitting words. Congratulatory addresses followed from the Rev. J. Gibson Gantt, rector of St. Mary Anne's parish, North East. On the Sunday following, the Rev. Mr. Schouler preached a sermon appropriate to the completion of a quarter of a century of united service on the part of rector and people. Events specially marking the period named have been, the establishment of services, with the building of a church at Chesapeake City, in an adjoining parochial field; the gathering of a congregation at Andora, embraced within the limits of Trinity parish, and the erection of St. Andrew's (Goldsborough Memorial) Church; together with the restoration of Trinity Church, Elkton, devastated by fire in 1896, and the building of the parish house in 1904.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Death of Mrs. Purdue.

THE RECTOR of Trinity Church, Apalachicola, the Rev. Thomas J. Purdue, is bereaved in the death of his wife, which occurred at the rectory on the 8th inst. Mrs. Purdue was in her 54th year.

LEXINGTON.

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

Personal—Narrow Escape from Fire.

THE REV. ARTHUR R. PRICE, rector of St. John's, Covington, takes temporary charge of Christ Church Cathedral during the vacancy in the deanship, having leave of absence from his own parish. He began his work at the Cathedral on Sunday, May 7th, having arrived with Mrs. Price on Friday.

OWING to the crossing of two electric light wires with a lightning conductor, St. Peter's Church, Paris, had a narrow escape from destruction by fire a few days since. Happily the fire department occupies the adjoining building, and by a delicate instinct of their occupation, the firemen thought something was wrong in the church before any flames or smoke had appeared, owing to the strange action of their own electric lights. An examination showed that the woodwork in proximity to this crossing of the wires was just about to burst into flame. This church is one of the finest in form and beauty in the Diocese; and was built and later beautified by those who were Churchmen by conviction. It contains many fine painted windows, the east window being in

memory of the celebrated Dr. John Esten Cooke, famous both as a physician and a Churchman. It was through his persistent pleading that the founding of the Domestic Missionary Episcopate originated and was carried through in the General Convention, his intention being that every state and territory should have at once a Missionary Bishop to take the lead in organizing Church work. The Church was then too timid; however it did agree to consecrate one Missionary Bishop, and its first choice led to the whole scheme being a grand success—good Bishop Kemper being the first of the long series.

MASSACHUSETTS.

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

Choir Festivals—Women Confirmed.

TWO SECTIONS of the diocesan Choir Guild have held their festivals, both coming on the evening of the 10th inst. One at St. Paul's included the singers of these choirs: Christ, Cambridge; Grace, Lawrence; St. Stephen's, Lynn; Emmanuel, Somerville; and St. Paul's, Boston. Warren A. Locke of the latter choir was choirmaster, and Percy Graham of St. Stephen's, Lynn, was organist. The second section took place at the Church of the Messiah, St. Mary's, Dorchester, and St. Chrysostom's, Wollaston. J. E. Pearson of St. Mary's, Dorchester, was choirmaster, and Henry E. Wry was organist. The same service was given at both churches, and was as follows: Hymns, "O Sons and Daughters, Let us Sing" and "Oh, What the Joy and the Glory Must Be," West's *Magnificat* and *Nunc Dimittis*, both in E flat; anthems, "Save Us, O Lord," Barstow; "Thou, Lord, in the Beginning," "God Came from Teman," Steggan; Naylor's "*Te Deum Laudamus*" in A, and the hymns "Sun of My Soul, Thou Saviour Dear," and "Saviour, Blessed Saviour."

IT IS WORTH a line to record a special and somewhat private Confirmation service which took place at St. Stephen's Church, Boston, the early part of the month. The candidates who received the solemn rite from Bishop Lawrence, were seven women, four of them from the House of Mercy, and three from Welcome House, both of which excellent philanthropies are conducted by St. Stephen's and have for their chaplain the Rev. Ellis Bishop. To those who understand the work of these homes, these Confirmations are most significant.

MICHIGAN.

