

The Living Church

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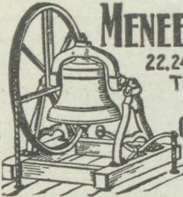


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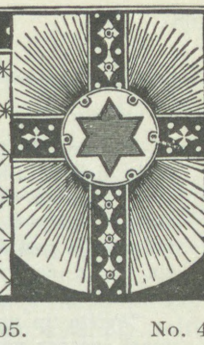
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Editorials and Comments

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

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FOR ROGATION SUNDAY.

THE Church seeks on Rogation Sunday to win our attention to the subject of prayer.

The days now passing in the Christian year correspond to the days which immediately preceded our Lord's Ascension. It is supposable that the disciples, knowing that their Lord was to leave them, had parting requests to make, and that He seized the opportunity thus afforded to teach them how to pray. This He had begun to do long before; and the Church wisely gives us as the Gospel for Rogation Sunday that lection from St. John, at the forefront of which stand the arresting words, "Whatsoever ye shall ask the Father in My Name, He will give it you."

Bishop Gore reminds us that "when we examine the utterances of Christ with regard to prayer, we find that they consist of large general promises, subsequently defined and modified."

A promise of such nature is this, from the Sermon on the Mount: "Ask, and it shall be given you." One might suppose this means: "When you desire anything, whatever it may be, ask God for it, and He will give it you." But the invitation thus given is modified. It is modified in the fact that our Lord does not specifically declare that the exact thing asked for will always be given. It is further modified by the contextual position of the promise; which should convince us that Christ had in mind, not so much temporal blessing as grace to do God's will, especially the help which a man will need if he essays to carry out the difficult injunction with regard to charitable judgment, just previously uttered in the Sermon on the Mount.

So is it in the opening words of to-day's Gospel. Here is the large, general promise: "Whatsoever ye shall ask the Father, He will give it you." And here is the modification, the reasonable limitation of the promise: "Whatsoever ye shall ask the Father *in My Name!*"

The added words, "in My Name," wall out from hopeful expectation all requests that are contrary to the mind of Christ: for example, the gambler's prayer for success, the enraged man's prayer for personal revenge, the undisciplined man's prayer for further means to indulge himself and so lose his soul.

The added words exalt the spiritual above the physical, grace and God's Kingdom above the comforts of the body; for things asked in Christ's Name must be discriminated according to His view of life.

The added words assume the submission of the asker's will to the Father's will, as under all circumstances was the case with Him in whose Name our petition is made.

In short, prayer in Christ's Name must be, as has been finely said, "the prayer of moral correspondence, the prayer of spiritual conformity."

The Rogation-tide lesson thus suggested may well lead us to a determined effort, if possible, to understand Christ wholly in the matter of prayer. Such effort, if honestly made, will only convince us that each limitation which our Lord attaches to prayer, instead of narrowing its scope, in reality enriches prayer.

True, indeed, that "the most powerful and the richest of human faculties is the faculty of prayer." And true also, that there rests ever upon us the necessity to make our own the petition of the disciples, "Lord, teach us how to pray."

B.

AD CLERUM.

"Nomen filii Jesus est, Jesus autem salvator, vel etiam salutaris dicitur; ille ergo in nomine Salvatoris petit, qui illud petit, quod ad veram salutem pertinet. . . . Pensate petitiones vestras, videte si in nomine Jesu petitis, id est, si gaudia salutis aeterna postulatis. In domo enim Jesu, Jesum non quaeritis, si in aeternitatis templo importunè pro temporalibus oratis."—*St. Greg., hom. 27.*

"Petite 'in nomine meo' hoc est, petite quasi à me missi, quasi ego per vos hoc petam à Patre: sicut Rex à Pontifice petit quippiam per legatum suum. Petite, non quasi vobis donandum, sed mihi, sicut fratres Joseph rogant, ut iniquitatem ipsorum condonet patri, quasi pater illam in se suscepit et postulet illam sibi condonari, non fratibus."—*Ribera, cit. à Corn. à Lap.*

ASCENSION DAY, falling during the coming week, arrests attention by its very uniqueness. The Resurrection requires the Ascension. Resurrection could not be a finality in itself alone, either for our Lord or for us. To return to an ante-mortem condition would be impossible. For our Lord, it would be no triumph; for us, it would be no blessing. Death must be the key to life; and life amidst death and with the promise of death would be of no value.

To rob the Resurrection and the Ascension of their value by making of them hazy phenomena of merely spirit life, is, first, to be superstitious beyond what the twentieth century has a right to expect; and secondly, it is to divest the Incarnation of its value and the human hope for eternity of its blessed security. Our Lord, body, soul, and spirit, rose from the dead; in the same completeness of His humanity, He ascended into heaven; the same perfect manhood is His for all eternity. He did not assume human flesh for a transient masquerade; He became man that forever He might exalt manhood and save humanity eternally from destruction.

Our Lord's Ascension prefigures the exaltation of our own resurrected human bodies. We desire no resurrection to mere earthliness, nor yet a continued phantom existence as pure spirit. God has made us men, and we desire no transmigration into something less than man. God offers no such insult to our human nature. As men we shall rise, as men we shall be exalted to everlasting life. And the promise of that more abundant life is sealed in the Ascension of the man Christ Jesus.

CATHOLICITY AND THE "EVANGELICAL CHURCHES."

QUOTING from a recent editorial of ours as reprinted in part in the *New York Evening Post*, the words, "The Protestantism of representative American Churchmen of to-day is not anti-Catholic, but only deficiently Catholic," an anonymous correspondent, signing himself "A Catholic Presbyterian," writes:

"This can also be truly said of all Evangelical Churches; of all the denominations in the Christian world. THE LIVING CHURCH should assist in the great task of pointing out and proving the particular deficiencies in Catholicity of each branch of Christ's Church. Believers in Christ everywhere long for a single correct interpretation of the Bible, and the destruction of sectarianism and 'Schools of Thought.'"

Another letter, received only last week, and which, with pleasure, would have been accorded a place in our Correspondence columns if only the writer's name had been appended, is too suggestive and too much in earnest to be passed over without notice. The letter, dated "New York City, May 14th, 1905," is as follows:

"To the Editor of *The Living Church*:

"The writer noticed your recent apologetic remarks concerning your unwittingly using the term 'Romanists'; meaning members of the Roman Catholic Church.

"The writer is a member of the presbyterially governed division of the Catholic Church who, for some time, has purchased copies of THE LIVING CHURCH, being greatly interested in your excellent defense of, and emphasis upon, the Catholicity of the Protestant Episcopal Church. The writer trusts THE LIVING CHURCH does not object to a member of 'one of the denominations' (as you describe us) finding consolation and spiritual sustenance in your pages. Your logical presentation of the cause of Christianity, its history, and practices, and your editorial application of Christianity to present day problems, and your weekly record of the organizations and work of the Church should make THE LIVING CHURCH an absolute necessity

among the ministry, lay workers, and periodicals of 'the denominations.'

"The writer regrets to admit that 'the denominations,' through their theological institutions and ministers, to their communicants and the unsaved millions affiliated with them and not reached by the Episcopal communion, are actually suffering from the lack of a lucid and logical presentation of the Gospel. Can you not arrange to get your columns before the eyes of 'the denominations'—their ministers, editors and laymen?

"While the writer emphatically endorses THE LIVING CHURCH'S emphasis upon, and struggle for, the recognition of the Catholic Unity of all possessing the historic Episcopate, he trusts that you do not resent his searching your columns for assistance in his (and others') efforts to bring about the organic unity of 'the denominations' among themselves, and their union with the historic Episcopate, either by the recognition by us all of the fact that *Catholicity consists in something less than the historic Episcopate*, or that *Catholicity is the historic Episcopate*. The denominations need your help. Can you not look our way as well as towards Rome? Our members need your help and our ministry does not realize the necessity of one Catholic Church.

"Cannot some other words than 'The Denominations' be found to describe us? We are as sensitive as the 'Romanists'! Think of the vast number of our churches all over the world! Can you not induce some of our leading theological institutions to keep THE LIVING CHURCH on file? Your position is good, but the writer cannot conscientiously desert the millions who are lacking in 'Catholicity.'

"Individual accessions to the Episcopal communion is too slow a process. Catholic principles should *immediately*, through regular, organized channels be, and periodically continued to be, presented to the laymen, ministry, and editors of 'the denominations.' To convince the denominations in a wholesale manner of the truth of Catholic doctrines (which the writer admits are true) is a far better and quicker way than strenuous efforts of the Protestant Episcopal communion to extend its missions.

"Not being a member of the historic Episcopate, the writer earnestly craves the privilege of transgressing your rules and signing himself, merely,

"A READER."

Anonymous letters (except for the department of "Answers to Correspondents"), of which we receive not a few, generally find their way promptly to our waste basket; but these seem to require some careful consideration. Perhaps, therefore, they may justify exceptional treatment.

We would explain first, that we seldom or never enter upon considerations such as those suggested by our correspondents, for the reason that we dislike to criticise the religious systems of other people. It is our duty to point out the limitations and mistakes which we find within our own Church, for these concern us immediately; but it is no part of our duty to point out the mistakes of Presbyterians or others outside the communion of this Church. Christian unity is not generally hastened by controversies between those of differing faiths, and we never care to assume the offensive in such a role.

If it be true, however, that our suggestions would be welcomed by any outside our own communion, it would be ungenerous in us to decline the assistance. We thank our second correspondent for the very kind words he has written as to the help which THE LIVING CHURCH has been to him. It is a pleasure to know that some outside our fold find THE LIVING CHURCH helpful, and we should be glad if in some way that help might be more largely disseminated; though of course we have no way of reaching the "ministers, editors, and laymen" of other Christian bodies, except as our friends may bring us in contact, each with the other.

WHEN CHURCHMEN speak of Catholicity in connection with the Church, they have reference to the distinctive *ethos* that has characterized from the earliest times, that body which, created by our Lord, is called in the New Testament "The Church," the "Kingdom of God," and the "Kingdom of Heaven." During the first Christian century the earthly and visible form of that spiritual body received the name of *Catholic Church*. The capitalization in the Apostles' Creed as printed to-day—"holy Catholic Church"—shows that while the term *holy* is merely descriptive, *Catholic* is the proper name designating the Church. We do not speak of "the holy and catholic Church" as though the two adjectives were of equal force in describing the body named only *Church*, but of the "holy *Catholic Church*." It is the Catholic-Church—an entity in itself—that is described as *holy*.

Consequently, when we speak of *Catholicity*, we refer to an attribute that primarily relates to the Church whose name is Catholic. As a British or a German subject might possess characteristics resembling those of Americans but would yet

not be an American, so bodies apart from the Catholic Church may be possessed of characteristics like those of Catholics, while yet they would not be Catholics. Primarily, a Catholic is simply a member of the Catholic Church, and Catholicity denotes simply the characteristics of the Catholic Church.

Very early in Christian history, however, an acquired use of the term as a noun arose. A Catholic was a Churchman who displayed the characteristics of the Catholic Church, as opposed to a heretic or a schismatic who, though also a member, did not adequately portray those characteristics. This secondary use of the term became general during the period of the ecumenical councils. Thus Athanasius was termed a Catholic in contra-distinction to Arius, who was called a heretic. Both were Catholics by spiritual birth (Baptism) into the Catholic Church, but Athanasius was also, secondarily, a Catholic because he gave adequate expression to the *ethos* of the Catholic Church where, secondarily, Arius was no Catholic because the *ethos* by him displayed was that of heresy.

Thus it appears that whatever is outside the Catholic Church cannot reasonably be described as Catholic. The term implies, first, actual connection with the body known as the Catholic Church, and secondly, adequate portrayal of the spirit of that body.

Can it be truly said of "all Evangelical Churches, of all the denominations in the Christian world," that they are "not anti-Catholic, but only deficiently Catholic," as "A Catholic Presbyterian" suggests?

This question will answer itself if we substitute geographical for ecclesiastical terms. We might ask: Are all European nations anti-American, or only deficiently-American? The answer is obvious: they are neither. They are simply non-American. To say they are anti-American would imply hostility to America, or, at least, characteristics the reverse of American characteristics. To say they are deficiently-American would imply that they are in fact a part of America, but not fully portraying the American spirit. Their spirit may be like or unlike the American spirit, but whether or no, they simply are *not* American. To be in many respects like the American nation does not in any sense make Russia, Germany, Italy, or Great Britain, "deficiently-American." Each is non-American.

The "Evangelical Churches," the "denominations of the Christian world," are in every sense entities apart from the Church from which they cut themselves off. Thus, English Presbyterians definitely repudiated the authority of the Church of England in the year 1662, when they created a distinct body, afterward recognized by civil law, apart from the Church of England. Similar steps with relation to the older Church had already been taken in Scotland, in Germany, and in Holland. Each of these newer bodies arranged for its own government, stated its own doctrine, ordained its own ministers, and from that day to this, has consistently repudiated any allegiance to the older Church from which its members seceded. Obviously, the "Evangelical Churches" cannot both be independent of the older Church whose authority they deny, and also parts of it. Nor can it be maintained that they continued, or desired to continue, as sections of the historic Catholic Church coördinate with the section from which they had seceded, for, apart from all other considerations, they repudiated all ecclesiastical authority except that of their own constitution. The "Evangelical Churches," therefore, cannot claim to be corporate sections of the historic Catholic Church, unless they are also prepared to acknowledge allegiance to that Church and submit to be governed thereby; which they notoriously decline to do. The question of episcopacy, presbyterianism, or congregationalism, in the administration of an ecclesiastical body, is, thus, not the primary issue between the historic Catholic Church and the "Evangelical Churches." Back of that issue arises the pivotal question: are these "Evangelical Churches" sections of the Catholic Church, bound by and acting in obedience to the authority of the Catholic Church, as expressed in the voice of the undivided Church, the decrees of the ecumenical councils, and the consentient voice of the entire Catholic Church? Each of these bodies would certainly agree with us that they are not. We are obliged therefore to reply to "A Catholic Presbyterian": the "Evangelical Churches" are neither anti-Catholic nor deficiently-Catholic, but non-Catholic. In some details they are also anti-Catholic, but, happily, not, for the most part, in the cardinal postulates of the Christian Faith. And without going into the question of the competency of a body to substitute presbyterial for episcopal government, we are forced to say, with the greatest deference to our second correspondent, that no such body ~~is~~ ~~is~~ existence as a "Presbyterially governed division of

the Catholic Church." The bodies that are "Presbyterially governed," make no pretence to organic unity with the Catholic Church, and do not admit the authority of her laws.

BUT WHILE the foregoing is undoubtedly true, there is yet a sense in which we may describe individual persons among the "Evangelical Churches"—not the corporate bodies themselves—as "deficient-Catholics."

We have seen that, primarily, a Catholic is simply a member of the Catholic Church, just as an American is simply a citizen of America. Membership in the Catholic Church is attained by means of Holy Baptism. As the Catholic Church is the Body of Christ, of which He is the Head, so incorporation into that Body and incorporation into the Catholic Church are one and the same thing, according as they are viewed from the eternal or the temporal point of view. The Catholic Church holds that whoever is baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost, is, in fact, incorporated thereby into that Body, that Church.

If a Presbyterian minister, applying water to the head of a candidate, should declare: "I pronounce thee a member of the Presbyterian Church," it is obvious that nothing further would be implied. The person submitting to that rite would then become a member of the corporate body voluntarily banded together under the name of the Presbyterian Church, and of nothing else.

But if the Presbyterian minister uses water and pronounces the words denoting baptism into the Father and the Son and the Holy Ghost, he is fulfilling the conditions which incorporate a person into the Body of Christ. The person thus baptized becomes, in fact, a member of Christ and of His Body, the Catholic Church. Wholly unknown to him though the fact may be, he thus comes under the rightful authority and jurisdiction of the Catholic Church in general, and of the specific Bishop and priest of that Church in particular, who are placed by the law of the Catholic Church in authority in that particular locality. Little though he recognizes it, the person baptized by a Presbyterian minister is *thereby pledged not to be a Presbyterian*, but a Catholic.

If ever Churchmen succeed in bringing this thought to the consideration of Presbyterians and others in the "Evangelical Churches," the first and longest step in the direction of Christian Unity will have been taken. We believe that, in the words of "A Catholic Presbyterian," "believers in Christ everywhere" would thus find that "correct interpretation of the Bible" which would make for "the destruction of sectarianism." It is because so many conditions in the Protestant Episcopal Church, and particularly its name, obscure the fact of the Catholic continuity of this Church and the Catholic authority of its doctrine, canons, Bishops, priests, and liturgy, over all baptized people in America, that Catholic Churchmen concentrate their efforts toward Christian Unity upon the attempt to remove those hindrances. It is practically impossible to convince members of "Evangelical Churches" that they are pledged before God to allegiance to the Protestant Episcopal Church and to be, themselves, Protestant Episcopalians. Remembering that the Church of Jesus Christ has, from the first century, been corporately known as the Catholic Church, it would not be difficult gradually to convince more and more of these devout Christians that they are pledged to be Catholics, and are very deficient Catholics indeed so long as they give allegiance to ecclesiastical systems formed wholly apart from the Catholic Church of history. It would not be difficult to show the world that to be a Catholic does not imply allegiance to the Bishop of Rome and to the ecclesiastical system dominated by him, if the Protestant Episcopal Church should make the attempt in a united, logical manner to do so. The beginnings of Christian Unity await the realization of the "expediency" of such logical action on the part of Protestant Episcopalians. In the meantime no sufficient reason why baptized Presbyterians should not be Presbyterians is likely to occur to them, and Christian Unity remains an iridescent dream. Would that dreamers of iridescent dreams might realize their own duty to make their dreams come true!

In the meantime, there are in all the "Evangelical Churches," dreamers like "A Catholic Presbyterian," who also have dreamed the iridescent dream of Christian Unity. There are among them, men who are broad enough to discriminate between Catholicity and Romanism, and to desire to fulfil that *ethos* of historic Christianity which is best described by the term Catholicity. Not often do they come to Catholics of the Protestant Episcopal Church with the plea to have "pointed out and proven" "the particular deficiencies in Catholicity of

each branch of Christ's Church." But as they dream the dream, they do see the One Shepherd standing inside the One Fold and yearning for the safe gathering within of all His sheep, and for the loyal submission to Him of all who are within.

With our second correspondent, we feel that it "is too slow a process" to look for Catholic unity by means of "individual accessions to the Episcopal communion." Like him, we believe that "Catholic principles should *immediately*, through regular, organized channels be . . . presented to the laymen, ministry, and editors of 'the Denominations.'" We believe that it is largely the fault of Episcopalians that this is not more effectively done. We trust we are doing what we can to clear the way for that larger, organic work, which only the recognized AMERICAN CATHOLIC CHURCH can do.

We regret that the term *denominations* should seem an unhappy one. It means simply, *names*. It is a most charitable expression, implying Christians of other "names." English Churchmen use it as including the Church of England, though in America it is commonly used with reference only to non-Episcopal bodies. We cannot think of a less objectionable term to apply to those whom we love to recognize as our brethren, and whom we would number with us in one communion and fellowship if only we might be enabled by the leading of the Holy Spirit, to discover the way by which this might be accomplished.

It rests largely with Churchmen, and in no small degree with such far-seeing persons as our two present correspondents, to hasten or to retard the day when the dream of the dreamers and the urgent longing of the One Shepherd shall be fulfilled.

HOW sweet is that child life that blossoms on earth but is quickly transplanted to reach its perfection in the King's own garden above. Love is its light; peace its atmosphere; human tears its raindrops.

God sometimes accepts such perfect offerings. Manhood is strong and womanhood is noble; but infancy has a loveliness that is approached only by those celestial beings who are made more beautiful in their spotlessness by reflecting the purity of those little ones of whom they are the appointed guardians. His little ones are God's greatest gift to man; man's choicest offering to God.

Love attains a special triumph when it is permitted to make that perfect offering. And lo! in giving, it receives; in sacrifice, it is accepted; in losing, it finds.

For the love that is fixed on the little one whose loveliness is made more beautiful by closeness to the heavenly Presence, is love triumphant. God has accepted the soul's most precious offering; and the human love that goes with it to the transplanting, bespeaks the victory of life over death, unites human love with the infinite, ineffable Spring of love, makes heaven nearer and more real.

To love much is to be most like God. And to love some little one who sings celestial songs nearest the Throne, is to have a special tie between God and the lover. God, the mother, and the child; God, the father, and the child—no lesser person can come between these. Henceforth they are a particular communion of saints into which none other can enter. That fellowship is a rainbow which touches earth, touches Paradise, and is itself beautified and irradiated by God alone. Mother soul speaks to child soul through God, in whom both live and move and have their being and are united in a blessed unity. And child soul sings back and smiles back and loves back, always through God, who is Love. Time and cares and other loves can come between parent and child while life is only earthly; but they are powerless to divide those who are made closer by the tie that has only God for the knot. None is so close as that one who is just beyond the vision, but never beyond the loving.

The child life transplanted will be a child life forever; childlike in special innocence, special purity, special spotlessness, special human love for father and for mother; yet withal susceptible of all the spiritual progress and advance of which ripening years on earth are a symbol and a promise, but not an end.

Blessed be God who sometimes gives us such gifts, that we may offer them to Himself. Blessed be He, who accepts the gift, and in accepting, accepts also the giver, and ties giver, gift, and Himself in this newer, holier bond.

Blessed be He, that love can never lose that which it loves, when Love has drawn it to Himself.

MOST important of the matters treated in any of the diocesan Conventions thus far held, is that concerning the heretical utterances attributed to the Rev. A. S. Crapsey, the steps in the investigation of which were reported to the Western New York convention. It is a pleasure to commend the strong words of the Bishop on the necessity resting upon the clergy to preserve the Faith inviolably and to fulfil their Ordination vows. We trust that the unhappy responsibility which now rests upon the Diocese will be courageously met. It is most saddening that evident moral deterioration, as evidenced by a failure to perceive the requirements of Christian honor, should so frequently attend the loosening of a hold upon the Catholic cornerstone of the Incarnation. Thus intimately do Christian ethics depend upon Christian doctrine. Where the one gives way, the other is invariably in danger of falling. The Chicago *Inter-Ocean* well says of this incident:

"What is surprising is that Mr. Crapsey and other clergymen of his tendencies and opinions do not see that the moment they reach disbelief in the Church's foundations, they should get out of the pulpit and not wait to be put out—that their continued presence there is a living lie—that they are obtaining money under false pretenses by trying to remain there. The obtuseness of moral perception and the destitution of self-respect that clergymen exhibit under such circumstances is what is surprising and shocking."

ON another page will be found stated the arrangements made by the Anglican religious orders for the observance of a Novena in intercession for the work of the religious orders.

What, some one will ask, is a Novena?

It is a period of nine days devoted to special, continuous intercession for some specific purpose; and the nine days between the festivals of the Ascension and Whitsunday, during which the apostles and other disciples "continued with one accord in prayer and supplication," are, of all the year, the days most appropriate to such a season of united prayer.

The great extension of the work of our modern religious orders has been one of the happiest marks of the Catholic Movement. But great as has been the increase, the demand for them has been greater. Trained mission priests, consecrated sisters, are in demand far more largely than the supply can fill. The American Church has four male and twenty female orders, and still cannot nearly supply the calls made for such trained workers. That vocation to the religious life may both be given and be accepted and may be wisely exercised, is the theme of the prayers to be offered during these days of special intercession.

The editor of *Holy Cross Magazine* (published by the Order of the Holy Cross, West Park, N. Y.) asks that "If any" (outside the Orders) "can pledge themselves to keep certain fixed hours, they are asked to send their names, with dates and hours, to the *Magazine*, marking the envelope, *Novena*."

THE following timely suggestion from the address of the Bishop of Newark to his Convention, in session last week, is appropriate far beyond the borders of his Diocese:

"I wish that on the Fifth Sunday after Easter, Rogation Sunday, with its memories, as the homily for Rogation Sunday recalls them, of the tracing of Ancient landmarks, the clergy would begin to remind their people of the Place of this Church in our national life. We know not the story of our own Church and we have not the pride in it which becomes us. And now as the commemoration comes, let us keep it with wise words in the remembrance of our worthies, and let us keep it also with the gathering of a Thank Offering to express our gratitude for our own inheritance, and to extend our blessings to others."

ANSWERS TO CORRESPONDENTS.

G.—For a priest to replenish the chalice with unconsecrated wine during the administration of the Holy Eucharist, is to commit a flagrant breach of ecclesiastical order and of rubrical law, which ought to be brought to the attention of the Bishop; notwithstanding which, if there be some of the consecrated species in the chalice when the unconsecrated wine is poured in, there would be such mingling of the contents as to ensure a valid sacrament to persons thus communicated.

ASCENSION LILIES.

From out the thickest, blackest mud the fair, white lilies rise;
E'en so, while in the world they stay, may souls draw near the skies;
Lift face to heaven, pure and sweet, tread softly and abide
The coming of the day foretold by heart's ascension-tide.

ISABELLA K. ELBERT.

IT IS THE completeness of salvation which gives it its greatness. Salvation is colossal.—*Henry Melvill*.

LONDON CLERGY PROTEST AGAINST MARRIAGE PROFANATION

Petition from Kensington Clergy to the Bishop

CANON MAC COLL ON THE NEW DECLARATION

Bishop Gore's Reply as to Evening Communion

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, May 9, 1905 }

SOME three dozen clergy of the Rural Deanery of Kensington have forwarded to the Bishop of London a petition protesting against a church in the Deanery being lent by the incumbent on the Feast of the Purification for the performance of a so-called marriage of a man who had at the time a canonical wife living. Although the law (*i.e.*, of the State) provides for an incumbent lending his church for such purpose, they beg with all respect to submit that nothing can divest him of his responsibility for all that takes place within the church committed to his charge, and the hope is expressed that his Lordship may see his way clear to take such action as may render such occurrences impossible in the future. The Bishop has informed the signatories that he proposes to deal with the whole question of the so-called remarriage of divorced persons in his forthcoming diocesan Conference address.

