

The Living Church

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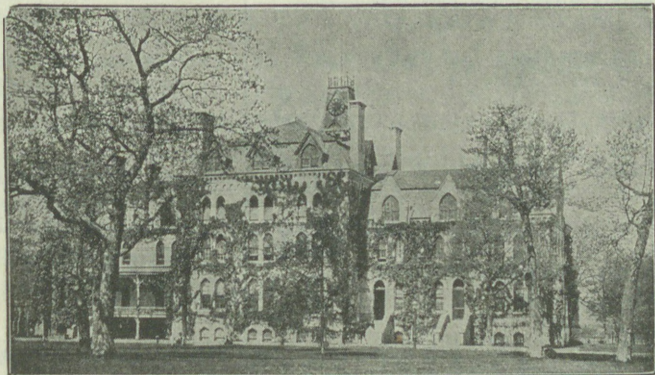
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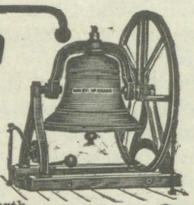
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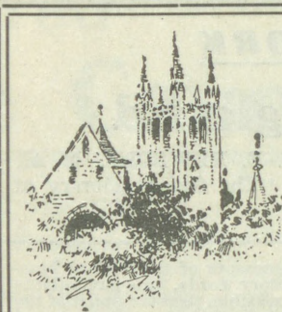
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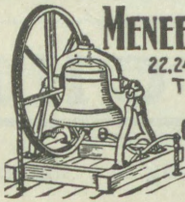
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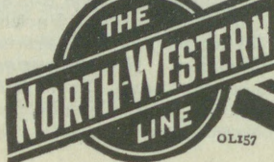
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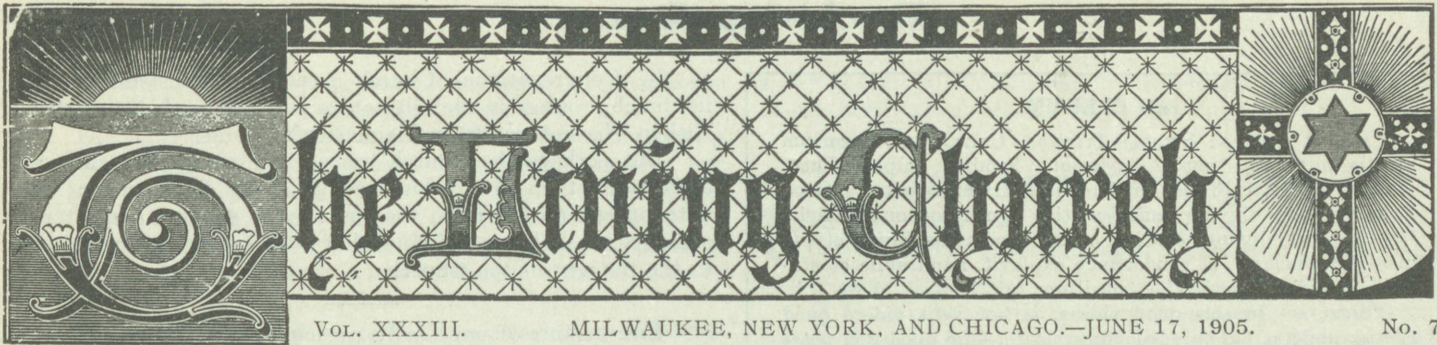
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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	217
Introductions—The Church's Perspective in Social Disorders— Dr. R. Heber Newton's Issue—The Peace Congress.	
ANSWERS TO CORRESPONDENTS	219
ANGLICAN METROPOLITANS ON THE ATHANASIAN CREED. London Letter. John G. Hall	220
HOW MOSCOW GAINED AND LOST A PATRIARCHATE. European Letter. Rev. George Washington	222
ASSISTANT BISHOP CHOSEN FOR SOUTH DAKOTA: Session of House of Bishops	223
NEW YORK CHURCH SUNDAY SCHOOLS FORM AN ASSOCIATION. New York Letter	223
GENERAL SEMINARY COMMENCEMENT	224
EARLY JUNE DIOCESAN CONVENTIONS [Illustrated]	225
THE VICTORY OF THE CHURCH. The Bishop of Kentucky	226
LESSONS OF THE RUSSO-JAPANESE WAR. The Bishop of Indianapolis	226
RESULTS OF MODERN CRITICISM. The Bishop of Fond du Lac	227
NEW LIGHT ON THE CRUCIFIXION. <i>Literary Digest</i>	228
THE LUST FOR POWER. Rev. Henry D. Robinson, D.D.	229
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	231
CORRESPONDENCE:	232
The Scottish Communion Office (H. L. Chase)—“Literary Meth- ods”: Whither? (Rev. M. M. Moore)—Give Christian Benedic- tion (Rev. A. K. Glover)—Dr. Heber Newton and the Church (Rev. R. Heber Newton, D.D.)—Power of a Bishop in Deposi- tion (W. M. Ramsey).	
LITERARY	233
TOPICS OF THE DAY: THE REASONABLENESS OF THE TRINITY. C. F.	235
THE FAMILY FIRESIDE	236
PERSONAL MENTION, ETC.	238
THE CHURCH AT WORK [Illustrated]	240
Rector-elect for St. John's, Detroit—Commencement of Phila- delphia, Cambridge, and Berkeley Divinity Schools—Conse- cration of St. John the Evangelist's Church, Montreal—Pro- gress in Porto Rico—Summer School for Missions in Con- necticut—New Hampshire May Elect a Coadjutor—Historic Church in Ohio Dismantled—Death of Rev. Charles C. Paine —Michigan Priest Perverts to Rome—Brooklyn Sunday School Parade—The Bishop of Milwaukee Convalescent— Church at New London, Wis., Consecrated—Death of Arch- deacon Boddy in Toronto—Acceptance of Principal-elect of Bishop's College.	
EDUCATIONAL	249
MUSIC. G. Edward Stubbs	252

FOR TRINITY SUNDAY.

WE have reached “the divide,” the central point, of the Christian Year. Hitherto, since the beginning of the Advent season, we have been contemplating in stately sequence the various facts concerning the Godhead which were revealed through the Incarnation. These revealed facts are now harmonized for us by the Church in the doctrine of Trinity in Unity. It was the promise of our Lord, that the Holy Ghost should guide His Church into all truth.

Throughout the second half of the Christian Year, the evident purpose of the Church, in her appointed services, is to help us apply this faith to our life in the world.

We cross “the divide” through the gate of Trinity Sunday, which gathers into itself the entire revealed doctrine of the Godhead. This we now behold and revere, as completing all that has gone before, and as constituting the sure foundation on which may rest all that shall follow after:

“We worship one God in Trinity, and Trinity in Unity.

“The Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.”

The men who framed the Creeds did not invent this doctrine. It is the Church's authoritative statement of those truths concerning God which were revealed by Christ, and of which there is clear record in the Scriptures.

This doctrine of the Godhead has, must have, a weighty bearing upon man's life in the world. In addition to the fact that right living bases itself most securely upon right believing, it needs also to be remembered that no obligation of men can possibly transcend their obligation to receive and to appreciate that whole body of truth which God has mercifully revealed concerning Himself.

It comes to us, therefore, as a practical question on Trinity Sunday: Do we believe, even to the utmost limit of the knowledge vouchsafed to us; and do we transmute our belief into life?

How can it be otherwise than that a man, to whom the Christian Gospel has come, jeopardizes his soul to the utmost, if this be his reply: “I care for none of this talk about Christ and the Holy Ghost. My God is the God of Nature, the Power that lies back of the universe, personal or impersonal—who knows; who cares? My God of Nature I need not worship; 'tis enough that I seek to live in harmony with His laws.”

As regards God and His relationship to men, ignorance where knowledge is possible, is a sin of the first magnitude.

When God has kept back nothing, but has revealed Himself in fulness to men; when the Father, who created man, claims him for His child; when the Son has redeemed man in blood and sorrow upon the cross; when the Holy Ghost seeks to enter into man, to sanctify him wholly—if nothing comes of all this, if man merely meets this love and this possibility of knowledge with a vacant stare of indifference, must it not be that a grievous sin is committed against the light?

Let us think of this on Trinity Sunday. How in every way it befits us, to heed the injunction of St. Paul: “Examine yourselves, whether ye be in the faith.” B.

PRIDE may be allowed to this or that degree, else a man cannot keep up his dignity. In gluttons there must be eating, in drunkenness there must be drinking; it is not the eating, it is not the drinking, that is to be blamed, but the excess. So in pride.—*Selden.*

AD CLERUM.

"Divisit inter se Summa Trinitas, Unus Deus, negotium salutis humanae; unam eandemque hominis culpam Pater punivit, expiavit Filius, condonavit Spiritus Sanctus. Quod Pater punivit, dignum opus justitiae. Quod condonavit Spiritus Sanctus, dignum charitate. At quod unus Filius et puniendo condonavit, et condonando expiavit, admirabile et stupendum divinae sapientiae consilium fuit."—*Rich. à St. Vic.*

"Sicut est in sole quod videas, si hoc velis videre quod possis; amittas autem quod potes videre, dum quod non potes niteris. Ita et in rebus Dei habes quod intelligas, si intelligere quod potes velis. Caeterum si ultra quam potes, speres, id quoque quod potuisti nosse non poteris."—*St. Hilar. de Trin.*, x. 53.

THE CHURCH'S PERSPECTIVE IN SOCIAL DISORDERS.

IN a recent issue of that excellent periodical, *The Congregationalist*, we find the following:

"The Protestant Episcopal Church has not contributed nearly as many eminent expositors of the theory of social Christianity as the Congregational Church has, but for some reason that I am not quite certain I detect infallibly, it seems to get more of its clergy and laity interested in the practical workings of the newer conception than we do.

"Take the Church Association for the Advancement of the Interests of Labor, which has just met in Boston. Championed in its earlier days by a man as noble as Bishop F. D. Huntington, it enlists among its active supporters many of the Bishops, some of the ablest of the parish clergy, and many lay workers. It is on friendly terms with leaders of trades-unionism, and at its annual meetings there is the freest interchange of opinion between Churchmen and representatives of labor. Now one may deplore as much as one ought the lines of demarcation which are growing up in this country between men of various callings, and one may wish intensely that there were no need for the Church to seek out working men, as such, and assure them of its yearning for them. But 'it is a condition, and not a theory,' which the Church the world over faces to-day; and, being a condition, it has to be faced, and altered, if possible."

It is a pleasure to have this disinterested testimony from outside our own borders. Too frequently, Christian people of other names are content to repeat the falsehood that the Episcopal Church is a Church of the "classes" and not of the "masses." We who are within, know that the world-spirit of cringing before the very wealthy is by no means unknown within the Church. We know that the names of many in the fastest "society" sets of New York and Newport, many of those who have figured in scandalous society divorces, many of those whose extravagant amusements have earned for them the contempt of respectable people who are content to number themselves among the "masses," are also found in the registers of certain of our parishes. We know that we have "fashionable churches," to which certain belong simply because it is fashionable to do so. We know that we have had times of discouragement because Bishops and others in high position have faltered and even compromised the Church in order to seek favor, or at least to avoid disfavor, with wealthy men from whom they hoped to receive pecuniary assistance. We know that, more than once, the money power has been exerted, sometimes successfully, to hinder the advance of Catholic principles within the Church. And knowing all this, we know also that it is untrue that the Episcopal Church is a "class" Church. We know that this contemptible "class" spirit which has sometimes been in evidence, does not truly represent the Church or Churchmen.

A parish which includes among its members a considerable number of fashionable people, does not merit the appellation of a "fashionable church," in an opprobrious sense, unless its people attend it *because* it is fashionable.

Wealthy people attending church do not cause a church to become a "class" church. There are wealthy people who are as humble, God-fearing, God-serving Christians as are any others of the "masses," from whom they have no thought of dissociating themselves. Much as we have cause to be ashamed that many in frivolous society, particularly in Eastern cities and resorts, are nominally connected with the Church, it is yet untrue that these adequately represent the Church, in any sense. The Episcopal Church is not a "class" Church.

Yet some will argue that because the Church is less noisy over social wrongs and evils, she is unconcerned about them. It is probably true, as *The Congregationalist* says, that "the Protestant Episcopal Church has not contributed nearly as many eminent expositors of the theory of social Christianity

as the Congregational Church has." Notwithstanding this, not much progress in such literature has been made beyond what Bishop Westcott wrote in his masterful works.

But perhaps the Church has a truer perspective in social discussions than that which we generally find outside; and without attempting more than merely to suggest a right perspective, we shall try to define what place social matters assume, in the thought of the Church.

THE BURDEN of our Lord's preaching was the expansion of St. John Baptist's pithy sermon: "Repent ye, for the Kingdom of Heaven is at hand!" Preparation for the Kingdom was His chiefest care. The characteristics of the Kingdom were the subject of the most numerous of His parables.

He had very little to say of economic wrongs. Questioned as to the tribute to be rendered to Caesar, He chose rather to impress the duty: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Questioned as to the temple tax, He maintained that He and His were not bounden by it, but yet refused to make an issue of it, and paid it (St. Matt. xvii. 25 ff.). He refused to become an arbiter as to the division of property (St. Luke xii. 13-15). He declared to Pilate: "My Kingdom is not of this world."

He had the most perplexing things to say concerning the industrial order. His parables relating to employers and employed showed a point of view wholly different from that which commonly characterizes either of them. He made no criticism of the adequacy of the wage of "a penny a day," but yet the laborer employed at the eleventh hour fared precisely the same as he who had borne the heat of the day. No employer and no labor union would to-day tolerate the idea. He seemed to condemn the entire wage system, for He said: "The hireling fleeth *because he is an hireling.*" Yet in abundant parables He found His illustrations from homely industrial employments, in which certainly He condemned neither employer, employed, nor even the social system as a whole. Professor Peabody adequately sums up these industrial parables when he says:

"Over against His assurance that the 'true riches' are not mere products of industry must be set the no less obvious fact that He moves with sympathy and appreciation through the world of industrial activity, and finds in it, not material for censure, but for example and praise. The sower in the field, the shepherd with his flock, the merchant buying pearls, the fisher casting his net, the laborer waiting to be hired, the householder digging his wine-press, even the tax-gatherer and the soldier doing the duty assigned to them—these are not types of conduct to which Jesus alludes in words of admonition or regret, but are on the contrary, types which He naturally utilizes as texts of His discourse."¹

Somehow, then, our Lord seems to reconcile the thought that industrial questions are wholly subordinate to those pertaining to the Kingdom of Heaven, with the repeated admonition of the duty of faithfulness in one's employment. He was no reformer, as we use the term to-day; He was by no means a socialist; He certainly was not a social agitator.