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

Woman's Auxiliary—Detroit Notes.

THE ANNUAL MEETING of the Woman's Auxiliary was held in Christ Church parish house, Detroit, on Tuesday, May 9. The preacher at the opening service was the Rev. T. F. Davies, Jr., rector of All Saints', Worcester, Mass., and son of the Bishop of Michigan. The acting president, Mrs. C. E. Mason, was made president, and showed by her splendid management of the meeting that she possesses unusual ability as a presiding officer. Never before, it is believed, has the attendance been so large and never was greater missionary enthusiasm evinced. Every report showed that the Woman's Auxiliary in Michigan is having a strong "Forward movement" of its own. Addresses on diocesan work were made by the Rev. W. S. Sayres and the Rev. F. C. O'Meara, who is meeting with great success at West Branch; and Dr. Mary V. Glenton of China was present to speak of the foreign field. It was remarked by one of the city clergy, that for orderly despatch of business, the Auxiliary meeting might well serve as a model for the diocesan Convention.

THE CHURCH of the Messiah, Detroit, has suffered a great loss in the death of Mr. George Maurice, who was connected with the

parish from its organization as a mission in 1874, and had been junior warden for many years. It might indeed be said of him that he was the "father of the parish," so much did it owe to his devotion and care.

ST. MATTHIAS' MISSION, Detroit, is to have the entire time of the Rev. W. S. Watson, who has been so successful in beginning and developing this important work. Up to this time Mr. Watson has had to divide his energies between St. Matthias' and St. James' Church, Birmingham.

MINNESOTA.

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

Death of Mrs. Thurston—Mission at Sleepy Eye.

THE SYMPATHY of the Diocese is extended to the Rev. Theodore Payne Thurston, rector of St. Paul's Church, Minneapolis, in the sudden death of his wife on last Sunday afternoon. Mrs. Thurston came as a bride to St. Paul's parish, Minneapolis, within a year.

AT SLEEPY EYE, Sunday night, May 7th, Archdeacon Webber closed a mission which roused the deepest interest throughout the city, especially among the men, and proved once again nothing so interests and wins as the Catholic Faith when wisely and lovingly taught. At the first service the church was two-thirds full and although the week was a stormy one, the church was full night after night until at the close, more people by over twice the number the church would hold wishing to hear the sermon it was preached elsewhere; then at 9 P. M. the Church people returned to and filled the church for the missionary's closing address to them as a parish. At the final Communion, 7:30 A. M., May 8th, the church was full and the majority of the communicants of the parish received. The church in Sleepy Eye is greatly blessed by having a thoroughly Catholic worship.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Personal and other Notes.

THE REV. DR. SHORT, rector of St. Peter's, has returned from Summerville, South Carolina, where he spent the winter. His parish

has been kept in a most healthful condition during his absence, as evidenced by the Easter offering of \$1,500 for mission work. The Rev. S. E. Aitkins, the assistant at St. Peter's, has been indefatigable in his labors. Dr. Short has been one of the most laborious men in the Church, having just completed his new parish house, in addition to paying off the heavy indebtedness on the church. These arduous labors have had much to do with his breakdown, and he richly deserves all of the generosity and kindness lavished upon him by his parishioners.

THE CHURCH of the Redeemer, under the new rectorship of the Rev. P. A. H. Brown, is taking on very aggressive work. The vestry and Young People's Guild of this church have sent out invitations to Mr. Brown and his bride to a reception in the parish house from 2-8 on the afternoon of May 18th, which promises to be largely attended.

THE CHURCH CLUB held its annual meeting on the 11th for the election of officers. Mr. James Waterworth was elected president. A number of enthusiastic speeches regarding missionary work were made, after a most enjoyable hour with choice refreshments, served by the ladies of the Cathedral, the members disbanded feeling that the Church Club has a great opportunity in the city of St. Louis.

THE BISHOP of Lexington preached the Flower sermon at the Cathedral May 14th, choosing as his text these words, "The Precious Fruits brought forth by the sun."