Apropos of the Bishop of Chester's mischievous query, in a paper on the Athanasian Creed read before the Church Congress of last year, and now printed in pamphlet form, *viz.*, Might not a Bishop be justified in giving a dispensation as regards the public recitation of the Athanasian Creed? Chancellor Espin (of the Liverpool Diocese) has done a good service to the Church by acceding to the request to allow the letter written by him and read at the great meeting held in London last summer in defence of the Athanasian Creed to be printed. In this leaflet, *The Athanasian Creed* (on sale at E. C. U. office), Rev. Dr. Espin, discussing the *Jus Liturgicum* of Bishops, says it is so plain as hardly to admit of argument that this *Jus* "can not set aside the provisions and directions of the Book of Common Prayer, which have full canonical and statutory authority." It appears to him, in view of the recent House of Lords decision in the Scottish Presbyterian case, that if liberties were taken with the contents of one of the three Creeds, "a very serious question might arise as to whether the legal identity of the Church were not affected by the innovation." Referring to the non-use of the Athanasian Creed by the Church in the United States, the Chancellor writes: "The American Bishops have repeatedly tried to get the *Quicumque Vult* re-instated; and if we stand firm will probably succeed eventually, as they have succeeded in restoring other ancient and Catholic elements to their Office Book." It may be well to add that the Central Society of Sacred Study have issued as an "Occasional Paper" a learned note by Dr. E. A. Burn on the Athanasian Creed, containing a useful summary of facts respecting the early history of the Creed, its use in the past, and in the present.

Canon MacColl, who was invited to sign the recently issued manifesto on Neologian New Testament Criticism, has sent to the newspaper press the two letters he has addressed to the committee promoting the manifesto. He says the document contains some phrases which admit of more than one meaning, and he hesitates to sign it without assurance from the committee that he is not committing himself to conclusions which he should certainly repudiate. He selects three paragraphs as examples.

There are those, he says, who would claim for Professor Cheyne's "Old Testament Criticism" a legitimate place within the category of "a patient, reverent, and progressive criticism of the Old Testament" (quoting from the manifesto), while others would regard many of his speculations as entirely subversive of the Christian Faith, "and would deplore any encouragement, 'authoritative,' or otherwise; to the application of such methods of criticism to the New Testament." Again, the Canon has not observed any disposition on the part of any of the Bishops to close the door of Ordination against men who (in the language of the manifesto) "patiently and reverently apply historical methods to the Gospel records." The Bishop of London has, indeed, declared that he would not ordain anyone who denied the Virgin Birth of our Lord: "But that has been from the beginning an accepted article of the creed of Christendom, and lies, therefore, for members of the Christian Church, outside the region of criticism. It is a dogma, moreover, on which no fresh *data* can be anticipated, either in the sphere of scientific or historical research. It lies completely outside the range of physical science, and we possess all the historical evidence which is available. Besides, the

dogma is of the essence of the Incarnation of the eternal Son of God, and thus historical Christianity stands or falls with it. I could not sign the document, therefore, without a distinct assurance that our Lord's Virgin Birth is excluded from the category of open questions." *Re* the following paragraph, what is he to understand by "details of New Testament narrative"? And what is he to understand by the "final decision" pending which many of us may cling devotedly to what "the court of trained research" may decide to be a myth or superstition? And what security are we to have that the assumed "final decision" is to remain final? Who is to guarantee that it shall not itself be discarded as a myth by a subsequent "court of trained research"? All this seems to Canon MacColl to open out "an endless vista of doctrinal shifting scenes as unstable and unsatisfactory as the mirage of the desert." It makes of Christianity not a body of truths, "once for all committed" to the custody of a Divine institution, "but an inorganic mass of private opinions and fancies which leave the seeker after truth no sure ground of faith in the past or hope in the future. Is theology to be the only science without postulates, axioms, dogmas? Are all the Articles of the Creed to be pronounced open questions? And if not, which; and why?"

The Bishop of Birmingham has replied to the 2,200 protestants in his Diocese who have recently presented an address asking him to discountenance the abandonment of "Evening Communion" in certain Birmingham parishes.

He cannot but regret, he says, that they have approached him on this matter—because he thinks they could hardly have expected that he should be able to give the answer they wanted; and on his own part he had no desire to make any pronouncement at present on "Evening Communion." But he is obliged to tell them, as they have compelled him, that he is quite unable to dissuade any priest who wishes to abandon the practice, from doing so; as indeed, if he were an incumbent, he could not continue the practice, "even if my Bishop were to urge me to do so." It is quite true, the Bishop goes on to say, that, when St. Paul wrote to the Corinthians, the Sacrament of the Lord's Body and Blood was celebrated at Corinth in connection with a supper, probably in imitation of the circumstances of the original institution at the Last Supper. It is also true that at that time there was no observance of a Sabbath, or Lord's Day, obligatory upon Christians. And there was no collection of "scriptures" except those of the Old Testament, and the lines on which the Christian ministry was to be organized were unsettled: "Our Lord left the ordering of Christian institutions mainly to the wisdom of the Church, guided by the Holy Spirit. Exactly when or how the ordering of these matters took place we cannot, in most cases, tell." But towards the end of the second century the Christian Church appears clearly in history, with a remarkable degree of consistent and unanimous order. And the special observance of the Lord's day (which is already reported to us at the beginning of the century) consisted in the meeting of all Christians for worship in the morning, when the Holy Mysteries were celebrated: "The offering of the great act of worship, the spiritual sacrifice of praise and thanksgiving, was henceforth, with most remarkable unanimity, the first act of Christians on the Lord's day, and the Communion of the Lord's Body and Blood their first food." So the practice continued, with unimportant exceptions, down the centuries, and the Reformation in England was not intended to make any difference in this respect. It is only in the last generation, as is pointed out, that such a bold innovation upon Christian custom as "Evening Communion" began in the Church of England. The Bishop would treat with all respect the plea that some, especially among the poor, can hardly come except in the evening. But he at once proceeds to expose, by *à posteriori* reasoning, the sophistry of such a contention: "Firstly, this confessedly does not apply to men such as can gather in such large numbers to the early morning schools. Secondly, among the poorest of our people are the Irish Roman Catholics, and they certainly find means to attend Divine service in the early morning, especially the women. Thirdly, I would say that, as far as I know, the abandonment of evening Communion, where it occurs, is not generally found to carry with it diminution of the numbers of communicants, but the contrary." In general, the Bishop is sure that Christians ought to set their faces "steadily against the practice of postponing Christian worship till the evening of Sunday, and the accompanying practice of late Saturday nights." If all those who in the past fifty years have been encouraging "Sunday evening Communion" would have taken the other course of resisting the "late Saturday nights" by all means—moral, social, or political—"one of the most irreligious tendencies of our times might have been effectively met." Meanwhile, what the Bishop would affectionately suggest to his Protestant memorialists is—"setting aside the case of those who have exceptional difficulties—let us do our best to encourage the practice of rising in good time on Sunday, and giving the first hours to the public worship of God, especially in the Lord's own service."

Friends of the Society of St. John the Evangelist among readers of THE LIVING CHURCH will be deeply interested in the important announcement in this month's *Evangelist* concerning the Westminster House. Father Waggett writes that a gentleman who desires to remain unknown, has offered the whole

[Continued on Page 113.]

AGGRESSIVE PLAN OF CAMPAIGN IN NEW YORK

In Which the Church Will Act as One of Many Bodies

LARGE MASS MEETING IN CARNEGIE HALL

Year Book of Trinity Parish

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, May 22, 1905

WHAT was declared by one speaker to be the largest gathering ever held in New York City in connection with a local religious object was a mass meeting in Carnegie Hall on Tuesday evening of last week, where plans were discussed for a summer evangelistic campaign in the greater city, and several speakers told, with the aid of the stereopticon, of the religious conditions in the city and the need for an aggressive campaign to reach those who are not now connected with any of the city churches. Bishop Greer presided, and when he rose to speak, was greeted by an audience which not only filled all the seats in the great hall, but in which hundreds had to remain standing. Altogether there were at least three thousand present, and it is estimated that fully one-third of that number were refused admittance because of the over-crowding.

The movement in behalf of which the meeting was held is one in which practically all the religious bodies of the city, except the Roman Catholic, are represented. In general, it is purposed to establish a number of large tents, ten at least, in thickly populated centers of the city, in which services shall be held every night throughout the summer months. It is an effort to reach that vast company of people, estimated to number over one million in all the boroughs of New York, which is now churchless. At the opening of the meeting Bishop Greer said, in part:

"There are persons in the cellars of Paris," said the First Napoleon, 'who have never heard my name.' The whole world was ringing with it. Civilized Europe was trembling at the sound of it, and yet there were those, there where he lived, who had never heard it.

"When, some twenty years or more ago, there was published in London a little tract called *The Bitter Cry of Outcast London*, telling the sad story of the wretchedness, the suffering, the degradation, and the distress existing in that metropolis, the Christian city of London was greatly surprised and shocked by the disclosures. It was not a story of distress in India, or in some distant part of the Empire; for if it had been, London would at once have heard of it. But it was the story of the distress in the midst of London, and therefore London knew little about it. I do not want to imply that conditions in New York are as bad as they then were in London. I simply refer to the incident to illustrate how ignorant a city often is of itself. For a city is not so much like a great mirror where all people stand disclosed and revealed to one another, as it is like a screen where they are hidden from one another; where one-half knows little of the other half. We are here to-night to have the screen removed; to hear of the actual life of the city, with its strange and strangely mixed polyglot and religiously neglected population, told by those who have made a first-hand study of the city's life and conditions. Others will tell how it is proposed to try to reach and minister to that religiously neglected part of the population.

"The churches of the city are doing something, doing much to reach these people. They are doing perhaps all that they can do, in the course of their ordinary ministrations and services; and yet the feeling is beginning to prevail among the churches and the Christian people of the city, that they are not doing all that ought to be done; they are not reaching all the people of the city.

"They are reaching only some, and yet the Gospel which they preach is the Gospel of Him who said: 'I, if I be lifted up, will draw—not some, nor many, but—all men unto Me.' Yes, all men, of every rank and race, station and condition. Because it is a Gospel of the Incarnation, a Gospel of Him who took not a racial fragment of humanity, but all humanity to himself; and the Gospel, therefore, not for any particular part of our human life, but a Gospel for all men. And so men with faith, with renewed and revived and quickened faith in that Gospel of Incarnation, rising above and forgetting, for a time at least, their differences and divisions, are going forth to preach it to the people of this city, believing that there is in every life a responsive chord that answers to Jesus Christ.

"This is not a hastily conceived or sensational movement aiming at sensational results, but a sane, sober, earnest, Christian movement aiming to accomplish substantial moral results. To criticize it or condemn it, or to withhold your encouraging support from it, is, as Phillips Brooks once said, like condemning or criticising a tempestuous wind that had cleared your city of the cholera, because it had also shaken some of your windows, or stripped the leaves off your trees. That there is any moral epidemic here corresponding to the plague or the cholera I do not believe, but we have our own peculiar moral problems to solve. As public-spirited citizens we are inter-

ested in their solution, and as fellow Christians we hope to contribute to their solution through the Gospel of Him who said: 'I, if I be lifted up, will draw all men unto Me.'"

Dr. Walter Laidlaw, secretary of the New York Federation of Churches, showed by means of statistical tables thrown upon the screen, the religious affiliation of the city's population and the distribution of the foreign born population. From his study of the situation, he concludes that of a total population of nearly four millions, there are 1,087,762 people absolutely churchless. Other speakers showed results of mission and tent work in New York and in Philadelphia, and Dr. W. M. Smith, a Presbyterian pastor, outlined the needs of the committee having the movement in charge, saying that ten tents would cost for equipment and maintenance, \$30,000. One-half of that amount had already been subscribed and he asked the vast audience for liberal support. An offering was taken, and it is announced that about \$4,000 was received in cash and pledges. It has already been decided to establish one tent in what is known as Little Italy, on the upper east side, and another near the Manhattan approach of the new Williamsburgh Bridge. The movement is under the general direction of a large committee representing all religious bodies. Churchmen on the committee include the Rev. Drs. William R. Huntington, George Alexander Strong, Spencer S. Roche, Ernest M. Stires, and Henry Mottet, and Messrs. Seth Low, R. Fulton Cutting, Geo. Macculloch Miller, and John Seely Ward.

TRINITY PARISH REPORT.

The Year Book of Trinity parish, which is published annually after the election of churchwardens and vestrymen on Easter Tuesday, was published last week. It has the usual statistical records of the parish church and the eight chapels, besides an interesting appendix for which, it is announced, the rector is alone responsible. According to the year book, Trinity parish has 7,416 communicants, of which 1,744 are connected with the parish church, 700 with St. Paul's chapel, 675 with St. John's chapel, 750 with Trinity chapel, 1,822 with St. Agnes' chapel, 597 with St. Chrysostom's chapel, 668 with St. Augustine's chapel, 400 with St. Luke's chapel, and 60 with St. Cornelius' chapel on Governor's Island. No statement is made as to the income of the parish from property or investments, or of the expenses of maintaining the church and chapels. It is stated, however, that the collections and contributions throughout the parish amounted to \$54,914, and that the vestry appropriated \$67,865 for parish purposes, including parochial, night, and industrial schools, Trinity Hospital, and alms to the poor. For purposes outside the parish the vestry appropriated \$30,713.

In addition to the churches of the parish, a large number of churches are stated in the year book to have received aid in the shape of annual donations and contributions. These include, in New York, All Saints', St. Clement's, St. Peter's, Holy Apostles', St. John the Evangelist's, St. Philip's, St. Andrew's, St. Mary's, Holy Rood, and Holy Sepulchre. Annual allowances are also made to the Mission for Seamen, the City Mission Society, the Church German Society, the Church Temperance Society, Hobart College, St. James' Church, Hyde Park, the Archdeaconry of New York, St. Luke's Hospital, St. Mary's Hospital, and the House of the Holy Comforter.

In the appendix, furnished by the Rev. Dr. Morgan Dix, is an account of the visit to Trinity Church of the Archbishop of Canterbury, records of the clergy changes of the year, and a description of the organization and curriculum of the Sunday School at St. Agnes' chapel. The last named is accompanied by a chart showing the division of the school into Home, Primary, Junior, Middle, and Senior Departments, with the work done in each department, its division into grades, and the subjects studied in each grade.

SUNDAY SCHOOL WORK.

The Crypt Conference on Sunday School Work, which for six years it has been the custom to hold at the Cathedral each spring, is to have its scope enlarged this year in order that the action of the last diocesan Convention may be carried out. This year's conference, to be held on June 7th, is announced as the First Annual Sunday School Convention of the Diocese of New York, and it is expected that there will be organized at it a diocesan association in the interest of Sunday Schools with Bishop Potter as President and Bishop Coadjutor Greer as Vice-President. The action of the diocesan Convention last September, taken on motion of the Rev. Canon Harrower, chairman of the New York Sunday School Commission, provided for the organization of the Sunday Schools of the Diocese into

Archdeaconry Associations or Institutes. Preliminary meetings, looking toward such organization have been held in the Archdeaconries of New York, Westchester, Richmond, and Orange, and it may be that these organizations may be perfected at the coming Convention, under the constitution that may be adopted for the Diocesan Association. Every parish and mission is to have one vote in the business sessions, and effort is making to have representatives regularly appointed from each.

The convention is to have an all day session, beginning at 10:30 in the morning and closing with a meeting which begins at eight in the evening. Lunch will be served by the kindness of Bishop Potter at 1, and supper at 6:30, to those who notify the committee that they are to attend. The meeting will open with a celebration of the Holy Communion, with Bishop Potter as celebrant. The rest of the morning will be occupied with addresses on Primary and Manual work. At the two o'clock session the Archdeacons will report on the Sunday School condition in the Diocese, the report of the Rev. Dr. W. W. Smith, secretary of the Sunday School Commission, will be heard, and the report of the committee on Archdeaconry Organization and proposed Diocesan Constitution will be read and acted upon. At 4 o'clock there will be addresses by Dr. Walter L. Hervey of the New York Board of Education, Canon Harrower, and the Educational Secretary of the Board of Missions, the Rev. Everett P. Smith. At the evening session Mr. Walter Henry Hall, organist of the Cathedral, will speak on "Music in the Sunday School," and Dr. James H. Canfield, librarian of Columbia University, will talk on "Is the Sunday School Needed in the World of Education?"

ANOTHER DEACONESS HOUSE.

St. Thomas' parish is to have a Deaconess House in connection with its east side work. The need for the house has long been felt by the rector, the Rev. Dr. Ernest M. Stires, as three deaconesses are at work and suitable quarters for them was lacking. It has been decided to purchase a brown stone dwelling adjoining St. Thomas' chapel on East Sixtieth Street. This purchase will give the parish an oblong plot 75 feet wide fronting on two streets. The new building is to cost \$25,000, and \$10,000 will be devoted to its endowment. It is practically the gift of the late Evelina Dortic, who on her death two years ago bequeathed to the parish \$5,000 for the east side work. At the same time she willed other moneys to be used in charitable work at the discretion of her sister, and the sister has now decided to turn over to St. Thomas' parish \$30,000 for the deaconess house. It is expected that the building will be ready for use early in the fall.

HISTORICAL WINDOW.

A memorial window was unveiled on Tuesday of last week in St. Luke's Home for Aged Women, by the Daughters of the American Revolution, in commemoration of the Battle of Harlem Heights. Mrs. John Howard Abell, Regent of the organization, made the address of presentation, and Archdeacon Nelson, acting for Bishop Potter, accepted the gift.

LONDON CLERGY PROTEST AGAINST MARRIAGE PROFANATION.

[Continued from Page 111.]

cost of the chapel, £3,500, on the understanding that the site will be permanently secured. By the generosity and energy of many, the remainder of the cost of the House (apart from the chapel) is being obtained; although gifts or promises of £1,500 have still to be received if the House is to be entered free of debt after the Bishop of London's solemn Blessing on July 3rd. It has been a particular encouragement to the Society to receive several gifts from America.

The list of University preachers at Oxford for the present term includes Canon Scott-Holland, who will occupy the famous pulpit at St. Mary's on Sunday in Commemoration week (June 25th), or Show Sunday.

According to report, the Fillingham case will be heard before Sir Lewis Dibdin in two or three week's time.

J. G. HALL.

How MUCH we all owe to the observance of Sunday, it will be difficult to estimate. It is probably the only institution which prevents work from becoming continuous. Such are the increasing demands of labor, that, to men without this enforced break, life would become one perpetual whirl of occupation.—*The Times*.

THE MONTHLY VIEW OF GENERAL MISSIONS

As Seen at the Meeting of the Board of Missions

NEW YORK, May 17.

THE Treasurer reported at the May meeting that, after making due allowance for the different dates upon which Easter fell this year, as compared with last, there was a slight increase in the Sunday School Lenten offering items, and a total increase of \$23,458.01. Of this gain more than \$5,000 each came from individual contributions, the Woman's Auxiliary, and miscellaneous items. The increase from parish offerings was but \$1,320.78. The treasurer reported that the Board's obligation, including the deficiency on September 1st was nearly \$150,000 in excess of one year ago, and as against this the increase of contributions since September 1st, as shown above, had been only \$23,458.01, it appeared that the deficiency might be increased by pretty nearly the sum of \$100,000. We have, of course, the new reserve fund of \$50,000 to help us out.

In connection with the treasurer's report the following resolution was adopted:

"Resolved, In view of the present financial condition of the Society and the necessity for retrenchment in several directions, the Board of Missions turns to the central bureau to see if there be any opportunity for retrenchment in that direction, and that a special committee, consisting of the Rt. Rev. Drs. Doane, Scarborough, and Peterkin; the Rev. Drs. Huntington, Anstice, and Storrs, and Messrs. Mills, Mansfield and Morris be and hereby are appointed to make careful investigation and ascertain if any retrenchment is advisable in their judgment with respect to the matter of central expenses, and report at the next meeting of the Board."

By a subsequent resolution, the Rev. Dr. Vibbert's name was added to the list of the special committee.

NEXT YEAR'S APPROPRIATIONS MADE.

Appropriations were made for the fiscal year beginning September 1st next, for Domestic Missions, including work among the Indians and the Swedes, and for all the foreign jurisdictions except Shanghai, from which District no estimate had been received. These appropriations were substantially the same as those existing. Although many requests were before the Board for increase to take care of the growing work, it was felt that in the present financial condition of the Society the most that could be done was to provide for the existing work. The appropriations for the work among Negroes and for those Christian women supported under the Woman's Auxiliary United Offering are to be made at the June meeting.

ALASKA.

Bishop Rowe was heard from at Seattle, and was about starting for Ketchikan. The Rev. Mr. Prevost reported that the Indians at Tanana and vicinity had given for General Missions this year more than ever before—\$125.50—and that this was remarkable because of the fact that the Indians were less able to give it now than at any previous time during the last four years. A letter was received from the Rev. Mr. Chapman under date of January 31st, which shows that even in that northern climate they can to some extent provide for themselves. He writes: "Our experiments in gardening, heating, etc., have turned out to the satisfaction of everybody and are resulting in economy as well as comfort. The vegetables from our small garden lasted until nearly mid-winter, and the probability is that next season we shall be able to raise all we can use. In heating, also, a two weeks' test of the old and new apparatus shows a saving of about a quarter of the fuel. The furnace was made here, and cost less than any which we could have imported." Miss Woods of Circle City, under date of March 24th, reports that they have passed through a very hard winter—sickness all the time, one epidemic following another—influenza, whooping cough, and diphtheria. She had used up nearly all her medical supplies.

PORTO RICO.

The Bishop of Porto Rico constantly finds new opportunities to establish the work of the Church in communities where there are from thirty to fifty American families. In the Bayamon district, land is offered for a church and rectory, if a clergyman be sent to them. The Bishop says that everything has been arranged to his satisfaction with regard to the new hospital at Ponce, where the people themselves subscribed \$1,700. They have \$700 in hand towards the building. The first Convocation of the Missionary District of Porto Rico was to be held this month. The congregation of St. John the Baptist at San Juan having paid their apportionment in full, also determined to devote their Easter offering to General Missions.

HONOLULU.

In Honolulu the work among the Japanese is pressing. There are thousands of them, and Bishop Restarick needs workers among them—a priest and teachers. The Bishop writes: "At St. Elizabeth's, more and more, many races are being reached." He tells, too, of the industrial work that is being done in that school.

CHINA.

Bishop Roots, in a recent letter makes plain the need for the appointment of additional college-bred men, since the opportunities for growth and development in their educational work are "simply splendid." He tells that there are seven thousand students in the

various Government schools in Wuchang alone, and adds that if we had even one man, acquainted with the language and a teacher, working among them, we could have an immense influence in moulding their thoughts and ideas. For want of room, thirty or forty fine applicants had to be turned away from our Boone School at the recent commencement. He further says that there has been a wonderful growth in the mission all the way from Wuhu to Ichang, the extreme stations on the Yang-tse. The Bishop speaks of these new Government buildings as "fine," and as "costing many thousands of taels." As Wuchang is to be an educational centre, it is of course well to make our position as strong as possible while we may. He is planning to put up immediately in the field, with money which he has at command, a double missionary residence on the Wuchang Compound to accommodate more missionaries and to leave free the dormitories of the divinity school, which are now partly occupied by several unmarried teachers.

JAPAN.

In presenting his estimate for the next fiscal year, Bishop McKim remarks that the needs of the Tokyo District with regard to buildings have been fully before the Board for two years (these have been published heretofore), and that he does not renew his request in this direction, as he does not wish to give the Board the pain of refusing them, but he does wish that they might be brought to the notice of individuals.

On the recommendation of Bishop Partridge, permission was given to the Rev. Theodosius S. Tyng to come to Cambridge to continue his literary work which now occupies his time, where he can have the benefit of the library of Harvard University. During his stay in this country, but after he has completed the important translations upon which he is engaged, he will be offered time for his regular vacation before his return to duty in the field.

WEST AFRICA.

On February 12th, Bishop Ferguson advanced to the priesthood the Rev. M. W. G. Muhlenberg and the Rev. E. Wade McKrae, both from the Grebo tribe. The former is in charge of St. Augustine's station, near Monrovia, and the latter of Clay-Ashland station, on the St. Paul River. This service took place during the General Convocation which was held in Trinity Church, Monrovia, February 8th to 14th. Twenty-two clergymen and a number of lay delegates attended. Four of the clergy of the District were absent. Among the questions discussed was one "pertaining to the plan of facilitating advancement towards self-support." The Bishop, expressing the wish that the members of the Board might have heard the short addresses made by the two new priests at the Convocation, adds: "If you were ever tempted to doubt the hopefulness of this mission, I am sure that your minds would have undergone a change." He confirmed seventeen persons on February 12th, and the Bishop's approaching twentieth anniversary was the occasion for the presentation to him of a silver-mounted ivory and ebony gavel, by the clergy of the District. On April 2nd the Bishop consecrated Trinity Kroo Chapel, a little wood and iron edifice for the natives in that part of the City of Monrovia called Krootown. The Governor and many from the civilized community as well as the chief men and a crowd of the natives were present. Among the former were included the President of the Republic, other Government officers, and the vestrymen of Trinity Church. The bell, font, and desk Bible were gifts from colored churches and organizations in this country.

As indicative of endeavors for self help in the African mission, two cases are cited. The Rev. R. C. Cooper writes that St. Andrew's Church, Buchanan, now presents a fine appearance—the tower is completed, the new floor laid, and other work is going on. He intimates that it would be a great help to them, who have done so much for themselves in renovating the church, if they could have three chandeliers contributed, and the Rev. James S. Smith of Edina says that his congregation have exhausted themselves in building the church. They will, however, buy a plot for the schoolhouse and provide nearly \$300 towards the construction of the building, a fence for the premises, etc. A member of his congregation for two years has paid \$250 a year for a teacher's salary, and the rent of the parsonage is provided locally. For reasons of continued ill health, with the consent of the Bishop of Cape Palmas, the resignation of Miss Lulu Higgins has been accepted, to take effect August 31st.

SAN DOMINGO AND HAITI.

Bishop Holly has returned from his visitation in San Domingo. *En route* he preached twice and confirmed seven at Aux Cayes. He officiated in the city of San Domingo, going and coming. Returning in the capital city, he baptized the infant daughter of the Wesleyan pastor, whose wife, as an infant, he had baptized more than thirty years before.

IN OUTWARD activities there has been a marvellous change in all that pertains to the deficiencies of worship. The face of the Church of England has been entirely changed. Yet no one can be unconscious, unless he is very ignorant of the facts, that with all these improvements there has not been a commensurate deepening of spiritual power and conviction, and the reason lies in a too common neglect of soul-culture, study, and prayer.—*The Church Times*.

THE DIOCESAN CONVENTIONS.

THE month of May is the time when the greater number of the diocesan Conventions of the American Church are in session. In previous years the attempt has been made to report each of these separately, with the result that many pages of what we learn is commonly held to be dreary reading have been required, in order that even the briefest statement of these several sessions might be made.

It is obvious that there must be a great deal of repetition in these reports, and that the greater part of each is of interest only in the Diocese immediately concerned. It seems best, therefore, to abandon the former plan and to seek to extract from the lengthy reports received from the many Dioceses, only such gleanings of progress and matters of enactment as are of interest generally beyond the borders of the several Dioceses.