What He was, the Church, which is His Body, must continue to be. Oblivious to social conditions it cannot be; it cannot acquiesce in wrongs perpetrated by the employer, nor yet in retaliation by the employed upon the employer. It cannot take upon itself the role of arbitrator, which our Lord distinctly refused for Himself. The Church tried during mediæval centuries to make of herself the temporal arbitrator of the affairs of the nations, and in doing so she made the most colossal failure of her entire history.

Somewhere there must be a due perspective, according to which the Church neither dominates in temporal affairs nor yet holds herself aloof from them. What may that perspective be?

IS NOT THE SOLUTION to be found in these principles?

The primary work of the Church is to prepare men for the Kingdom of Heaven. That Kingdom is not itself Heaven as, in the ultimate sense of futurity, we understand the word. Heaven is, for us, future; the Kingdom of Heaven is present. We enter into it at Baptism, as citizens, born into the Kingdom. The well-being of that Kingdom should be our first thought: "Seek ye first the Kingdom of God and His righteousness." And the primary work of the Kingdom is to build up human souls in righteousness.

But in thus doing, and so living, one can no more acquiesce

¹ Peabody, *Jesus Christ and the Social Question*, pp. 277, 278.

in economic wrongs than he can otherwise compel cause to cease producing effect. And for this reason:

The Kingdom of God is one in which neither the system of competition, which is productive of industrial warfare, nor the system of coöperation, which is productive of industrial trusts, can be accepted as normal. The spirit of the Kingdom of God is that of love; of human brotherhood. Oppression becomes intolerable, because it is inconsistent with the sense of brotherhood.

The Church has never succeeded as a direct party in industrial wrongs. The Church, as such, did not strike the death-blow to the Roman aristocratic system, nor to later feudalism, nor to human slavery; but yet the *spirit* of the Church vanquished each of these industrial systems. Similarly, the Church, as such, cannot take a part in present-day industrial conflicts; but the spirit of the Kingdom of Heaven must ultimately solve the present industrial problem, as it has solved those before it.

From the present system of employer and employed, to a system, apparently foreshadowed by our Lord, in which there shall be neither wage nor hirelings, is as great a step as from slavery to trades-unionism. Yet it appears to be the ultimate outcome to which the spirit of the Kingdom is leading.

We are not among those who view socialism as a cure for the evils in our social body to-day. Socialism, to succeed, implies probity and intelligence both in the people and in those whom the people will choose to be their agents; and the present reign of "graft" in municipal and state governments shows that we cannot assume such general probity. Socialism must wait, before it can be a serious issue among thinking men, until a higher ethical standard obtains among the rank and file of men. That higher standard would indeed be the result of the greater acceptance of the spirit of the Kingdom of God; but before that spirit can demolish the present industrial system, as it demolished those which preceded it, the spirit of righteousness must be established among men with far greater assurance than it is to-day.

In the meantime, we are so unfortunate as to live in a period in which the relation between employer and employed, so far from tending toward larger manifestations of brotherhood, appears to be drifting farther from it. In a single generation, the personal element that, under normal conditions, would be the chief hope of the Church, has been largely eliminated. Employers as a class are confronted by employes as a class. If these two groups clash, as unhappily from time to time they are doing, it is wholly impossible to say that the Church should either stand with the one class as opposed to the other, or even act as arbiter between them. Like her Lord, the contribution which the Church would give to the conflict, is the eternal principles which should guide men in all their conduct with their fellow-men. The Church sympathizes with and deals with men as such; not with them as employers or employed, much less with men in organizations.

We question whether the clergy are wise in assuming the role of arbitrators, when arbitration in social difficulties is invited. The clergy cannot and ought not to divest themselves of their official relationship to the Church; and the Church deals with eternal principles of right and wrong, which apply alike to every individual; but she is not appointed to judge between them in temporal affairs. There may occasionally be proper exceptions; but they are not frequent. Better, far, would it be, if the clergy as official representatives of the Kingdom of Heaven held themselves in readiness to apply the eternal principles of the Kingdom to temporal disputes, without taking upon themselves or upon the Church the duties of judges. The same disaster that befel the mediæval Church in seeking to arbitrate in the destinies of nations, would be pretty sure to repeat itself should the Church seek to arbitrate between warring classes in the industrial world to-day.

The right perspective, then, seems to be this:

The Church fulfils her primary duty by training men in righteousness. Thus trained, her citizens are fitted both for their life on earth and for their eternal life beyond. That righteousness, characterising her citizens more and more fully as ages succeed to ages, will gradually right wrongs and hasten the happy day when the kingdoms of this world, with all their problems and clashes between man and man, class and class, nation and nation, shall become the Kingdom of the Lord and of His Christ.

When once the spirit of the Kingdom characterises men, the social systems founded on selfishness will quickly fall, and

a new system, dimly outlined in the Sermon on the Mount and in our Lord's parables, will succeed to it.

DR. R. HEBER NEWTON'S ISSUE.

THE note from the Rev. Dr. R. Heber Newton which is printed in the Correspondence department is one that we cannot pass unnoticed.

If Dr. Newton could realize how earnestly we desire to be reassured as to his own acceptance of that sense of honor that is rightly believed to flow from the Christian religion, he would not introduce the suggestion of an *odium theologicum* into any consideration between us. If we know our own mind, we have absolutely no such *odium* toward him. And the test of the reality of this freedom on our part from any *odium theologicum* is that we desire, earnestly and intensely, to see Dr. Newton vindicated, in our own mind and in that of the Church at large, from suspicions that certainly do, at the present moment—rightly or wrongly—rest against him. Those suspicions are not that he is deliberately dishonorable, which no one who has been enabled to obtain a glimpse of the sweet loveliness of Dr. Newton's life could assume; but that in some way he has formulated for himself a code of honor which can enable him to retain an official position as exponent of certain fixed principles after he no longer accepts the binding force of those principles. Do we do him an injustice in thus stating the case? Then we should be doing a greater injustice if, the suspicion standing as it does, we failed to give him the opportunity to show that it is false.

We do not desire to try Dr. Newton in the columns of the Church press. We shall not, at this time, cite, as he invites us to do, extracts from his writings or utterances to show why we, and others, have thus far been unable to reconcile Dr. Newton's sense of honor with that which most of us accept. But in order to act—not on behalf of any prosecution, but, if we may so express it, as counsel for him as defendant at the bar of public opinion in the Church, we would ask the privilege of examining just one witness to discover whether or not the popular suspicion and our own is mistaken; and that witness is Dr. Newton himself.

Will Dr. Newton coöperate with us in our intense desire, for the sake of the Church and for his own fair name, to clear up what is either a scandal in the Church or a serious misunderstanding of his own position, by answering these questions?

(a) Is Dr. Newton, at this moment, able to declare *ex animo*, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God"?

(b) Is Dr. Newton, at this moment determined "always so to minister the Doctrine and Sacraments . . . as the Lord hath commanded, and as this Church hath received the same"?

(c) Is Dr. Newton, at this moment, "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word"?

(d) Does Dr. Newton, at this moment, "unfeignedly believe all the Canonical Scriptures of the Old and New Testament"?

(e) Is Dr. Newton able, *ex animo*, to use the Apostles' and Nicene Creeds as the expression of his sincere belief, and the prayers and offices of the Church as the expression of his mind, in worship?

(f) In answering these questions, does Dr. Newton give to the words both of the question and his answer, such value and interpretation as is recognized in standard dictionaries?

(g) Has there been any time during Dr. Newton's ministry, when his answer to any one of these questions would be different from the answer he is prepared to give to-day?

(h) Does Dr. Newton hold that a man who had solemnly affirmed the propositions quoted in questions a, b, c, and d, and afterward had ceased to believe those propositions, could honorably continue to exercise the ministry into which he had been admitted on condition of accepting them?

(i) Does Dr. Newton hold that one who does not believe the truth of the Creeds, or of any single part of them, can honorably affirm those Creeds in public worship?

(j) Does Dr. Newton hold that one who does not believe propositions that are expressed in the words of the Church's offices, can honorably use those offices in leading the devotions of the people?

Now of course it is possible for Dr. Newton, in reply, to wrap himself in his own dignity and declare that he will not

answer questions that seem to call his own honor into question. That would be the refuge of a little man; and Dr. Newton is not a little man. But we would press upon him the assurance that such is not the case. What is primarily at issue is his interpretation of what is involved in his sense of honor. Just because we believe that Dr. Newton never has been guilty of sinning against his own sense of honor, do we desire to have his understanding of that sense made plain. We believe that we are absolutely free from any *odium theologicum* in penning these words. We believe that if Dr. Newton had not unconsciously been affected by a tinge of that *odium* he would not even have suggested it. There is, primarily no theological issue between us; there is a difficulty on our part of understanding what is Dr. Newton's point of view in connection with the questions we have invited him to answer; and he cannot know what intense satisfaction we should feel if his answers should indicate that we were in agreement in interpreting what are the requirements of a Christian sense of honor.

After that issue is satisfactorily met, we should have no hesitation in meeting Dr. Newton on the platform of the Church Congress. Then, and not until then, would it be germane to cite extracts from his works, and to discuss them as primary issues. Then we should be ready to listen to and to weigh his words, on whatever issues should be raised. Theological differences, as such, should not bar from the Congress forum any man who honestly believes that his belief is the belief of the Church, or is reconcilable with the belief of the Church. The question of fact as to such belief is a legitimate one for discussion in the Church.

But common ground in acceptance of a code of honor is a primary essential to any such discussion.

ADVANCE information is, very properly, being given concerning the fourteenth International Peace Congress which is to meet in Lucerne, Switzerland, beginning Tuesday, September 19th, and continuing through the week. More than a hundred European delegates came to this country for last year's Congress, held in Boston, and it is rightly felt that America ought to be able to send fully as great a number to Lucerne this year. Surely no people are more truly a peace-loving people than are those of America. To such it is a great gratification to observe the influence which our own government is exerting in the world's councils in the interests of peace.

Any who may find it practicable to participate in the sessions of the Lucerne congress will be able to obtain advance information by applying to the American Peace Society, 31 Beacon Street, Boston.

ANSWERS TO CORRESPONDENTS.

CONSTANT READER.—For the priest to consecrate wine in the chalice with the expectation of using it or not as may be required, and without consuming that which remains after such consecration, as required by the rubric, is grossly irregular.

F. J. S.—(1) We have several times advised against the office mentioned.—(2) The "Stations of the Cross" are merely a set of pictures depicting the scenes of Holy Week, and are, of course, unobjectionable. It is difficult to see what adornment could be more appropriate for the walls of churches.—(3) Altars in private oratories are quite allowable.

BENEFACTIONS TO COLLEGES.

AFTER all, the principal use of the college is as a place where the next generation is to get right ideas of what is worth while in life itself. The mere facts which to the ignorant seem the advantages of education are of minor importance. We hear much in the periods of college commencements of the necessities of the modern university in the way of enlarged endowments and increased equipment. Some of this talk is, of course, reasonable enough. It is addressed mainly to the rich as a demand for the recognition by them of a duty of generosity, one which in our days has had a most remarkable response. But apparatus is an impossible substitute for ideals, and the best endowment of a college is the character of its graduates. The two-thousand-dollar bequest, for example, to his Alma Mater, which the will of the late William H. Baldwin contained, was small if considered as a mere matter of money, but his character and the ideals of public service which his life expressed form part of that permanent endowment which alone makes a university great. The memory of a railroad president ready to sacrifice, if need be, his position, rather than lose an opportunity for usefulness on an unpaid committee of citizens banded together for important civic service, is a rarer and more precious contribution to the fibre of university life than any mere material bounty from ravenous fingers unclutched by hypocrisy or the fear of death.—GEORGE W. ALGER, in the *Atlantic*.

ANGLICAN METROPOLITANS ON THE ATHANASIAN CREED

English Primate has Obtained the Views of Other Metropolitans

S. P. G. ANNIVERSARY COMMEMORATED

Important Meeting of (English) Guild of All Souls

The Living Church News Bureau }
London, Rogation Tuesday, 1905 }

IN the recent debate on the Athanasian Creed in the Upper House of the Convocation of Canterbury, the President (the Archbishop) laid upon the table of the House the replies which he had received from the various Metropolitans of the Anglican Communion to his letter of July 18, 1904, in which his Most Rev. Lordship asked whether the Metropolitans could give him any information respecting the position of the question in the Provinces under their jurisdiction. The *Guardian* publishes some extracts from the replies sent to the Archbishop, which I here reproduce in part.

The Primate of All Ireland (the Archbishop of Armagh), stating the present position of the Church of Ireland in relation to the Athanasian Creed, writes:

"The *Quicumque Vult* stands whole and entire without any rubric whatsoever. The public use of the Athanasian Creed is thus not formally forbidden, but is certainly rendered very difficult, and, I apprehend, is at present almost non-existent. The Athanasian Creed, however, still occupies its old place in the eighth of the Thirty-nine Articles of Religion, so that it is accepted and received with the so-called Apostles or the Nicene Creed." After long consideration the Irish Primate had come to the conclusion that that was the best solution of a "most thorny question." It appears that a visit to the United States in 1894 entirely reconciled his mind to the Church of Ireland's solution of the question, which at one time rather distressed him: "Not a few eminent members of the American Episcopal Church assured me that the reading of the Athanasian Creed would rend that Church asunder. I must add, however, that I met some also who appeared to consider that even its restitution to a place in the Eighth Article might cause some serious loss to their communion. I was told of the existence of some powerful thinkers who considered many of its subordinate statements inferred from the doctrine of the Incarnation as questionable at least."

The Archbishop of Dublin called attention to the clause in the new Preface to the Irish Prayer Book with reference to the Athanasian Creed, wherein it is stated that in removing the rubric ordering the use of the Creed on certain days, "this Church has not withdrawn its witness expressed in the Articles of Religion, and here again renewed, to the truth of the Articles of the Christian Faith therein contained."

The Primus of the Scottish Church (the Bishop of St. Andrew's) wrote that at a Conference of the Scottish Bishops it had been agreed, with one dissentient (the Bishop of Edinburgh), that the whole subject should be postponed till after it had been discussed at the next Lambeth Conference.

The Primate of All Canada (the Archbishop of Montreal) did not think that the subject had been recently under discussion in Canada. He had, however, a very decided opinion that Resolution No. 1 of the Committee of the Whole Upper House of Canterbury Convocation, July 6th, 1904, testifying *passim* to the value of the Athanasian Creed as a doctrinal formulary, would receive general approval in the Dominion.

The Archbishop of Rupert's Land had not been elected when this correspondence took place.

The Primate of Australia (the Archbishop of Sidney) stated that the Provincial Synod of New South Wales had lately adopted a resolution affirming its *ex animo* acceptance of the *Credenda* of the Athanasian Creed, while expressing the opinion that it was expedient that constitutional means should be adopted for the removal of the Creed from public recitation. A motion in favor of the mutilation of the Creed by the excision of the cautionary clauses was negatived.

The Primate of New Zealand (the Bishop of Dunedin) thinks it may be taken for granted that a large majority of the lay people of his Province would declare emphatically for the deletion of the cautionary clauses of the Creed.