THE DIOCESAN CONVENTION of Missouri convenes on the 23d inst. at St. Peter's Church, St. Louis. It is the first time in a number of years the Convention has been held outside the Cathedral. The exception was made on account of the new parish house in St. Peter's parish, with such ample room for all committee work, business, and luncheons for the Convention.

THE REV. WM. COCHRAN, city missionary, is about to take his vacation in the city of New York, where he will study sociological problems to better fit him for the work which he is already doing so nobly in this city.

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NEWARK.

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

Gifts to St. James'.

GIFTS to St. James', Newark (Rev. T. Percival Bate), include two silver chalices from Mrs. Miller and Mrs. Cawley, in memory of relatives; silver tankard from Mrs. Mockridge and Miss Tichenor, in memory of the late rector; silver ciborium and paten in memory of Edmund Baker, from his widow and relatives; brass alms basins, from Mrs. Ogden; and beautiful altar furnishings from the Altar Guild. The new rectory, in Tudor style, will be under way this coming month, and the parish house has been re-painted by Messrs. Breckenridge and Adams.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Annual Convocation.

THE THIRTEENTH ANNUAL Convocation of the Missionary District of New Mexico met at St. Luke's Church, Deming, on Thursday, May 11th. Holy Communion was celebrated by the Bishop. The Rev. A. G. Harrison of Albuquerque was the preacher. The Rev. H. W. Ruffner of Silver City was elected secretary. The following appointments were made by the Bishop:

Examining Chaplains—Rev. H. W. Ruffner, Rev. Walter Dye. Council of Advice (Standing Committee)—Rev. Henry Easter, President, Rev. A. G. Harrison, Judge Wyndham Kemp, W. M. Driscoll, Secretary. District Secretary, W. M. A.—Mrs. Elizabeth R. Livezey, El Paso, Tex. District Committee for Thankoffering—Rev. N. F. Marshall, Carlsbad, N. M., Adam M. Webster, Judge W. J. Mills, N. Emmett White, Wm. Plunkett. Delegates to the Conference of the Seventh Missionary District were elected as follows: Rev. N. F. Marshall, Bertram F. Wilson. W. J. Johnson of Albuquerque was reelected Treasurer of Convocation.

The Constitution and Rules were revised. Carlsbad was selected as place of next Convocation. On Thursday evening a missionary meeting was held, at which the Rev. Henry Easter presided, and stirring addresses were made by the Rev. Messrs. H. W. Ruffner, N. F. Marshall, and Jacob M. White. Convocation adjourned Friday afternoon.

OLYMPIA.

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

Notes from the District.

ON FRIDAYS during Lent, the Woman's Auxiliary of Tacoma held all-day meetings in the different parishes of the city, including Puyallup, in turn. The attendance averaged about forty. The six lessons on Alaska, sent out by the Board were studied; but the time was spent chiefly in working up supplies for the hospital at Ketchikan. The Auxiliary in other parts of the Jurisdiction worked for the same object. A visit at one of the meetings from Mrs. Langstrom temporarily in charge of the hospital at Ketchikan, gave a fresh impulse to the zeal of the Auxiliary, already awake to the need of the supplies which they were preparing. Shortly after Lent Bishop Rowe also was in Tacoma for a few days, a reception being tendered him at the residence of Bishop Keator. Bishop Rowe while in the city addressed an afternoon meeting of the Auxiliary, called for the purpose at Trinity Church. His account of the work was more than forcible and served to heighten the satisfaction which the women of the Auxiliary felt in having taken up the special field for their Lenten work which they had chosen.

IN ANSWER to a request from the Bible class, Bishop Keator delivered five lectures on "The Life of our Lord as affecting our life," in the Church of the Epiphany, Chehalis, the

interest in his lectures extending to large numbers outside of the Church. He also delivered the addresses, except on two occasions, when his place was taken by Archdeacon Grimes, at the united services of the city parishes, held in Trinity and St. Luke's Memorial Churches, Tacoma. His subjects were taken from the Old Testament and the sermons delivered were most practical and helpful. He also conducted the Three Hours' Service at Trinity Church, on Good Friday, all the congregations of the city uniting. The attendance completely filled the Church.