During the first three weeks of May, there were in session the Conventions of 29 Dioceses and of several Missionary Districts. Previous issues of THE LIVING CHURCH have given succinctly the reports of six of these Conventions.

It is a pleasure to discover that Sunday School work is no longer relegated to the category of things beneath the consideration of the legislative bodies of the Dioceses. Sunday School Commissions or Institutes have been organized in a considerable number of Dioceses, and these held interesting sessions in connection with many of the Conventions. If the reports do not indicate that new or sensational methods for solving the vexed question of religious education have anywhere been broached, they do at least indicate that the Church is greatly strengthening her Sunday School system and that order is gradually being brought out of chaos.

The continued progress of the Woman's Auxiliary is another happy indication gleaned from the many reports. Everywhere that organization has been successful. If other branches of our missionary work could be equally successful, we should have a different story to tell as to our work among our own people and those of foreign lands.

Diocesan missions, pressing as they do very hardly upon the Dioceses territorially large and yet numerically weak, as in the Dioceses of the Middle and farther West, and of the South, take on a brighter hue in all the reports received. Nowhere does a discouraging note seem to have been struck. There is progress everywhere. Many of the Bishops pleaded for better support of missions and for the parochial clergy, a number of them alluded to the pressing need for greater clerical strength—a need that both requires a larger clergy list and also a larger support for the missionary work; but not in many instances do we learn that missions have become self-supporting parishes. It is becoming obvious in many places that a system of concentration rather than of diversification in weak points must be the solution of this difficulty. Thus, in Indianapolis a resolution was enacted, committing the Diocese to the policy of establishing strong centres in large places, instead of increasing the number of missionary stations in the rural districts. This, it is becoming obvious, must be more and more the policy of the Church, though it largely reverses that which has obtained during the past generation.

Dealing now with specific features of the several Conventions, it is a pleasure to join that of NEW JERSEY in congratulation of its Bishop, who has completed thirty years of service, and to observe that their appreciation was shown substantially by an increase in his stipend, which in future will be \$5,000 annually. Methods of apportionment aroused some brisk discussion, and a new committee was appointed, on motion of the chairman of the old one, to reconsider the subject.

DALLAS merged its diocesan fund for aged and infirm clergy with that of the general fund, and appointed a committee to consider the whole matter of the endowment of the episcopate.

KENTUCKY showed its newly aroused enthusiasm for its newly consecrated Bishop, and under him, its splendid enthusiasm for renewed work. The Diocese has paid its general apportionment, and the treasurers were able to report that every dollar assessed against parishes for diocesan support had been paid, and as a consequence all diocesan liabilities were promptly paid and over \$2,000 remained in hand, while during thirty years, in which the present diocesan treasurer has held that post, no missionary had ever been obliged to wait a day for the salary due him. Bishop Woodcock stated that, without any personal solicitation, three men, at five different times, had handed him pledges of five dollars a month for five years for Church extension in Kentucky to be expended at the Bishop's discretion, and they proposed to enlist others in the same cause till at least twenty should be pledged. Another gave him \$1,000 for the same purpose. A Board of Trustees was appointed for the holding of Church property, to which will be transferred that now held by

the Bishop of Kentucky as a corporation sole. A plan was inaugurated for the complete endowment of the episcopate by the raising of a fund of \$100,000, to be known as the Bishop Dudley Memorial Fund for the Support of the Episcopate in Kentucky. Trustees were elected, and when incorporated, the present fund of \$42,000 will be transferred to them. It is confidently believed that the fund will be completed within ten years.

RHODE ISLAND canons relative to the investment of diocesan funds were amended. A resolution of thanks was adopted, expressing the gratitude of the Convention to Mrs. Hope Brown Russell for her gift of \$25,000, the income of which to be used for the maintenance of the episcopal residence, previously donated by her. A committee was appointed to consider a report to the next Convention on the convocational system. A sum of \$200 was voted to be used to purchase a MS. of the History of the Eastern Diocese, and the registrar was authorized to have the same published. The question of a Bishop's seal was brought up, a committee appointed, and a design submitted, which was adopted by the Convention.

WEST MISSOURI completed its legislation whereby the name of the Diocese is now Kansas City. There was some debate, but the matter was finally concluded by the following vote: clerical, 12 to 2; lay, 25 to 13. Favorable action was taken in regard to the Clinton Military School, otherwise known as St. Paul's, and a board of visitors was appointed on behalf of the Diocese. A committee was appointed to arrange for the celebration of the Bishop's fifteenth anniversary next October.

PITTSBURGH decided to leave the present fund for clergy relief in the Diocese for local administration, but that offerings in future be devoted to the general fund. General Convention was memorialized to allow the use of the Revised Version of the Bible in the lessons. Canonical amendment reduced the number of deputies to diocesan Conventions to one representative for every hundred members instead of for fifty. A committee to act in conjunction with committees from the other Pennsylvanian Dioceses was appointed with reference to defects in parish charters within the state. The committee on creating a diocesan Board of Fire Insurance reported the plan as impracticable, the time unfavorable, and the circumstances in the Diocese not to warrant such action, and the matter was dropped.

NEWARK was largely occupied with financial matters, a discussion growing out of the pressing need for reform of the canonical provision for diocesan expenses. When the Diocese was organized, bonds payable at their own pleasure were issued by the various parishes, the interest on which should constitute the diocesan fund, and this was reported to General Convention as constituting an endowment for the episcopate. Present conditions and the discussion in the recent Convention show that in fact no such endowment was created, and the changed conditions of the various parishes within the quarter century since that date have rendered so large a number of these bonds worthless, as practically to bring the Diocese to the verge of bankruptcy. It was finally determined that these bonds shall be cancelled, and that a system of assessments against the parishes should be set in vogue for the payment of its expenses. At the closing session of the Convention, a number of matters were referred back to committees for action next year. Among these was a proposed canon relating to the punishment of a rector or parish when either refused to comply with a decision of the Bishop dissolving the pastoral relations. The matter was discussed at some length, but was referred back to the committee on Constitution and Canons. Another matter referred back was a proposition to have three Archdeacons instead of two, and to have them elected instead of appointed.

VIRGINIA resolved that in every case the salary paid to clergymen within the Diocese should be not less than \$800 and a rectory. A discussion on the necessity for less expensive education of girls under Churchly auspices led to the appointment of a committee to consider the expediency of establishing such a school, which should be enabled to give an education to girls at a cost not exceeding \$200 per year for each pupil. The revision of the canons of the Diocese is to be undertaken by another committee. The restoration of Colonial churches also aroused interest, and a committee is to give attention to it.

TEXAS was reported as in excellent financial condition, and the Convention listened to an interesting address by the Bishop of Mexico on conditions in his new field. Offerings for the University of the South are asked for on the second Sunday in November.

In MAINE a committee on the proposed memorial cenotaph to Bishop Neely reported that of \$4,500 needed for the purpose, \$1,500 was still to be raised. The Portland clergy have held a meeting in the interest of better divorce legislation, and are seeking to secure coöperation from ministers of all sorts throughout the state.

INDIANAPOLIS had interesting discussions on four different subjects. These were the report of the Sunday School Commission, the question of diocesan aid to theological students, a proposition to memorialize General Convention to take action reducing the number of deputies in the House of Deputies, and the proposed men's thank offering of 1907. The Sunday School Commission has published a manual of instruction believed to cover all the important knowledge that a Sunday School can hope to impart in the limited time at its

disposal. Aid will still be granted to theological students with the assistance of Whitsunday offerings, but, on the suggestion of the Bishop, such aid will be given on the personal pledge of recipients to return the money by a definite period of service in the Diocese. On motion of Judge Stotsenburg, the Diocese memorializes General Convention to reduce the representation, and asks other Dioceses to join in the same memorial.

QUINCY adopted a new digest of canons, and listened to addresses from the Bishop Coadjutor of Springfield, who made an appeal for the important work he is doing among students of the State University at Champaign; Dr. Glenton, a woman physician from Wu-chang, China, who spoke of the medical work in the hospital under her care; and Hon. D. B. Lyman of Chicago, who, introduced by Bishop Fawcett as "the ideal layman," gave a stirring address on lay work.

The chief business in LONG ISLAND was that in connection with social and labor matters. The Social Service committee, appointed last year, was given power to send a fraternal delegation to the Brooklyn Central Labor Council to study conditions and to seek to remove distrust and misunderstanding between labor and capital. A large majority favored this extension of the committee's powers; and it was authorized to continue the valuable work of the committee among young offenders tried in the probation courts of Brooklyn. The committee was also authorized to coöperate with public officials and others in their efforts to enforce Sunday laws, and in line with the Bishop's address the committee was directed to "help, protect, and improve the moral sense of the community in their respect for this day (Sunday), arousing in Church members a more self-denying public sentiment in favor of abstaining from such sports, amusements, and social gaieties as tend to operate injuriously against religious education and worship, which this day is divinely purposed to conserve." A canon was adopted, referring to a pension fund for the clergy. It provided for the appointment of two clerical and three lay trustees to be known as the trustees of the Clergymen's Pension and Retirement Fund. These trustees are directed to receive and hold in trust all moneys contributed for the fund, adding to the principal all income until the principal shall amount to \$20,000, after which the income shall be available for the payment of pensions to aged clergymen. Under the canon, all clergymen of the Diocese in good standing who have reached the age of 65 years, and have, as clergymen, given the preceding fifteen years to continuous service of the Church in this Diocese, shall receive in quarterly payments equal shares of the available money of this fund. But in no case shall the quarterly payment to any one clergyman exceed the sum of \$250. A resolution was adopted, providing for the appointment by the Bishop of a committee of ten to memorialize the Board of Education of the City of New York in behalf of the Convention, that in the interest of good morals in the city, there be taught in the public schools the Ten Commandments and the summary of them, and also that there be a systematic study of ethics, and short readings from the Bible, the use of which is to be optional with the teacher and on the understanding that there shall be no sectarian bias. The resolution was introduced by the Rev. Ralph L. Brydges, who said that it was approved by the Roman Catholics of the city.

NEBRASKA got through its Convention without a suggestion from any source that any single canon needed amendment. Missionary work had the larger part of the consideration.

In ALABAMA the Bishop of Mississippi was the principal speaker at the missionary meeting. In the council there was a contest over the seating of the delegates from the Church of the Advent, Birmingham, upon the ground that they were uncanonically elected, the vestry which elected them being said to be illegally constituted, and the decision of the Council was that they were not entitled to their seats. Resolutions were adopted calling for the holding of a Missionary Conference for the Fourth Missionary Department. It was determined that the treasurers of all diocesan funds should be placed under bonds.

SOUTHERN OHIO authorized its trustees to sell the property of the Church of the Atonement, Cincinnati, and to apply the proceeds toward the fund for building the church and parish house for St. Andrew's mission for colored people in Cincinnati.

Interest in Missions in IOWA was aroused by the presence and addresses of the Bishop of Oklahoma, Miss Emery, and Miss Lockwood. There was a little ripple of amusement caused by the introduction by the Rev. Dr. Cathell of a resolution instructing the secretary to insert the name of the Protestant Episcopal Church on the title-page of the journal of the Diocese, which was passed without discussion or division. Greetings were exchanged with the State Congregational Association then in session at Sioux City.

THE ELECTIONS.

In a year, as this, in which deputies to General Convention are not elected, there is in most places no great contest over any of the elections. NEWARK is generally an exception by reason of the fact that two distinct parties within the Diocese are fairly well developed, and are so nearly equal in strength as frequently to involve a contest before one defeats the other. This year the old Standing Committee and officials in general were reelected. The Secretary,

Rev. John Keller, who has served for a number of years, was unanimously reelected. There was a little excitement in NEW JERSEY, where some of the younger clergy had determined that a change in the customary officials would be beneficial, and had suggested a number of new names for substitutes. These names appeared on printed ballots that were circulated among the deputies. This appeared to be an innovation in the Diocese, though by no means uncommon elsewhere, and a little feeling was manifested over it; and the former officials were reelected.

Elsewhere there was little excitement over elections and few changes except to fill vacancies. In KENTUCKY the Rev. L. E. Johnston succeeds the Rev. Dr. Estill on the Board of Missions, by reason of impending removal of the latter from the Diocese. In KANSAS CITY a new Treasurer was elected in the person of Walter H. Holmes, in place of Wm. G. Clark, deceased. Two changes were made on the Standing Committee, the Rev. E. B. Woodruff succeeding the Rev. J. Stewart-Smith, and Mr. R. B. Greene being chosen in place of Mr. Gardiner Lathrop. A vacancy on the Standing Committee in TEXAS was filled by the choice of Rev. C. S. Aves. Dean Vernon fills a vacancy on the Standing Committee in MAINE. In QUINCY two new members of the Standing Committee are Rev. Dr. Burrell and Rev. F. Wilson, while H. A. Williamson succeeds Lucien Adams. A vacancy in the Standing Committee in NEBRASKA was filled by the choice of the Very Rev. Geo. A. Beecher. In ALABAMA, after service as Secretary for more than 32 years, the Rev. Dr. Cobbs asked to be relieved, and on his nomination the Rev. Jas. G. Glass was chosen in his place. Dr. Cobbs received well-earned resolutions of appreciation of his services, and was elected on the Standing Committee in place of Dr. Beard, where also Mr. Jos. F. Johnston was chosen in place of Mr. R. H. Pearson. In IOWA the place of the Rev. N. S. Stephens on the Standing Committee was taken by Rev. Geo. W. Hinkle.

ADDRESSES OF THE BISHOPS.

It is always a matter of regret that the valuable utterances of the Bishops to their several Conventions may not be published far beyond the limits of the Diocese directly addressed. In many instances we shall take the opportunity to make longer or shorter extracts from these addresses during the year, as space will permit. Some of them were especially timely. Most of the Bishops took occasion to commend the movement for a men's offering to be made during 1907, and appointed committees to carry out the plan within their several Dioceses. The Bishop of SOUTHERN OHIO spoke very wisely on reforms needed in caring for the parish records and finances. The Bishop of ALABAMA treated at length and very excellently on the duties of vestrymen. The Bishop of DALLAS commended the new canon relating to filling vacant cures, and the new canon on Holy Matrimony. He also spoke wisely and well on the necessity of arousing the clergy to fulfil their ordination vows, saying:

"Occasionally we hear through the public press and otherwise, that a clergyman has recited the words of the Apostles' Creed in the public service, and, ten minutes afterwards, in his sermon, proclaims to his astonished hearers that these words do not mean what they say; that Jesus of Nazareth was the son of Joseph, and no more conceived by the Holy Ghost than any other Jew of His day; that while it is literally true that He was 'crucified, dead, and buried,' it is not true that 'He rose again from the dead.' Such a minister will then probably proceed to gloss over the words of the Creed with some private interpretation of his own, and thus bewilder the minds of the staring people in a thick fog of words, full of sound, but signifying nothing. This double action by which the Creed is recited as true and in the next breath explained away as both false and meaningless, involves a species of intellectual aberration and moral oblivion which excites our sympathy. Such a man is evidently mentally unbalanced. Here is no question of intellectual liberty, but of loyalty to obligations voluntarily assumed, but here manifestly ignored and violated. The question is not at all whether the Holy Scriptures and the Creeds are true. This Church has proclaimed them true, and exacts from her clergy a confession of this truth, and a solemn promise to teach no other doctrine but that which she has set forth. Now, if any man, after due inquiry and prayerful study, has convinced himself that the Virgin Birth of our Lord is not true, then his plain duty as an honorable man is to retire from an altar at which he can no longer serve without perjury. No casuistry of mental reservation can here be tolerated. 'The unleavened bread of sincerity and truth' must mark the character of those who wear the uniform of the Church and minister in her sanctuaries."

The Bishops of ALABAMA and MISSISSIPPI performed the pleasant comity of visiting each other's Conventions and addressing them, while the Bishop Coadjutor of Springfield spoke at the QUINCY Synod, and the Bishop of Oklahoma to the IOWA Convention. The Bishop of RHODE ISLAND urged that where contributions for religious purposes were tendered from sources in which the money was apparently "tainted," they should be quietly and courteously, but firmly, rejected. The Christian Ministry was the theme of a charge delivered by the Bishop of VIRGINIA, in which was forcibly presented the need for educated, and particularly for spiritually minded men in

the ministry. He also urged that efforts be made to save, or to re-establish, colonial churches that had become, or were becoming, extinct. The Bishop of TEXAS had observed that men were more and more recognizing their religious obligation and looking toward the Church for guidance and salvation. The Bishop of INDIANAPOLIS drew lessons from the Russo-Japanese War. He observed that a weaker and pagan nation was thus far victorious over a greater Christian nation, leading to the thought of the need of making our Christianity a vital force in our lives, calling upon us for such devotion of life and means to the Church as the Japanese are showing to their country, and for a deeper study and understanding of our faith. The Bishop of NEBRASKA deplored the desecration of the Lord's Day and the decay of family religion. The Bishop of IOWA considered the subject of Worship, treating it as especially centering about the altar. He believed that Catholic doctrine should be carefully taught before much of the expression of the doctrine in Ritual should be encouraged. The Bishop of KANSAS CITY urged upon the clergy the necessity of adapting themselves to the needs and wants of the day and to the variety of classes in the community; and deplored selfishness, whether parochial or diocesan. The Bishop of LONG ISLAND gave especial attention to the deplorable violation of Sunday, which is particularly distressing in Long Island, parts of which are made the pleasure grounds for New York's people during the whole of Sunday. The Bishop of MISSISSIPPI spoke of the pressing needs for diocesan schools for girls and for boys, and also of his intention to establish Church schools for colored children whenever and wherever they might be practicable.

NOTES OF THE CONVENTIONS.

THE REPORT of the historiographer of Virginia was especially interesting. By careful research, nearly all of the lines established by the Colonial churches have been discovered. There are 52 of the old parishes in the Diocese of Virginia alone.

THE VIRGINIA COUNCIL was addressed by Mr. Hubert Carleton in the interests of the Brotherhood of St. Andrew.

THE BISHOP OF TEXAS mentioned that a sign of growth within the Diocese was the fact that during the past year he had consecrated more church buildings than during any previous year, and many of these represent a high degree of liberality and self-sacrifice on the part of the people.

INDIANAPOLIS gracefully extended the congratulations of the Diocese to its faithful treasurer, Mr. Charles E. Brooks, who is enjoying a well-earned vacation in Europe.

TWO DIOCESAN CONVENTIONS were opened with ordinations. One of these was in the Diocese of Quincy, where the Rev. A. W. Behrends of St. Alban's School was advanced to the priesthood. The other was in Nebraska, where Joseph R. Clarkson was ordained to the diaconate. Mr. Clarkson, who is a brother of the first Bishop of Nebraska, was formerly a District Judge in that state, and until three years ago was distinguished among Christian Scientists.

MEMBERS of the Nebraska diocesan Council were entertained by the Church Club on an evening during the session. The Hon. James M. Woolworth acted as toastmaster, and the speakers were Mr. Henry W. Yates, Mr. C. S. Montgomery, Rev. J. R. Clarkson, Mr. C. T. Neal, and Rev. H. B. Smith. In connection with the same Convention, the Rev. Charles Scadding delivered his interesting lime-light lecture.

THE WOMAN'S AUXILIARY of Nebraska were obliged to choose a new president by reason of the declination of the efficient president, Mrs. Albert Noe, to accept reelection. She is succeeded by Mrs. Chetwood Hamilton.

IN LONG ISLAND the Church Charity Foundation debt of \$71,000 was reported to be in a fair way to be liquidated before October 4th, Mrs. Arthur Benson having offered \$40,000 for this purpose on condition that the other \$31,000 be raised before the date named; \$16,000 of which amount has been subscribed already.

IN THE MASSACHUSETTS report on Christian Unity, which has been submitted to the diocesan Convention, several suggestions are advanced. Convinced that the clergy and members of this Church can, helpfully to themselves, the Church, and the whole people, join far more than they do now in the cooperative work with other Christians, the committee recommends that inasmuch as families and individuals nowadays move from town to town and from house to house in the same town or city, and many are therefore lost to their churches and their faith, all the churches in a community should combine to engage one person who, as the representative of all Christians, may call upon the new-comers, welcome them, and direct them and their children toward churches of their affiliation; also that as the study of the religious conditions and needs of our communities is a subject that is demanded in these days of changes in social and religious habits; and that as there are in some communities hundreds, even thousands, of people who, although not hostile to the Christian faith, do not enter a church, public service be held in some central place where the people will find hymns, prayers, and a Gospel common to all Christians, thereby leading some to Christ and at all events bringing some Christians into closer sympathy.

CRAPSEY HERESY CASE REPORTED TO WESTERN NEW YORK CONVENTION.

CORNING, N. Y., May 18.

THE chief interest at the diocesan Convention of Western New York on the 16th and 17th inst. was attached to the vigorous words of the Bishop on the duty resting on the clergy to maintain inviolably the faith of the Church as they are sworn to do in their ordination vows, and the subsequent reports and action relating to a gross breach of that priestly trust alleged against the Rev. A. S. Crapsey, rector of St. Andrew's Church, Rochester.

By resolution of the Council, the Standing Committee of the Diocese was directed to nominate ten presbyters from which the Council was to elect five to constitute an Ecclesiastical Court.

THE BISHOP'S ADDRESS.

The Bishop delivered his annual address in the evening, in which he said: "The days in which we are living compel me to repeat myself and read you a part of my address of last year:

"It is a day of reckless and unconsidered speech in too many pulpits. Our ordination vows and the address in the Ordinal to the deacon about to be received into the priest's office show the concern of the Church for her teachers that they shall preach the truth in its soberness and in its divine proportions. Carelessness, misstatement, over-statement, under-statement, inexactness, vivid imaginings, personal fancies—anything but sound, sober, correct statement of God's great revelations of His heavenly and eternal truth, is warned against, is forbidden, is denounced. There is a natural sense and a *non-natural* sense in which Biblical doctrine may be stated. The one is 'as this Church hath received the same,' the other is as the individual man warps it to suit his personal fancy. The one shows honest loyalty, the other manifests obvious dishonesty. The one displays the spirit of the great fathers of the English Church, Bull and Pearson and Butler and the like; the other presents the Italian juggling of a Newman and a Ward and others of their time. There is clearness and exactness in the standards of this Church as to all the articles of the Faith. Their statement is definite, scientifically precise, without a scintilla of haziness in them, and they are called the essence of Christian truth, its fragrant sum and substance—from the very heart of the inspired Word itself. The demand—they have a right to do so—in view of the solemn vow of ordination, a literal, ingenuous, frank acceptance of and belief in them as a matter of common morality and simple integrity on the part of every clergyman—in highest rank or lowest—throughout this Church—a belief of them in their simple, obvious, plain meaning. That is the clear sense of the sacred vow at the altar. Has a man—in his pride of opinion—concluded that he has outgrown such stale delusions? Has a man—in his arrogance of will—decided that the doctrine of Apostles and Saints of the ages is obsolete? Has a man, in the wickedness born of communion with the Evil One, reached the pass that he feels constrained to deny any truth of this Catholic Faith? To any of these I say, then, if he would not be a Benedict Arnold in the Church, he will surrender his commission and go forth into the world and in honesty proclaim his new creed, whatever of loss or sacrifice it entails. Only so can he be a self-respecting man, a man respected, in any degree, of men. There is talk in some of the newspapers, and in some pulpits of the sensational type, of a necessity for re-statement of Christian doctrine. What is there to re-state? The standards of this Church—extracting them as did the Church at the beginning from Holy Scripture—give you and me doctrines to believe that are *facts*—that are *truths*—as absolutely so as that any of you who sit before me have blood coursing through your veins, or an eye that sees, or a memory that has power of recollection. These are physical facts, no man will deny. And the same is true of the Faith of the Gospel. It tells us of One God, the Father of us all, simply, in unmistakable terms. That is a fact, or it is not a fact. There can be no re-statement of a thing which is simply a fact. If it is not a fact then there is nothing to be re-stated. It tells us of One Jesus, the Son of God, taking upon Him human flesh and miraculously born—born of a Virgin. I repeat, born of a Virgin. That, too is a fact. It can have no reconstruction. It means but one thing. To restate it would be to confuse plain truth. It tells us of that same Jesus dying to make atonement for our sins. Here, too, is another truth. It has obvious meaning. No multiplication of words in the shape of readjustment can alter it as a fact or change its reality. It tells us, again, of that Redeemer rising again from the grave—quickened anew, although the victim of the fell destroyer. Here is another bald truth. How can it be reconstructed? And so of that other article of the Creed and doctrine of the Gospel and dogma of the Church—the Trinity. It tells us as 'we worship One God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. . . . The Father eternal; the Son, eternal; and the Holy Ghost, eternal. And yet they are not three eternals, but one eternal. So likewise is the Father Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but One Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And

yet they are not three Gods, but one God. This is the Catholic Faith," declares that noble confession of our Christian belief, commonly called the Creed of St. Athanasius. Here, too, are declarations of truths. To re-state is to deny, because reconstruction of such a heavenly fact is beyond human power. It is a fact or it is not a fact. If it is a fact, there is nothing to re-state. If it is not a fact, then we have nothing before us. There is nothing to be re-stated.

"And so with all the other articles of the Faith—the Ascension of the risen Lord to His Father's presence, the Holy Catholic Church, the Coming of the King to Judgment 'when all men shall rise again with their bodies,' to use the careful and clear words of the Athanasian Creed—and the life everlasting. Here there is no conjecture or theory or romance given you and me as ministers of this Church to believe and teach. . . . I am speaking only of the plain, bald, clear creed of the Catholic Church in the simplicity of its statements and the exactness of its declarations. As a man, as an honest man, as a consecrated priest, I cannot, I must not explain away, modify, alter, amend, slur over one atom of it. The Arian struggle depended on a single *iota*—its rejection or retention—in the Symbol of Nicæa. And the contention to-day is to be as strenuous and determined for an exact, unmarred Creed, as in the old day when, for a time, it seemed as if it was solitary '*Athanasius contra Mundum*.' This may be thought by some here hackneyed, old-fashioned, trite. It is. That is why I accept it and believe it. Because it comes to me from the fountain-head—from the Primitive Church, the Apostolic Day, the Sacred Word, the Divine Lord Himself. If we cannot stand on such a platform, are we honest? are we loyal? are we true to Christ?"

The Bishop, speaking on the subject of a Cathedral for this Diocese, said the twelfth and thirteenth centuries were called "the Cathedral-building age," which made splendid the history of that time, so that it is no mere figure of speech to talk of "sermons in stone." He thought this also a "Cathedral-building age," as evidence New York, Washington, and Boston, with their plans and projected and partly wrought Cathedrals in the first two; the five "Pro-Cathedrals" in as many Dioceses, and the twenty-two Cathedrals actually in existence in the American Church. He is heartily in sympathy with the resolution passed at the Council of last year looking to the time when a Cathedral for Western New York would be a possibility.