The Metropolitan of South Africa (the Archbishop of Capetown) believes that the feeling of the Province would be strongly against either the excision of the cautionary clauses or the making the use of the Creed optional according to the will of the incumbent, or the relegation of it to a corner of the Prayer Book:

"To me the only possible change to which I could see my way to assent—and that reluctantly—would be the diminution of the

number of occasions for its public recitation. To a retranslation I should in no way object."

The Archbishop of the West Indies writes:

"What I would personally advocate as the best arrangement theoretically would be placing the Creed in a similar position to the Articles and removing it altogether from use in the public services of the Church. What I would personally advocate as the best feasible arrangement would be to make the use of the Creed optional—that is, simply change the word 'shall' into 'may' in the rubric prefixed to the Creed."

The Metropolitan of India (the Bishop of Calcutta) communicates a resolution brought forward at a solemn Conference of the Presbytery of his Diocese, and carried by a majority of 47 to 12, declaring that "no alterations ought to be made in the rubric which governs the use of the Athanasian Creed." He adds:

"What was most notable in the arguments by which it was supported was the remarkable emphasis with which one missionary after another, especially those of the C. M. S., asserted the value of the Creed as an instrument for the guidance of the missionary and for the protection of his converts from error and of the young Indian Church from heresy. To this I venture to add the statement of my own conviction, that there is no safeguard for the sound teaching of truths necessary to salvation more effective than familiarity with this Creed; and that the best security for familiarity with it is its frequent recitation in Divine service." It has not been practicable to collect the general opinion of the Province.

S. P. G. ANNIVERSARY.

The 204th anniversary of the S. P. G. was celebrated in London week before last. The annual service was held at St. Paul's, and consisted of an offering of the Holy Sacrifice, with the Archbishop of Canterbury as celebrant, and the Archbishop of York and the Primus of the Scottish Church as Gospeller and Epistoler. The choir was composed of men only, as the boys were away for their vacation. The sermon was preached by the Bishop of Natal. A very large congregation was present. The Women's meeting (the first of the anniversary meetings), under the auspices of the committee of Women's Work, was held at the Church House, the Bishop of Chichester presiding. The closing address was given by Mrs. Thayer, of the Woman's Auxiliary in connection with the Board of Missions of the Church in the United States. It was a great pleasure, she said, to bring to that gathering a greeting from their sisters across the Atlantic working for the same ends. It was the greater pleasure to herself to be there because for many years she had been telling women, in her own country, how much the S. P. G. did for the Church there in its infancy. Not far from where she lived there was a little mission church with its "glebe land." That word "led Americans at once to recognize the fact that that church had been founded by the Mother Church in England."

The annual meeting was held at Exeter Hall, the Archbishop of Canterbury occupying the chair. The Primate, in the course of his address, said that his visit to Canada and the United States last year was "full of lessons to him as to the history of the past, the magnificent possibilities of the present, and the hopefulness as to the future both among our own countrymen in Canada and among those whom we might almost call our countrymen in the United States."

Bishop Montgomery, Secretary of the S. P. G., read an abstract of the annual report. The income of 1904 showed a decrease as compared with that of 1903, the whole income being £154,154, as against £158,642 the previous year. It was a matter, however, for extreme thankfulness that they would in no way be called to reduce their grants. The legacies this year "saved the situation," and they could vote for the year 1906 a sum of £24,928 in excess of that of 1905.

Among those on the platform and among the speakers was the Bishop of Delaware (U. S. A.), who referred to his Diocese as being formerly a British colony on the Atlantic coast, and which owed the presence of the Church there, in a very large degree, to the early efforts of the S. P. G.:

"The parishes in that Diocese in which there was most of the better kind of Church life were the parishes which originally were served by missionaries of the S. P. G., who possessed a spirit of devotion and anxiety for the welfare of the Church which had permeated the succeeding generations." "He might say with regard not only to his own Diocese, but to other and larger Dioceses, that there was hardly a place which in the beginning was selected by the Society as a point to which missionaries might be wisely sent which had not always been from that time to this the seat of Church life and Church growth."

The evening meeting, also held in Exeter Hall, was notable for the attendance and enthusiasm of its proceedings. The Bishop of St. Alban's presided. The chief speaker was the Bishop of Bunbury, who spoke more particularly concerning the native races of Australia. The last speech was a characteristically fervent utterance from Canon Body, who called the Anglo-Saxon race the "people of the dispersion" in these latter days.

GUILD OF ALL SOULS.

The annual report of the Council of the Guild of All Souls for the year ending Easter, 1905, marks the conclusion of the thirty-second year of the existence of the Guild, and is found to record, as is stated, some "important developments." During the past year there has been a net gain of 168 members, and the present total number of members is 5,637. Of those who are still with the Guild on earth, 817 are clergy, and 4,078 laity—thus showing that the G. A. S. is mainly a lay society. Among those who have departed this life, special mention is made of the Right Rev. William Edward McLaren, Bishop of Chicago, "who passed away after an honored episcopate of 30 years, during which he unflinchingly upheld Catholic Faith and practice in the Episcopal Church in the United States."

The greatest event of the year, if not in the whole of its history, so far as the Guild is concerned, has been the realization, albeit but to a partial extent, after the patient waiting of nearly 22 years, of the project for the provision of a separate Guild Chapel. One way out of the difficulty was considered and practically accepted some years ago, "but no favorable opportunity of carrying it out presented itself until just about the time of the last anniversary, when the advowson of an important London church was offered to the Guild." On the report of the chapel committee the Council felt fully justified in securing the benefice referred to, that of St. Stephen's South Kensington, and ultimately the advowson was transferred to the Guild. In the course of their investigations in the matter of the advowson the Council's legal advisers suggested that the time had come when some additions to the Objects and Rules would be desirable, for although the holding and exercise of Ecclesiastical Patronage had been long contemplated, and, in fact, trustees were appointed so far back as 1880, no such intention was plainly disclosed or provided for in the original constitutions of the Guild. The Council cordially accepted the suggestions made, and ultimately adopted the same, which, when put before a special general meeting in October last, were carried without a dissentient voice. Mr. Walter Plimpton, Secretary of the Guild, and Major Wyndham Malet, who were originally appointed trustees in 1880, and Mr. H. W. Hill, secretary of the E. C. U., who had succeeded a retiring trustee in 1901, were confirmed in their position. It was further necessary to appoint a very strong Patronage Committee, in whom the right of election to Benefices in the gift of the Guild should be vested. It is provided by the new rules that such committee shall consist of the President, the Warden, and the Trustees of the Guild for the time being and of six other members—three clerical and three lay. The Council is glad to announce that the Right Rev. Dr. Richardson, late of Zanzibar, and now Assistant Bishop in the Diocese of St. Andrew's, the Rev. Darwell Stone, Principal Librarian of the Pusey House, the Rev. M. E. Kirkland, Lord Halifax, Mr. S. Rawson, and Mr. A. R. Wright at once cordially accepted the invitation to be the first six elected members of the new committee, and their appointment by the Council was duly approved and confirmed at the general meeting in October last. With the hearty good will of the present vicar of St. Stephen's, South Kensington, it is now proposed to make use of the church for special services of the Guild, and, above all, for the regular offering of the Holy Sacrifice on behalf of its departed members and others whose souls are being prayed for by the Guild. It is thus proposed on all vacant, permissible days throughout the year to have at least one Mass of Requiem, "so that immediately on the decease of a member, a Mass on his or her behalf can be provided." The Guild has become partially responsible for the stipend of an additional priest at St. Stephen's.

Mr. H. C. Richards, K.C., M.P., is lying seriously ill at a nursing home in London. I am sure that THE LIVING CHURCH, to whose columns Mr. Richards has during the last few years been a valued occasional contributor, will share with its London correspondent in regret at this announcement.

J. G. HALL.

[Later news received since the foregoing states that Mr. Richards died unexpectedly on June 1st. He appeared to be somewhat better only a few hours before his decease, and the end was not anticipated.]

HOW MOSCOW GAINED AND LOST A PATRIARCHATE

Interesting History of Earlier Days of Christianity
in RussiaSPAIN PERMITS NO CROSS ON ANGLICAN CHURCH IN
MADRID

The Living Church News Bureau
Paris, June 1, 1905

IN continuation of the subject begun in my last letter, the "Patriarchate in Russia." The rise and fall of this Patriarchate in Moscow took place in the following manner:

All know that the introduction of Christianity into the Russian Empire took place at Kiev on the Dnieper. The country owed its conversion to Constantinople, as Greek priests, at Vladimir's call, came to instruct and to baptize. It was natural then that the first spiritual reigning power should be a Greek. Michael was consecrated at Constantinople in 988. His successor also was Greek. These Bishops bore the title of Metropolitans of Kiev and all Russia. After the death of Vladimir, Prince of Kiev, the territory was divided amongst his children. Owing to cabals and feuds, the country became gradually weakened, and fell an easy prey to the Mongols, who raided everything.

Kiev soon ceased to be the "mother of Russian towns," her once proud title, and was no longer a fitting residence for the Bishop. Thus in 1243-1248, Cyrille lived usually in the north of Russia, generally in the town of Vladimir. As Vladimir represented the chief city of the most powerful principality of the land, Cyrille's successors followed his example. But this did not last long. Peter it was—Metropolitan at the time—who brought about the change of residence. It was on this wise:

Peter, moving about his vast Diocese, often halted at Moscow, where his personal friend, Kalita, reigned over a small *Apanage*.

Moscow was then but a poor little village of wooden houses, and a few churches. But privately the Prince was rich and his neighbors poor. These little Princes had much land and little money. "See," said Peter to his friend one day, "you have the means; why not buy up these little principalities? Give their owners a good price, and consolidate your own territory. If you will do this, I will translate my episcopal chair from the banks of the Kliasma (on which Vladimir stood) to the shores of the Mockba. You will have the benefit of my counsels and prayers. Be assured that together we shall make your dynasty the most celebrated, and your city the most glorious in the whole of Russia."

Ivan Kalita listened and agreed. The Ouspenski Cathedral arose on the Kremlin, and the spiritual supremacy of Moscow was begun.

Now came a further change at Kiev. The Lithuanians reconquered it from the Mongols. Their Prince, by name Vitoub, wanted a Metropolitan. It must be remembered that it was the epoch when certain efforts were being made towards some "accommodation" between the Eastern and the Western Churches. At Florence a Council was called, and Greeks and Latins met and discussed a "rapprochement." Somewhat unwillingly, indeed, but still a fact, certain Orthodox Russian prelates were present. The attempt failed. But in the meantime the feeling of antagonism was not so strong.

So it came to pass that the Pope in 1458 instituted a Metropolitan at Kiev. This lighted the fire again. In the celebrated Council of Orthodox Bishops held at Moscow in 1459, under the Metropolitan Jonas, the Church at Moscow came forward for the first time, as distinct from the Church at Kiev. From this period the individuality of Moscow, as the seat of the spiritual head of Russian Orthodoxy, may be said to have been established.

One hundred and thirty years later, Russia, under Ivan the Great, and later again, under Ivan the Terrible, had advanced in power and strength. The feeling was strong, nationally, that she could no longer be dependent on Constantinople for her Metropolitans. Moreover, the people demanded a Patriarch for themselves. So did Doris Godounov, the waiting successor to the last Prince of the Rourick line, Feodor Ivanovitch. The Patriarch of Antioch, Joachim, happening to be at Moscow at this time, was approached on the subject. He undertook to transmit the wishes of Russia to the Patriarch of Constantinople, and did so. No great objection was raised to the demand.

In 1589 Jeremie II., Patriarch of Constantinople, came himself to Moscow. He offered himself as their Patriarch. He was given to understand, however much honored as they might

feel by his offer, that if he persisted in his desire, he must reside at Vladimir, as Job, Metropolitan of Moscow, occupied the chair in that city, and from him they could not be separated.

In consequence, Jeremie resigned himself to circumstances, and Job became the first Patriarch of Russia. He was to rank third, after Constantinople and Alexandria.

Ten Patriarchs held office in Russia from 1589 to 1700. Amongst these, two figures stand prominently forward—Philaret and Nikon. Philaret was known in the world as Feodor Nikitish Romanov (1618-1633). He was the father of the first Czar of the present Russian dynasty, elected as a boy to the throne. Philaret had married as a secular priest. This was his one son. Afterwards rising to be Bishop of Rostov, he became a powerful factor in the troublous times of Russia's struggles with the Poles.

Distantly connected with the old Rourick race, Philaret's son seemed the most suitable person—having his father's able support to rely upon—to be placed at the head of affairs. This took place. Thus the Church's power, through Philaret, the Patriarch of Moscow (to which rank he was shortly raised) became developed and consolidated. Moreover the reigning Czar is thus connected with the Patriarchate of his kingdom.

Nikon the third, who occupied the Patriarchal chair after Philaret, was the next imposing figure. A peasant by birth, he rose to eminence, and became the great reformer of the Russian Church. He swayed the Emperor Alexis, who was his personal friend as well as master; but he is said to have abused his power and so brought about his own downfall. By the reforms which he carried out, he raised against himself the animosity of the Old Church party in Russia.

He was instrumental in bringing about the revision of the liturgical books of his country, and brooked no interference with his own will in any ecclesiastical matter. At last Alexis was persuaded to banish him to his old monastery on the White Sea, "Salavetsky"; and though recalled before his death, Nikon did not live to reach Moscow.

The successors of Nikon made no mark. Adrian, the last, was a man of the old school. He forbade the use of the razor under pain of anathema, and was as zealous in opposing the use of tobacco, as in suppressing Lutheranism. This was not the man to suit Peter the Great. When, therefore, Adrian died, the chair at Moscow remained void. It was never again filled. The Holy Synod, the present organization, replaced the powers of the Patriarch.

SPAIN.

An English chapel has been built at Barcelona, and its consecration caused some little comment. The *Guardian* (London) gives a long account of the "persecution" that is supposed to have been carried on in connection with its opening. The Spanish authorities refused to allow the consecration to take place until a cross on the outside had been removed. By Art. 11 of the Spanish Constitution, which, while granting to Dissenters toleration in religious matters, forbids all *actos ejecutados sobre la via pública ó en los muros exteriores del templo*, the authorities have the right to insist upon the removal of the crosses placed upon the outside of St. George's Church. From the Spanish point of view, those who are not Roman Catholics being looked upon as Dissenters, the authorities were within their rights. A good deal of angry feeling (to judge from the English papers) has been aroused. Some have gone so far as to denounce the British government, should that not interfere to "rectify the gross illiberality" of our Spanish friends.

Apart from the law of the Constitution, however, have not, perhaps, the Spaniards some reason to be wary of Anglicans, from the examples they have had of them? I will quote one.

Some years ago a worthy Irish (Anglican) Archbishop thought the state of Spain so desperately shocking, that he believed it to be his duty to set to work to correct it.