THE CONGREGATION in West Seattle went into its new church on Easter day. The building is not large but it is very neat and well furnished and erected in a section that is rapidly filling up. The Rev. Harry Hudson, late of Tacoma, is in charge of the work, in connection with that at Bremerton, and is quite alive to the importance of the field. West Seattle is destined to be one of the great suburbs of a phenomenally growing city.

PENNSYLVANIA.

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

Work at St. James', Downingtown—Organ at Newton—Associate Rector for Holy Apostles—Philadelphia Notes.

ST. JAMES' PARISH, Downingtown (the Rev. Joseph H. Earp, rector), has had a prosperous year in all its departments. The accounting warden, Mr. A. P. Ringwalt, states that its financial condition is now better than he has ever known it before. A new choir of twenty voices, under the instruction of Mr. William H. Russell, who is also in charge of the Rosemont and Ardmore choirs, will sing as a vested choir on Trinity Sunday. A junior chapter of the Brotherhood of St. Andrew, organized last October, is vigorous and successful. A parish printery has been established, publishing a weekly kalendar. The large missionary work of the parish has been fully sustained, with the addition of a

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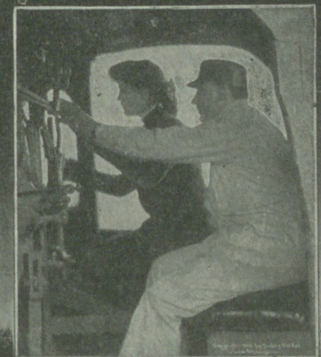
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mission study class. Three memorials, given on Easter day, are of interest. One is a beautiful bread box, made by Gorham's, for use in the Holy Communion, given by Mrs. George Thomas of Whitford, in memory of two aunts; another is an altar service book, presented by Mr. A. C. Baldwin and others, in memory of the late Rev. Jesse Y. Burk, S.T.D., secretary of the University of Pennsylvania, and once rector of this parish. The third is a Marginal Readings Lectern Bible (with a smaller copy for the rector's study) presented by the same persons, in appreciation of the Bishop of the Diocese.

ST. LUKE'S CHURCH, Newtown (the Rev. Edward Ritchie, rector), has received a fine two manual organ, given as a loving memorial to John and Mary Barnsley, by Mrs. Samuel Comfort, who resides in Cairo, Egypt.

BY THE ACTION of the vestry of the Church of the Holy Apostles, Philadelphia, the Rev. Samuel E. Appleton, D.D., has become associate rector of the Church of the Holy Apostles, Philadelphia. It will be remembered that Dr. Appleton was rector emeritus of the Church of the Mediator, which has been sold to St. Mark's for \$40,000. The parishioners being without a church, the action of the vestry of the Church of the Holy Apostles will in a measure solve the difficulty. The Rev. Nathaniel Seymour Thomas, rector of the Church of the Holy Apostles, and Mrs. Thomas, will sail on Saturday, June 4th, for Antwerp and will return early in September.

ESTIMATES have been asked for, preliminary to improvements on St. Paul's Church, Overbrook (the Rev. George Bartlett, rector).

WORK on the tower of St. Matthew's Church, Francisville (the Rev. J. Henning Nelms, rector) has been begun. It will greatly improve the hitherto very plain exterior.

ON THE Second Sunday after Easter, the Rev. Joseph R. Moore, rector of the Church of the Resurrection, observed the thirty-fifth anniversary of his rectorship and on the same day the Rev. Norman Van Pelt Levis celebrated his second anniversary as rector of the Church of the Incarnation.

OF THE \$10,500 indebtedness on the Church of the Ascension (the Rev. G. Woolsey Hodge, rector), the sum of \$4,654.88 has been paid. It is hoped that the entire amount will be collected this year.