On the subject of Missions, the Bishop urged unselfishness and sacrifice for the purposes of the General Board as well as for the work in the Diocese, and stated that he purposed calling a committee together which would have in charge the "Men's Thank Offering."

THE CRAPSEY CASE REPORTED.

The following from the report of the Standing Committee will be of interest:

"May 2, 1905.—The secretary read a communication from sundry clergymen of the Diocese, resident in, and in the neighborhood of, Rochester, requesting investigation of certain public utterances of the Rev. Algernon Sidney Crapsey, D.D., rector of St. Andrew's Church, Rochester. A committee was appointed to consider the nomination of ten clergymen as candidates for election by the Council as members of the Ecclesiastical Court.

May 5, 1905.—The Bishop of the Diocese asked the advice of the Standing Committee with relation to public utterances of the Rev. Algernon Sidney Crapsey, D.D., rector of St. Andrew's Church, Rochester, N. Y. On motion the following resolution was adopted:

"WHEREAS, The Standing Committee has received a communication from ten clergymen of the Diocese relative to certain rumors as to the public utterances of the Rev. Algernon Sidney Crapsey, D.D., rector of St. Andrew's Church, Rochester, N. Y.;

"AND WHEREAS, The Standing Committee has received from the Bishop of the Diocese a request for canonical advice upon the same, according to Canon 2, Title iii. of the General Canons of the Church; therefore, be it

"Resolved, That the Standing Committee advises the Bishop to appoint a committee of Investigation, as provided in Sections iii. and iv. of the Ordinances of the Ecclesiastical Court pursuant to the provisions of Canon 2 Title iii. of the Canons of the Diocese of Western New York;

"Provided, Public denial or repudiation of the alleged utterances by Dr. Crapsey shall not have been made on or before June 1, 1905."

The following were elected:

Standing Committee.—The Rev. Messrs. J. A. Register, D.D., Walter North, L.H.D., Chas. H. Smith, D.D., A. J. Graham, and Messrs. H. B. Hathaway, H. R. Hopkins, M.D., N. Rochester, and W. B. Rankine.

Trustee of the Christmas Fund.—Henry P. Knowles.

Trustees of the Parochial Fund.—S. S. Graves and James E. Brown.

Trustees of De Veaux College.—The Rev. Chas. W. Hayes, D.D., and Messrs. Porter Norton and John K. Walker. Treasurer: V. Moreau Smith.

Members of the Ecclesiastical Court.—The Rev. Messrs. Chas. W. Hayes, D.D., C. Morton Sills, D.D., C. H. Boynton, Ph.D., Walter C. Roberts, and Wm. F. Faber.

Bishop Walker has announced the appointment of Mr. Wm. B. Rankine as Chancellor of the Diocese.

SUNDAY SCHOOL WORK TREATED IN A NEW JERSEY REPORT

PLAINFIELD, N. J., May 10.

A VALUABLE feature of the Convention was the report of the committee on Sunday Schools, appointed last year. This committee had made a thorough investigation of the question of the education of the young, and its report was considered so valuable as to be ordered printed and distributed throughout the Diocese. A serious problem, it said, was presented in the small proportion of males in Sunday Schools, 43½ percent. as against 56½ per cent. of females. In the public day schools the corresponding percentage are .5005 for males and .4995 for females. Up to the age of 14, boys attend Sunday School as faithfully as girls; then there is a decided falling off.

The committee made many recommendations: it was urged (1) that there should not be any wide departure from the curriculum and method of religious instruction set forth by the Church in her exhortation to God-parents and in the Catechism; (2) that while instruction in Holy Scripture is necessary and important, such parts should be chosen as more immediately concern the articles of the Christian Faith, and they should be taught in accompaniment with the Catechism; (3) that the Bible should be taught where possible by the clergy; (4) that the rector should take up a large part of the session of the school with his own address and catechising; and (5) that the clergy, in sermons and pastoral visits, should set forth more frequently the duties of parents in the spiritual care of their children. The committee also made the following recommendation and appeal:

"We advocate for every school a lay superintendent to take entire charge of the order, discipline, and management of its affairs. But the parish priest must be the actual and recognized head and moving spirit. He should, if possible, be acquainted with every pupil. At any rate, every pupil should know him. By his frequent presence at the school sessions, his manifest interest, zeal, and patience he should win the confidence of the children, as one to whom they can safely go for sympathy and advice in all that concerns their souls. To establish this affectionate relationship is worth all the labor it may cost, for it counts for much in the spiritual upbuilding of the child.

"We urge upon the clergy a fuller return to the Church's ancient methods of instruction by catechising and by sermons carefully prepared with reference to youthful hearers. This, we believe, will go far to overcome the unsatisfactory results too often apparent in our modern Sunday Schools."

SOMETHING ABOUT ALMS GIVING.

By CHARLOTTE CHITTENDEN.

THE poor are not only always with us, but the problem of dealing with them for their, and our greatest good, is also universally present. No reform can amount to much unless the matter for reformation be stirred to reform itself. Therefore the suppression of pauperism must become educational and systematic; then there will be aroused a desire to rise above such conditions, for self-respect grows with teaching. At Thanksgiving and Christmas, the heart glows with desire to give, and liberal contributions are showered toward the provision of a sumptuous banquet for the poor.

There is also infinite satisfaction in going down to where these hundreds are ravenously eating, and feeling that one has supplied an integral part of this feast. This thought salves the conscience into forgetfulness that conditions are unaltered, and that this vast army will be as hungry to-morrow as though they had not feasted to-day.

It is also easy, and withal brings a glow, to feel that one has done much toward covering those who need, when one gives away the old clothes that came out of cold storage, or with an atmosphere of moth balls, dismally smelling, wretchedly wrinkled, and hopelessly passè. They are therefore given to the poor, and new ones are purchased, with a conscience void of reproach. It is quite possible that if you follow up the bestowal of your last year's garment with a visit, you will find your cast-off apparel has not grown in beauty since its bestowal, and you make this a matter of serious disapproval, forgetting that it was, when given, probably soiled; that stitches, hooks and eyes, and a skirt braid were needed; these you did not provide, and the supply of such items was beyond the power of the recipient to provide, and possibly she has not the knowledge of sewing if she had them. Then, too, it is quite likely the new owner of the gown has no other one in her wardrobe, and is obliged to cook, wash, and iron, and attend to all her household duties, in your gift.

In all probability she lives in one room, and has many children, who thrive in an atmosphere reeking with odors and germs that would be fatal to children bred luxuriously. It is

a hard problem for this mother to provide three meals a day, for her hungry family.

They possibly receive a dollar or two a month from some charitable organization, church, or city; they may have a little money or food sent from time to time from your supplies, and you think them wasteful! How many meals a day could you supply on this income?

But they do not buy wisely, it is said.

They must buy wisely, or, in many cases, starve.

Given the amount they live upon, and if, as a result, they live, and are fairly well nourished, it follows that they get what they need at all events, as they have to put through a month on what people educated in domestic science frequently pay out in a day.

There must be almost no margin for soap, brooms, and other aids to cleanliness, and yet we find it hard to forgive them their dirt and disorder.

"They sleep in their clothes!" said one fastidious and new slum worker, in horror.

"They could not sleep without them," was the reply of experience, "without freezing."

There is another often uttered complaint; that is, that the poor are ungrateful.

This is possible, but not altogether probable.

They may not be able to express their gratitude at the time, and it may be that you have bestowed your gift with less tactfulness than the gifts to your friends. It may have been given with an air of patronage, or accompanied by a sound lecture; or a strong sense of disapproval is apparent, that the recipient should be poor enough to be obliged to accept alms.

These accompaniments do not foster overwhelming gratitude; in point of fact, graceful acknowledgments are born of education and the knowledge of social usages.

However, they may find a way to express themselves in other ways, as happened a short time ago, in a small Western city.

A clergyman who had prayed and shared his income with a family of appalling poverty and a painful lack of cleanliness, had neither heard, nor expected, any word of thanks. But one day a brutal fellow, whose brutality had been held in check by this same clergyman's well-known ability in the "manly art of self-defense," was heard saying something that the little woman so often helped, construed into an insult of the absent clergyman.

She sprang at the man who had spoken, like a tigress:

"You lie!" she shrieked; "he's the best man God ever made, and that He could make you and him, too, is a wonder!"

Her gratitude had found active expression, at last.

The remedy for all the evils, as was said at the beginning, must lie in making the poor understand how it is possible to better their condition permanently.

This can only be done by teaching. Towns should have, first of all, a charity board, composed, as far as possible, of people who have at heart a desire to do what they can toward lifting from the rounded shoulders of the suffering poor, their burdens; not raising them a moment, to let them come down again with greater force, but by showing how they may keep them lifted.

A natural result of such a board will be an industrial school.

This seems to need much money, but it may begin in ever so small a way, and should discourage pauperization from its inception, by giving nothing. There must be a small price attached to each garment made, to each article manufactured; and means taken to supply work, that the money to pay be forthcoming.

A house, say, of two or three floors, if possible, in the midst of the poor people, should be rented, or, better still, purchased; the lower floor fitted up in lavatories, the next ones into sewing and cooking schools for girl and women pupils, carpenter shops for the boys and men.

Can you compel them to attend these schools? it is often asked. The answer to this is found in the success of the sewing schools and other small beginnings, and they are quite likely to reach and appeal to the self-respecting poor who will not ask alms, but who are eager to work, and wish to know how to do such work well. That there are many discouraging features of these and other schemes, must be admitted, but the educative and settlement plans are undoubtedly the best; for the suppression of beggary can only be accomplished by educating the younger generation out of it.

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 ASCENSION OF OUR LORD.

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: XXIV., Benefits. Text: Heb. iv. 14; Commence with "We" and end with "Son of God." Scripture: St. Luke xxiv. 44-53.

THE Ascension followed the Resurrection as a necessary sequel. The Lord Jesus was no longer in an earthly body. He had passed through the grave and the place where departed spirits await their eternal home. The true home of the resurrection body, in which He was now clothed, was in heaven. So, after those precious forty days, during which He gave the final commandments to the Apostles whom He had chosen, and had taught them "the things pertaining to the Kingdom of God," "He was parted from them and carried up into heaven"; "while they beheld, He was taken up"; "He was received up into heaven."

It is not an accident that passive verbs are always used. He did not assume this exaltation. It was the natural and inevitable result of that which had gone before. The risen Lord could not stay under the old conditions; He must go to His own exalted place. It is a fact worthy of notice that the disciples seem to have realized this. They felt no sense of loss at the separation. They returned to Jerusalem *with joy*. It was not because now they understood things fully (Acts i. 6). But they understood and felt that it was a triumph they had seen. There could be no sorrow for a parting, where the absent One had left them in such glorious majesty.

It is important to remember, in any study of the Ascension, that the great triumph is a triumph for His humanity. For the Divine Nature, it was but a resumption of a former state. But with that Nature He now took with Him into the heavens another, that is, a human, nature. Because He was made a true member of the human race, humanity as a whole shares in His triumph. The text assures us that "we have a great high priest that is passed into the heavens, Jesus Christ, the Son of God." Now priesthood is a human function. Every high priest is chosen from among men. Since He is declared to be even now our High Priest, we may be assured that His union with humanity is a permanent one. In Him who is not ashamed to call us brethren, we have in the high places of heaven itself a member of our own humanity. He has thus shown us what is the true destiny of men. By the Way which He has provided, every one who will, may be joined to Him and so become a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

In the scripture lesson given us for study, we have, first, a brief summary of what the apostles were taught by Him during the forty days. It seems clear that what they were taught by the risen Saviour was not new. He told them the same things that He had taught them while He was yet with them. He had told them that all things that had been written concerning the Son of Man should be fulfilled in Him. But in those days they had not understood. His instructions during the forty days had added value because they now saw and heard things from the true point of view. He could now "open their understanding," so that they would look at things with the true perspective. They understood now that He was not come to establish a temporal government for Israel. They were made to understand, even before the Ascension, that the scriptures had been fulfilled in Him *in order that* "repentance and remission of sins should be preached in His Name *unto all the nations*."

This new understanding of His work and its purpose was almost like a new revelation to them. It was like giving them a pair of strong field-glasses through which to look back at scenes which before they had not been able clearly to discern. With their new understanding of things, they would also see the meaning and need of that which was laid upon them. The carrying into effect of the result of the Incarnation must be done by those left behind. They were told that they were to be the witnesses of these things. But they were also assured that for the carrying out of this great purpose of the ages, they were to have the help of the Holy Spirit. They were commanded to wait at the city of Jerusalem for the coming of that Helper.

In the first chapter of the book of Acts, you may read a more circumstantial account than here given, of that last walk from Jerusalem to Bethany. From the conversation there recorded, we may suppose that He had so identified Himself with His work that was to be done through them, that they misunderstood still the nature of His promised Presence with them to the end of the world. They say to Him, "Wilt *Thou* at this time restore the kingdom unto Israel?" From His answer, "Ye shall be witnesses unto *Me*," we see that He still assures them that He is to be ever in His work, that the Kingdom is in some sense Himself. But that Presence requires the "witness" of His servants. It is their part to be the material means of manifestation to the world. It is quite in accord with St. Paul's view that we are very members of the body of Christ, so that the Incarnation is a permanent thing. The Head of the Body is invisible, but those joined to Him in Baptism are to be the witnesses to His Presence by showing in themselves the characteristics of the Christ-life. The witness charged to the Apostles was more than that, however. It was plainly an official witness-bearing, as ambassadors.

Of the Ascension itself the scriptural accounts are clear. That in Acts i. gives the most details. A luminous cloud is often a symbol of the divine Presence (Exod. xl. 34, Num. ix. 15, I. Kings viii. 10). There was the cloud at the Transfiguration; see also Ps. civ. 3. Of His coming in a cloud, see St. Matt. xxiv. 30, I. Thess. iv. 16, 17.

From the conduct of the Apostles who had seen the Ascension, we may learn some practical lessons. First, we are told, "they worshipped Him." They had come to a full realization of His divinity. Knowing Him to be God, they acted upon their knowledge. Again, when they had returned to the city, they were together in the large upper room. They continued there together with one accord in supplications and prayers. But at the time of the Temple services, "they were continually in the Temple, praising and blessing God." No command was needed for that. There is no command in the decalogue requiring us to worship God. It is implied, however. It is taken for granted that we will so conduct ourselves towards Him whom we acknowledge to be our God. The Apostles on the Ascension mount needed no command to worship. It was a spontaneous act of devotion, something higher than obedience to a command. Likewise in the Temple, they gave that which God delights to hear, the free-will offerings of prayer and praise.

They also obeyed the command which had been given them. "They returned to Jerusalem with great joy." They did as they were told, and not otherwise. It was a very simple thing that had been laid upon them. They might easily have found excuses for modifying their obedience. But they waited on until the reward came. They set us a good example. We are told to keep the Sacrament of the Lord's Supper. It is a simple thing. Yet we are sure of reward when we yield in that, as to His other commands, simple, trustful obedience.

JOHN HAY A POET.

The stanzas below, entitled "Humility," are from the pen of John Hay, better known as diplomat, editor, and historian than as a poet. The verses were written for the World's Christian Endeavor Convention at Washington a few years ago, but have just found enduring place, being chosen now as one of the hymns in the new *Hymns of Worship and Service*:

Lord! from far-severed climes we come
To meet at last in Thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land."

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The Path which leads to heaven and Thee!

THE BLESSEDNESS of God's house is that there men praise Him. This it was that made that house so precious to the Psalmist. And what Christian man can climb higher than this—to find in the praise of God the greatest joy of his life—*J. J. S. Perowne*.

Correspondence

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

"AD CLERUM" APPRECIATED BY A LAYMAN.

To the Editor of The Living Church:

I HAVE been patiently awaiting and long hoped for the renewal of the publication of the "Ad Clerum" paragraphs, and am now rewarded. Many thanks to you. They were a great pleasure to me.

Years ago, when in business, a kindly and valued Southern gentleman and Churchman of Raleigh, N. C., now no more, owed me a small bill of about sixty dollars. It stood some time, its payment unsought. At length, I sent the good man a statement of the account, merely adding at bottom, "*Expectans expectavi*" (P. B. Version, 40th Psalm).

The dear man favored me next morning not only with his check, but with one of his own very genial and welcome visits.

Winston, N. C.,

May 6th, 1905.

Most truly yours,

HENRY D. LAW.

THE PROPOSED RUSSIAN PATRIARCHATE AND UNION OF ORTHODOX AND OLD CATHOLICS.

To the Editor of The Living Church:

PERMIT me publicly to express my satisfaction at the re-establishment of the Patriarchate of Moscow, which is now being sought by the three Metropolitans and the Bishops of Russia, and acquiesced in by the Holy Synod, and its Procurator for the laity.

While in attendance at the last Old Catholic Congress at Olten, I heard much that was good concerning the prospective incumbent of that high office, His Holiness Antonius, now Metropolitan of St. Petersburg, and premier Bishop of the Holy Synod of Russia. He has not only endeared himself to members of the Anglican communion in England and America, but also to the Slavs and Bohemians who in Austria and America have broken from Rome, but still cherish the faith of their Slavonic forefathers, but are unwilling to entangle themselves in the national questions of the Poles and Germanizers. It is therefore with real pleasure that we hail the following news from our fellow-countrymen in Prague. The letter speaks for itself, and further manifests the greatness of heart and broadness of mind which characterizes this grand statesman, theologian, and lover of the Slavish race:

"PRAGUE, Bohemia, April 10th, 1905.

"Yesterday (Sunday), at the Russian Orthodox Church services at St. Nicolas' Church, Pope Nicolai Riskow published the conditions accepted and ratified by the Holy Synod of Russia for the unification of the Orthodox and Old Catholic believers in Prague. This was in answer to a petition for union. The conditions were accepted by both parties, and are as follows:

"(1) The establishment and recognition of an autonomous Orthodox Bohemian Church, subject to Austrian law, and free from foreign interference.

"(2) The services, beginning with the Russian Church in Prague to be held alternately in the Old Slavonic and in the Bohemian languages.

"(3) Sermons and instructions to be in Bohemian.

"(4) Sacramental Confession to be either public or auricular, at option of the penitent.

"(5) The religious training of children.

"(6) The canonization as saints of the holy martyrs, John Hus and Jerome of Prague."

This decision of the Holy Synod was sent, together with an autograph letter signed by ✠ Antonius, Metropolitan of St. Petersburg—whom we soon hope to greet as Patriarch of Moscow, the man of God upon whom we pray the Lord to pour out a double portion of the Spirit which animated the noble Pan-Slavist Strossmayer.

JOHN FR. TICHY.

Cleveland, O., May 12th, 1905.

THE ART OF CHURCH BUILDING.

To the Editor of The Living Church:

I HAVE been much interested in reading the articles in recent numbers of THE LIVING CHURCH on church building, architecture, and architects, and it seems to me that one important requisite in the selection of an architect has been omitted by your correspondents, valuable as their views may be in other particulars, and sensible and practical as they undoubtedly are in their general ideas.

The primary step, to my mind, in obtaining an architect for a church building is to select a *Churchman*; one who knows the history not only of architecture but of the Church and its liturgy, and who can plan and work out designs for an edifice where the liturgy and service can be rendered "decently and in order." These things are as necessary as to be able to "think" in Gothic.

The trouble with buildings so truly complained of by the Rev. Mr. Delaney, both as to style and unfitness, can, to my mind, be laid to the employment of architects, not members of the Church, and not so much to the non-employment of the "half-dozen architects" whom Mr. Delaney would recommend.

It would seem an extremely pessimistic view to state that there are only six architects in this country who can design a church! Why not look up the Churchmen in your vicinity who are architects, and who love the Church? who are interested and would give their best efforts and put their hearts in the work to be carried out! There *are* such, I have no doubt, who have been waiting for such opportunities, not so much for the remuneration as for the desire to plan and construct a building Churchly and Church-like, for the love of the Church!

To limit the field to a half-dozen professional men seems to me in the nature of a "trust" and leaves in the lurch the comparatively young and growing men who are striving and looking forward to the day when they can realize the satisfaction of seeing completed an edifice erected from designs, upon which they have expended their best energy and efforts, and which shall be ecclesiastically and architecturally correct.

Providence, R. I.,

May 16th, 1905.

Yours very respectfully,

FRANK H. MARTIN.

HOLY ORDERS.

To the Editor of The Living Church:

THE Church Congress convened this year in Brooklyn was especially fruitful in several very interesting and helpful utterances. Two or three might well be mentioned and characterized, were it not for the danger of disparaging others not named. The session devoted to the consideration of the progress in theological thought was particularly satisfactory and exceedingly reassuring, the tone was so healthful and reverent; notably the first paper.

The only disappointing occasion was the morning of the discussion of the Nature and Contents of Orders in the Church, notwithstanding the able and valuable first paper, and the serious and devout last address. Some of the other writers and speakers voiced so distinctly the anti-Catholic sentiments of a large number of our clergy, and the intolerance of anything like a priesthood in the American Church, and the impatience of anything differentiating Catholic Orders from Protestant ministries, that the hopelessness of this Church standing very soon before American Christians as a *bona fide* branch of the Catholic Church becomes oppressive.

It is a wonder that two statements were not challenged.

First the very thread-bare argument (?) that in Catholic countries (Roman) men are not found in the churches. The statement cannot be substantiated as in any way making for Protestantism. The absence of men from churches and their indifference in religious matters is marked everywhere. It has been well said by a Roman writer that the level of the clergy and Christians in any country cannot be expected to be very much in advance of the people they live among. The countries referred to have all of them fallen to the rear in the march of civilization (Spain), or else have not reached (Russia), or are not even likely to (South America), the progressive condition of other or Northern people. If there is anything to be said on this subject, it is this: that it is the glory of the Catholic Church that notwithstanding, as in the case of Spain, the course of empire has left these people behind in most respects, the Church has preserved the faith even if mixed with a good deal of error. Were these people's faith superseded by Protestantism, where would they be? In France, Protestantism is mainly a

term for unbelief. Why go so far away for your illustrations, gentlemen? Every morning in Brooklyn, during this Church Congress, as always, hundreds of *men* before going to work could have been seen saying their prayers in the Roman Catholic countries. The same can be witnessed in these other countries. This comparison between men Christians and women Christians is invidious.

Again, in such discussions the claim is always made that legitimacy of orders not being our essential part of our religion, the insistence on it on the part of Catholics is unnecessary. The implication is that it serves no evangelical purpose. Were this true, no sensible person would think of pressing it. But a priesthood and the Succession is valuable for one thing, as well as for others, because it conserves and preserves the Faith. The Faith of the historic Catholic Church is the Faith once for all *delivered*, not the persuasion of a sect. As Matthias was ordained to be "a witness with us of the Resurrection," and as the same Faith was committed to Timothy by the imposition of St. Paul's hands, so the Catholic priest witnesses to the Faith also committed to him, the Faith expressed in the existence of the holy Catholic and Apostolic Church. The Catholic Church even at the worst has witnessed to the fundamentals of the Faith.

The unbeliever in Holy Orders may well count it a happy circumstance that "this Church" has always embraced and is always likely to embrace about an equal number of those who believe in a priesthood and those who do not. But the man who believes can hardly find this, which we suspect is a fact, an occasion of congratulation.

The ordination of Catholic priests to minister to God's people, to dispense the Faith once delivered to the saints, and to offer the sacramental sacrifice ordained by Christ Himself, is the conservation of the Christian Faith as in the beginning delivered. And history shows that that purpose has been fulfilled. That so many are so willing to surrender this ground is lamentable. They who voice this surrender assume a great responsibility.

EDWARD M. GUSHEE.

WHEN DOES A MARRIED WOMAN CHANGE HER NAME?

To the Editor of *The Living Church*:

I VENTURE to question the correctness of your answer to Correspondent A. K. G. in your issue of May 20th. I think the bride should sign her maiden name *only* to the record of the marriage, at least this is the practice in the Church of England.

Very respectfully,

W. H. BAMFORD.

Jeffersonville, Indiana, May 20, 1905.

[To the same effect write several others, including the Rev. S. R. S. Gray, who adds: "This is the custom all over the Christian world, and I have never known any variation." We fear, therefore, that THE LIVING CHURCH was in error in its answer to a correspondent.—EDITOR L. C.]

JOHNNY, JACK, JOHN, AND GULLIVER.

By ROLAND RINGWALT.

WHEN Johnny was about seven or eight years old somebody lent him a child's edition of Gulliver. It was a delightful book, better than most fairy stories. Gulliver met such curious little people and such wonderful big people, there was a picture of him dragging a whole fleet of tiny ships while pigmy enemies discharged clouds of arrows at him; strange adventures occurred in the land of horses; from beginning to end Gulliver was fascinating. Nobody bored Johnny by telling him that he would understand the book better after he grew up, and he simply relished it for what he found in it. It was amusing, grotesque, and utterly improbable, hence he considered it one of the best books in the world. Johnny did not know anyone who had gone over the book to point out its mathematical accuracy. The Lilliputians and Brobdingnagians compare with man as a map on reduced scale and a stature of heroic size might compare with each other, but everything is in proportion. The Brobdingnagian appeared to Gulliver to be about as tall as the average church spire, and everything else is proportionate to this height, for instance the table was about thirty feet above the floor. The dish was about twenty-four feet in diameter, the cup held about two gallons, the cat was as large as three oxen, the mastiff was equal in bulk to four elephants, the rat was the size of a large mastiff. Experts have delighted themselves with repeated instances of Swift's mathematical

perceptions, but all this lay outside the range of Johnny's mental vision.

Half a dozen years later, Johnny had become Jack, and Jack was a schoolboy who had on holidays done some shorthand work, taking down editorials from dictation. A boy soon learns whether the Republicans or the Democrats control the House of Representatives, whether the Executive and the leaders of his party are on good terms, and a dozen surface facts in the politics of the day. Jack was just at the age when a boy begins to speculate on the next Presidency and to enjoy a cartoon. Gulliver, not a child's edition, but a fairly good one with notes, fell into his hands, and he rejoiced in the political satire. The falls of the Lilliputian acrobats, the fine silk threads of various hues, the high heels and low heels, the large and small ends of the eggs, seemed to Jack far better reading than any of the newspaper jests of the day. No grown man can look down on a child with such disdain as Jack looked on Johnny—enthusiastic Jack, who had not a doubt but that now he understood the real meaning of Gulliver's Travels. As he read Swift's bitter gibes at the politics of the eighteenth century he recognized how easily a strong mind with a ready pen or a merciless pencil can satirize the misgovernment of the day. The boy knew a little about *Punch*, he had gazed on Nast's terrible pictures of Tweed, he had read some of Petroleum V. Nasby's letters, he had heard of Dana, and he recognized in Swift a Brobdingnagian satirist. He remembered part of Swift's book, but did not read it again during his teens.