Allying himself with certain Spanish "dissentients," he founded a congregation in Madrid, supplied means for carrying on the work of evangelization, and, not content with this, had the impertinence (as Spaniards would naturally term it) to consecrate a Bishop for this new Anglican see in the heart of Spain. No doubt the whole matter in the eyes of any Spaniard seemed as impudent as it was ridiculous. We may give them credit for being somewhat forbearing, in not having done more than remove the cross from the building which Archbishop Plunket had come from Ireland to consecrate—with its, or his Bishop! Apart from the Constitutional regulation, have the Spanish Roman Catholics in their own country not reason to be somewhat suspicious, and to say perhaps within their hearts: "*Timeo 'Anglos' et dona ferentes*"? GEORGE WASHINGTON.

ASSISTANT BISHOP CHOSEN FOR SOUTH DAKOTA

House of Bishops Elects the Rev. Frederick Foote Johnson

THE House of Bishops met at the Church Missions House on Thursday of last week for the purpose of electing a Bishop to assist the Missionary Bishop of South Dakota. The first session of the House was at two o'clock, Bishop Tuttle presiding at the outset. The Presiding Bishop announced the deaths, since the last meeting of the House, of Bishops McLaren and Watson. He also presented to the House the Bishops consecrated since the last meeting. These were Bishop Aves of Mexico, Bishop Knight of Cuba, Bishop Woodcock of Kentucky, and Bishop Darlington of Harrisburg. Bishop Griswold of Salina, who was not present at the Boston Convention, was also presented. The Presiding Bishop then resigned the chair to Bishop Lawrence, chairman of the House, and nominations for Bishop Hare's assistant were made. The nominations were informal.

Early Friday morning the House convened in the Church Missions House and heard the report on nominations. Adjournment was then taken to Calvary Church, where there was a celebration of the Holy Communion, Bishop Tuttle being the celebrant, Bishop Lawrence and Bishop Hare assisting. The election followed, the Rev. Frederick Foote Johnson being chosen. Adjournment was taken to attend the noon prayers in the chapel of the Church Missions House, and the testimonials were afterward signed. Luncheon was served at the New Amsterdam Hotel, tendered by some of the local clergy.

Bishops present at the meeting of the House were: Missouri, Pennsylvania, South Dakota, New Jersey, West Virginia, Pittsburgh, New York, Western New York, Florida, Central Pennsylvania, Delaware, Southern Ohio, Ohio, Georgia, Texas, Southern Florida, Oklahoma, South Carolina, Tennessee, Massachusetts, Vermont, Michigan City, Kansas, Lexington, Connecticut, Virginia, Rhode Island, Arkansas, Indianapolis, Chicago, Long Island, Western Massachusetts, Porto Rico, Alabama, Salina, Mississippi, Newark, Mexico, Cuba, Kentucky, and Harrisburg, and the Bishops Coadjutor of Nebraska, West Virginia, New York, and Albany.

The Bishop-elect to assist the Bishop of South Dakota, the Rev. Frederick Foote Johnson, is at present General Missionary of the Diocese of Western Massachusetts. He was graduated at Trinity College, Hartford, with the degree of B.A. in 1894, taking also the degree of M.A. in 1897, and was also graduated at the Berkeley Divinity School in 1896, in which year he was ordained deacon by the present Bishop of Michigan City. His diaconate was spent as assistant at St. Stephen's Church, Colorado Springs, Colo., and he was raised to the priesthood in 1897 by the late Bishop Spalding. He then spent several years as rector of Trinity Church, Redlands, Calif., and entered upon his present position as diocesan missionary in Western Massachusetts last year.

IN AN ARTICLE on the Buried Cities of Central Asia, in the *Record of the Past*, the most important archaeological discoveries made by Sven Hedin in this fascinating, unknown section of the world, are considered. Houses, wood carvings, coins, and paper were discovered, which tell us "something of the political relations in Central Asia during the early centuries after Christ, and show what extraordinary changes have taken place in that part of the world within the last 1600 years. They also show that there was a regular postal service between Lop-Nor and Sachow, proving that the means of communication through the Desert of Gobi were then much the same as now. Certainly agriculture was carried on, as the 'seed-corn banks,' or storehouses, would show—this same system prevailing all through East Turkestan to-day—by this means equalizing the food supply. The author found only 4 towns, but the desert might easily contain several others, and in the manuscripts mention is made of 'armies,' 'forty officials,' and 'numerous farms.' All suggest that this district was thickly inhabited."

STRENUOUS TIMES FOR MISSIONARIES IN MOROCCO: A colporteur in Morocco reports sales of 79 Bibles and Testaments in a tour through 27 Mohammedan villages. For these Scriptures he received \$1.50 in cash, 75 cents worth of barley (horsefeed), 58 eggs, 2 chickens, 2 loaves of bread, 10 cents' worth of butter, and 3 cents' worth of straw. Although generally well treated, the colporteur had to walk softly, because men in that land do not mince matters about their religious belief. One man undertook to kill the colporteur on general principles, saying that no one can object to the killing of a Christian. At another place the people proposed to burn him and his Bibles together because the Bible does not contain the name of Mohammed.

NEW YORK CHURCH SUNDAY SCHOOLS FORM AN ASSOCIATION

More Systematic Work is a Necessity

CANON HARROWER WOULD TEACH CHILDREN BY OBJECT LESSONS

Church of the Resurrection to be Rebuilt

The Living Church News Bureau
New York, June 12, 1905

THE First Annual Diocesan Sunday School Convention, which takes the place of the "Crypt Conference" of former years, met in the crypt of the Cathedral of St. John the Divine on Wednesday of last week. The session opened with a celebration of the Holy Communion, Bishop Potter being the celebrant, with Archdeacon Van Kleeck and Canon Harrower assisting. The Bishop preached the sermon, in which he called attention to the progress that is being made in knowledge, both by the Church and the world. He held that the Church had nothing to fear from close and scientific research; that the deeper one dips into what are considered the sources of sacred history, the more is proved the truth of God's revelations, and the accuracy of Biblical teaching. The Church is established, the Bishop said, on God's Holy Word and on the ancient teachings of the Church. It therefore has a message for men, and it is the duty of the teachers of the youth to keep pace with the progress of research in order that the message may be properly presented. The teacher must understand the message, and understand that it is true. Teachers must lay hold on the truths of the Gospel, and force them upon the attention of the child and of the world with more confidence and skill.

Immediately after the service in the crypt the Convention met in business session in the Synod Hall. This was found to have been fully completed since the Diocesan Convention of last fall. Comfortable chairs are permanently in place, electric lights have been installed, and portraits of the Bishops of New York hang on the walls. Everyone was delighted with the appointments of the meeting place, which was declared by many to be ideal. In calling the Convention to order Bishop Potter mentioned the fact that the Convention dedicated the hall to Sunday School uses, as part of the purpose of the Cathedral plant. The Cathedral, he said, is for all; for all churches in the Diocese, all parishes, and all people, both in the parishes and out of them—for everybody.

At the afternoon session, with Bishop Greer presiding, the formal organization of a Diocesan Sunday School Association was effected. After the Bishop had said that the time seemed now to be ripe for one diocesan organization to be a federation of the Archdeaconry organizations, the Rev. W. C. Hicks read the report of a committee, offering a proposed constitution for the Association. This was unanimously adopted with applause. It provides that the name of the organization shall be The Sunday School Association of the Diocese of New York, and its object to unite the Sunday Schools of the Diocese for the purpose of their common welfare. The Bishop is to be President, the Bishop Coadjutor Vice-President, and the Sunday School Canon of the Cathedral second Vice-President. An Executive Committee consists of the officers *ex officio*, the Archdeacons, and one delegate from each Archdeaconry. An annual meeting is provided to be held the first Wednesday in May of each year. Delegates to the Executive Committee were named as follows: For the Archdeaconry of New York, the Rev. W. C. Hicks of St. Agnes' Chapel; for the Archdeaconry of Westchester, the Rev. F. F. German of Mamaroneck; for the Archdeaconry of Orange, the Rev. John M. Chew of Newburgh; for the Archdeaconry of Dutchess, the Rev. F. B. Whitcomb of Poughkeepsie. The Rev. Hiram R. Hulse was made Recording Secretary, and the Rev. W. W. Smith, M.D., Corresponding Secretary. Mr. H. H. Pike was made Treasurer.

The Rev. Dr. Smith, secretary of the Sunday School Commission, made a report in which he told of the work of the year, dwelling especially on the placing of publications of the Commission and other Sunday School helps in the hands of superintendents and leaders both in the schools of the Diocese, and all over the country. Dr. Smith spoke of the interest taken in Sunday School methods at the summer conference at Richfield Springs last year, and urged a large attendance at the Sunday School Conference to be held at Richfield Springs in August of this year. He also urged the appointment of a Field Secre-

tary, who could study Sunday School conditions, assist in the organization of extension classes, etc.

The Rev. Canon Harrower, chairman of the Sunday School Commission, spoke on "The Child at Worship," making some statements that called out considerable opposition in discussion. Canon Harrower argued that the Church was not doing all that it might for the education of the child, that perhaps it deals too much in words and too little in symbols. Speaking of what is offered in the Roman Church, he said:

"I would offer for your consideration, though without necessarily commending them personally, the children's Eucharist, the enrichment and modification of morning and evening prayer to suit the devotional needs of children, perhaps an illustrated edition of the Prayer Book, special litanies for the use of young people, and the adoption of the three hour service on Good Friday. . . . Is there any reason why we should fill our windows with painted glass and not have a manger in one corner of the church where until Twelfth Night a child could see the story of the Nativity? I am not talking into the air when I declare that there is nothing which the Church should care for with more love and genius than the education of her children. Let us emphasize the Sunday School, but let us also emphasize the Church."

The Rev. H. P. Nichols, rector of Holy Trinity Church, Harlem, took issue with Canon Harrower, saying that he could not understand how the celebration of the Eucharist before a congregation of children who are not mature enough to receive it can be in accordance with the mind of the Church or with the principles of our religion. "If the Episcopal Church stands for anything," he said, "it stands for an appeal to intelligence. Any appeal to the sentiment, the eyes, the emotions, or the affections can be made only at the risk of sacrificing some of the splendid things for which the Church stands." In a brief reply, Canon Harrower said that we are not living in a Puritan age and must adapt methods to meet present conditions.

At the evening session of the Convention, Bishop Burton presided. Addresses were made by Mr. Walter Henry Hall, organist of the Cathedral, and Dr. J. H. Canfield, librarian of Columbia University. Mr. Hall spoke on "Music in the Sunday School" and declared in general terms that much of it is very bad. "Too much rag-time" is the way he characterized it. He urged that the Sunday School, in music as in other things, should be a training school for the Church, and said that salaried musical directors should have charge of the music. There is great need, he said, of a Sunday School Hymnal of not more than one hundred and fifty hymns, to be evenly divided between standard hymns of the Church and those especially written for festival occasions and Sunday School use.

Dr. Canfield had for topic, "Is the Sunday School needed in the World of Education?" He answered the question in the affirmative, but criticised some Sunday School methods. "Lesson Helps" he had no use for and said they were but helps for the lazy. He said the time spent in the ordinary Sunday School course of fifteen years, was about equal to one year in the common schools, and held that the fifteen years should be divided somewhat as follows: 3 years of story-telling, 3 years teaching the Bible as the basis of the stories; 2 years elementary; 7 years general knowledge, including missions, Church history, history of the sects, and the Bible in a large way. After such a course, young people, he held, would be of some value to Sunday School and Church. He thought the time had come for paid superintendents of the Sunday Schools, but thought the volunteer teacher better than the paid one.

Taking advantage of the presence in New York of many Bishops, the Rev. Robert L. Paddock, rector of the Church of the Holy Apostles, arranged for last week Wednesday evening a missionary mass meeting in his church. There was a brief service, after which Bishops Peterkin of West Virginia, Gailor of Tennessee, and Woodcock of Kentucky, spoke on the general subject: "Missions Afar and Spiritual Life at Home." There is a distinct relation between the two, the speakers said, and a thorough-going interest in foreign missions is a splendid stimulant for the life of the Church at home. Beside the speakers there was in the chancel the Rev. Dr. A. S. Lloyd, secretary of the Board of Missions.

A number of important changes are to be made this summer to the Church of the Resurrection, of which the Rev. Alfred Duane Pell became rector about a year ago. The present structure is to be in part rebuilt, and on the west and in the rear of the church a new building is to be erected to provide accommodations for vestry, choir, and Sunday School. Part of the new building at the rear will be used to house the new organ, which is the instrument formerly used in All Souls' Church,

and which was sold when All Souls' united with the Church of the Archangel. The Church of the Resurrection is not very far from the former location of All Souls' parish church, and a number of the people from the latter who do not care to follow the old parish to its new Harlem location, are attaching themselves to Resurrection parish.

On Whitsunday there was unveiled in St. Mark's Church a tablet in memory of St. Mark's parishioners who lost their lives in the *General Slocum* disaster on June 15th last year. The tablet was erected through many small contributions. The rector, the Rev. Dr. Batten, said the service at the unveiling.

GENERAL SEMINARY COMMENCEMENT.

THE Associate Alumni of the Seminary met Tuesday morning of last week, Bishop Walker presiding, but out of respect to the memory of Prof. Richey adjournment was taken till the afternoon.

In the Chapel of the Good Shepherd the funeral service for the late professor was held soon after the adjournment of the Alumni. The service was taken by Dean Robbins of the Seminary, Bishop Potter and the Rev. Prof. William J. Seabury assisting. The chapel was crowded with alumni, students, and other friends of the late Dr. Richey, and members of his family. After the service the body was taken to Orange, N. J., for interment.

At noon on Tuesday the annual Alumni Essay was read in Good Shepherd Chapel by the Rev. Robert E. Wright of Fallsington, Pa. The topic was: "Clergymen of the Church of England—A Social Study." The meeting of the Alumni was held in the afternoon, the Rev. W. S. Coffey of Eastchester presiding. It was voted to give second prizes in the subjects of Greek and Ecclesiastical History, in each of which one prize has been heretofore given, and also to give first and second prizes in the subject "Knowledge and Contents of the English Bible." The prize of \$100 for middle year essay was awarded to Mr. H. S. Percival. It was announced that the Alumni room in the Seminary is to be changed, the present reception room to be fitted up for the purpose. The election of officers resulted in the choice of Bishop Coleman to succeed Bishop Walker as president. All other officers were reelected.

The trustees of the Seminary met later in the afternoon and heard the report of the Dean. A very satisfactory condition of the institution was reported, and on the nomination of Dean Robbins, the Rev. F. B. Blodget, one of the canons of All Saints' Cathedral, Albany, was made instructor in Dogmatic Theology to assist Professor I. T. Beckwith. Bishop Francis, the Rev. Dr. Morgan Dix, and Mr. George Zabriskie were named a committee to draft resolutions on the death of Professor Richey. The trustees voted the degree of Bachelor of Divinity to Messrs. Scott, Stewart, Hartman, and Winslow of the graduating class. The degrees will not be conferred until the men named are ordained to the priesthood.