ST. PAUL'S MISSION (the Rev. E. S. Carson, rector) is endeavoring to raise the sum of \$7,500 to pay off the mortgage in order to secure the sum of \$30,000 for a church building. Of the amount of the mortgage, \$2,500 has been promised if the other \$5,000 is raised. This mission is not yet a year old.

THE COMMITTEE for the Promotion of Church Work among the Blind has appointed Miss Lillie Rendell, who is blind, to the position of corresponding secretary. Miss Bendell is a communicant of the Church of the Reconciliation, West Philadelphia. In addition to being an expert typewriter and familiar with the various systems of communicating with the blind, Miss Rendell is well versed in music.

RHODE ISLAND.

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

Memorial Tablet.

A HANDSOME large white marble tablet has been placed on the north wall of St. Stephen's Church, Providence, to the memory of the late Mrs. Wm. Ames. The tablet was designed by Mr. Henry Vaughan, architect, of Boston. The inscription in colored sunken letters is as follows:

To the Glory of God
and in loving memory
of

ANNE IVES CARRINGTON DWIGHT AMES,
Born in Providence, October 17, 1849,
Entered into rest, November 10, 1904.
For Twenty-five Years a devoted member of this Parish, and for Eighteen Years President of the Rhode Island Branch of the Woman's Auxiliary to the Board of Missions; a Manager of the St. Elizabeth Home; President of the R. I. Exchange for Woman's Work; the Vice-Regent for Rhode Island of the Mount Vernon Ladies' Association of the Union which has "in sacred charge the home and tomb of Our Washington"; Honorary State Regent of the Daughters of the American Revolution. A noble-hearted, patriotic Christian, Who triumphantly bore a heavy Cross With heroic faith and courage.
"Death is swallowed up in Victory."

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Offering for Missions—Laying of a Cornerstone.

AT THE Bishop's request, the Easter offering throughout the District was given to General Missions. To meet our apportionment of \$400, we have raised thus far \$551.89.

THE CORNER STONE of the church at Bennington was laid on Saturday in Easter week, by the Rev. A. M. Griffin, missionary in charge. The Rev. G. B. Kinkead of Beloit was present and made an address. This is a prosperous and enthusiastic mission, though it is but a year and a half old.

ST. PAUL'S MISSION, Beloit, has purchased a very handsome new altar and reredos, which are now being put in place.

THE PEOPLE of Wakeeny, under the care of the Rev. J. H. Lee, are building a church, which they hope to be able to use by the first of June.

TENNESSEE.

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

Consecration of St. John's Church, Knoxville.

ST. JOHN'S CHURCH, Knoxville (the Rev. Samuel Ringgold, D.D., rector), was consecrated by the Bishop of the Diocese on Sunday, May 7th. The regular consecration office was followed, the vestrymen of the church, Messrs. J. W. Caldwell, N. B. Morrill, R. K. Gibson, L. B. Froneberger, H. H. Ingersol, W. S. Mead, James Cowan, C. E. Wait, W. B. Lockett, W. T. Lang and Albert Ruth, together with the two remaining members of the original building committee, Mr. Wm. Baxter and Harry M. Aiken, with Mr. J. H. Ellis of Louisville, Ky., a former vestryman, met the Bishop at the door of the church. The senior warden, Mr. J. W. Caldwell, read the instruments of donation and the rector, the Rev. Dr. Ringgold, read the sentence of consecration. The attending clergy were the Rev. Thomas D. Windiate, Dean of the Convocation of Memphis, the Rev. Royal K. Balcom, rector of Epiphany Church, Knoxville, the Rev. Arthur Howard Noll, Secretary and Historiographer of the Diocese, and the Rev. William H. Washington, Ph.D., rector of St. John's Church, Corbin, Ky., who attended with a delegation including former communicants of St. John's

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Church, Knoxville. The rector read the Gospel and the Rev. R. K. Balcom the Epistle and the sermon was preached by the Bishop from the text, "Ye shall be witnesses unto Me" (Acts i. 8), in which he dwelt on the consecrated church as a monumental witness in future centuries of the Christian people who erected it.