After John was a man in priest's orders, and had seen poverty, sickness, death, sorrow, and sin, he read Gulliver, and found in it a great deal which Jack had never found. The strange personality of the mighty Dean, a giant intellect blazing with its scorn, a furious indignation, bursting forth in language violent and coarse, and underneath the sarcasm and the wrath one of the kindest hearts that ever beat—this appealed to John, although Johnny and Jack had not thought of this feature of the narrative. In this singular book, of which every page shows the author's genius and several foreshadow his madness, the Dean of St. Patrick's urged the old-age pension which many statesmen and corporations of to-day are recommending; he showed how the evils of European government were viewed by the benevolent king of Brobdingnag; he illustrated the sad waste of intellect in science falsely so-called; and he drew that marvellous picture of life in the world of the departed. The wonderful man who did so much for human kind and who suffered so intensely himself, seemed to be close at hand.

Only a genius could have written "Gulliver," and no sane man would have written it. The account of mental decay in the struldbrugs is one of the saddest things ever penned, and the Dean wrote it, fearing the evil which at last came upon him. All through the book runs that sympathy for the poor, the ignorant, the down-trodden, which now led Swift to do heroic tasks, and now half-maddened him with rage against official cruelty and knavery. The pathos of Gulliver is deeper than that of Gray's "Elegy," for Swift gave to misery more than a tear, he gave time, talent, money, indeed a large share of his whole life. Johnny had looked at the old-fashioned pictures, Jack had laughed at the political sarcasms, but John read "Gulliver" after he became a man.

A LITTLE BOY saw his father using a spirit-level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter work!" said his father, "sighting" along the edge of the board, and shaving it the least little bit in the world. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes, there are!" said his father earnestly. "You find them in the Bible. Try all your actions by that. Make 'em true and straight and no guess work about 'em!"—Selected.

WHAT is covetousness, love of money, but love of self? What is pride, but thinking too highly of one's self? Why are we unthankful, but because we regard all mercies given us as no more than our due? Intemperance and incontinency come of yielding more readily to our own passions than to the will of God. God commands us to love our neighbor as ourselves. Every offence against our fellow-man is in direct violation of this law, and betrays the supremacy of self-love over every other consideration and feeling.—Selected.

Literary

Religious.

A Critical and Exegetical Commentary on Amos and Hosea. By William Rainey Harper, Professor of Semitic Languages and Literatures in the University of Chicago. New York: Charles Scribner's Sons. 1905.

This work belongs to the series known as the International Critical Commentary. If we accept the critical point of view of Drs. Briggs, Driver, and Plummer, the editors of this series, and bear in mind what is undertaken, no more competent scholar could have been found to deal with the Minor Prophets than the untiring and popular President of the Chicago University. His learning is marvellous, and his combined attention to detail and unity of treatment is unrivalled. Moreover we are filled with admiration for the courage of Dr. Harper when, while suffering from a disease which has threatened to close his earthly work in the near future, he promises two more volumes on the Minor Prophets.

We cannot enter into the multitudinous discussions and critical comments which fill the main portion of his volume. It is enough to say that they exhibit at every point the hand of a master of all that has recently been written on the two books under treatment. They also show Dr. Harper's remarkable familiarity with linguistic problems of every kind.

His point of view appears in an Introduction which runs to 150 pages. As has been well known, he adopts the current documentary hypothesis as to the Pentateuch, and the contention that the Levitic legislation is later in time than the kingdom and the prophets who then delivered their messages.

He divides the pre-exilic ages into three principal periods: the Mosaic, the pre-prophetic, and the prophetic. He refuses to ascribe any writing to Moses, and reduces the amount of his legislation to very small dimensions indeed. He says: "We must relinquish the conception (old and widely accepted as it may be) that Mosaism and the developments from it are identical . . . but we may regard it as established that Moses represents historically (a) the deliverance of Israel from Egypt, (b) the union of several clans into one community (perhaps not yet a nation), and (c) a new conception of deity expressed in, or in connection with, the word 'Yahweh.'" Yahweh is the only true God of Israel, but until the prophetic era this idea, Dr. Harper believes, had not risen above the henotheistic level. It was not properly monotheistic. We cannot take space to argue these questions, but we do not acknowledge that the critics have established the truth of such contentions.

The lofty teaching of Amos and Hosea is treated as the result of evolution, of the age-long growth of religious and ethical conceptions, formulated now by the spiritual leaders of the age, rooted in but transcending the notions of earlier time.

Both books are considered to contain sections and minor interpolations of much later date. We cannot discuss this opinion, except to say that it is made plausible only by the point of view adopted—not ours.

Modern criticism had to have its day, and its present dominance of biblical studies may be regarded as the vengeance of suppressed truth—the truth that the divine factor in Holy Scripture does not in fact suppress the human factor. The prophets spoke and wrote for their own time, and a knowledge of historical conditions under which they wrote is helpful in understanding their messages. This fact has not always been recognized by biblical exegetes.

But the pendulum has swung to the other extreme now, and it is too often forgotten that God has charged the prophetic writings with meanings which have reference to wider realms of thought and larger vistas of time than probably the writers themselves realized. It is this deeper meaning which is primarily to be sought by a Christian student of the Word of God—a meaning which modern critics pass by utterly, and often repudiate. The issue is now between those who believe and those who repudiate the supernatural inspiration, meaning, and authority of the Scriptures.

Some day, we trust, this one-sidedness, this tyranny, will be overpassed, and that exegetes will appear who can do justice to the genuine results of criticism, to the human factors, without forgetting in the meantime that a study of the super-human and permanently authoritative teaching of the Word of God is their primary concern.

FRANCIS J. HALL.

Ministers of the Word and Sacraments. Lectures delivered in King's College, London, Lent Term, 1904. By the Ven. S. M. Taylor, Archdeacon of Southwark. London and New York: Longmans, Green & Co.

The Minister as Prophet. By Charles Edward Jefferson, Pastor of the Broadway Tabernacle, New York. New York: Thomas Y. Crowell & Co. Price, \$1.00.

For new beginners in the ministry, and for those in the ministry who, though not beginners, are still willing to be taught, helps

abound and are constantly being multiplied. Of the two books above mentioned, both are a standing witness to the excellence of that arrangement, by which "men from the work" are summoned to supplement the efforts of "cloistered professors," in institutions of theological and ministerial preparation.

Rectors of parishes and curates, however experienced, may find a vast amount of valuable suggestion in Archdeacon Taylor's Lectures on Pastoral Theology, delivered in King's College, London. We have in this book the fruit of long experience in the active ministry, carefully treasured and poured forth from the heart of a true pastor.

Mr. Jefferson's Lectures on Preaching, "The Minister as Prophet," were delivered at Bangor Theological Seminary. Of a previous book by this same author, *Quiet Hints to Growing Preachers*, it was our privilege to speak in terms of commendation, two years ago. This later product of Mr. Jefferson's pen maintains the same high level of reverence and of excellence. The Churchman will especially appreciate the closing lecture, "The Place of Dogma in Preaching."

E. W. W.

My Communion. By the Author of *Praeparatio*. Preface by the Rev. George Congreve. London and New York: Longmans, Green & Co.

We have here a devotional book, intended for a specific field, definite in its aim, admirably executed. This is the third volume of a series of helps in preparation for Holy Communion, with preface by Fr. Congreve, S.S.J.E. The desire of the author has been to provide "a simple book which might prove acceptable especially to worshippers in mission churches and country parishes." The addresses are twenty-six in number. In using them, "regular communicants will find preparation to meet their requirements at intervals of about every fortnight throughout the year." The closing meditation is "For a Birthday."

In Watchings Often. Addresses to Nurses and Others. By the Rev. E. E. Holmes. London and New York: Longmans, Green & Co.

We can but rejoice that, in her effort to minister, the Church is increasingly mindful of people of special vocation.

The addresses brought together in this volume were delivered in England at annual Retreats of the Guild of St. Barnabas for Nurses. An introduction is furnished by the Bishop of Lincoln.

Persons engaged in the care of the sick may be greatly helped by *In Watchings Often*, and other people as well, for it is many a day since our attention has fallen upon so singularly beautiful and stimulating addresses as these of Canon Holmes. The latter will be remembered as the author of that exquisite little booklet, *Responsibility*.

The History and Use of Hymns and Hymn-Tunes. By the Rev. David R. Breed, D.D. Chicago: Fleming H. Revell Co.

This book needs for its due appreciation to be studied as the result of practical instruction delivered to theological students not of the Episcopal Church. We mention this first, because it might seem surprising to find some statements that hardly commend themselves to a Churchman. There is not a little in the volume that seems hasty and careless. But there is an evident desire to render real help, and it is help that will not come amiss among Christian teachers of all communions. The book consists of two parts. In the first there is some account of the history of hymnology. It is weak in the mediæval period, which is not strange, when the author's standpoint is regarded. But the author's statement of the qualities of the good hymn are excellent and applied with skill. There is little original in principle, but the working out will be found helpful. There are also comments on the best hymn writers and some criticism of their work. The second part of the book is a brief history of hymn tunes. This is much less satisfactory and strikes us as uncritical and often of little value. But there are some excellent remarks on the qualities that go to make up a good tune and to these we can heartily subscribe. Taking the book as a whole, it will be found useful and will aid in the promotion of a reverential type of singing in communions of every name.

J. C. A.

A Complete and Practical Method of the Solesmes Plain Chant. From the German of the Rev. P. Saitbertus Birkle, O.S.B. Adapted and edited by A. Lemaistre. New York: Joseph F. Wagner. 12mo, pp. 150. Price, \$1.00.

This is a book that comes to hand at the right time. The editor no doubt intended that it should, and what has been his gain is ours as well. The book is written in a perfectly clear style throughout. In fact when one has read it he is astonished that what has always appeared to him a deep mystery, is after all so perfectly clear and intelligible. The author takes the student through the system of notation in the Plain Chant, the different species of melodies, and the various chant forms. He is careful to explain all the characters that are used in the manuscript missals, as well as the more modern books. He uses the ancient notation throughout, but in the earlier parts along with the modern, so as to accustom the student to the meaning of the older forms. The study of the various Gregorian tones is especially good and will prove of value to all who would understand these tones in their integrity. The book labors under two defects. The musical illustrations, which are exceedingly numerous,

are not as clearly printed as might be desired. The style is not as smooth and idiomatic as should have been the case. The author and translator have the ability to present a subject so as to make it clear, but not so as to make it always agreeable reading.

J. C. A.

Biographical.

A Fisher of Men—Churchill Satterlee, Priest and Missionary: an interpretation of his Life and Labors. By Hamilton Schuyler. New York: Edwin S. Gorham.

The simple story of the life of a faithful priest, who died in the thirty-seventh year of his age.

Churchill Satterlee left a record of faithfulness. His priestly work was divided between a mountain town of western North Carolina, where most of the people were the rude, simple mountaineers whom Americans have only of recent years learned to know; and a parish in one of the most cultured portions of the South. Not every priest could with equal success administer two such different parishes; but Satterlee was able to succeed in both, not only because of much natural ability, with which undoubtedly he was favored, but also because of his love for souls, and because his heart was in his work wherever it was. The humble parish was not too mean to call out his best work and his keenest sympathy, nor was the cultured parish permitted to continue in its exclusiveness as the religious home of the aristocratic alone. Satterlee could never rest content as the rector of a fashionable parish, and his success in turning such an one into a working, missionary plant, is one of the most encouraging chapters in recent religious biography.

Just because Satterlee died without having attained greatness, as that characteristic is commonly reckoned, while yet as successful as he was faithful in his ordinary parochial work, this biography will prove a stimulus to other clergymen, who will find the conditions confronting them not greatly dissimilar to those which were successfully surmounted by Churchill Satterlee.

Chatham. By Frederic Harrison. New York: The Macmillan Co., 1905. Price, \$1.25 net.

This life of "the Great Commoner," by Mr. Frederic Harrison, the distinguished English critic, will long remain the standard biography of the splendid orator and imperious statesman, whom Walpole called "the terrible cornet of horse." Macaulay's famous essay is more vivid and brilliant, but it lacks the balanced judgment of the present volume, which stands alone in its analysis of Chatham's powers and in its estimate of his great public services. "In eight centuries," writes Mr. Harrison, "our country has known but four great creative statesmen: men who have been founders or creators of a new order of things. William the Conqueror made all England an organic nation. Edward the First conceived and founded Great Britain. Cromwell made the United Kingdom and founded our Sea Power. Chatham made the Colonial System and was the founder of the Empire."

Of Chatham's services to America, Sir George Trevelyan says, "Chatham knew America and he loved her; and he was known and loved by her in return. He had done more for her than any ruler had done for any country since William the Silent saved and made Holland, and she repaid him with a true loyalty."

William Cullen Bryant. By William Aspenwall Bradley. English Men of Letters series. New York: The Macmillan Co., 1905. Price, 75 cts. net.

This is an excellent biography of "the American Wordsworth," as Mr. Bryant has sometimes been called, and a judicious estimate of his literary career which "extended over the unexampled period of three score and ten years." Notwithstanding this extraordinary extension of his active period, the sum total of Mr. Bryant's literary product is small, chiefly because he devoted but a small part of his energy to the writing of poetry.

Mr. Bradley thus sums up his estimate of Mr. Bryant's place in literature: "Bryant may not be a great poet—though when we have lost that impatience with minor poets which is still a sign of national crudity and provincialism, this will weigh less heavily against him—but he marked, as we would have had him mark it, the first growth of imaginative self-consciousness in America. It was the wilderness that called Europe to the Western World, and Bryant has caught the sentiment of the wilderness and preserved some memory of what it meant for those who came to find in it a refuge and a holy tabernacle."

MAN is evidently made for thinking: this is the only excellence that he can boast. To think aright is the sum of human duty; and the true art of thinking is to begin with ourselves, our Author, and our end. And yet what is it that engrosses the thoughts of the world? Not any of these objects; but pleasure, wealth, honor, and esteem; in fine, the making ourselves kings without reflecting what it is to be a king, or to be a man.—*Pascal*.

Topics of the Day

INFANT BAPTISM.

Question.—Can you show me anything in the Bible enjoining the Baptism of infants? A Baptist friend challenges me to produce proof from Scripture for our practice.

Answer.—There is a fundamental error in the conception of the Bible revealed in the challenge of your Baptist friend. The New Testament was not written to give men their first knowledge of the principles and practices of Christianity; it was written for those who had already been instructed in the faith, and who did not therefore need that plain injunctions should be given them about fundamentals which were everywhere received. The Bible is not a book which is intended to give people their first ideas about the Christian religion. "All that people need to be taught first is assumed as already known, all, for example, that is contained in our Creed and Catechism. This is not taught, but referred to. The books of the New Testament were intended to remind men of what they already knew, to recall it to their minds, and to build them up in further knowledge of it." You have only to glance at such texts as St. Luke i. 4; I. Cor. xi. 2; xi. 23; xv. 1-4; ii. St. Peter i. 12, and many others, to see plainly that this is so.

There are many things, therefore—and often things of the first importance—which we shall not find directly and explicitly stated in the Bible. The very things which were universally accepted and everywhere practised, which nobody denied or misunderstood, and about which there was no dispute, would be the things the Scripture writers would not find themselves called upon to mention. We must turn, then, to Christian tradition to learn that the early Church practised these things—and we shall expect only incidental references to them in Scripture.

To take an instance: there is no injunction in the New Testament to keep Sunday instead of the Sabbath; yet we find incidental references that prove the practice most conclusively: as, when we read that such and such a thing happened when the disciples were met together on the first day of the week, to break bread—a proof not only that the first day was kept, but an indication as to *how* it was observed, namely, by the celebration of the Holy Communion. Again, there is no direct commandment that Sunday shall be kept by common public worship; all Christians knew that it should be so observed, and the practice was so general, that only when some began to neglect it do we see any reference to the subject. And then the incidental reference is stronger than a direct injunction, as when the writer of the Epistle to the Hebrews says: "Forsake not the assembling of yourselves together, as the manner of some is."

So it is with infant baptism. A study of Christian tradition shows that it has always been practised in the Church; there never was a time, in the early days, when anybody dreamed of denying it. Under the old covenant infants had been admitted by circumcision to Church membership; and naturally they were admitted under the new. There is no direct command about it in the New Testament writings, because it was assumed as already known and practised. It is both taken for granted and commanded in the New Testament that *all* persons are to be baptized, and unless one can produce a definite command excluding infants from the rite, it must be concluded that we should permit them to be partakers of it.

Now what do we find in Holy Scripture?

(1) Our Lord, having shown His good will toward children (St. Mark x. 14), gave commandment to go and make disciples of all nations, baptizing them (St. Matthew xxviii. 19).

(2) In the first Christian sermon St. Peter says: "Repent and be baptized, for the promise is to you and to your children" (Acts ii. 38-39).

(3) There is record of the baptism of three entire households (Acts xvi. 15; xvi. 33; I. Cor. i. 16).

(4) In the Epistles, addressed to baptized persons, children are exhorted, as well as adults (Ephesians vi. 1; Colossians iii. 20).

Considering, therefore, the custom of the Jewish Church, and adding to that the universal interpretation of the matter by the Christian Church, for fifteen centuries, those who deny infant baptism should show: (i.) That Christ meant to exclude children; (ii.) that St. Peter meant the same; (iii.) that there

were no children in the three households, where all were baptized; (iv.) that the children addressed as Christians in St. Paul's epistles were not really baptized.

The truth is, the denial of infant Baptism arises from a misunderstanding of the sacrament itself. People confound conversion and regeneration, and because they make conversion the necessary thing and Baptism as it were a mere symbolic rite through which one professes that he has been converted, infants (as not having passed through this experience) are denied the Sacrament. The Church, however, has always taught that Baptism is a new birth; that in it we are given the germ of a higher life; and that while with adults there must be a real turning to God to make this grace effectual, infants, as not being able to oppose any obstacle to the grace, may receive it and may find that it helps, as years go on, in that gradual turning of the soul to God which is just as true a conversion as is any sudden and violent change of heart in one who has been aroused from a life of deliberate sin against Him.

In other words, we must first grasp the fact that Baptism is two things: (i.) the sacramental means by which sin is washed away; and (ii.) a new birth into a life of grace. Having that clear in our minds, we shall see that the infant needs both these blessings: (i.) It is born in sin, and should therefore have this birth sin washed away; (ii.) it needs, too, the new birth, the being "buried with Christ," the transplanting, so to speak, into a new soil, where spiritual graces may grow and spiritual fruit be ripened. We all inherit from our first forefather Adam a depraved nature, a principle of evil; we are to receive from our Lord, the second Adam, the remedy for this evil. And as we have received our first birth and its attendant evils, in an unconscious, infantile state, there would seem to be nothing unreasonable in our reception of the second birth and its attendant blessings while in the same unconscious, infantile condition.

Two points need yet to be emphasized, before we close, as touching the arguments of those who reject this doctrine. The first objection is that it is outrageous to our moral perceptions to ask us to believe that unbaptized infants are lost. The second is that it makes too great a demand upon our intelligence to believe that an unconscious child can receive a spiritual gift or blessing; that moral strength comes as a response to moral effort.

As to the first objection: The point is not that all infants are lost who have not been baptized. The Church has never pronounced on that question. Some years ago the Rev. James Richmond, a brilliant but eccentric priest of the American Church, was preaching in a new town in the far West. As usual, a large proportion of the children in the new settlement were unbaptized, and Mr. Richmond was preaching about the necessity of the sacrament. Suddenly he paused in his sermon and said: "I am sometimes asked what will become of the children who die unbaptized. Standing in this pulpit and clothed with the Church's authority, I am not permitted to pronounce any judgment on the subject, because it is a mystery on which the Church has never been guided to speak. But"—and here he threw off his surplice and stole, left the pulpit and walked down into the middle of the church—"But," he continued, "I can now speak as plain James Richmond alone, and I will give you my answer. Will unbaptized children be saved? Yes, I believe they will. But I have grave doubts about the unbelieving parents who kept them from the sacrament."

That children are capable of receiving the grace of Baptism seems clearly evident from our Lord's words to the disciples who rebuked those who brought little children to Him that He should touch them. If children could receive a blessing from Him when He was on earth, who shall deny that they can receive it now?
C. F.

BY FRIENDSHIP you mean the greatest love, the greatest usefulness, and the most perfect trust, and the most open communication, and the noblest sufferings, and the sincerest truth, and the heartiest counsel, and the greatest union of minds, of which brave men and women are capable.—*Jeremy Taylor*.

TO SPEAK a kindly word of commendation or encouragement may be a very little thing for you, but a very helpful thing to the one to whom it is spoken. Never a day passes without bringing you opportunities for such service to others. Does a day ever pass without your improving such an opportunity? If so, you have reason to reproach yourself with the omission, and others have reason to regret your failure. Inasmuch as you did it not, you failed in your positive duty.—*Selected*.

The Family Fireside

THE DISCOVERY OF A MAN.

BY WILLIAM H. HAMBY.

EVERY nerve tingled with excitement as Chambliss entered the hall, already packed with delegates; but his step was determined and his face hopeful.

He well knew it was to be a fight of extermination. The contest had been so bitter, the victor would show no mercy. Chambliss was confident of success. He must win. This nomination meant a high office, a good salary, and the assured leadership of his party. He had planned and schemed for it twenty years; it was the crowning ambition of his life.

The balloting began. Everything was at stake, yet Chambliss, so sure was he of victory, smiled as he began already to imagine the possibilities this success would open to him.

The vote was announced. He was defeated crushingly.

Someone remarked, as he slipped out:

"Well, that finishes Chambliss; he couldn't be nominated for constable now."

And the broken candidate knew it was true.

The thought struggled across his benumbed brain as he entered the yard of his pretentious home: "This, too, must go." Everything, even the furniture, had been mortgaged to the last dollar to carry on his final campaign.

His wife met him at the door with brave words on her lips, but the look on his face froze them into silence. He pushed by her with scarcely a word, and went up to his room.

The grown daughter had come to greet her father; she saw the look, and went and stood by her mother. Neither spoke, nor did they trust themselves to look into each other's eyes. Directly, with one thought, they went up the stairs and stood by his closed door.

In the agony of silence they listened for many minutes. He did not stir. The daughter began to cry. The mother knocked softly at the door. There was no response. She called, there was no reply. She turned the knob, the door was locked. She, too, began crying excitedly, and beat upon the door.

"Oh, go way," called her husband.

Relieved at the sound of his voice, they went away, but still crying.

All day the family went about under a cloud of foreboding. Even Mary, the youngest daughter, and her little brother, tiptoed from room to room and talked to each other in whispers.

Not one mentioned his fear, but the same dread was in all their hearts.

* * * * *

After Chambliss locked his door, he sat down by the west window and leaned wearily against the sill, his face in his hands. For a long time he gazed with unseeing eyes across the skirts of the town to the crest of the hills.

Gradually his mind awoke to the full comprehension of his downfall. Every fibre of his mind quivered at the sting of the defeat. Twenty years of scheming; twenty years of unceasing endeavor to build up a powerful machine that would give him the office he wanted; busy days and sleepless nights, and his fortune—yes, his wife's, too—squandered; and then to be beaten like that.

Everything, house, land, all, would go quickly, for the mortgages were past due. His business had been sacrificed when he entered politics; he was unskilled to labor. Yes, he was nothing but a ruined, dishonored, broken politician; a stranger to the ways of poverty, but henceforth a stranger to every comfort, unable to earn even a bare support for his family.

Night and clouds shut out the light. Mechanically he rose and lighted the gas, and dropped indifferently into a leather chair by the reading table.

There were a few shelves of books before him: politics, reports, history, and biography. A week before he had deemed it possible that the story of his life might some day be written as an example for ambitious young men.

Now even the poorest weekly paper would mention only to revile.

Well, it was all ended, and everything was hopeless. He had no friends; he had betrayed most of them in his ambition

to rise at any cost, and now that he was down, there would be no sympathy, much less help.

His black thoughts slowly distilled the poison of despair, and he was at the point of a fatal decision.

As his eyes dwelt dully upon the shelves, they rested on a book with limp back, dust colored, and stained, pushed far back on top of one of the shelves. He did not remember having noticed it there before, and curiosity, small as it was, recalled his brooding mind, and he reached out and took down the book. It fell open before him. It was a Bible; his Bible.

It had not been opened for twenty years. He had been an open-hearted, earnest young man then, and he had not only read it, but had marked many of the passages. He was ambitious then, too, but it was of a different sort. He had high ideals and dreamed of doing great things for humanity. But later he had reversed his ambition and tried to compel humanity to do great things for him.

Idly at first, he glanced along the pages, reading the marked passages and some that were not marked. But as he read, his interest quickened and he turned page after page with feverish eagerness.

It had been so long since he had read that book, so long since he had quit following its teachings, that the words were startling. They were so at variance with his habits of life and way of thinking of things now.

Those things which he considered all of life, and the loss of which had suggested a black resolve to him, did not count for much in this book. And he began to wonder if, after all, they were worth so much that he could not live without them. According to this book, nothing counted for much except that he be right with God. And he still had a chance.

It was eleven o'clock when he went down. The family were waiting. The mother sat with her hands locked tight in her lap, her face drawn, and her eyes full of dread, listening for every sound. The daughter sat with her face in her hands, listening, too, and dreading something unnamed by either.

Chambliss entered, smiling, and asked cheerily how they had been getting along while he was gone. His wife sprang up and threw her arms around his neck and began to sob.

Tears came to his own eyes.

"Yes, dear," he said, tenderly, "I know it is hard; but we must make the best of it."

"Oh, it is not that—" she faltered. "I'm just crying because I'm so glad!" She tried to smother her sobs.

"Glad of what?"

The daughter came to the rescue.

"We are so glad, papa," she said, as she came and laid her hand on his arm, "that you are so brave. How can you be?"

"Well," he said, thoughtfully, "I discovered a book tonight, and in that book I discovered a man; not one that is, but one that with the help of God will be, even yet."

And they understood, for they noticed that he had his Bible in his hand.

THE PLOT TO CAPTURE THE KING'S SON.

AN EPISODE OF THE REVOLUTION.

By FRED MYRON COLBY.

IT is not generally known, perhaps, that during the Revolutionary War, Prince William Henry, the third son of King George III., and who afterwards succeeded to the throne as King William IV., spent a few months in New York City. He was a midshipman at the time on the *Prince George*, in Admiral Rodney's fleet, which had just arrived from a cruise in the West Indies.