The dinner of the Associate Alumni was held at the New York Athletic Club Tuesday evening. There were about eighty present. The secretary of the Alumni, the Rev. John Keller of Arlington, N. J., presided. The after-dinner speakers included the Rev. W. S. Coffey; Mr. Albert T. Holmes, president of the Class of 1905; Deputy State Attorney General Alexander T. Mason; the Rev. John Keller; and Dean Robbins. Secretary Keller called attention to the fact that in 1907 would occur the seventy-fifth anniversary meeting of the alumni of the General Seminary, and he urged that the alumni make a thank offering that year at the General Convention in Richmond. Dean Robbins paid a tribute to the late Professor Richey, saying afterward that it was his aim and that of the trustees to keep the Seminary faithful to old-fashioned ideals, rather than expend all their efforts to make the institution big. He said he was not in sympathy with the statements made frequently by the President of Columbia University, that that institution was the biggest and finest seat of learning in the country. Something besides size should be the ideal. He urged the graduates to speak a good word with the young men for the General Seminary, so that the institution might have the best available material with which to work.

Two features of the alumni dinner which provoked interest and amusement were the menus and the souvenirs. Both were planned by Secretary Keller, who was warmly congratulated by most of those present on the clever ideas. The menu was printed on sermon paper with a suitable title page stating that the text was "Now good digestion wait on appetite, and health

on both. *Macbeth*, Act iii. Scene 4"; and that it was preached on June 6th, 1905, at the N. Y. A. C. The menu was printed in several languages, including Hebrew, Greek, French, and English, the courses being indicated as the heads of a sermon. The souvenirs indicated the Law, as the menus had the Gospels, the former being fac similes of mahogany policemen's clubs.

Commencement exercises were held in the Chapel of the Good Shepherd on Wednesday morning. The procession was formed as usual in the close, and in it were the faculty, students, alumni, and trustees. Bishops in the procession were Drs. Greer of New York, Williams of Nebraska, Francis of Indianapolis, and Hall of Vermont. The graduating class essayists were Mr. John Homer Deis of the Diocese of Washington; Mr. Marshall Bowyer Stewart of the same Diocese; and Mr. Andrew Edward Scott of the Diocese of Massachusetts. Bishop Hall presented the diplomas, and Bishop Greer made the address to the graduates. The latter said in part:

"If the essays I have heard here are fair samples of what the students of the General Seminary can do and are doing, then I have great hope for the Church." In his advice to the class Bishop Greer said: "Be natural. Imitations are cheap. Put on yourselves the stamp of the Church, but be personal above all. Do not use the convictions of others until in some way they reflect *you*. Do not disparage preaching. It is one of the greatest and strongest instruments you will have. You will have to be business men also, but remember that an institutional church that does not grow out of a spiritual one is not a successful church. You will have to ask the people for money. Let me urge you to use every dollar for the particular purpose for which it is asked. It would not be bad, in my opinion, if seminarians were to learn to keep books. It would help you to gain and keep the confidence of business men."

The degrees were conferred by Dean Robbins. The following were made Bachelors of Divinity: Rev. Messrs. William B. Stroskopf, Joseph W. Sutton, George J. Walenta, Frederick A. Wright, and Olaf Nordblad. The degree of Doctor of Divinity was conferred on the Rev. William Samuel Bishop, B.D., professor of Dogmatic Theology in the Theological School of the University of the South. This degree was conferred after examination, and it was stated that it is the first degree so conferred by the Seminary since 1881, and the second in the history of the Seminary. Twenty-five men were graduated and a number of others received certificates for partially completed and special courses.

Following are some members of the graduating class, with the Dioceses from which they come and the posts in which they expect to labor:

James Bancroft (N. Y.) to St. John's Church, Providence; L. H. Buisch (W. N. Y.) to his home Diocese; Thomas Burgess (N. Y.) to Aroostook Co., Maine; B. C. Chandler (Neb.) to his home Diocese; J. H. Deis (Wash.) to Cedar Falls, Iowa; H. E. A. Durell (C. Penn.) to St. James' Church, Lancaster, Pa.; H. G. Hartman (C. Penn.) to Christ Church, Williamsport, Pa.; E. B. Holmes (Maine) to Brunswick, Maine; T. A. Hyde (Newark) to St. Paul's Church, Paterson, N. J.; Nelson Kellogg (Albany) to St. Clement's, Philadelphia; Oscar Lindstrom (North Dak.) either to home Diocese or to Tennessee; Culbert McGay (N. Y.) to Maine; I. A. McGrew (Newark), to Trinity Church, Buffalo; E. R. Meyer (S. Ohio), to St. Bartholomew's Church, New York; C. S. Morrison (a son of Bishop Morrison), (Iowa), to Davenport, Iowa; Benj. Mottram (L. I.) to home Diocese; A. E. Scott (Mass.), to be a Fellow in the Seminary; W. H. Standring (Albany), to Shanghai; M. B. Stewart (Wash.) to Accokeek, near Washington; D. V. Warner (Nova Scotia), to Lockeport, Nova Scotia.

Others, completing a course, but not properly to be classed among the Seminary's graduates, with their assignments, follow:

C. K. Gilbert (C. N. Y.), Trinity Church, New Dorp, New York City; Latta Griswold (N. J.), to Newport, R. I.; E. W. Hall (N. Y.) to Grace Chapel, N. Y.; H. L. Hannah (N. Y.), to Grace Chapel, New York; C. K. Thompson (C. Pa.), to his home Diocese; W. P. Williams (Ark.), to three missions centering at Iowa Falls, Iowa; H. E. Ford (N. Y.), to St. Paul's, Antwerp, N. Y.; the Rev. A. J. Schrader (C. N. Y.), to two stations in his home Diocese.

A BLACK WOMAN AS CATECHIST.

THE Rev. P. A. Stevenson writes from the Arawak Aboriginal Indian Mission, Demerara River, British Guiana:

"These people originally attended the services held at Hyde Park Chapel, in the main river twenty miles away from Santa. They asked the missionary to visit them, and he found that they had put up a 'bush church' from the material growing at hand, and a rest house for a visiting priest.

"An old black woman was their first catechist, and her place has never since her demise been adequately filled. She taught the young, physicked the old, and kept the mission in good order. Her successors have since reigned, but never ruled.—*Mission Field*.

EARLY JUNE DIOCESAN CONVENTIONS.

WHILE May is the month in which the largest number of Diocesan Conventions is held, June is a good second, leaving afterward only the fall months for the conclusion of such gatherings.

In EASTON, steps were taken toward increasing the Episcopal Fund, which now amounts to about \$44,000, to \$60,000, and several pledges were made. The report of the committee on the State of the Church disclosed the fact that while, in the whole Church, each communicant contributes on the average \$18.56 per annum, in Easton they contribute only \$11.05. During the year two church buildings have been destroyed by fire, the Holy Cross, Millington, and St. Paul's, Berlin. The rebuilding fund of the first amounts to \$1,800, and there is needed at least \$1,200 more, while the latter amounts to about \$6,000 and \$2,500 more is to be raised. The Rev. W. G. McCready, D.D., having been appointed by the Bishop to visit the various parishes of the Diocese in the interest of the apportionment plan, made a short address on this subject at the last session of the Convention. There was some discussion as to whether an epitome of the civil law relative to the Easter Monday elections should be printed and bound with the Journal, Constitution, and Canons. The three last named were ordered to be bound together, but as the Diocese of Maryland was preparing a compilation of the law relative to the Church, that matter was deferred for the present. Greetings were exchanged between the Conventions of the Dioceses of Easton and Delaware, which were simultaneously in session.

In DELAWARE the proposed constitution and canons were finally approved and adopted. Three interesting resolutions were offered, and after animated discussion laid over until next year. The first was that in future all offerings at Christmas or the nearest Sunday be applied to the General Clergy Relief Fund, instead of to the Disabled Clergy Fund (diocesan). The second was a resolution that each parish should pay not less than \$12 a year to the Clergyman's Retiring Fund Society for the pensioning of its rector, whoever he might be, upon reaching his sixtieth year. The third resolution was that the convention forbid the holding of marriage rehearsals in any of the churches of the Diocese. It was offered by the Rev. Arthur E. Whatham, who made an eloquent speech in its behalf.

In WESTERN MICHIGAN the Convention began with a meeting in the interest of Sunday School work, at which unfortunately the attendance was small, and a leading speaker did not arrive by reason of floods and washouts that seriously impeded transportation. Later during the session a Sunday School Institute was formed. The Convention marked the 30th anniversary of their venerable and beloved Bishop, and at his request appointed a committee to confer with him in regard to devising ways and means to secure a Bishop Coadjutor. The merging of the Christmas Fund of the Diocese with the General Clergy Relief Fund was authorized, so that hereafter the income from the former, with the annual offering, will be forwarded each year to the general organization. At the missionary session, the organization of a number of new missions during the past spring was reported. The principal speech of the evening was made by the Rev. J. A. Schaad of Lansing.

In FOND DU LAC a committee, consisting of Bishop Weller, Rev. J. G. H. Barry, and Rev. B. T. Rogers, was appointed to report a complete revision of the diocesan Constitution and Canons. On the day after the Council there was an informal conference of the clergy, at which about thirty were present. The Bishop celebrated Holy Communion, and the clergy discussed pending questions, particularly those pertaining to the forward movement in missions and to Sunday School work.

THE ELECTIONS.

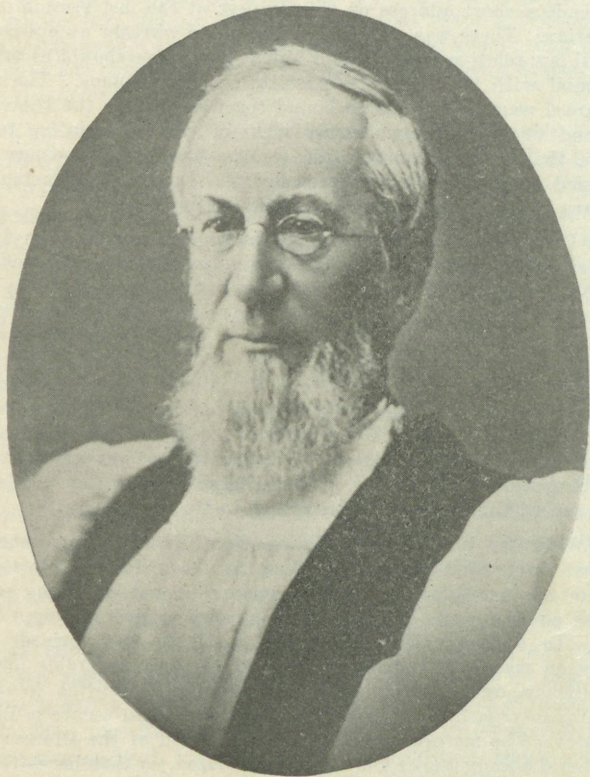
In WESTERN MICHIGAN the only change in officials was the choice of the Rev. R. H. F. Gairdner for membership in the Board of Missions in place of the Rev. Roger H. Peters. The Rev. Sidney Beckwith was elected assistant secretary. In DELAWARE the Rev. Hamilton B. Phelps succeeds the Rev. M. B. Dunlap as registrar. In the Standing Committee of FOND DU LAC, the Rev. M. N. Ray succeeds the Rev. A. P. Curtis.

ADDRESSES OF THE BISHOPS.

The Bishop of FOND DU LAC noted the increase with which the Diocese had been blessed since the beginning of his own episcopate in 1889. During that period the number of clergy has increased from 18 to nearly 50; 24 churches have been built; Church property within the Diocese increased in value from \$219,000 to \$700,000; while the communicant list had grown nominally from 3,000 to 4,700, but actually much more, since the present practice is to count as communicants only those who have made their communion within a year. He spoke appreciatively of the "loving unity of the clergy with one another in all matters relating to the faith and worship of the Church, and in their loyal unity to their head. It has been a marked manifestation of Christian fellowship, and with perhaps one exception it has been universal. We have been of one heart and mind in our apostolic teaching and practice. We have worked together as soldiers in a common cause, as brothers in one Christian family." The clergy have been "sustained by the generous confidence and co-

operation of loyal-hearted laymen. Perhaps in no other part of the Catholic Church has their participation in its priesthood and kingship been more recognized. One reason, we may venture to say, is that we doubt whether in any part or time it has been more deserved. They have stood by their clergy and upheld them in their endeavors. They have willingly accepted the decisions of my office when promoted, and, even if they thought them mistaken, have always had confidence in the integrity of my endeavor to do justice to all. It has been a singularly united Diocese, and to this in a large measure our success has been due." He believed that another reason for the Church's growth within the Diocese "has been the increased intelligent appreciation of its spiritual character and organization." At this point he considered the subject of the Church and its Divine authority and human history. Some thoughts on the subject of "Biblical Criticism" will be found elsewhere in THE LIVING CHURCH.

The Bishop of WESTERN MICHIGAN gave a brief review of the thirty years of diocesan life during his episcopate, in which nearly



THE RT. REV. GEO. DE N. GILLESPIE, D.D.,
BISHOP OF WESTERN MICHIGAN.
[WHO HAS JUST CELEBRATED THE THIRTIETH ANNIVERSARY
OF HIS CONSECRATION.]

9,000 persons have been confirmed; the valuation of property held for the Church has largely increased; and Akeley Institute has become a pronounced success. The training of the young at the family altar and in the Sunday School, and the matter of the apportionment for general missions, were other subjects treated by Bishop Gillespie, and he also stated that he hoped to see the Episcopate fund raised to \$100,000.

The Bishop of DELAWARE told of his recent trip abroad, expressing gratitude for his safe return and giving his thanks for the many kind messages of love and loyalty which came to him from home. He further thanked the president of the Standing Committee and the Archdeacon of Wilmington, for the manner in which they had looked after diocesan affairs during his absence. Diocesan organizations had given most gratifying evidence of the zeal and efficiency of their members. With reference to the late General Convention, the Bishop said:

"For one I much regret that the action of a very decided majority in the House of Bishops, whereby it would be uncanonical for any divorced persons, whether called the innocent party or not, to marry again, was not ratified by the House of Clerical and Lay Deputies. I am still persuaded that this act of total prohibition is the only one by which the Church can discharge her entire duty in this most grave and essential matter, and that it will be the most efficient means of diminishing the many terrible evils now accompanying the laxer notions upon the subject, which so widely prevail. In the meantime it is a comfort to realize that no clergyman is compelled against his conscience to solemnize the marriage of any divorced persons and that public opinion is becoming more and more pronounced against such solemnization. As some of you may remember, a meeting was held last summer at Bishopstead of ministers of various religious denominations in Wilmington, at which resolutions upon the subject were unanimously adopted which showed a distinct advance in the right direction."

THE VICTORY OF THE CHURCH.

FROM THE CONVENTION ADDRESS OF THE BISHOP OF KENTUCKY.