The church was erected about the year 1889, shortly before the years of financial depression, and is of white marble, Gothic, with square central battlemented lantern. It is of unusual and striking appearance and the interior is most harmonious and combines beauty with utility. The windows are especially fine and suggestive, the whole structure costing in the neighborhood of \$100,000; and Dr. Ringgold is to be congratulated on this culmination of his long service as rector of St. John's Church. The altar of the church is of stone, and above it is a stone mosaic in color and set in gold, representing the figure of the Christ in ascension.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Deaf Mute Service—Missionary Meeting.

BISHOP GILLESPIE confirmed three deaf mutes at St. Thomas' Church, Battle Creek, on Monday morning, May 8th. Two—a man and his wife—were pupils of the Rev. A. W. Mann at the Michigan Institute, nearly 40 years ago. They came 18 miles by team from an adjoining county. The third candidate came 12 miles. Services were also held at the Grand Rapids and Kalamazoo missions.

"THE SIXTY-SECOND semi-annual missionary meeting and diocesan Church Conference" proved the wisdom of Bishop Gillespie in beginning his episcopate with this innovation. The meeting held in St. Mark's Church, Coldwater, May 2-4, proved that the institution has not outlived its usefulness. Preceding the regular programme the Bishop, and the clergy who arrived early, were entertained at dinner by Mr. Montgomery, the excellent superintendent of the State School for Girls, and afterwards were taken over the entire institution. Bishop Gillespie and the Rev. Mr. Lucas addressed the children, and Mrs. Montgomery gave a report and explained the work and motives of the school. On Wednesday others of the clergy were taken out to the school in autos.

An address of welcome, by the rector, preceded the special subject at the evening service, the Rev. Mr. Sowerby bidding all a hearty welcome to the parish. The subject of "Church Helpers" was ably handled by the Rev. Messrs. C. E. Jameson, W. M. Warlow, F. S. Gray, and R. H. F. Gairdner. Bishop Gillespie was celebrant at the 10:30 service on Wednesday. The sermon *ad clerum*, by the Rev. Dr. McCormick, being an earnest exhortation to the clergy to care for the wanderers from the fold. The sermon was based upon the three parables as given by the Evangelist in St. Luke xv.

In the afternoon, the Rev. F. R. Godolphin gave an interesting article on "The Church in Western Texas." The report of the Rev. Wm. Lucas, special agent for the Episcopate Fund, showed that St. Mark's, Coldwater, had contributed \$860 towards the increase and the rector hoped to make it \$1,000. In the absence of the Rev. L. C. Rogers, the subject of Parochial Societies was taken up by all the clergy and made a matter for general discussion.

An interesting paper was read on Wednesday evening by the Rev. J. N. Rippey, M.D., written by the Rev. Dr. Van Antwerp, concerning his experiences in Rome. The Rev. Roger H. Peters spoke of Sewanee and its importance to the Church.

The closing service, and conference of the clergy took place Thursday morning. The Bishop's address to the clergy was earnest

and helpful. He made some excellent suggestions as to raising the apportionment. It was thought by some that this semi-annual kept to the text more closely and was thus more profitable than usual.

CANADA.

Diocese of Calgary.