The prince, who was about sixteen years old, was made much of by the British officers, and was entertained by Lord Howe at Faunce's Tavern, the most famous hostelry in the city. In his jaunty midshipman's uniform, he was a fine looking little fellow, and wherever he went the crowds took off their hats and shouted their loyalty to the king's son.

It was something that had never happened before in this country, the visit of a royal prince, and although war was raging between the colonies and the mother country, a good deal of reverence was still felt for anything that savored of royalty. Besides, New York was in the hands of the British, and there were many Tories in the city, and, of course, it was natural to make much of his visit.

At one time Lord Howe made a great supper at Faunce's Tavern, to which all the British officers and the leading Tories and their families were invited. Prince William was present,

and made a pretty little speech to them, looking very kingly in his brave dress. He was not particularly brilliant, but he was bright and full of life, and besides, he was the king's son, the representative of George III., and he seemed quite a hero in the eyes of the loyalists.

Doubtless it was the officers' idea to make the king's cause popular by the exhibition of his son, and, in fact, his presence was calculated to strengthen the hands of the royalists in America. Many lukewarm patriots in the city came out boldly for the king, and the young prince's stay was a real menace to the cause of liberty. Every day spies brought to Washington's headquarters rumors of the falling away of leading personages who had half promised to give their aid to the patriot cause.

At last it was directed by the commander-in-chief and his council to attempt the capture of the young prince. There was more than one reason for attempting this. With the king's son in their hands, the patriots might secure peace on terms more favorable than they could otherwise expect. Accordingly, the project was quite enthusiastically discussed, and a scheme was perfected to carry it into execution.

Some young liberty boys, who were devoted to the patriot cause, attempted the adventure, with the promise of large rewards if they were successful. It was known that the prince occupied rooms at Faunce's Tavern, and one of the boys ventured into the city as a spy and located the room, and examined the advances to it. The night was set when they were to attempt the adventure.

One warm June evening the young patriots rowed down the river with muffled oars. They were fortunate enough to avoid any of the British ships, and landing at an empty boat-house in the heart of the city, they secured their boat and set off for Faunce's Tavern. There was considerable fog, and they hoped to reach the British headquarters without discovery.

It was only a distance of a few rods, and they soon arrived at the tavern. It must have been well on toward midnight, for everything was quiet in and about the house, only they could see lights shining from a number of the windows. They found a door open that led into the cellar, in fact, it had been left open by the Liberty boy who had investigated the place. Silently and stealthily as ghosts they crept through the cellar and up the stairs to the kitchen. Not a soul was to be seen.

The little band was silent for as much as five minutes, listening intently. Hearing no noise, they stole up the stairs to the sleeping rooms, following the lead of the boy who had formerly explored the place. They halted at a room from beneath whose door they could see a dim light.

"That is the prince's room," whispered their leader. "He is in there, most likely asleep."

"Are you sure?"

"Yes; I marked the door casing with my knife blade. Don't you feel it with your fingers? I know it is the one."

"All right, then go ahead."

They tried the door softly. It was fastened. This they had expected. Hastily the order was given:

"Two of you burst the door open; two of you stand on guard, and the rest hasten to seize the prince, tie him, and lower him from the window."

The door went open with a smash, and the Liberty boys rushing into the room saw a figure, not that of the slender young prince, but the stout portly frame of Lord Howe, propped up in bed, reading by the light of a candle.

"Help! Rebels!" he cried in a loud voice.

Realizing that they had made a mistake and that the most important thing just then was to get out of the house, the Liberty boys knocked the candle over, extinguishing the light, and made for the window. Before the startled and sleepy redcoats could appear on the scene, they had escaped from the house and were rushing for their boat, in which they were fortunate enough to get away.

It was later ascertained that Prince Henry had that very day returned to the fleet in the harbor and was sound asleep on board the *Prince George*, when the attempt to capture him had been made.

What the result would have been if the adventure had been successful, it is hard to tell. But as it terminated, events had to go on, and the seven years of war were ended only by the surrender of Cornwallis at Yorktown.

A HUMBLE MAN is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—F. W. Faber

Church Kalendar.



May 28—Fifth Sunday after Easter.
 " 29, 30, 31—Rogation Days.
 June 1—Thursday. Ascension Day.
 " 4—Sunday after Ascension.
 " 11—Whitsunday.
 " 12—Whitsun Monday.
 " 13—Whitsun Tuesday.
 " 14, 16, 17—Ember Days. Fasts.
 " 18—Trinity Sunday.
 " 24—Saturday. Nativity St. John Baptist.
 " 25—First Sunday after Trinity.
 " 29—Thursday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

May 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 REV. FRANCIS E. ALLEYNE has resigned the rectorship of the Church of Our Saviour, Little Falls, Minn., his health requiring a change of climate.

THE REV. FLOYD R. BENSON of Ellsworth, Kansas, has been elected Secretary of the District of Salina, succeeding the Rev. W. R. McKim.

THE address of the Rev. SIMON BLINN BLUNT, rector of the Church of the Redeemer, Chicago, is changed to 5648 Madison Ave.

THE Rev. T. J. BROOKES, rector of Grace Church, Council Bluffs, has been appointed rector of Trinity Memorial Church, Mapleton, Iowa, with charge of the missions at Ida Grove and Vail.

THE Rev. E. U. BRUN of Fairplay, Colo., having accepted work at Trenton and Cameron, Mo., will reside at Cameron, and after May should be addressed accordingly.

THE Rev. HUNTER DAVIDSON, rector of St. James' Church, Painesville, Ohio, has declined a call to St. James' Church, Zanesville, Ohio.

THE Rev. EDWIN JAS. DENT of Medford, Wis., will sail from Philadelphia, May 27th, on the American Line Steamer *Westernland*, and will spend the summer in England. Address: 22 Gakin St., Poplar, London E.

THE Rev. JAMES E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, sailed for Naples on the *Salavonia*, May 23d. He will be in Europe until the second Sunday of July, when he will resume charge of the Church of the Redeemer, Sorrento, Maine.

THE Rev. CHARLES H. LEAROYD has resigned the rectorship of Emmanuel Church, Wakefield, Mass.

THE address of the Rev. WM. DOANE MANROSS, rector of the Church of St. John the Divine, Syracuse, N. Y., is 217 Baker Ave.

THE address of the Rev. J. M. McGRATH is changed from Ormond, Fla., to St. Paul's Cathedral, Cincinnati, Ohio.

THE address of the Rev. WM. R. McKIM, after June 1st, will be Oneida, N. Y., where he becomes rector of St. John's Church.

THE Rev. ARCHIBALD E. MONTGOMERY of New York City has been elected rector of the Church of the Atonement, Tenafly, N. Y., and enters upon his duties at once.

THE Rev. R. W. RHAMES, General Missionary of the Diocese of Tennessee, will reside at Seewanee this summer after June 1st.

THE Rev. GEO. C. RICHMOND of the Church of the Holy Trinity, New York City, has accepted a call to become assistant at St. John's Church, Stamford, Conn., and begins his new work on June 1st.

THE Rev. HENRY E. ROBBINS, formerly of Anaconda, Mont., has accepted a call to New Bedford, Mass.

THE address of the Rev. ARTHUR W. STONE, Chaplain U. S. N., is U. S. F. S. *Chicago*, San Francisco, Calif.

THE Rev. S. R. TYLER of Gloucester, Va., accepted a call to Hamilton, Va., and will begin his new duties on June 1st.

THE Rev. ELLIOT WHITE of Long Branch, N. J., has been called to the rectorship of St. Luke's Church, Chelsea, Mass.

THE address of the Rev. E. E. WILLIAMS is changed from Shawnee, Okla., to St. Clair, Mich.

THE Rev. E. B. WOODRUFF, 3325 Forest Ave., Kansas City, Mo., has been elected Secretary of the Standing Committee of the Diocese of Kansas City.

ORDINATIONS.

DEACONS.

NEBRASKA.—JOSEPH R. CLARKSON was ordered deacon in Trinity Cathedral, Omaha, Wednesday, May 17th, by Bishop Williams. The candidate was presented by the Rev. Philip G. Davidson, rector of St. Matthias' Church, Omaha. The sermon was preached by the Rev. Canon Eason of Lincoln. The Rev. T. J. Mackay, rector of All Saints', Omaha, read the Litany and the Very Rev. George A. Beecher, the Epistle. Mr. Clarkson becomes assistant to the Rev. James Wise of St. Martin's, South Omaha, and will have charge of St. Clement's, South Omaha, and St. Edward's, Albricht.

DEACONS AND PRIESTS.

MAINE.—On Monday in Holy Week, April 17th, the Bishop advanced to the priesthood the Rev. HAROLD M. FOLSOM, curate of Christ Church, Biddeford, in which the impressive functions were held, and admitted Mr. WILLIS R. CLEVELAND to the diaconate.

Mr. Folsom, who has served Christ Church successfully during his diaconate, is a graduate of Trinity College, Hartford, and of the General Theological Seminary. Mr. Cleveland was formerly a Methodist minister, and is a brother-in-law of the Ven. Mr. Robinson, Archdeacon of the Penobscot.

PRIESTS.

CALIFORNIA.—At St. Mark's Church, Berkeley, on Sunday, May 14th, the Bishop of California advanced to the priesthood, the Rev. REGINALD HEBER HODGKIN and the Rev. CECIL MARSHALL MARRACK. The Rev. Burr M. Weeden preached the sermon, his text being I. Cor. iv. 1. The Rev. Edward L. Parsons presented Mr. Hodgkin and Rev. Mr. Weeden presented Mr. Marrack. The Rev. Geo. Swan, a former rector of St. Mark's, was present and united with Rev. Messrs. Parsons and Weeden in the laying on of hands.

PENNSYLVANIA.—At the Church of the Reconciliation, on Friday, May 19th, the Right Rev. Alexander Mackay-Smith, D.D., advanced to the priesthood the Rev. CHARLES EUGENE BETTICHER, Jr., curate at Gloria Dei Church, and the Rev. GEORGE JOHN VALENTA, curate at St. Simeon's Church. The Rev. Mr. Betticher will shortly go to Alaska as a missionary. It is said that to Mr. Betticher largely belongs the credit of organizing the mission called the Church of the Reconciliation, which is about to become a self-supporting parish.

QUINCY.—The Rev. ARTHUR WEMYSS BEHREND, L.Litt., deacon, was advanced to the priesthood at the opening service of the 28th annual Convention of the Diocese of Quincy, held in St. John's Cathedral, Quincy, Tuesday, May 16th. The candidate was presented by the Rev. Dr. Leffingwell. The Bishop of the Diocese was assisted in the laying on of hands by the Bishop Coadjutor of Springfield and several presbyters.

DIED.

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

of her age. Interment at Janesville, May 17th. "Of such is the kingdom of heaven."

PICKSLAY.—At the rectory of Christ Church, Warwick, N. Y., May 5th, entered into rest, SUSAN M., widow of William Morton PICKSLAY, and daughter of the late Thomas and Frances Frith Darling, aged 80 years. The interment was in Warwick cemetery.

OFFICIAL.

GENERAL THEOLOGICAL SEMINARY, CHELSEA SQUARE, NEW YORK CITY.

Alumni Day, Tuesday, 6 June. Business meeting, 10:30 A. M.; Essay, etc., 12 M., in chapel; Banquet, 7 P. M., at New York Athletic Club. For particulars address:

THE REV. JOHN KELLER,
Secretary.

Arlington, N. J., 19 May, 1905.

CLERGYMEN'S RETIRING FUND SOCIETY.

The address of the Treasurer of the Clergymen's Retiring Fund Society, Mr. ELIHU CHAUNCEY, has been changed from 175 Ninth Avenue, to the office of the Financial Secretary, the Rev. Dr. Henry Anstice, in the Church Missions House. All remittances and communications for either of these officers should therefore be directed to 281 Fourth Avenue, New York.

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.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER WANTED, with no other occupation. Board and lodging, \$200; use of piano and organ. CHURCH OF THE EVANGELISTS, 717 Catharine St., Philadelphia.

AT ST. ELIZABETH'S MISSION Boarding School, on the Standing Rock Reserve, S. D., a teacher for the recitation department, who can sing and use the cabinet organ; also two Churchwomen, physically strong; one to take charge of the culinary, and the other the laundry departments. Address: Miss M. S. FRANCIS, Missionary and Principal in charge, Flora P. O., Walworth Co., S. D.

WANTED—AT AN INDIAN BOARDING School for Girls, an experienced school-room teacher. Must be a Churchwoman. Address: SUPT. ST. MARY'S MISSION SCHOOL, Rosebud, S. D.

CURATE WANTED by October, 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.

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.

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 REGISTRY—LATE CLERICAL AGENCY.

136 FIFTH AVENUE, NEW YORK.

It has been decided recently by the John E. Webster Co. to change the title of the "Clerical Agency" to "Clerical Registry," and by that name it will be known in the future.

The second year of the Agency's existence promises much, as the following list of vacancies, placed in the hands of the Registry, shows:

CLERGYMEN WANTED.

Eighteen Parishes and 15 Missions, with and without Rectories, are now available in Northern, Southern, Eastern, Western, and New York Dioceses—Stipends, \$660 to \$1,500. Clergymen wishing to enter these fields of labor, write the Company.

CHOIR EXCHANGE

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

PARISH AND CHURCH.

FOR SALE—Handsome purple brocade cope; made in Belgium; heavily decorated in gold, lining damaged by water. Worth \$75; will sell for \$15, express charges extra. Mr. M. MILLER, 70 Beaver Hall, Montreal, Canada.

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

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

"WHY NOT NOW?"

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

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

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

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

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

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS

NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

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

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

NOTICE.**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY**

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

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

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

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

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be 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.

BOOKS RECEIVED.

BENJ. H. SANBORN & CO. Boston.

The Gospel of Mark. Edited, with Notes and Vocabulary, by William Prentiss Drew, A.M., B.D., Professor of Greek in Williamette University. Price, 75 cts.

SMALL, MAYNARD & CO. Boston.

The Aftermath of Slavery. A Study of the Condition and Environment of the American Negro. By William A. Sinclair, A.M., M.D. With an Introduction by Thomas Wentworth Higginson, LL.D. Price, \$1.50 net; postage 12 cts. extra.

The Aftermath of Slavery. A Study of the Condition and Environment of the American Negro. By William A. Sinclair, A.M., M.D. With an Introduction by Thomas Wentworth Higginson, LL.D. Price, \$1.50 net, postage 12 cts. extra.

THE VIR PUBLISHING CO. Philadelphia.

The Social Evil in University Life. A Talk with the Students of the University of Pennsylvania. By Robert N. Willson, M.D. For Men Only. Price, 50 cts. net.

LITTLE, BROWN & CO. Boston.

The Breath of the Gods. By Sidney McCall, author of *Truth Dexter*. 12mo. Decorated cloth, 420 pages. Price, \$1.50.

THE MACMILLAN CO., New York. (Through Messrs. A. C. McClurg & Co., Chicago.)

Primitive Traits in Religious Revivals. A Study in Mental and Social Evolution. By Frederick Morgan Davenport, Professor in Sociology at Hamilton College. Price, \$1.50 net.

The Church of the Fathers. Being an Outline of the History of the Church from A. D. 98 to A. D. 461. By the Rev. Leighton Pullan, M.A., Fellow of St. John Baptist College, Oxford, Lecturer in Theology at St. John's and Oriel Colleges. The Church Universal, Volume II. Price, \$1.50.

The Spirit of the Service. By Edith Elmer Wood, author of *Shoulder-Straps* and *Sunbonnets*, etc. Paper.

Poverty. By Robert Hunter. Paper.

Mass and Class. A Survey of Social Divisions. By W. J. Ghent. Paper.

The History of David Grieve. By Mrs. Humphrey Ward, author of *Robert Elsmere*, etc. Paper. Price, 25 cts.

FUNK & WAGNALLS CO. New York.

Modern Masters of Pulpit Discourse. By William Cleaver Wilkinson, author of *The Epic of Saul*, etc. 8vo, cloth, 434 pages. Price, \$1.60 net.

PAMPHLETS.

Memory Verses and Methodist Dates. Arranged by H. H. Smith, Walkerton, Va. Single copy, 10 cts. 12 copies or more, 5 cents a copy.

MAPS.

The Christian and Non-Christian World. A Series of Five Maps Showing the Growth of the Kingdom of Light from A. D. 100 to A. D. 1900. Price, One Dollar. Including Wall Map of Christian and Non-Christian World A. D. 1904, in Colors—Size, 18 x 36. Sent postpaid on receipt of price. The National Cathedral Missionary Library, Mt. St. Alban, Washington, D. C.

CARDS FOR ASCENSION DAY.

MRS. J. D. MORRISON. Duluth, Minn.

Illuminated Cards for Ascension Day.

The Church at Work

CANADIAN ARCHBISHOP MAINTAINS THE FAITH.

THE CIRCULAR regarding "Higher Criticism," which has been sent from England to the clergy in Canada, and which has excited so much discussion, has been the subject of an episcopal letter from Archbishop Bond to the clergy of the Diocese, in which he says that he desires distinctly and definitely to repudiate the suggestion made in the document referred to, that the clergy should cease to "build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in a court of trained research, although many of us may cling de-

votedly to the traditional details in question." The Archbishop says that "the danger of this suggestion as far as congregations are concerned, is, to our minds, saddening in the extreme."

THE MONTREAL ANNIVERSARY.

THE FORTY-FIRST ANNIVERSARY of the founding of the Church of St. James the Apostle, Montreal, and by a happy coincidence the fifty-seventh anniversary of the rector, Canon Ellegood's ordination, was celebrated on Sunday, May 7th. Archdeacon Ker preached in the morning, and Bishop Coadjutor Carmichael in the evening. The

Lieut.-Colonel and officers of the Victoria Rifles presented to their chaplain, Canon Ellegood, on the fifty-seventh anniversary of his ordination, a stole such as is used by the chaplains to the forces, after the design of his Majesty, King Edward. It was given with the earnest hope and prayer from all ranks in the regiment that the venerable recipient might yet be spared many years to wear it.

CANADIAN MISSIONARY BOARD.

THE MISSION BOARD of the Church of England in Canada, which met in Toronto, adopted a request to the General Synod for

appointment of a day of intercession. The Ascension-tide appeal for missions, prepared by the committee was adopted for use as the head of each parish deems suitable. A finance committee was appointed to report upon the Board's working expenditure, composed of the Bishop of Ontario, Canon Sweeney of Toronto, and three laymen.

FINE CHAPEL GIVEN AT METHUEN, MASS.

THE ACQUISITION of \$65,000 worth of property for All Saints' parish, Methuen, Mass., during the past year is an expression of progress in the Church's work in the Diocese of Massachusetts. In a few weeks the new \$50,000 chapel, which has been built and furnished entirely at the expense of Edward F. Searles of Methuen, will be consecrated by Bishop Lawrence.

The rector, the Rev. Gilbert V. Russell, went to Methuen in July 1903. He had been engaged in the Diocese of Long Island in the missionary field in Brooklyn and in Grace Church, Brooklyn Heights as assistant. At the suggestion of Bishop Lawrence he undertook the work of building up St. Thomas' parish, Methuen, which had been without a rector for two years. The parishioners had been forced to abandon the church they had worshipped in for nearly twenty-five years and moved into their parish house. Previous to Mr. Russell's installation, the parish, greatly weakened by its loss of property and subsequent decrease in membership, threatened to become a mission to one of the parishes in Lawrence. The efforts of the Rev. Mr. Lawrence pointed toward the extension of parochial endeavors in Methuen and recommended the opening of a new era in the history of the Church in Methuen. The parish entered upon this new era on May 5th, 1904, when the new parish became known as All Saints'.

NEW CHURCH OPENED AT PATERSON, N. J.

THE NEW BUILDING of St. Mark's Church, Paterson (the Rev. S. A. Weikert, rector), was formally opened by a service on a recent evening, Bishop Lines being present. The old church structure was destroyed about three years ago, in the great fire which wiped out a large section of the city, and since then the congregation has been in temporary quarters ill adapted to its needs. The new parish church is a stately building in fourteenth century Gothic, the material being gray brick,



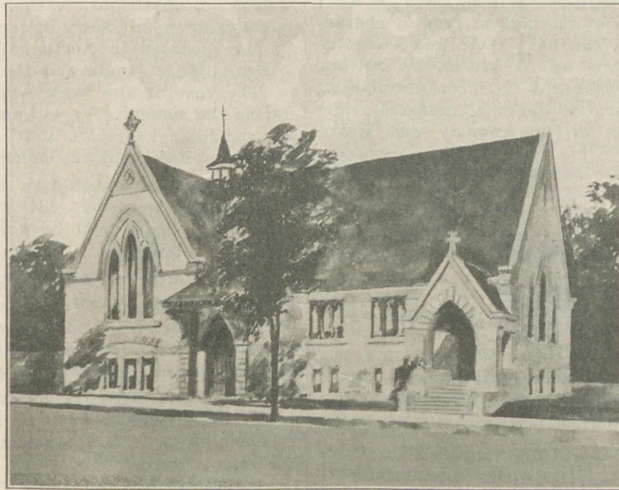
REV. S. A. WEIKERT.

terra cotta, and buff stone. It cost \$30,000. The interior is beautified by many memorials, of which but a few may be mentioned: an altar and rearedos of Indiana buff limestone, given by Mr. Edward Riley; a pulpit of oak and brass, the Bimson Memorial; a brass lectern, given by Miss Mason's Bible class; a baptismal font; processional cross; altar

rail of oak and brass, and several windows. At the service there were present a number of the ministers of neighboring churches, the Rev. Jacob I. Mombert making a brief congratulatory address in behalf of the clergy of the city. The sermon was preached by the Bishop of the Diocese. An incident of the opening of the new church was the introduction of a vested choir of forty voices, the first in the history of the parish.

CORNERSTONE LAID IN ST. PAUL.

THE CORNERSTONE of the enlargement of St. Peter's Church, St. Paul (Rev. C. H. Shutt, rector) was laid with appropriate ceremony on Monday afternoon of last week by the Bishop of the Diocese. Addresses



ST. PETER'S CHURCH, ST. PAUL.

were made by the Rev. I. P. Johnson, rector of Gethsemane, Minneapolis, Rev. S. B. Purves, rector of Holy Trinity, Minneapolis, a former rector of the parish, and the Rev. John Wright, D.D. of St. Paul's, St. Paul. Under the vigorous administration of the present rector, this enlargement had become an imperative necessity, not only for the Sunday morning congregations but for the constantly increasing Sunday School. St. Peter's bids fair to fulfil the late Bishop Gilbert's prophecy that "some day St. Peter's will be the third strongest parish in the city."

COTTAGE SERVICE NEAR PITTSBURGH.

ARCHDEACON COLE had rather a unique experience on Friday, May 12th, upon which date he held a cottage service in a new mining settlement of some six hundred inhabitants, called Large. Through the efforts of a communicant of one of the Pittsburgh parishes, who had gone to the village as a teacher in the public school, a Sunday School was lately started, with a membership of 40 pupils. She had gone round amongst the people, and made arrangements for the service, which was attended by a congregation of about fifty. Seventeen children were presented for Baptism. Although Large is within seventeen miles of the city of Pittsburgh, Archdeacon Cole is the first clergyman of any sort who has paid it a visit; no doubt there are many such points where a like effort on the part of one or two Churchmen or women would meet with a similar result.

WORK AMONG JAPANESE IN SAN FRANCISCO.

THE CHURCH is doing a quiet, progressive work among the Japanese who come to San Francisco. On the evening of April 28th, the Bishop of the Diocese visited the mission and confirmed a class of seven young men, baptized three others, and received two as catechumens. The catechumens fore-swear the worship of false gods and promise

to worship the only true God. The mission is in charge of the Rev. Paul Shigemitsu Saito, who was educated in the Church Divinity School at San Mateo. Mr. Saito's work in behalf of his countrymen is ably seconded by Miss Paterson, who gives much of her time and means to the mission. A knowledge of the language and characteristics of the Japanese was gained by Miss Paterson during her five years' voluntary missionary work in Japan under the auspices of the Canadian Church. Loss of health compelled an abandonment of her chosen field and brought her to California, where she at once took an active interest in the Church work for the Japanese. The candidates for Confirmation were prepared by this devoted woman, coming to her daily

for instruction for three months previous to their Confirmation. These young men will be found better instructed than are many who are presented to the Bishop, for they have been taught the Articles of Religion as well as the Church Catechism and other fundamental teaching. Miss Paterson holds a daily Bible class, which many young Japanese attend faithfully.

BAPTISMS AND CONFIRMATIONS ON A MAN OF WAR OFF PORTO RICO.

ON SUNDAY MORNING, May 7th, the Bishop of Porto Rico went on board of the U. S. S. *Prairie* and confirmed a class of thirteen young men that Chaplain Jones had prepared. Before the Confirmation, the chaplain baptized five of them, four by immersion. The Bishop preached the sermon and delivered a most able address from the 107th Psalm, 23d and 24th verses:

"They that go down to the sea in ships: and occupy their business in great waters; These men see the works of the Lord; and His wonders in the deep."

This makes eleven Baptisms and twenty-six Confirmations on board of the *Prairie* during the past five months.

BERKELEY COMMENCEMENT AND ORDINATIONS.

AT THE Berkeley Divinity School the annual examinations begin on May 26th. The ordinations will be held in the Church of the Holy Trinity, Middletown, on Wednesday, June 7th. This will be the fifty-first annual ordination. Nine candidates will be ordered deacons, of whom seven are in the graduating class of the school; five for this Diocese, one for Michigan, and one for Washington, D. C. One has been at King Hall, Washington, and another has studied in private. One or two deacons will be, at the same time, ordained to the priesthood. The sermon will be preached by the Bishop of Southern Ohio, of the class of 1871. Three candidates from this Diocese, who

have been at the Cambridge Divinity School, will be ordained to the diaconate on Whitsunday, in Grace Church, Windsor.

MEMORIAL PARISH HOUSE FOR PORTLAND, CONN.

A HANDSOME and costly parish house has just been completed for Trinity Church, Portland. It is 65 feet long, 40 feet wide, and consists of three stories, a basement with guild room and gymnasium for boys, a second floor with parlor, dining room, and kitchen for social purposes; also a large choir room, with lockers; a third floor with rector's study and general assembly hall. The building is of the Portland brown stone to match the church, and is the gift, all handsomely and completely furnished, of Mrs.

stone church, chapel, and parish house, and a good, old Colonial rectory. The rector is the Rev. O. H. Raftery, who has been there since 1886.

VARIOUS CONVOCATIONS.