IN closing this address I should leave something to be desired were I to omit mention of the hopeful signs and inviting prospects which bid us thank God and take courage. We are on the eve of reaping where others have sown, and we must gird ourselves for the harvest. The devoted and splendid work of the clergy and the splendid coöperation and enthusiasm of the laity, convince one that this is no day of small things. He would be unworthy who began not his work with prayer, went not on his way rejoicing, and looked not with ardent expectation for a blessing. For blessings are often no farther from us than light is from the blind. If we ask, God will give us that we may see, and seeing, let us go into the future nothing doubting. For back of us is the promise of Jesus Christ, "Lo, I am with you alway, even unto the end of the world"; surrounding us, the light of the Holy Spirit to illuminate the way; while upholding us is the arm of God, "who will not suffer us to fall." We face the future, with no misgiving. The work is the work of God, the commission is of God; and the priceless heritage of divine origin and apostolic order is the charter of our principles and of our liberties. To one who believes in the divine origin of the Church, accepts her Apostolic Succession, treasures her Catholicity, and holds to her historic continuity, then for him this basis of fixed, immovable truth is more than a comfort, it is his religious certainty. Surely we have this certainty expressed in Holy Writ, in creeds Apostolic and Ecumenical, in doctrines indisputable, and in a living Church sent with a divine message to a listening world. We should go forth with no halting convictions, with no hesitating announcements, with no timid apology for our position, and with no uncertainty regarding the faith committed to our hands. This is no time for speculations, doubtfulness, and negations. A gospel of positive faith, a gospel that links the life of man with the life of the Saviour of men, that man may re-discover himself in the Incarnation, the whole unutilated, unalterable, unobscured gospel of Jesus Christ. We shall convince no one unless our convictions convince and convert us beyond misgiving or compromise. Standing on sure ground, let us hold our own with the positiveness born of truth. No doubtful attitude which accounts the fundamental teachings of the Church as unimportant and non-essential when face to face with opposition, ever can help others or strengthen ourselves. Such a position does not make for unity; it only makes chaos, confusion worse confounded. Charity is certainly a part of the gospel, but compromise, never. We have no apology to make for the Church and all for which she stands; it is two thousand years too late for that. An apology would be a confession of weakness, and to minimize all differences for popularity's sake is to remain weak where the Church is lowered to the chances of successful competition. The Church will always have her struggle to win her way, but that struggle is intensified and unmeaning where the effort for harmony has been at the expense of the character of the Church. Do not apologize for the Church; such would be only the confession of weakness and uncertainty. Ground won and lost will have to be won again, because it was lost in the way it was won. If we have a right to be, if we have a divine origin and a Catholic heritage, then let us stand on these rights and principles, and not make them feeble and obscure, or unauthoritative and insecure, by asking leave to exist where we have a right to live. And then let us so teach and work and live, that 'men may take knowledge of us that we have been with the Lord Jesus.' Men will believe what we teach when they witness that we live what we believe. For it is not sufficient to have a certain faith, unless we have a Christ-like character; 'we cannot keep the temple if we pollute the courts.'"

LESSONS OF THE RUSSO-JAPANESE WAR.

FROM THE COUNCIL ADDRESS OF THE BISHOP OF INDIANAPOLIS.

THAT great changes are taking place in the world, rapid and momentous changes, is a fact of common knowledge. These changes are political and social and intellectual. They must be taken into account; their lesson must be learned and applied. Take, for example, the gigantic struggle now going on in the Far East, which cannot be regarded by us without anxiety and concern, for both civilization and Christianity have their interest in the outcome of the strife. A Christian and a non-Christian nation are contending together, the one for supremacy, the other for existence, and at the present moment victory is on the side of the weaker and the smaller and the non-Christian people. The Emperor of Germany is reported to have said the other day that "If Japan is victorious, it does not mean that Buddha is superior to Christ." No, certainly not; but it does mean that Christianity, if it is to be a real force either in the individual or in the nation, must be not in the letter only, but in the spirit, for "the letter killeth, but the spirit giveth life." Here is one of the lessons—the chief lesson—that we Christians have to learn from this awful war. Christianity, truly accepted and truly applied, develops a manhood conspicuous for strength and bravery, for power of endurance and of suffering, for honesty and integrity, for purity and righteousness, for loyalty and patriotism; but Christianity, when it becomes a mere formal profession, when it is not applied to the thoughts of the heart as well as to the external actions

of life, cannot effect any change or exert any power. Vice and greed and oppression, the lust of power and its abuse, will bring a Christian nation low as inevitably as they bring the individual low, and God may use (as He seems to be using) a nation which knows Him not and calls not on Him both as a warning and as a scourge. There is much more involved in this war than a change in the map of Asia. The handwriting is even now appearing on the wall—"thou hast been weighed in the balances and found wanting." I want to drive this lesson home. The need of the hour in this nation, in this Church, in this Diocese, is a deepening of the Christian life. By this alone can the nation and the Church fulfil their destiny. Right, not expediency; God's law, not man's caprice, must rule in the nation as in the Church and in the individual. As the individual and the Church fail to develop and exhibit the Christian life, so the nation fails. The decrease in candidates for Baptism and Confirmation is only a sign of general conditions. It shows that the religion of Jesus Christ has less hold on men than it ought to have; that the Church is not exerting that healthful and divine influence which, because it is Christ's Church, it ought to exert. The blame cannot be laid wholly on the clergy. If we, God's ministers, are less active, less earnest, less intelligent, less effective than we ought to be (and who of us is not?), then, brethren of the clergy, necessity is laid upon us to bring ourselves anew to a right conception of the tremendous work that God has given us to do. We must be more diligent, more earnest, instant in season and out of season, searching out and bringing in God's sheep that are gone astray until the fold shall be full of sheep, and there shall be one fold as there is one Shepherd. We can make no excuse for failure to work. A clergyman who does not work to the limit of his strength and ability is not a true minister of Jesus Christ. So much I acknowledge for myself and for my brethren of the clergy. But I repeat that the fault is not with the clergy alone. There is apathy, indifference, lack of zeal, formalism, in greater or less degree, in all our congregations. The Christian life does not seem to be a reality. And the Church cannot do its work, cannot make its appeal to the world, until, not the clergy only, but every one who, in his Baptism, has put on Christ, shall, by the grace of God, live a Christian life. The layman has his responsibility before God and his opportunity for doing God's work just as the clergyman has. The difference is not in kind, but in degree. Putting aside all distinctions between the clergy and the laity, both stand on the same level—Christians, believers in Christ, followers of Christ, workers for Christ—and both alike are bound to live as becomes the followers of Christ and to work in their several ways and according to their several opportunities for Christ and His Church.

RESULTS OF MODERN CRITICISM.

FROM THE COUNCIL ADDRESS OF THE BISHOP OF FOND DU LAC.

LET nothing disturb you. Let nothing make you afraid. Every age will make its own attack upon the Christian religion. The discoveries of science in the last century, which at first seemed to exclude God from the creation He had made, have been found, as time has gone on, rather to fortify the argument for His existence. A permanent, directing, and intelligent energy is seen to be pulsating throughout all creation. Materialism has met its defeat. Few now deny the existence of a personal God. Nothing that science has demonstrated to be true is found to contradict any dogma declared to be such by Eumenical authority. It has now, as before, come to pass that the guns which were thought to imperil our position—being captured—have been cast into bells to tell forth our victory. A higher criticism, not to be rejected within its true limits, may have, like modern science, shown us some of the processes of the Bible's formation; but this does not disprove its inspiration any more than the discovery of an evolutionary process in nature disproves the existence of a God. It does not affect the faith to hold that the mystery of creation and the early chapters of Genesis are allegorical rather than historical. We loyally accept the decree of the Council that the Scriptures are the Word of God and have the Holy Spirit for their author. But it is to be observed that there is no decree that the writers of the Sacred Book were mere mechanical agents, writing by dictation. There is also a distinction to be observed between the ideas of "Revelation" and "Inspiration." Also, inspiration is of different degrees and differs according to its purpose. There is, too, the inspiration of selection as well as of suggestion; and there is in the Holy Scriptures, for which we must allow, a human element. God uses the forgetfulness of those He employs to set forth the lessons He wishes to convey. Moreover, the Holy Scriptures are seen to contain a record of God's progressive revelation of Himself and the standard of man's duty, according to His creatures' development and need. The lives of the Old Testament worthies and their denunciation of their enemies are not to be tried by our Christian standards. Nor is it the meaning or intention of the Old Testament writers that we are to seek to be guided by; but, rather, the intention and purpose of the real author who is the Holy Spirit. And so, it is by the Church, and by the Church only, in whom the Spirit dwells, that the Scriptures can be fully and rightly interpreted. The same principle of interpretation, as seen in the New Testament, that guided our Lord and the apostles has guided the Church. What

the Holy Spirit, through the Church, reads out of the Holy Scriptures, that the Holy Spirit as their Author put into them to be so applied, and be understood. But the Bible is subordinate to the Church—for it was written by the Church, is certified to us by the Church, and the Church is its interpreter. The Church teaches; the Bible proves. It is, as interpreted by the Church, one of the corroborating witnesses to the Church's faithfulness and testimony. She brings by her sacramental system Christ, personally, home to us; and on Him and in Him our faith securely rests.

Thus it must be remembered that there are two ways of looking at the revelation of Divine Truth. It cannot be understood or tested, accepted or rejected, merely by human reason or by the natural man. It can only be rightly understood by those who live in the environment of the spiritual organism, of the Holy Catholic Church and who, being filled with the light of the Holy Spirit, accept the Church's traditional and dogmatic teaching. Our natural reasoning powers were not given us that thereby we might test the truth of revelation; but, being illuminated by the gift and virtue of faith, the better to understand that which has been revealed to us in and by Christ's Church. Most of those, for instance, who deny the miracles of the Gospel or the Virgin Birth of our Lord, or the resurrection of His crucified Body, are persons living without the Catholic Church, and so without the sphere of spiritual illumination; or, if some are technically within it by reason of their Church membership, nevertheless, because they do not accept the Church's voice, they are practically without it. They are blind leaders of the blind: saying they see, they walk in darkness. The truth, as it is revealed in Christ, is indeed glorious. It is the unfolding of a mystery which from all eternity has been hid in God; but to understand it, faith is required; and faith comes to us as a gift of God; and "real faith," as that great servant of His, Dr. Pusey, said, "must be entire." Accepting its mysteries as little children, with humble and loving hearts, let us go forward with enthusiastic devotion to our Blessed Lord and His Kingdom. Go forward with tremendous energy, for the attacks of Satan increase in subtlety, and the second coming of our Lord draweth nigh.

THE COLLEGE GIRL AT HOME.

IT has been objected that the independence and exhilaration of college, the association with culture and wealth, render a girl dissatisfied with her home, writes a Smith College student in *Good Housekeeping*. There is some truth in this, but it has been over-emphasized, and the other side of the medal needs to be looked at. A girl does not truly appreciate her home until she sees it in perspective. From childhood she has accepted it just as it is, with no thought of responsibility or effort. The love and care was as much a matter of course as the three meals a day or the pictures in the parlor, and while she is not always satisfied, she has no definite idea of improvement.

College opens her eyes more or less perceptibly. She discovers other ideas and ideals than the ones she has known, and other ways of doing things. In visiting her college friends, many widely different homes are seen, and furnish distinct standards with which to compare her own home life.

Naturally on her return she looks at her surroundings with different eyes—but her comparison is more an appreciation than a criticism. If college has taught her anything, it has taught her personal responsibility and the recognition that a home is not something final and unalterable, but an elastic environment that changes with every change of individual relations and atmospheres. That the clear-eyed graduate sees much to alter is only another way of saying that we are none of us perfect, after all. But it is just here that her greatest danger lurks, for it is at once the folly and the glory of youth that it rushes too readily to reform.

I would urge the girl graduate to walk softly in the paths of her home duties. Do not snap at the father's table manners, nor make poor, simple Bridget wear a cap. Your academic years have surely fitted you for deeper things. If your ways are better and your insight quicker and keener, do not proclaim it with a shrill voice and unlovely emphasis. Remember that the clattering ornaments that seem so unornamental and tawdry to you have grown beautiful in association to the hands that placed them there. Little by little, you can make for simplicity if it be needed, but no beauty in decoration is worth pain to the sensitive home hearts.

A MAN was born, not for prosperity, but to suffer for the benefit of others, like the noble rock maple, which, all round our villages, bleeds for the service of man.—*Emerson*.

WE TOY with moments as though they were grains of sand slipping through our fingers, whereas, if we only knew it, they are grains of gold.—*Bishop Walsham How*.

TALK not of wasted affection, affection never was wasted; if it enrich not the heart of another, its waters returning back to their springs, like the rain, shall fill them full of refreshment.—*Longfellow*.

NEW LIGHT ON THE CRUCIFIXION.

NEW light has from time to time been thrown upon many details of Biblical interpretation by the discovery of papyri and other records of a period contemporary with the writings of the New Testament. Some of these literary finds, it is claimed, explain indirectly certain features in the tragic drama of Christ's crucifixion. The Munich *Allgemeine Zeitung* gives a résumé of new data gathered on this subject, in substance as follows:

Some time ago the French savants, Parmentier and Cumont, published a series of essays entitled "*Le Roi des Saturnales*," and at the same time the German scholar, Paul Wendland, published a small work called "*Jesus als Saturnalien-Koenig*" (Jesus as Saturnalia-King), in which it was shown, on the basis of new sources, that the mockery of Jesus on the part of the Roman soldiers, as reported in the Gospels, was simply a reproduction of the extravagant excesses by which Roman soldiers were accustomed to celebrate their Saturnalia festivities. Special reference was made to a passage in Josephus, in which the reception of the Jewish King Agrippa in Alexandria is described. On that occasion the anti-Semitic mob of the city instituted mockeries of the crowning of a king, such as are described in St. Matt. xxvii. 27-31, in the crowning of Jesus with thorns.

Recently the Berlin University savant, Dr. Hermann Reich, has published a discussion of the subject with new materials, entitled "*Der Koenig mit der Dornenkrone*" (The King with the Crown of Thorns). This appears in the recent issue of Teubner's *Neue Jahrbücher*, of Leipsic. In this paper Reich shows at length that the Roman soldiers inaugurated a public mimicry scene in the case of Christ, just as the Alexandrian plebs had done in the case of Agrippa. In the New Testament age the Jew was a common object of ridicule in public mimicry on the stage and elsewhere; and, in fact, this continued down to the Byzantine age. In such public exhibitions a burlesque of a Jewish king was a common figure. An example of this can be seen in one of the Oxyrhynchos papyri, find No. III., recently published, in which such a mimicry scene is accompanied with music, only that in this case we have to do with the parody of an Indian king. In a papyrus now deposited in the Louvre there is found such a burlesque of a Jewish king. To this must be added the fact, that in the Orient, more than elsewhere, where the soldiers of Pilate were in garrison, such mimicry on the stage was exceedingly popular during the times of Christ. Especially was this true of Cæsarea, the headquarters of Pilate, from which town the soldiers had gone up to Jerusalem during the festival season. Even as late as the third Christian century, a prominent Jewish rabbi of Cæsarea, Rabbi Abbrahu by name, made a public protest against the crude jokes and mockeries in the theaters which were directed against the Jews of that city.