THE NEW Pro-Cathedral of the Redeemer, the foundation stone of which was laid by the Earl of Minto, then Governor General of Canada, in September 1904, will, it is expected, be ready for use in the end of July. It is a dignified and beautiful building of Calgary stone. It will be seated, inclusive of the choir, for 850 persons, but 1,000 can be easily accommodated. It will be completed, with the exception of the upper part of the

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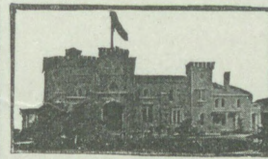
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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 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.

tower and the chapel, which will be semi-detached. The total cost of the building, when ready for use, exclusive of such gifts as lectern, font, altar rails, memorial windows, etc., will be at least \$40,000. The site cost \$3,000. The congregation is doing its best (\$5,000 have been paid by a parishioner, as a memorial chancel fund), but with all the efforts which have been put forth, \$20,000 will remain to be obtained. So far, very little outside help has been received. There is no endowment of any kind, and, there are no pew rents. The Dean of Calgary, the Very Rev. E. C. Paget, M.A., D.D., is the rector. On Easter day, at three celebrations, there were upwards of 350 communicants. From all over the Diocese most encouraging reports have come in of bright Easter services, crowded congregations, and unusually large lists of communicants. The Diocese of Calgary is in the new Province of Alberta, whose birthday will be July 1st.

THE JAPANESE RED CROSS.

The Red Cross Society of Japan is probably, all things considered, the finest organization of the kind in the world. It has been growing and improving constantly since its small origin in 1877, and now has nearly a million members, an excellent relief organization and large funds. Its methods are radically different from any volunteer aid we have yet seen in America, for its fundamental assumption is that the army knows its own business and is competent to attend to it. Its general attitude, instead of implying, "We know the medical department will break down in the field, and therefore we insist on going to the front and into the camps to supply its defects," indicates this: "The people of Japan appreciate so highly the work of the medical department that they ask the privilege of assisting it."

On the contrary, in the Spanish-American war we had a multiplicity of small societies, meaning well, but working blindly and at cross-purposes, accomplishing good at an altogether disproportionate cost of money and labor, and not infrequently interfering with and handicapping the work of the responsible medical officers.

But in the Japanese-Russian war there is a single great, well-prepared organization, the ally and assistant of the medical officers, working only where it is instructed that it will be of use, and accomplishing vast good at a minimum cost.

The Japanese Red Cross Society is characteristic of the nation; for every war, campaign, and great disaster since its foundation has been to its officers a lesson by which they have profited. In the present war they are always on the alert to discover their defects, to learn how to remedy them, and to gain new ideas for improvement. It was as one of many means to attain these ends that some American army nurses were wanted in the Japanese hospitals, where their work could be carefully observed; and for the same reason the writer was appointed by the Minister of War as supervisor of nurses of the Red Cross, with the rank of officer; sent to many hospitals; and required to make reports and recommendations to the Red Cross Society. A Japanese lady, by profession a teacher, had formerly held this position, but since her death it had been vacant.—From ANITA NEWCOMB MCGEE'S "The American Nurses in Japan," in the April Century.

Do NOT many recollect the bright, cheerful, aged piety of those who have gone to their rest? What was the character of that cheerful piety? What was the outward sign of it? I do not know whether others will agree with me—but I should say *the Bible*. The people I mean never had their Bibles far away. Old people read in it many times a day. They read their chapter in the morning.

They sat quiet and read it in the afternoon. They read it by the last sunlight at their windows, or when the evening lamp came. Their spectacles lay on it—ready for use together. Their son or their daughter read it to them before they went to bed. They made their grandchildren read it aloud to them. Yes, they knew the Scriptures and they had "Comfort in the Scriptures." They were a more cheerful, pious generation than we. Now the Bible may be more scientifically studied by a few. But it is not so much the stay of all. Doubtfulnesses which have been created about this or that point, which will in their time either receive their answers or become useful helps in the interpretation, have been permitted in a sickly, infectious way to creep about the whole of some people's religious opinions; so that they are like children who do not look into this room or that passage, for fear there should be a ghost there. Thus they use their Bibles less. . . . They have not a notion how insignificant all the verbal difficulties are in comparison with the great powers and strengths and truths and insights which St. Paul or St. John could teach them direct from the lips of the Son, or the breathings of the Holy Spirit.—*Archbishop Benson.*

To SEE Christ is bliss; to know Him, life; to love Him, happiness; to possess Him, Heaven.—*Sel.*

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