MAY is a favorite meeting time for Convocations, and it is probable that some 200 such gatherings occur in that month every year. This will explain why the accounts which THE LIVING CHURCH can print must necessarily be very brief indeed and have to deal only with those of greater importance.

One of these was the session of the Northwestern Deanery of the Diocese of Chicago at St. Mark's Church, Evanston. The Rev. Dr. James S. Stone spoke on "The Appeal to the First Six Centuries as the Standard of

iliary held an interesting session. Of the latter Mrs. E. L. Knickerbocker resigned the presidency after fifteen years of service.

Two Convocation in Philadelphia met together on the 15th and were consolidated into one to comprise the church between the Delaware and the Schuylkill Rivers, with Dr. Duhring as Dean. A happy announcement made was that of a gift of \$35,000 from Mr. George C. Thomas for St. Paul's mission, to erect a church building, on condition that a mortgage of \$7,500 should otherwise be paid. The two North Philadelphia Convocations were also combined, with the Rev. Edgar Cope as Dean, while the Germantown Convocation also held a session.

In the Diocese of Easton the Southern Convocation had a session at Salisbury. The Rev. H. G. England spoke on "The Apostles' Doctrine and Fellowship"; the Rev. Wm. B. Guion on "The Breaking of the Bread"; and the Rev. W. W. Breene on "The Prayers." Mr. England also read an essay on "Some Things to Be Emphasized in the Church To-Day."

GENEROUS DONOR TO THE PHILIPPINE MISSION.

THE *Boston Globe* publishes a statement that the generous friend who gave \$100,000 to Bishop Brent for the Manila Cathedral on the eve of his departure for his post in 1902, was Mrs. Edward D. Brandegee, who was then Mrs. Charles F. Sprague of Brookline. The amount was given anonymously, and was commonly attributed to a New York layman. Mrs. Brandegee had been confirmed shortly before Bishop Brent's departure, and was married to her present husband by Bishop Brent during the last General Convention. Her residence is now at Utica, N. Y., her husband's home.

In the mission house of St. Stephen's Church, Boston, there is on exhibition a large oil painting that is eventually to occupy a place in the new Cathedral at Manila when it is completed. The painting is the work of Miss Angelie Patterson, and is about 4x10 feet in dimension. The subject is that of an angel standing in the midst of flame and holding a ball of light in one hand. Miss Patterson is a communicant of St. Stephen's, and portraits by her of Bishop Brent, the late Fr. Torbert, and Rev. H. R. Talbot, at one time at St. Stephen's, are on the walls of the rooms. Miss Patterson herself has gone to the Philippines to engage in missionary work under Bishop Brent, and will devote her spare time to pursuing her art.

SPokane DISTRICT CONVOCATION.

THE CONVOCATION of the District was held on May 10th and 11th, preceded on the night previous by a quiet hour, conducted by the Bishop especially for the clergy. The Bishop celebrated and preached at the opening service on Wednesday morning, and afterward delivered his annual address. He made a plea for the contribution of "the missionary dollar from everyone," and said: "I am a profound and intense believer in the 'Holy Catholic Church' and in the vital importance of our branch of it to the spiritual life of this nation. We ought to have a consuming zeal and abiding enthusiasm which would lead us to read and study about the Church, to talk about it, to distribute literature about it, to present its claims in every right way and on every opportunity. Everything short of this is remissness and failure to do a plain and binding duty." The Convocation elected the Rev. C. H. Beers as secretary; Mr. Arthur W. Lindsay of Spokane, treasurer; and Rev. O. A. Worthing, registrar. Papers were read in the afternoon session by the Rev. C. P. Burnett, Church of the Good Samaritan, Colfax, on "The Utilization of Young People," and by the Rev. T. A. Hilton, Coeur d'Alene, on "The Moral Edu-



PARISH HOUSE OF TRINITY CHURCH, PORTLAND, CONN.

Hall of Hartford, in memory of her late husband, John Henry Hall, for many years president of the Colt Fire Arms Co., Hartford. Mr. Hall was born and reared in Portland, was an earnest communicant of the parish and a most efficient member of its vestry, until his removal to Hartford, and always interested in the good of his native town, where he was highly esteemed, and where this substantial and useful memorial of him will be greatly appreciated. The house is to be dedicated by the Bishop early in June.

It fills out as handsome and complete a parish plant as there is in the Diocese, with

Doctrine and Practice." The Archdeaconry of West Chester, in the Diocese of New York, met at St. Mary's, Cold Spring. There was a discussion on the subject of the Sunday School, when a forceful and most suggestive paper was read by the Rev. James E. Freeman, followed by a strong address from Rev. A. F. Tenney. In California, the San Francisco Convocation met at the Church of St. John the Evangelist in that city. "The Basis of Religion" was discussed in the opening sermon by the Rev. W. N. Guthrie, and after the service, the clergy discussed arrangements for the celebration on June 24th of the 15th anniversary of the consecration of Bishop Nichols. There was a round table conference on Sunday School matters, at which an interesting incident was the asking and answers to 23 questions that had previously been placed in the hands of teachers and others. It was determined that a field secretary for Sunday Schools would be useful. Another resolution recommended the bringing of the Apportionment to each individual with a request that he will state what he wishes to contribute. The Harrisburg Archdeaconry of the Diocese bearing the same name met at Gettysburg, Pa. An essay was read by the Rev. W. F. Shero on "Dante's Vision of Life." The Bishop delivered a missionary address.

Three Convocations in Central New York have been in session, that of the First District at Theresa, that of the Fourth at Marcellus, and that of the Fifth at Auburn. At the first of these there was a discussion on "The Shortage in the Ministry"; at the second on "A View of the Church from the Outside," in a paper on that subject by the Rev. Ernest Melville; and at the third, "Woman's Work" was discussed, and the Woman's Aux-

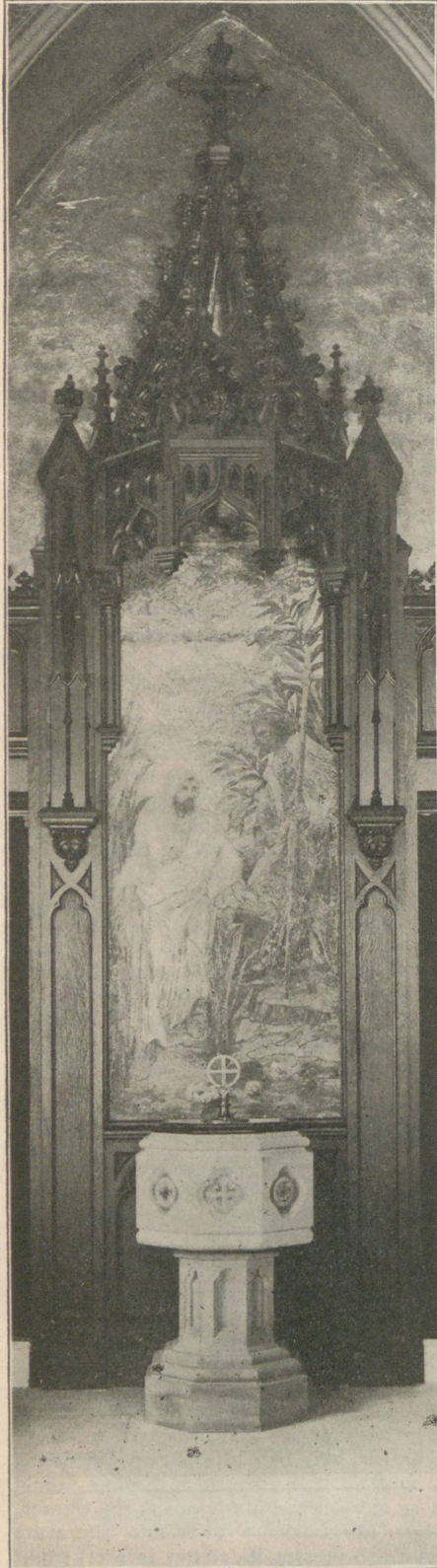


TRINITY CHURCH, PORTLAND, CONN.

cation of Children." On the second afternoon, the Woman's Auxiliary was in session, when papers were presented as follows: "Work Among the Indians," by the Rev. D. J. Somerville, Lewiston; "Alaska and the Apportionment," by Dean Lockwood, Spokane; and Miss Marian Tannatt, on "General Missionary Work in Church Guilds."

IMPROVEMENTS COMPLETED IN SCRANTON.

THE ELABORATE improvements that have been under way at St. Luke's, Scranton, Pa.,



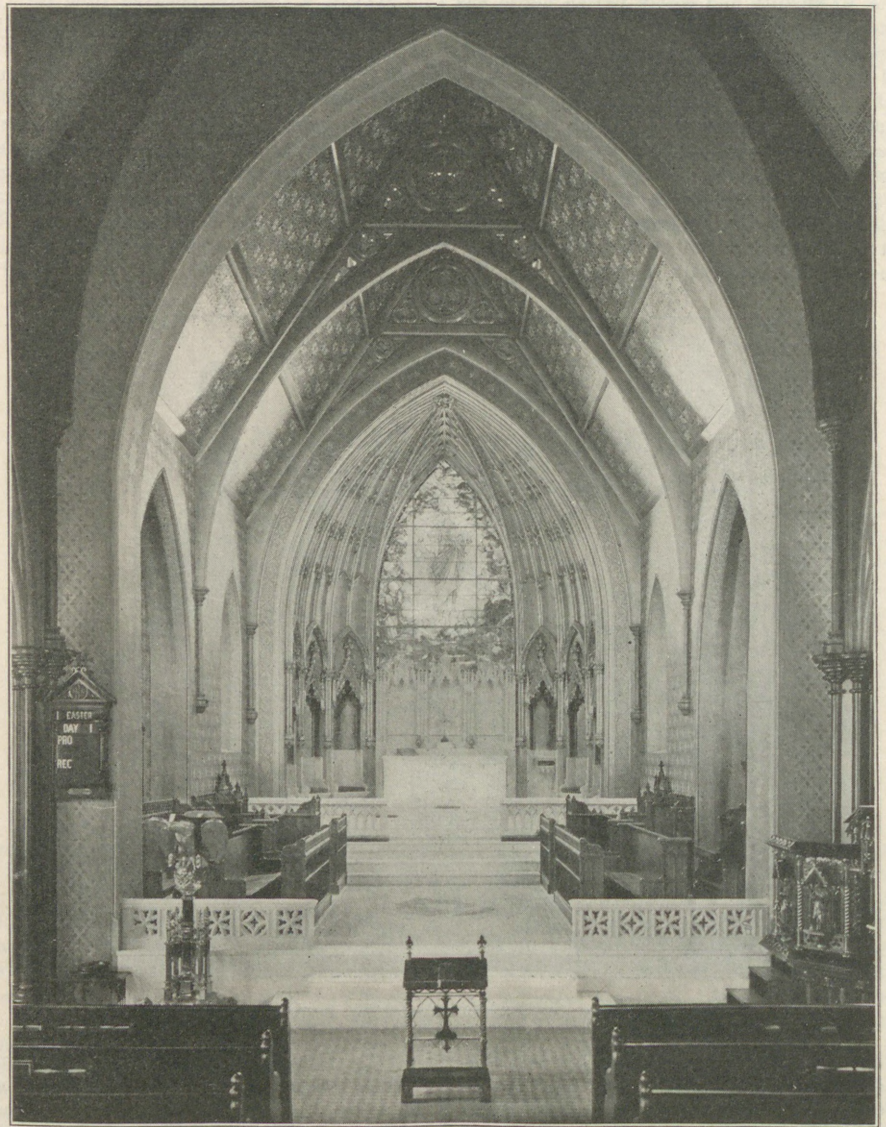
BAPTISTERY,
ST. LUKE'S CHURCH, SCRANTON, PA.

are now completed. These include the deepening of the chancel some ten feet, a new window in place, a mosaic floor rising nine steps from the nave to the foot pace of the altar, with richly carved oak choir stalls, altar, reredos, baptistery, and redecoration for the sanctuary, with several other new gifts.

These improvements are due to the generous gifts of the family of the late John Jermyn, who defrayed the entire cost of choir, sanctuary, and furnishings, and also to the gift of \$30,000 for the erection of the baptistery, by Mrs. Mary Phelps. The parishioners con-

JUBILEE OF A ROCHESTER PARISH.

CHRIST CHURCH, Rochester, N. Y., celebrated its jubilee during the second week in May, and among other happy incidents of the week received a check for \$2,000 from the



CHOIR AND SANCTUARY, ST. LUKE'S CHURCH, SCRANTON, PA.

tributed funds for the moving of the old altar into the morning chapel, the overhauling of the organ, and the decoration of the nave. A pleasing personal gift to the rector, the Rev. Dr. Israel, from his parishioners, is a draft for \$2,000 in order that he may take his family to Europe for the summer.



ALTAR, ST. LUKE'S CHURCH, SCRANTON, PA.

Parish Aid Society. The Rev. A. J. Graham, rector of the parish, paid a glowing tribute to St. Luke's, from which parish Christ Church sprang, and received in turn the congratulations of that parish from the rector, the Rev. R. R. Converse, D.D. The Rev. F. S. Lippitt, Rev. Dr. Powers, Rev. E. H. Martin, Rev. Dr. Battershall and others also spoke from various points of view. Mr. Martin happily observed that if Christ Church was the daughter of St. Luke's, it was the granddaughter of St. Thomas' Church, while Mr. Lippitt, claiming for the Church of the Ascension some share in the genealogical tree, declared that his parish must be a baby cousin, since it had sprung from Trinity Church, an elder sister of Christ Church. Dr. Battershall spoke of the growth of the parish during the thirty-one years since his connection with it had terminated.

The first service in what is now Christ Church parish was held on April 29, 1855, by the Rev. Benjamin Watson, rector of St. Luke's Church. A second service was held on the following Sunday by the Rev. M. Van Rensselaer, rector of St. Paul's, and organization was effected on May 7th in the same year. A lot was purchased and work upon a church begun shortly after. The first rector was the Rev. Henry A. Neely, afterward Bishop of Maine, and he was succeeded by the late Rev. Anthony Schuyler, D.D., who was himself succeeded by Dr. Battershall in 1869. Other rectors prior to the present in-

cumbency were the Rev. Joseph L. Tucker and the Rev. W. D. Doty, D.D. The celebration of the jubilee began on Sunday, when Dr. Battershall was the preacher at two services. The congregation gathered on Tuesday evening under the direction of several organizations, when addresses were given by various of the clergy. Wednesday was denominated "Parish Aid Day," and on that day were given the addresses already mentioned in the earlier part of this article. On Wednesday, May 31st, the Girls' Friendly Society of the several Rochester parishes will gather in Christ Church, and it is expected that the new church building will be consecrated on Christmas day. It is said that a history of the parish is being prepared by Mrs. Jane Marsh Parker.

PITTSBURGH CHURCH CLUB ENTER-TAINS.

THE PITTSBURGH Church Club held its annual meeting and dinner on the evening of May 2nd, when the guests of honor and speakers were the Bishop of the Diocese and also the Rt. Rev. F. L. Tobin, vicar general of the Roman Catholic Diocese of Pittsburgh; Rev. J. D. Moffat, D.D., president of Washington and Jefferson College; Rev. Robert M. Russell, D.D., pastor of the Sixth United Presbyterian Church; Rev. William A. Stanton, D.D., pastor of the Shady Avenue Baptist Church, and Rev. C. W. Smith, LL.D., editor of the *Pittsburgh Christian Advocate*, of the Methodist Episcopal denomination. The trend of the subjects was to treat of the various ways in which Christian people might work together for specific purposes. The attendance was very large.

The banquet followed the annual meeting of the club, at which the following officers were elected: President, C. E. E. Childers; Vice-Presidents, Herbert Du Puy and Robert Garland; Secretary, Frank R. Fortune; Assistant Secretary, William L. Linhart; Treasurer, Charles S. Shoemaker; Historian, R. C. Cornelius, and Trustees, W. R. Woodford, George H. Danner, and John Lathwood.

NOVENA FOR THE RELIGIOUS LIFE.

THE ANGLICAN Religious Orders in England and America have arranged for a Novena—that is, a nine-days period of continuous prayer—extending from Friday, June 2, to Saturday, June 10, inclusive, for the increase of the Religious Life. This period will be divided among the several orders, and the intercessions of other Churchmen are also invited. Special intentions for each day are suggested as follows:

I. That God's Will for His people may be fully manifested, and that they may correspond thereto.

II. Guidance of the Holy Spirit, that the Religious Life may be developed to meet the needs of the age.

III. Removal of prejudice in the Church against the Religious Life and that vocation may be clearly taught in her pulpits, and in spiritual direction.

IV. The quickening of the Holy Spirit that the Church in America may be enriched in vocations, especially among men.

V. The constant support of God's Grace to those who are called to the Religious Life, that they may in all things glorify God.

VI. Perseverance to those now in the Religious Life and to those who shall enter upon it, that they may at last receive the Crown.

VII. Blessing upon all communities for men and opportunity for the development of the Religious Life among laymen; blessing upon all communities for women; deepening of the interior life and in community spirit.

VIII. That the Contemplative and Cloistered Life may be given to the American Church.

IX. Thanksgiving for all God's blessings to our communities.

B. S. A. IN NEW YORK STATE.

THE B. S. A. CHAPTERS within the state of New York will unite in a convention on Saturday and Sunday, May 27th and 28th, at Albany, beginning with a service at the Cathedral and a charge delivered by the Rev. Charles M. Nickerson, D.D. In the afternoon, there will be at St. Paul's Church, a business session, the president, Mr. Smith H. Riker, presiding. Conferences will be held later, the general subject being "Bible Study," presented under several topics, with William Harrison, president of the Long Island Local Assembly, in the chair. Some of the topics discussed will be: "What are Best ways of Instructing Young Men in the Truths of the Bible?" "One Thing the Brotherhood Must Learn—That Nothing is More Unpractical than the Neglect of the Spiritual"; "How Can the Brotherhood Bring Boys to the Understanding of their Baptismal Vow and Induce them to Contend for It?" There will be an informal reception by Dean Talbot late in the afternoon, and in the evening a service of preparation for the Corporate Communion, conducted by the Rev. H. P. LeF. Grabau. The corporate celebration will be at 7:30 Sunday morning at the Cathedral, when the names of those members departed during the year will be read. At the later morning service, the anniversary sermon will be preached by the Rev. John Howard Melish of the Church of the Holy Trinity, Brooklyn. There will be a Sunday afternoon service at St. Paul's under the chairmanship of Mr. Eugene C. Denton of Rochester, and in the evening a closing service in the same church, with addresses on "Man's Work in the Kingdom of God" by the Rev. Henry Lubeck, LL.D., Church of Zion and St. Timothy, New York City; and "The Forward Movement," by Mr. Robert H. Gardiner.

ANOTHER GIFT TO THE WASHINGTON CATHEDRAL.

A FEW DAYS before the Bishop left Washington, he consecrated, in his private chapel, the "Sinai Cross," the latest gift to the Cathedral. This is a processional Cross given by Mrs. Henry Carrington Bolton in memory of her husband, for many years a devoted Churchman of the Diocese of Washington. The cross is of brass, set with highly polished stones of a deep red color, brought by Dr. Bolton from Mount Sinai, on his last visit to the Holy Land. The arms of the cross terminate in scallop shells—the pilgrim's emblem—emphasizing the fact that the Christian life is a pilgrimage. On the front of the cross is affixed the figure of a dead serpent, reminding us of the serpent which Moses lifted up in the wilderness, typifying the "lifting up" of the Son of Man; but a dead serpent, symbolizing Christ's victory over sin, won on the cross. On the face of the cross are inscribed these words: "Let God arise; and let His enemies be scattered: let them also that hate Him flee before Him"; used by Moses each morning during the pilgrimage of Israel in the wilderness, as the Ark set forward. The cross is to be used at all Cathedral services, beginning with the open-air Evensong this summer.

HARVARD STUDENTS STEAL BROOKS MEMORIAL TABLET.

THE BRONZE TABLET which, as a memorial to Phillips Brooks, was intended for installation in the University of Virginia, came very near not getting South at the appointed time, because it was stolen from the Phillips Brooks House soon after midnight, May 20th, by a couple of students who thought it a jolly prank; but when one of them, who was captured by the police, was brought into court the next morning, the judge thought differently and held the student, who gave the name of Benjamin Joy,

for the grand jury, his bonds being fixed at \$1,500.

The tablet, which is of bronze and weighs about two hundred pounds, had been on exhibition in the corridor of the Phillips Brooks House for several days. The two students, one of whom escaped, had forced the window in the secretary's office and also forced the lock of the door leading into the hallway; and they would have been successful in getting away with their prize had it not been for a student living in one of the adjacent dormitories, who saw the men, and, believing them to be burglars, notified the police.

The officers of the Phillips Brooks House Association, as well as officers and members of St. Paul's Society and others, are very indignant over the outrage, for apart from the criminal act of breaking and entering the house, there are reasons of high sentiment which make the outrage the more dastardly, since the name of Phillips Brooks is held in the deepest reverence at Harvard University. Almost for an entire day the tablet reposed in the police station.

However the tablet by this time is safe within the walls of the University of Virginia for it was taken on the 23d to Alexandria by Mr. Roy Wallace, the secretary of the Phillips Brooks House Association. The programme of exercises incident to its presentation and acceptance included remarks by the Rev. Dr. Floyd W. Tomkins, who composed the inscription; the Governor of Virginia, and the Dean of the University.

ST. PETER'S, CHICAGO, READY FOR CONSECRATION.

THE MORTGAGE DEBT of \$15,000 on St. Peter's Church, Chicago (Rev. Frank DuMoulin, rector), having been cleared by the Easter offering as already mentioned, there will be the burning of the mortgage on June 15th, when the Past, Present, and Future of St. Peter's Church will be discussed by different speakers, and on Trinity Sunday the church will be consecrated by Bishop Anderson.

CALIFORNIA.

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

Archdeacon Emery's Anniversary.

ON TUESDAY, May 16th, the Ven. John A. Emery, Archdeacon of California, celebrated the 25th anniversary of his ordination to the diaconate. Ordained by Bishop Kip, the whole of the quarter century has been spent by him in active work in the Diocese of California. The anniversary was marked by the consecration of the Church of the Holy Innocents, Cote Madera, where the Archdeacon has made his home for some years. This church is almost entirely the result of the personal efforts of the Archdeacon, and into it have been incorporated memorials of loved ones of his family and of certain prominent leaders among the Woman's Auxiliary of this Diocese. It was a peculiarly happy association of the missionary agencies of the Diocese in a most beautiful memorial service.

At the close of the service, the members of the Cathedral Staff for Missions, which is under the personal supervision of the Archdeacon, presented Mr. Emery a vestment case fitted with the necessary brushes etc., for a complete travelling outfit. A bountiful luncheon, served in Mr. Emery's home, completed a most delightful "archidiaconal function."

CENTRAL NEW YORK.

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

Memorials at Syracuse—Bequest for Utica.

FIVE memorial tablets, for founders and benefactors of the Hospital of the Good Shepherd, Syracuse, were unveiled on the after-

noon of Saturday, May 20th, with appropriate ceremonies. The tablets were in memory of the Rt. Rev. Frederic Dan Huntington, Hon. Geo. T. Comstock, John Lyman, Hon. James J. Belden, and W. H. H. Smith. The inscription on the Bishop Huntington tablet reads: "In Memory of Frederick Dan Huntington. 1819-1904. First Bishop of Central New York. Founder and President of this Hospital."

By THE WILL of the late Henry W. Millar, Calvary Church, Utica, of which Mr. Millar was for many years warden, receives a bequest of \$10,000 to establish a fund, the interest of which shall be used: \$100 each year on the parish house; \$100 for new books and Sunday School expenses; and the balance for the general expenses of the church. St. Luke's Home and Hospital, Utica, also receives \$5,000 for the Clara Louisa Millar ward for children, and the Home for aged couples, Utica, \$5,000.

CENTRAL PENNSYLVANIA.

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

Church Consecrated at Pittston—Anniversary at Mauch Chunk.

A VERY HAPPY DAY for St. James', Pittston, was Thursday, May 11th, when Bishop Talbot, assisted by twelve of the neighboring priests, consecrated the new stone church to replace the old wooden one, surrounded by the railroad tracks, and therefore unfit for use. The preacher was the Rev. Dr. Jones. The Rev. Dr. Foley read the instrument of consecration and also the Gospel, the Rev. Dr. Coxe reading the Epistle, matins being previously said by the Rev. Dr. Israel W. deF. Johnson and W. P. Harrington. The application for consecration was read by Mr. Sloan, senior warden.

WEDNESDAY, May 17th, was the seventieth anniversary of the organization of St. Mark's Church, Mauch Chunk. A special service to commemorate this event was held on that day, and a corporate Communion celebrated and appropriate sermon preached on Sunday morning following.

CHICAGO.

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

Men's Club at Sheridan Park—"Six Great Religions"—Evanston—Men's Clubs.

AN ENTHUSIASTIC meeting of the Men's Club of St. Simon's mission, Sheridan Park (Rev. H. B. Gwyn), was held on the evening of May 11th, when a dinner was given with the Rev. George Craig Stewart as special guest. Mr. Stewart spoke on "The Parish House," and as a result of the meeting, the club will take it upon itself to raise the necessary funds for building a parish house. Mr. Charles L. Burlingham was elected president.

THE SERMONS by the Rev. Charles Scadding, at St. Peter's Church, Chicago, on "Six Great Religions," are arousing considerable interest and the attendance is large. After the service all men interested are invited to meet in the parish house, where they are given an opportunity to get acquainted with each other and to discuss informally with Mr. Scadding the subject of the sermon. The experiment has proved itself worth while, for many have availed themselves of the privilege.

ST. MARK'S CHURCH, Evanston, is again to be beautified this summer. This time the plaster walls of the sanctuary will be torn out, and rough stone or marble of suitable color will take the place of the plaster, forming a more appropriate setting for the superb marble altar. This work is made possible by the generosity of Mr. Wm. C. Comstock, one of the donors of the altar.

WHAT MAY BE called the initial meeting of the Men's Club of St. Mark's parish,

Evanston, was held in the new parish house on Thursday evening, May 18th, and was largely attended. The Rev. Dr. Little called the meeting to order, and in a very happy manner introduced the Hon. Jesse Holdom of Chicago, who spoke to the club upon "The Laymen's Work." An election of officers resulted as follows: President, W. B. Bogert; Vice-President, W. S. Powers; Secretary, John Hardin; Treasurer, G. P. Hoover; Board of Directors, the officers above mentioned, and Rev. Dr. Little, F. W. Staples, E. Sanderson, T. C. Clark, and J. K. Lewis. The club starts with a membership of eighty.