Reich, in discussing this subject, says:

"Jesus is led into the court of the barracks. Without is heard the noise of the Jewish mob, a people so hated by the Romans. The soldiers accordingly decide to make a public mockery by mimicry of these much ridiculed Jews, and accordingly the Jewish prisoner they have in charge is made to serve the purpose of a mock king of the Jews. The soldiers from the entire barracks run together and keenly enjoy the Saturnalia sport of this 'king of the Jews.' He is made to assume the role of the 'king of mimicry,' just as this was done in the case of Agrippa in Alexandria. Now we can understand why the whole scene is carried out without confusion or a break on the part of the soldiers. It is the repetition of a programme they had often witnessed with keen enjoyment. To reproduce a mimic scene of a Jewish king, and all their actions, such as the mock court scene, striking him upon the cheek, etc., did not have the purpose of hurting him, but simply of affording them an accustomed enjoyment, for the beating of the burlesque character in this mimicry was a standing feature of such plays. No mimicry on the stage was complete without the noise of the beating (*alapitharum sonitus*), the echo of boxing the ears, and the like. Now, too, we can understand why no officer tried to interfere with this sport. The soldiers were simply enjoying a sport which it was their standing privilege to participate in. Similar data on this matter are also found in the article of Professor von Dobschütz, in *The Journal of Theology*, entitled 'Jews and Anti-Semites in Ancient Alexandria,' who interprets the scene, however, as a piece of sport concocted on the spur of the moment."—*Translation made for The Literary Digest.*

HASTE makes waste, and waste makes want.—*Scotch Proverb.*

MR. WRONG.

I AM only waiting for Mr. Right to come along," the good-humored spinster is apt to say, when asked why she is so slow about changing her name. As only too often a woman changes her name without such judicious waiting, the most important question of married life, as far as the wife is concerned, would seem to be: "What am I to do with Mr. Wrong?" It is one of the inscrutable decrees of Nature that the most momentous decision of a lifetime needs to be made when the affections are strong and the judgment is immature. In a popular work of fiction, an unsympathetic elder sister says to a girl who has just accepted an offer of marriage and is in the seventh heaven of bliss:

"But the man is so ugly!"

"I know it," is the reply; "I like ugliness."

"And he is so selfish!"

"I know it. I like selfishness."

"And he is so greedy!"

"I know it. I like greediness."

"And he is so bad-tempered!"

"I know it. I like bad temper."

If that easily pleased *fiancee*, instead of dying young, had lived to marry the man of her choice, the probabilities are that she would have found herself tied to a Mr. Wrong of the most exasperating description.

Of course, Miss Antique, with her experience of life, would never make the mistake of mating herself with a man who, like Artemus Ward's noble Savage, is "not calculated to make home happy"; but then, Miss Antique is not besieged by lovers, while pretty little Sweet Sixteen, who lives next door, has not fingers enough whereon to count her admirers. It seems scarcely orthodox to accuse Mother Nature of making mistakes, but true it is that mating time comes pathetically early in the life of the human, coming as it does when men are young enough to be bewitched by smiles and blushes, and women by mustaches or epaulettes.

The Mr. Wrong of one girl's choice might, for anything that onlookers know about the matter, be the Mr. Right for some other girl, but after he and his hasty choice have been made one at the altar rail, it is too late to consider this, and the only advice that wisdom can give to the mis-matched couple is: "Make the best of it."

No need to try to prolong the billing and cooing season after it has become evident to the two most concerned that such billing and cooing is what the funny man of the newspaper would describe as "mock-turtle," but never, never should man and wife, no matter how ill-assorted their union, cease to treat each other with courtesy.

A woman who married after the illusions of youth were dead and gone, said to the man of her mature choice: "It is quite possible that you and I may have disagreements of opinion from time to time, but on no account let us ever air these disagreements in the hearing of outsiders."

She showed her wisdom. Never does Mr. Wrong prove more indisputably that he is Mr. Wrong than when he sets a bevy of giggling girls to counting the number of times he has contradicted his wife in the most trivial matters during the course of a morning call. When an intoxicated man swears at his life-partner, he afterwards, most illogically, lays the blame of such behavior on the thief he has put into his mouth, but the Mr. Wrong whose less shocking sins of the tongue can be piled on no such scapegoat, would fare badly in the hands of a jury made up of his wife's lady friends.

Mr. Wrong's mother is often to blame for his not being Mr. Right. She neglected her boy's home education, and now he knows only what he was taught at school. Well, men are never too old to learn, pseudo Dr. Osler to the contrary notwithstanding, so the young wife need not despair. In taking up the middle-aged mother's neglected duties, she will have to exercise a vast amount of tact; but if she can retain Mr. Wrong's respect she may in time make such a change for the better, not only in manners but in principles, as to render it possible for her to love and honor as well as obey. C. M.

WISDOM is better than rubies. You cannot take your rubies into heaven, but you cannot get into heaven yourself without wisdom.—*Selected.*

WE SHALL not love heaven more for loving earth less; the needful thing is not that we abate, but that we consecrate, the interests and affections of our life.—*Martineau.*

THE LUST FOR POWER.

SERMON BY THE REV. HENRY D. ROBINSON, D.D.,

Warden of Racine College.

"So Absalom stole the hearts of the men of Israel."—II. Sam. xv. 6.

IN all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even unto the crown of his head there was no blemish in him." Absalom was a prince and a man of straw. The eyes of the nation were upon him. His physical attributes were such as are associated with kingship. In the superabundance of his dignity he seemed to embody dominion and majesty. He rode in a chariot and fifty men ran before to announce his coming. Those in the way drew aside and made obeisance so low that the dust from his horses' hoofs beat into their eyes and they caught but the vision of a chariot, and the matchless form, the swart beauty of the King's son. The Homage of David's Israel was at his feet. He accepted it as his right. And Absalom did this because he was a prince.

In the early morning he went out to the gate of the city and stood there. "And it was so that when any man who had a controversy came to the king for judgment, Absalom called unto him and said, Of what city art thou? And he replied, Thy servant is of one of the tribes of Israel." As he did obeisance, the gracious prince of his courtesy put forth his hand and kissed him. After hearing the story of his controversy he cried, "See, thy matters are good and right, but there is no man deputed of the King to hear thee. Oh that I were made a judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice. And on this manner did Absalom to all Israel that came to the King for judgment. So Absalom stole the hearts of the men of Israel."

But this was not all. He did not win their hearts for the winning alone. This was but the prologue to the drama which this man was to play. It was all hidden in his heart for a time; then the prelude ceased, the great curtains were drawn aside, and his meaning was plain. He sent spies throughout the land, saying, "As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron." And Absalom did this because he was a man of straw. The lust for power had seized him. Its subtle poisons had gone into his bones and its fevers were spreading through his flesh.

The lust for power! How has it not marred every age of human progress. The desire to supplant, to hold the reins of authority, to sit with the mighty—and above them—what nation has not had to grapple with it, to fight it, to crush it, only to crush it again and find it still terrible. It is this which has made history in the past, which has rolled nations into one and rent them asunder as the storm-cloud is torn by the lightning. "It has scattered the proud in the imagination of their hearts and put down the mighty from their seat." It has changed the destiny of continents, and who shall deny that at times it has turned the whole tide of human affairs? Verestchagin in his great picture of the Retreat from Moscow has shown us something of what the lust for power has done. France hitherto writhed in the grasp of one man whose soul was steeped in it, and it was not until his personality had been withdrawn that she staggered fainting into the arms of liberty. It is a sad story, this quest for power. Emperors, Kings, and Prelates have sought it. The weak have been trampled under foot, the strong have died cursing, the simple have been deceived, the wise have been silenced, all have gone down to the death shouting their poor, foolish battle cries, the names of their selfish heroes on their lips, leaving to posterity only their wretched bodies wrapped in barbaric tinsel, and the memory of their credulity.

Man, to his undoing, has ever been the dupe of traditional heroes. In poetry and song the hero is bathed in warm lights. His bravery, his splendid form, his vast strength, his skill, these are the things that stir the muse to lofty flights of panegyric. The gloomy selfishness of the son of Atreus leaves him none the less a hero. The heart of Froude goes out to Caesar.

The lust for power! Can God ever forgive it? Wasted lives and broken hearts cry out to Him for vengeance. The phantoms of a million dead raise their shadowy arms like those beneath the altar and cry aloud, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth."

But you exclaim, The day for this has passed. These are mere ancient or mediæval conditions which no longer exist. The king as an autocrat ravishing the fortunes of his subjects and taking their heads for trivial offences is not found to-day outside of comic opera. This is the twentieth century. The past is buried never to rise again. We of this modern day are too wise to allow ourselves to be confronted again by these old conditions. The lust for power is dead. It is true there is still an echo from across the sea of the divine right of kings. But it is only an echo. It is true that "*Lese Majesty*" still crouches spider-like in a corner of the earth. But his web is torn and the next storm will sweep it away. It is true that Pretoria has gone over to the majority, but that is merely incidental. It is true that, in his slow strength the bear of the North has pushed his way to the uttermost sea, and snarls at those who are forcing him back, but that is the last effort of expiring barbarism. It is true that the golden grain of Manchuria will be the richer because of its rootlets soaked in human blood, but that is the end. The shield, the sword, and the battle are passing, and in the new era peace, full-voiced and triumphant, shall proclaim her gentle victory,

and the nations shall dwell together under the Fatherhood of God and the Brotherhood of Man.

Even after noting these survivals of the past, modern life is so different from the ancient that it might seem as if Absalom's lust for power had no application to-day—as if his craving and the means of satisfying it were wholly out of touch with you and me. We are wont to rely on our ability to pass on facts uninfluenced by specious pleas or personal charm such as Absalom possessed. Ours is to be an analytic-synthetic century. It is the work of this age to shovel facts into their appropriate bins—sanitary, germ-proof, and altogether dry. We welcome new thoughts, new ideas, but they must be practical. They must have something in them—for us. We are not to be influenced by mere poet or orator. An university settlement has in it more for mankind than a pointed phrase. The lawyer who can make impassioned pleas to intelligent juries is not in such demand as the man who can sit at his desk and instruct great corporations in the niceties of procedure. Demosthenes, or Cicero, or Lycias, or Daniel O'Connell, would of course have their places among us to-day—on the lecture platform, but not *in medias res*.

It might be somewhat difficult for us to place Absalom to-day. We can scarcely imagine his modern exemplar standing at the city gate and hoping by the methods of his prototype to gratify his lust for power. Life is not simple enough, and apparently we are not simple enough for that now. No man to-day could lead a rebellion—almost a revolution—simply because he was his father's son. So far as we know, Absalom had no caucus behind him, and that in itself puts him hopelessly out of touch with modern conditions. Absalom could never succeed to-day without a caucus.

And yet we must acknowledge that there is such a thing as power even now. We may also grant that men are seeking it even more vigorously than of old. It is perhaps a different kind of power, but it is none the less effectual. Men do not get it in just the same way, but they get it. When it is attained they do not use it just as they did, but they use it. I might add that one-man power is even more dangerous to-day than in the time of Absalom. His follower had of course to shoulder his arms and to battle for his leader. Perhaps he contributed a large share of the products of his field for taxes, but his wants were simple, and so long as he lived and breathed, and ate, and slept, he was not wont to ask embarrassing questions of the government. He was a child and he lived as a child. If conditions grew too hard, he rebelled and made a new start. Although he had made bricks without straw, he afterwards had food for the gathering. His life seems intolerable from our standpoint rather than from his.

To-day we are slaves of complexity. Whatever disturbs a cog in the least wheel sends jars and shocks through the whole machine. The balance of the mass, social and political, while uneven, has a certain delicacy. Adjustments are easily displaced. It is as with nature. The bird that dips her wing in the wave, thrills the universe.

To make this complexity endurable there must be a constant effort toward the perfection of law. Municipalities and states and nations are constantly trying, adjusting, and re-adjusting law to meet new conditions and solve the problem of complexity. Such work requires the services of the scholar, the thinker, the man of affairs, the trained specialist, and the pure in heart. But alas, we often send—Absalom.

Now it is right here that he who would reign in Hebron has a chance to gratify his lust for power to-day. He does not go out to the city gate to greet the weary and the heavy-laden. He eschews chariots, the iron hoofs of horses, and the swift feet of heralds. There is no poetry in his method. It is hard, practical, effectual. Nestor with his fine similes has no place in the modern assembly. Thersites is the man. His easy course is to find fault with things that be. Absalom did that. In such complexity it should not be difficult. It will not avail him to put forth his princely hand to raise the suppliant, unless there is a coin in it. It is money that speaks. Kisses are unpractical. He needs no academic help, save it be of the psychologist. He asks not for men's love or loyalty, but gauges their wants. He would attract them, not by his beauty, his matchless form, his freedom from blemish, but by their own self-interest. Complexity of life means diversity of interest. In a multitudinous crossing and re-crossing he has to seek out and adjust the proper combinations, and as he is successful his power grows, and as it grows the opportunity for power increases.

He may use it well. He often does. But I am not speaking of the righteous man. I am considering Absalom. His power grows. It is to his own apparent self-interest to help the apparent self-interest of others. Financial floods can be narrowed and enchanneled and directed. The broad, shallow lake may be made a deep and narrow river. Its course may be directed anywhere—down-hill. It takes law to build the dykes and levees. It takes law to gather the waters together. It takes law to chain them in their courses. It takes law to smooth the way and direct them where they will do the most good.

Who, then, will help Absalom make the law? It is said there are those to do it. It seems scarcely credible, but such is the idle gossip of the day.

We were told a few weeks ago of some whom Absalom had gathered together. It was said they stood in line without the portals of the gate. Singly and alone each entered an inner chamber where his palm was crossed with sundry coins in order that he might

go forth and tell the fortunes of state. Each signed the bond wherein it was indented that the state was to pay its pound of flesh.

As Absalom's power increases there are some who must suffer. He does little apparently. In itself his act is but to change a cog in the complex machinery of modern society. The result is marvellous. The waters of the flood gather together and pour themselves at his very door. His followers are enthusiastic though not markedly exuberant. The circle of self-interest of which he is the center projects its radius. The number of his friends grows larger. He draws men unto him. He becomes a nucleus of advantage, commercial and otherwise. Things do not move until his say is said. He not only *has* power, but he *is* power. He is a factor in coming events. The metropolitan editor notes him derisively, chaffs him good naturedly, protests against him with fine frenzy, and confers upon him a monosyllabic degree. He begins to move more quietly now. In the beginning of his career he sought publicity. Now he seeks the depths of silence. He is the great director of mighty works. A quick pass here, a deft touch there, a quiet talk yesterday, a score of silent messages to-day that pass the boundaries of state and nation and continent, and momentous things are in the nation's blood, are beating at its pulses. Absalom and his chosen ones watch. They watch the signs of the times. They watch the hands of the clock. They watch the stroke of the gavel, and leap to their advantage. A hundred men are ruined; a thousand are in despair; ten thousand feel their hearts grow cold; from all rise a cry and a curse of hatred, and then—Absalom reigns in Hebron.