ON THE same evening the final meeting for the season of the Men's Club of the Church of the Redeemer, Chicago, was held in the guild house. An address by Mr. Fannell of the Anti-Saloon League was listened to with much interest. A smoker, with light refreshments, closed the evening.

The rector of the Church of the Redeemer, Rev. Simon Blinn Blunt, has accepted an invitation to preach the baccalaureate sermon for Grafton Hall, at St. Paul's Cathedral, Fond du Lac, on the afternoon of Whitsunday.

THE REV. DR. JAMES S. STONE and Mrs. Stone of St. James' Church, have issued invitations for a reunion of the members of the Actors' Church Alliance, at the rectory on Friday, May 26th. Dr. Stone is President of the Alliance in Chicago.

CONNECTICUT.

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

Anniversary at New Milford—Bridgeport—A Correction.

AT ST. JOHN'S, New Milford, the Rev. John F. Plumb, Archdeacon of Litchfield, has lately completed the tenth anniversary of his rectorship. A reception was given in the parish house, and a handsome sum of money presented to the rector as a token of the esteem in which he is held by his people. An interesting feature was the presence at the reception of one of the clergy of St. Francis Xavier (R. C.) Church, with the priest of St. John's, a former resident of the old town of Litchfield.

A HEARING has been given by the Bishop and the Standing Committee in regard to the new location for St. George's, Bridgeport. No objection being made, the plan will be carried out for the church building in the more favorable section of the city.

SOME HORROR having been expressed over a recent item in THE LIVING CHURCH to the effect that "an individual Communion set" was presented at Easter to the Rev. Frederick H. Danker, the explanation is given that this was a private Communion set for administration to the sick, and in no wise related to the peculiar use prevailing to a limited extent outside of the Church, of individual cups.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Priest Married.

ON MAY 11th, at noon, the Bishop of the Diocese united in the bonds of Holy Matrimony, in St. Matthew's Cathedral, the Rev. Francis Charles Berry of Brownwood and Miss Valley Virginia Henshaw of West Virginia. The ceremony was performed in the presence of members of the diocesan Council and of the Woman's Auxiliary, after which the Altar Guild of the Cathedral entertained the bridal party at luncheon.

DELAWARE.

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

The Bishop's Return—Church Club.

A RECEPTION at Wilmington will be tendered Bishop Coleman upon his return, May 31st, by the Clerical Brotherhood of the Dio-

cese, which has appointed a committee for the purpose. Preceding the reception a service of thanksgiving will be held in St. John's Church for the Bishop's safe return, immediately after which the reception will occur in the spacious parish house. In order that the reception may be as general as possible, not only the clergy and representative laity of the Diocese will be present, but the invitation will also be extended to persons of every creed. The Rev. K. J. Hammond, President of the Standing Committee, the Ven. George C. Hall, rector of St. John's parish, and the lay members of the committee will act as a committee of reception. The Bishop will have completed a seven months' tour in Europe, Egypt, and the Holy Land.

THE CHURCH CLUB of Delaware gave its semi-annual dinner at the New Century Club, Wilmington, Thursday evening, May 18th. The speakers were the Rev. Arthur H. Judge, rector of St. Matthew's Church, New York, the Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown, Pa., the Rev. Frederick M. Kirkus, newly chosen rector at Trinity Church, Wilmington, and the Rev. W. F. D. Lewis, pastor of one of the Wilmington Presbyterian churches. A good attendance was rewarded by excellent speeches from the four clerical gentlemen above named.

A COURSE of free lectures is in progress at St. Matthew's Church, Wilmington (Rev. A. M. F. Howard, vicar). On May 19th, the Rev. Frederick A. Heisley delivered the first of the course, "The Relation between State and Church in the United States." The Rev. W. J. Hamilton of Delaware City, gave "A Topic of Church History," on May 24th, and the Rev. Alexander McGuire of Philadelphia will speak on "Some Questions of the Hour, Asked and Answered," on May 31st.

EAST CAROLINA.

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

A Correction.

A CORRESPONDENT feels that the brief report of the Wilmington Convocation, printed in our issue of May 13th was misleading. The programme arranged in advance was carried out, he explains, with only one exception, and though there were some absentees, there were sufficient excuses for each, and the causes noted in the item mentioned were believed by him not to apply. The Rev. F. H. T. Horsfield was nominated to the Bishop as Dean by the Convocation. There was an interesting discussion on "The Need of a General Revival of the Spiritual Life in the Church," and memorials on the death of the late Bishop were passed, also expressions of regret at the approaching removal of the Dean, the Rev. T. M. N. George, from the Diocese. Those present enjoyed a delightful sail down the beautiful harbor to the ocean, under the skilful seamanship of the Rev. Thomas P. Noe, rector of the parish.

FOND DU LAC.

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

Mission Re-established at Kaukauna.

A NEW MISSION has been started, or rather reopened at Kaukauna, by the Rev. S. P. Delany, rector of Grace Church, Appleton. Last November there were four communicants that could be accounted for in Kaukauna. By the time of the Council, June 6th, they hope to have a communicant list of thirty. This is the second mission that has been successfully inaugurated by this excellent and efficient priest.

GEORGIA.

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

Altar Cross for Jesup.

THE SOCIETY of Saint Charles, King and Martyr, of England, has sent a brass altar cross to the Bishop of Georgia for the use

of such church, within his Diocese, as he may select. The Bishop has assigned the cross to the church now building at Jesup.

HARRISBURG.

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

Several Gifts.

BANGOR CHURCH, Churchtown, has within the last few days received a bequest of \$5,000. At Christ Church, Berwick, and St. John's Church, Marietta, eucharistic lights have been presented, and were used for the first time on Easter day, while at St. Luke's Church, Altoona, a set of richly embroidered eucharistic vestments, presented by St. Clement's Church, Philadelphia, were first used on Easter morning.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Gifts to Two Churches.

ST. PAUL'S CHURCH, Brooklyn (Rev. Warren E. L. Ward, rector), has recently received a number of memorial gifts from parishioners, among them a magnificent cloth of gold cope, which was presented by the vestry as a thank offering for the spiritual blessings conferred upon the parish during the past year. Another gift is a handsome brass censer in memory of Susan Dunham Sheridan-Williams, which was used for the first time at the May vesper service of St. Paul's Ward, C. B. S.

ST. JOSEPH'S CHURCH, Queens, has received the nucleus of an endowment fund in a gift of \$1,000, made by a parishioner who will not allow his name to be mentioned. The same gentleman has recently aided the Church Charity Foundation with a like amount.

MARYLAND.

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

Sunday School Institute—Baltimore Notes.

AT THE 2nd annual meeting of the Sunday School Institute of the Diocese of Maryland held at Emmanuel Church, Baltimore, last week the papers presented were of unusual excellence and interest. At the afternoon session there was an attendance of over 500 Sunday School teachers and workers and a large congregation at the night service. The old officers were continued. The Bishop gave some observations regarding Sunday School work and hoped that steps would be taken which would finally lead up to a condition when all teachers shall have passed an examination as to their fitness before being allowed to teach or being paid for their teaching, as is the practice of several churches in New York City. The time, however, did not appear ripe for such action in Maryland. The subject chosen for the consideration of the Institute was Early Religion, which was divided into "Infancy," "Childhood," and "Period of Youth," which latter was subdivided into "Boys" and "Girls."

Miss R. Lee Davidson, who received her training in Emmanuel Church, Baltimore, presented the subject "Infancy" in a carefully written and thoughtful paper. The Rev. Pascal Harrower of New York read an admirable paper on "Childhood."

IN THE PRESENCE of a number of the clergy, the vestry, and many members of the congregation, the Bishop of Maryland officiated on Thursday, May 18th, at the benediction of the new clergy house of St. Luke's Church, Baltimore. The edifice, a beautiful and ornate stone structure, fitted with all modern conveniences, is the gift of Mr. Julian Leroy White.

THE SUNDAY SCHOOL of St. Peter's Church, Baltimore, celebrated its 89th anniversary on Sunday, May 14th. The Rev. J. B. Falkner, father of the Rev. W. Howard Falkner, rector of the church, spoke at the

morning and evening services. The school was organized in 1819. It now has about 350 pupils and 35 teachers and officers. The organization is very complete and the officers noted for their efficiency. Mr. William B. Hurst is superintendent. On the following evening the rector's fifth anniversary was celebrated with a reception in the Sunday School room, which was largely attended by the members of the congregation, the vestry and the Sunday School. A memorial tablet to Mr. William Woodward, who was for many years superintendent of the Sunday School, was unveiled.

THE BALTIMORE chapters of the Actors' Church Alliance, whose headquarters are at St. Peter's parish house, gave an afternoon tea recently. There was an interesting programme of exercises, and light refreshments were served. The occasion was the first opportunity provided by the chapter for Church people and stage people to meet each other.

MASSACHUSETTS.

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

Sunday School Commission — Notes — Choir Festivals—Missionary Mass Meeting—Boston Notes.

UNDER the direction of the Rev. Carlton P. Mills, the field secretary, the work of the Sunday School Commission of this Diocese is making marked progress. The latest department to be formed is to be known as the west suburban branch and it was organized at Emmanuel Church, Boston, May 10th. The Rev. Mr. Mills presided and an instructive paper on Sunday School work was read by Mrs. A. F. Higgins of Winchester. The Sunday Schools to be included within this new jurisdiction are those of Emmanuel, Messiah, the three parishes in Brookline, all of those in the Newtons, Needham, Allston, Wellesley, Natick, Framingham, Foxboro, and Marlboro. Delegates from all of these parishes were in attendance at the meeting. These were the officers elected: President, the Rev. John McGaw Foster of the Church of the Messiah; Vice-President, Frederick H. Perkins; Secretary and Treasurer, the Rev. John Matteson of the Church of the Messiah, Auburndale; delegate to the Sunday School Union, the Rev. Thomas L. Cole of St. Mary's, Newton Lower Falls; Executive Committee, the Rev. Charles G. Twombly, of St. Paul's, Newton Highlands; C. C. Payson and Miss Edith B. Waters.

THE REV. DR. ALBERT DANKER, rector of St. Luke's Church, Malden, has been invited to make the address at the annual meeting of the State Society of the Daughters of the

Educational.

ILLINOIS.

WATERMAN HALL

The Chicago Diocesan School for Girls, SYCAMORE, ILLINOIS.

The Sixteenth year began September 21, 1904. Preparatory, Academic, College Preparatory and Special Courses. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

(ILLINOIS.)

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NEW HAMPSHIRE.

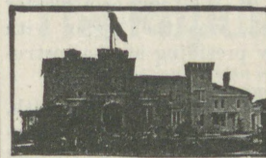
HOLDERNESS SCHOOL FOR BOYS We do not attempt to advertise all the particular advantages of this school. If you wish to learn of them send for catalogue. Address Rev. Lorin Webster, M.A. Rector, Plymouth, N.H.

The Phillips Exeter Academy

125th year opens Sept. 13th 1905. For catalogue and views, address HARLAN P. AMEN, Prin., Exeter, New Hampshire.

NEW YORK.

Miss C. E. MASON'S SUBURBAN SCHOOL for Girls.



THE CASTLE, Tarrytown, on Hudson, N. Y. An ideal school. Advantages of N. Y. city. All departments. Special courses in Art, Music, Literature, Languages, etc. For illustrated circular I. address, Miss C. E. MASON, LL.M.

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HOOSICK, N. Y. Church School for boys. Prepares for college. Situated among the hills of the Berkshire Range, 30 miles from Albany. For catalogue apply to REV. E. D. TIBBITS, Rector. Rt. Rev. W. C. DOANE, D.D., Visitor.

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College, Seminary (College Preparatory) accredited to Eastern and Western Colleges and Universities. Music, Art, Elocution, Physical Training, Domestic Science with Training Class for Teachers. Department F.

SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 27, 1905. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR

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. C. P. Anderson, 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.

Revolution, June 17th, at Christ Church, Boston. Dr. Danker, who will speak on "The Colonial Parson," is chaplain of the Massachusetts Naval Order of the United States.

THE REV. CHARLES H. LEAROYD, rector of Emmanuel Church, Wakefield, for the past nine years has resigned from the parish owing to continued ill health. Early in January Mr. Learoyd was stricken by apoplexy, and though he recovered the use of his limbs and voice, he has not been well since. Mr. Learoyd was born in Danvers in 1834 and was graduated from Harvard in the class of '58. He spent a year in tutoring and then took a three years' course at a Theological Seminary. In 1862 he accepted a call from Grace Church, Medford, where he remained as rector for nine years. Then he went to St. Thomas' Church, Taunton, where he continued for 23 years, going from that city to Wakefield. He has been treasurer of the Diocese of Massachusetts for some thirty years.

THE THIRD and fourth sections of the diocesan Choir Guild held their festivals on the evening of May 17th. They were held at the Church of the Advent and St. Paul's, Boston. At the Advent these choirs took part: St. Paul's, Brookline; Christ Church, Hyde Park; St. James' Church, New Bedford; St. Mary's, Newton Lower Falls; and the Advent. Mr. S. B. Whitney, choirmaster of the latter church, was the leader with Mr. Albert W. Snow presiding at the instrument.

ON THE EVENING of Wednesday, May 24th, which marked the opening day of the diocesan Convention, there was a well attended missionary mass meeting in Trinity Church, in the interests of diocesan and city missions. The speakers included Bishop Lawrence, the Rev. Charles E. Hutchinson of the Chapel of the Ascension, whose topic was "A City Church at Work"; Samuel F. Jones of the Church Rescue Mission, who spoke on "A Substitute for the Saloon"; the Rev. James L. Tryon of the Allerton mission, who told of "The Campaign at the Seashore"; and Archdeacon Samuel G. Babcock, whose subject was "Massachusetts as a Missionary Field."

TWO NEW CURATES have come to Emmanuel Church: the Rev. Edward Arthur Dodd, recently curate of St. Mark's Church, New York City, and Samuel McComb, who at the present time is a student at the theological school at Cambridge. Mr. McComb is a Scotchman, was educated in a Scotch university, and, previous to studying for orders, was a minister of the Presbyterian denomination. These two clergymen succeed the Rev. Walter Lowrie who has gone to Newport, and the Rev. William E. Dowty, who is now at Malden.

DATES for the annual meetings of the three archdeaconries of Massachusetts are as follows: Archdeaconry of New Bedford, June 5th, at St. Stephen's Church, Cohasset; Archdeaconry of Lowell, June 8th, at St. Andrew's Church, Groton and Ayer; Archdeaconry of Boston, June 9th, at St. Stephen's Church, Boston.

THE REV. ENDICOTT PEABODY, headmaster of Groton School, gave an interesting address on the profession of "Teaching" before the students at Harvard University on the 16th inst. He said that while this profession does not bring all the remunerations, or at times all the social standing that one might desire, it is a field rich in opportunities for usefulness and for real enjoyment. On the following evening the Rev. Dr. Elwood Worcester gave an address on "Faith" before the members of St. Paul's Society, in Phillips Brooks House.

THE REV. WILLIAM F. CHENEY, rector of the Church of the Good Shepherd at Dedham, has sailed for the Mediterranean and he intends visiting many of the Italian cities, such as Rome, Venice, and Florence. Then proceeding northward, he will go to Berlin, Paris,

and finally London. He will return home about the middle of September. During his absence his place will be filled by the Rev. G. Herbert Patterson of Roxbury.

NEARLY two thousand girls and women took part in the annual festival of the Girls' Friendly Society, which came off on the evening of the 17th inst. Tea as usual was served, after which the assemblage marched to Trinity Church. The service was in charge of the Rev. Dr. Joseph N. Blanchard, assisted by the Rev. George E. Osgood of North Attleboro. The sermon was preached by the Rev. Dr. Van Allen, who took for his text portions of the 45th Psalm.

MINNESOTA.

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

Church Club—Burial of Mrs. Thurston—Mission at Sleepy Eye—Minneapolis Notes.

THE HOTEL NICOLLET, Minneapolis, was the scene of much festivity on Monday evening, when the Church Club of the Diocese held its Eastertide meeting. Bishop Edsall gave a most instructive address on "Some of the Problems of Church Work in the Middle West."

The special guest of the Club for the evening, the Rev. H. Percy Silver, chaplain U. S. A., stationed at Fort Cook, Nebraska, gave one of the best addresses the Club has had the privilege of listening to, on "America's Far Eastern Problem." The Rev. F. H. Rowse of the Church of the Ascension, St. Paul, kept his audience convulsed with laughter over "Confidential Disclosures to the Laity." Mr. F. O. Osborne gave an interesting account of the Cleveland Conference of Church Clubs.

WHILE in the city, the Rev. H. Percy Silver gave a most entertaining lecture, illustrated with the stereopticon, in Holy Trinity guild house, on the Philippines, China, and Japan. He also gave the same lecture before the members of the Woman's Auxiliary in Gethsemane parish house. Chaplain Silver, having been stationed for two years in the Philippines, was able to speak, from personal experience, on the Church's opportunities in the Orient.

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WE NOTED last week, the sudden death of Mrs. Thurston, the wife of the Rev. Theo. Payne Thurston, rector of St. Paul's Church, Minneapolis. The funeral was conducted late Monday afternoon, by the Bishop, assisted by the Rev. C. E. Haupt and the Rev. George H. Thomas. Nearly all of the clergy of the twin cities were in the congregation, which filled the church. The sympathy of all go out to Mr. Thurston in his sudden and sad bereavement. Although Mrs. Thurston had been in St. Paul's for about eight months only, the people had grown to love her, and her influence and inspiration had made itself felt among all.

A VERY WELL attended and successful mission was held by Archdeacon Webber at All Souls' Church, Sleepy Eye (Rev. J. R. Holst, rector), convening Tuesday, May 9th, and ending May 15th. The congregations toward the end of the week taxed the seating capacity of the church, and at the earnest invitation of the Congregational minister, the Sunday evening service was held in their house of worship. The mission closed with an early Eucharist on Monday morning, at which nearly every member of the parish was present and made his or her Communion. It was a time of great spiritual refreshment in the parish, and one result already seen is the dedication by the mother of a young son for the Priesthood, if it should be God's will.

ST. ANDREW'S CHURCH, Minneapolis, has sold the property on which the church stands and has procured lots in a much more desirable location and will move the church in a few weeks. The vestry has decided to buy a lot adjoining those recently purchased for the purpose of building a much needed rectory. The rector, the Rev. R. Benedict, is building up the parish on strong, loyal, Prayer Book Churchmanship.

AT A RECENT meeting of Gethsemane Church vestry (Minneapolis) the salary of the rector, the Rev. I. P. Johnson, was advanced to \$3,000; a well deserved recognition of ability and faithful service.

HOLY TRINITY CHAPEL, Findley Park (a small farming community eight miles west of Minneapolis), has been beautified by the gift of a Churchly altar from the Girls' Guild of that mission. The chapel was among the first churches built in Minnesota, being upwards of fifty years old. Till recently it has been dependent on outside help. Now the Girls' Guild guarantees a small amount over and above the actual expenses of the priest-in-charge, who drives out from Minneapolis one Sunday afternoon in the month. A Sunday School is maintained every Sunday. The mission has recently received from the new Prayer Book Society a much valued gift of Prayer Books and Hymnals.

NEBRASKA.

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

Woman's Auxiliary.

THE WOMAN'S AUXILIARY of the Diocese was in session at Trinity Cathedral on the 15th inst. The Bishop Coadjutor opened the session with a celebration of the Holy Communion, after which Mrs. Albert Noe, the president, assumed the chair. The latter declining reelection, is succeeded in the presidency by Mrs. Chetwood Hamilton of Omaha. Other officers chosen include the following: Mrs. A. E. Marsh of Blair, first vice-president; Mrs. S. S. Fales of Ashland, second vice-president; Miss Jean Morton of Nebraska City, third vice president; Mrs. Frankish of Lincoln, fourth vice-president; Mrs. A. K. Gault of Omaha, secretary; Miss Gering of Plattsmouth, treasurer; Miss Jessie Royce of Omaha, treasurer united offering. The Juniors were addressed in the afternoon by Mrs. A. L. Williams, the Rev. Henry B. Smith, and Miss Hilliard of Brownell Hall. In the even-

ing the Rev. Chas. Scadding gave his very interesting illustrated lecture on Church History.

NEWARK.

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

United Offering—Notes.

BY APPOINTMENT of Bishop Lines, the first annual service for the presentation of the United Offering of the Diocese of Newark is to be held in Trinity Church, Newark, Wednesday morning, May 31st. All the clergy of the Diocese are invited to be present and it is expected that every parish and mission will have at least one representative there.

THE LAST of the five Sunday School Conferences was held on May 13th at St. Paul's, Englewood, with good attendance and much interest.

THE ANNUAL MEETING of the Newark Assembly B. S. A. was held in St. Paul's, East Orange, Monday evening, May 15th, with a business meeting and reports of chapters. Addresses were made by the Bishop and the rector, the Rev. William P. Taylor. The annual meeting of the Daughters of the King was held on Thursday, May 11th, in Christ Church, Newton, with the address by the Rev. John S. Miller of Newark. The annual sermon for the Girls' Friendly Society was preached by the Rev. D. S. Hamilton in the House of Prayer, Newark, on the evening of May 18th, and a reception followed.

NEW JERSEY.

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

Woman's Auxiliary—Church Club.

AT THE annual meeting of the New Jersey Branch of the Woman's Auxiliary, held at Christ Church, Trenton, on May 8th, 37 parishes were represented, with over 200 delegates in attendance, the largest meeting ever held in the history of the Diocese. Mrs. Clark, of Elizabeth, presided, and reports of the various vice-presidents showed \$7,624.80 collected during the year, besides many boxes sent. The Babies' Branch contributed \$129.39 and the Junior Auxiliary \$737.77, bringing the general total up to \$8,491.88. The Rev.

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WHEN THE FOOD IS NOT SUITED.

When Nature gives her signal that something is wrong it is generally with the food; the old Dame is always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee, too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit the old coffee and the starchy breakfast foods, and use Postum Coffee and Grape-Nuts instead. I shall never regret taking his advice. I began using them three months ago.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way. Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum Coffee is easily digested and never produces dyspepsia symptoms."

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Wm. Smith, Educational Secretary of the Missionary Society, spoke, and other addresses were given. The Auxiliary decided, in memory of the late Mrs. Steward, long one of the vice-presidents, to endow a room in St. Agnes' Hospital at St. Augustine's School, Raleigh.

THE CHURCH CLUB of the Diocese met on May 8th at Plainfield, 40 members sitting down at the annual dinner. Addresses were made by the Bishop, by the Rev. E. V. Stevenson and by Mr. George S. Clay. John A. Carpenter, of New Brunswick, president of the Club, presided.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Church Consecrated at Towner.

BISHOP MANN consecrated St. Mark's Church, Towner, on the 9th inst.

OHIO.

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

New Church for Akron.

A NEW CHURCH has been determined upon by the parish of St. Paul's Church, Akron. The resolve was made at a recent parish meeting, at which the vestry was elected.

THE REV. HUNTER DAVIDSON has been requested, for the second time in succession, to preach the baccalaureate sermon to the High School graduating class at Painesville. The Rev. Mr. Davidson has also preached special sermons, during the last two years, to the Knights of Pythias, the Odd Fellows, the Elks, and the Royal Arcanum. These orders attended St. James' Church in a body.

PENNSYLVANIA.

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

Philadelphia Notes—B. S. A.—Woman's Auxiliary.

THE SUPREME COURT has reversed the decision of the lower court in the estate of the late J. Sperry Willing. This decision declares that St. Mark's Church (the Rev. A. G. Mortimer, rector) is entitled to the property at 1429 Spruce Street, Philadelphia, valued at about \$30,000.

A BEAUTIFUL sterling silver chalice and paten and two cruets have been given to Christ Church, Germantown (the Rev. Charles Henry Arndt, rector), in memory of John Wetherill Baremore, who was born December 31, 1892, and entered into life eternal, January 10, 1905.

THE SUMMER ASSEMBLY of the Senior and Junior Departments of the Philadelphia Local Assembly will be held early in June. On Ascension day, the seniors of the Brotherhood of St. Andrew will meet at Calvary Church, Germantown. Subjects discussed will include: "The Summer Season: Its Call to Service," by William McClellan, Ph.D., of the University of Pennsylvania chapter. "How Should the Brotherhood Respond?" by Henry E. Lallou, Jr., Esq., of the Church of the Advocate chapter. The juniors will convene at the Church of the Saviour, West Philadelphia, on Saturday, June 3d.

A SILVER STATUE of our Lord and His Mother has been presented to the Church of the Evangelists (the Rev. C. W. Robinson, rector), as a memorial of the daughter of Mr. and Mrs. E. R. Artman. It was made of old family silver.

AN INTERESTING sectional conference of the chapters of the Brotherhood of St. Andrew in the Convocation of Norristown, was held at Calvary Church, Conshohocken (the Rev. Herbert J. Cook, rector), on Thursday, May 18th. At the luncheon, the ladies of the congregation made known that it was

Mr. Cook's birthday, and presented him with a gift which Mr. Cook acknowledged in a graceful speech. After evensong a conference was held. The Rev. A. J. Miller, speaking on "Consecration," Frank H. Longshore on "Earnestness," and Edward T. Boggs on "Perseverance."

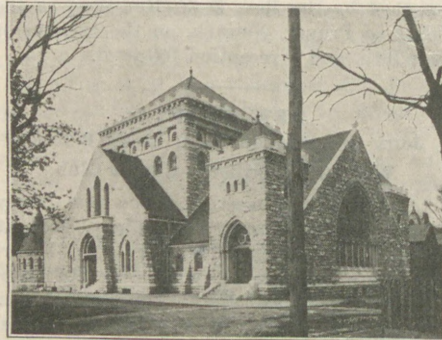
THE WOMAN'S AUXILIARY to the Board of Missions of the Diocese of Pennsylvania met in the Church of the Holy Apostles (the Rev. Nathaniel Seymour Thomas, rector) and presented the sum of \$4,800 as the offering from about one hundred parishes. Nearly seven hundred of the members were present. The Bishop made an address, calling attention to the fact that this meeting was "without precedent," as it is believed that yearly meetings will stimulate interest in the work and result in larger donations. The Bishop congratulated the women upon the Christian spirit which had caused the offerings to be increased from less than \$100 in 1886 to \$150,000 in 1904.

TENNESSEE.

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

Knoxville Illustrations.

THE CONSECRATION of St. John's Church, Knoxville (Rev. Samuel Ringgold, D.D., rector), was noted in last week's issue. The ac-



ST. JOHN'S CHURCH, KNOXVILLE, TENN.



REV. SAML. RINGGOLD, D.D.

companying illustrations give good views of the church and of the rector.

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