How are we to deal with this lust for power? It is no mere academic question. Men want an answer, plain, practical, simple. The statesman wants an answer. Only the small politician declares that it is a part of practical politics, the inevitable trend of things and need not, cannot be remedied. Nevertheless man has always tried to remedy it and will keep on trying until the "grasshopper shall be a burden and desire shall fail." War was the ancient remedy. That is not always advisable or even possible to-day. Failing in that we have recourse to Law—that patent nostrum guaranteed to cure all diseases of the body politic.

As men of old in times of sudden danger sprang to arms, so men to-day under stress of panic have recourse to law. Hamlet, town, city, state, and nation are all crying out for "Law, More Law, Give us Law." And so the Law comes: comes pouring as from some great spigot of legality; and then it spreads and shallows and sinks out of sight, leaving its drenched and discomfited victims to begin all over again. Were it not so, mercifully so, the tyranny of law in America would be unspeakable. In the mad rush for legal enactment it is well to remember that it is one thing to propose a law, and another to pass it as proposed. It is one thing to pass a law, and another to enforce it. It is one thing to enforce a law, and another to keep it on the statute book. And finally, a law is not easily kept on the statute book when the public conscience—good or bad—does not want it there.

Now this last statement seems to bring us to a principle on which we can stand.

In opposing the lust for power, we are using weapons of repression, just as our ancestors did three thousand years ago. In the real nature of things we have made no advance at all. We cannot report progress. In reality we have to confess with humiliation a decadence, for the lust for power is more broadspread to-day than when Absalom stood at the city gate. We have ceased to fight it with fists and cudgels and are now smiting it with law. We are in fact opposing wit to wit, sophistry to sophistry, evasion to evasion, cunning to cunning, and when it is all done we remember Sisypheus and sigh. We can scarcely felicitate ourselves on improvement in method when the result is so disappointing. The lust for power is growing stronger. It is even more dangerous than of old. It has donned modern robes, pencilled its brows, and painted its cheeks, but it is the same old lust grown craftier.

Civilization and democracy have not yet fulfilled the expectations of mankind, and the reason will be found, not in any inherent quality of democracy, but in the nature of man himself. There may be a conception of society which does not take into account the individuals composing it, but it will be found—I venture to say—that the righteousness of the individual makes for the righteousness of society. Law is and always will be a necessity, but it is not educative in itself to the extent that it is the result of education. It may repress Absalom, but it is not likely to cure him.

Is there any remedy for this lust for power? In this resourceful age, full of expedients and solutions of ancient problems, can we not find a tincture that will allay the fever of Absalom's brain? Arms invite opposing arms; repressive laws invite subtle and cunning evasion. What then! Oh, it is so old a remedy, so time-worn that it is hard to apply it. Men have half tried it for nearly twenty centuries. Would that we might try it all and keep on trying it until we come in sight of the gates of peace. And it is so simple withal, so wonderfully simple that we almost despair of it because of its simplicity. It is this: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Yea and more. Not only the law and the prophets, but the remedy for nearly every

ill that affects man in his spiritual nature to-day. The lust for power political, the lust for power social, the lust for power financial, all could be solved to-morrow, if men would take into their lives and hearts that masterpiece of philosophy that fell so gently from the lips of the Son of God.

My dear friends, I wonder if you realize how much Christ means to the world to-day? Throughout the nation, throughout civilization, mankind is on the verge of a great experiment. The future is big with uncertainty. Apprehension hovers over it. Man in his poor way makes sad mistakes. His deeds are evil many times, and his heart is bad because he knows no better. He needs light. We all need light. And hence it is that every influence that presents Jesus Christ to men to-day is radiant with hope, and has in it the fairest and sweetest promises of the future. The Christian Church, the Christian home, the Christian school—all these help us and they may help Absalom.

Love thy neighbor as thyself. O, sublime thought! When our Blessed Lord spoke, it seems as if He saw through all the difficulties of time. It was as if He said: "O man, you will try to evade this for centuries. You will acknowledge its force, you will long for it as a condition, but you will ever keep casting it aside as unpractical in order that you may try other policies that can never bring you satisfaction. You will hate your neighbor and use him spitefully; you will put him under the ban of law; you will war with him; you will kill him; but in thus doing you will ever fall short of your purpose. You will ever just miss civilization. You will fail to realize man's possible earthly destiny, and you will never rid yourselves of Absalom.

If man as a whole should make a serious attempt to put this principle into his life to-morrow, we should make in a year the progress of a century. The lust for power will disappear only when Absalom becomes an altruist.

"O God, give us charity, and let us love even as we would be loved. Give us charity so that through ill-will and misunderstandings, and mistakes, and sins, and treachery, and hatred, we may love even as we would be loved." Think you that man can rise to such heights? With faith he can do anything. He can understand David the King when he wept over the body of his treacherous son. He can even sympathize with him in his passionate cry of grief: "O my son Absalom, my son, my son Absalom. Would God I had died for thee, O Absalom, my son, my son."

THE OXONIAN'S INTEREST IN POLITICS.

IN the "common rooms" of the different colleges, and at the Oxford Union, are all the leading English newspapers, and every day these, or personally bought papers, are carefully perused by seemingly all the undergraduates. The keenest sort of interest in British politics is manifested, and each succeeding phase is closely watched. Oxford, of course, has now, as it has had in time past, within its walls men who are to shape England's future; and these men, whether through birth or taste likely to enter public life, endeavor—so far as reading goes—to understand the internal condition of their country and its relations with other nations. (Such a class of collegians, already more or less definitely marked as the politicians of the next generation, exists here, a fact which seems odd to an American.) But the interest in state affairs does not stop with this body of men. A large number of students are fitting themselves for the civil-service examinations; and these men, too, narrowly observe the political, economic, and social situation of their country from day to day. Even here the careful reading of the papers does not end. The great mass of students who are reading for the classical "Schools" subjects which the American often derides seem to turn, quite as a matter of course, from Demosthenes to Chamberlain's latest speech—or, rather, from the latter to Demosthenes—for knowledge of current affairs is evidently considered to be of paramount importance. The history students, also, keep in touch with history in the making.

One cannot but compare this practice with that of the American undergraduates. At home, we have, of course, no such class of prospective politicians known during their college career, and by virtue of their college career, as almost certain to play a large part in ruling their country. With the evils of such a condition we also lose the benefit—the having a number of intelligent, well-educated men who have been from youth afforded a special incentive to making themselves acquainted with their country's government, its internal and external relations, and its needs. The second class, also, of collegians particularly interested in current affairs we lack. My own experience leads me to believe that most of our students catch only a glimpse of the headlines of a daily paper—if that, with the exception of the sporting news, which collegians everywhere read avidously—and have a correspondingly hazy notion of the significance of passing events.—From "American Rhodes Scholars at Oxford," by PAUL NIXON, in the *American Monthly Review of Reviews*.

THE CHRISTIANIZING OF UGANDA: During 1904 more than 9,000 persons, more than 6,000 of whom were adults, were baptized in connection with the C.M.S. mission in Uganda. There are now 18,484 pupils and 50,574 baptized Christians in the whole Uganda Protectorate.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—From the Reign of David to the Captivity of Israel.*

By the Rev. ELMER E. LOFSTROM

DAVID BRINGS THE ARK TO JERUSALEM.

(Public Worship.)

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III., Vows. Text: Psalm cxvii. 1.

Scripture: II. Sam. vi. 9-19.

WE saw, in our last lesson, that the country of Israel was in a demoralized condition as to government when Saul died. It was quite as bad in a religious way. Israel was founded as a religious nation. When they were given a king, it was the understanding that he but acted as the representative of Jehovah, the only true King of Israel (I. Sam. xii. 12). But when the deputy king was dead, they had as a people forgotten the Lord God. The Tabernacle was not set up, and the Ark was forgotten, if not lost. King David came to the throne. He was a devout man, and had held Samuel, the prophet, in honor. As an exile he had been cut off from the worship of the Tabernacle, so that even he was not informed, as to the law and ceremonies of handling holy things, as the first part of our lesson shows. But he was resolved to restore the worship of the Lord. He prepared a Tabernacle at Jerusalem and then set out to bring to it the holy Ark, the most sacred thing belonging to the Tabernacle. Psalm cxxxii. 6-8 implies that it was only after some search that the Ark was finally found, "in the wood," *i.e.*, Kirjath-jearim, "the city in the woods."

The Ark had been built about 500 years before this time, according to the directions given by the Lord God Himself to Moses in the Holy Mount (Ex. xxxvii. 1-9). It corresponds to the Altar in our churches, but it was held in much greater awe and reverence. Being in the Holy of Holies, it was only seen by the High Priest, and by him only through a cloud of incense once a year on the Day of Atonement. It was of acacia wood, overlaid with pure gold underneath and on all sides. The top or lid was of solid gold, and as part of it were the two golden cherubim whose outspread wings overshadowed it. This was called the mercy seat, and was even more than a symbol of the Divine Presence, for here rested the glorious Shekinah, which was that Presence under a glorious form, telling in a type of the time when the very God should Himself tabernacle among men. This Pillar of fire by its movements governed the movements of the Tabernacle during the journeyings in the wilderness. In the Ark were kept the two Mosaic tables with the Commandments, the golden pot of manna, and Aaron's rod that budded.

This Ark had been lost in battle. The people had come to think more of the symbol than of Him of whose Presence it was the vivid reminder. They carried it into battle against the Philistines, and to punish their presumption, "the Ark of God was taken" (I. Sam. iv.). Such calamities followed its presence among the Philistines, however, that after seven months they were glad to send it back. When they did so they placed it upon a new cart, drawn by milch cows upon which no yoke had before rested. The cows went, contrary to nature, away from their calves to Kirjath-jearim. There the Ark remained, reverently cared for, in the house of Abinidab, for twenty years (I. Sam. vii. 2).

When David set about the revival and the restoration of the Tabernacle worship at Jerusalem, he resolved to bring the Ark to its proper resting place. The first attempt was an attempt to do a right thing in the wrong way. For the handling of the sacred Chest, careful directions had been given by the Lord God Himself. Even its construction provided for the carrying out of these provisions, for there were the golden staves by which it was to be carried by the Levites. These directions were preserved in written form in the book of the Law. David should have looked there for directions for this pious work. Instead, he followed the example of the Philistines, and had a new cart made. No fatality had attended the action of the Philistines because they acted ignorantly, and their ignorance was excusable for they did not have the Law to instruct them. With David it was another matter. His exile, and the decline and neglect of the worship of the Tabernacle by the people, had

made them almost as ignorant as the heathen Philistines. And for this ignorance they were blameworthy.

Accordingly, when David makes the first attempt at the Ark's removal, he brings out the army and makes it the main escort of the sacred Ark. It shows the great mercy of God, that only one man lost his life in the handling of this holy thing. Uzzah, who had lived in the house with the Ark, and must have known more than the others of the reverence to be observed in the handling of it, put out his hand to steady it in a way that showed that he held it to be a "common" or ordinary thing. He paid for his rashness with his life.

The tragic ending of David's first attempt to bring up the Ark to the Tabernacle was an event of great importance in the proper religious training of the nation. It taught them a lesson they could hardly have learned in any other way. So long had they neglected the ordinances of the Tabernacle, that the generation there present knew not the great sacredness of the Ark. The first impression made upon David was that this was a thing having great power to harm. He was ready to give up the project of bringing it to Jerusalem. The judgment came as an act of mercy in that it was sent to avert a greater wrong, but David at first looked not to see what was wrong in his own act. He took it for granted that he was right and that he rightly felt indignant that such a terrible judgment should come to him when he was trying to do a pious work. Yet it was the most merciful thing that could have been done, to teach them the need of following the due order which had been prescribed for their own safety in the handling of this Holy Thing. The death of Uzzah was in such a manner as to be at once known to all Israel. Some aged persons probably were reminded of the old divinely revealed ritual, and in the course of a few weeks the king himself learned where the fault had been (I. Chron. xv. 2, 13). At the same time, the blessings which came to the house of Obed-edom the Gittite because of the presence of the Ark were so marked that they were known throughout the land. David then understood that the Ark would bring blessing if it were reverently and obediently handled.

Having learned the lesson of the first catastrophe, David, three months later, prepared to bring up the Ark "after the due order." This time the army took properly a subordinate place. From the more particular accounts in I. Chronicles (xv., xvi.), we learn that it was a most impressive religious service in which the proper representatives of Jehovah had the place of honor. It must have been a grand sight to have seen and heard that great white-robed company of more than 862 Levites and priests. Their white robes were a symbol of the purity with which men must come near to the Lord, and they had prepared themselves in the appointed way by fasting and cleanliness for the holy day. This time the Ark was carried by the staves, as appointed, resting upon the shoulders of the Levites (I. Chron. xv. 15). Hardly had they started from the house of Obed-edom, when the Lord gave a sign of approval (I. Chron. xv. 26, *cf.* II. Sam. vi. 13). The king thereupon sacrificed seven bullocks and seven rams, and the procession moved on its way.

The king was clothed in a simple ephod of white, instead of in kingly robes. It shows the true and humble spirit of the man that he, the king, should come thus, and his answer to the criticism of the irreligious daughter of Saul, shows that he well understood that Jehovah, not the king, was the One to whom honor was to be given on that day.

PRAYER FOR A LITTLE BOY.

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take.
And this I ask for Jesus' sake.

But while I live, I want to be from quick and angry passions free,
With gentle thoughts, and happy face, and pleasant words in every place.
I pray, whatever wrong I do, I'll never say what is not true;
Be willing at my task each day, and always honest in my play.

Make me unselfish with my joys, and generous to other boys;
And kind and helpful to the old, and prompt to do what I am told.
Bless every one I love, and teach me how to help and comfort each,
Give me the strength right-living brings, and make me good in little things. Amen. —Harper's Bazar.

THESE frequent looks of the heart exceedingly sweeten and sanctify our other employments, and diffuse somewhat of heaven through all our actions.—Robert Leighton.

Correspondence

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

THE SCOTTISH COMMUNION OFFICE.

To the Editor of *The Living Church*:

IN your admirable review of a Russian criticism of the American Prayer Book, you make a misstatement regarding the Scottish Liturgy of 1637, which ought, I think, to be corrected in the interest of accuracy.

In this incomparable Prayer Book, the work mainly of skilled Scottish liturgists, Bishops Maxwell and Wedderburn taking the chief part, under the supervision of Archbishop Laud and King Charles, there is set forth in the Order for Holy Communion immediately *before* the recital of the words of our Lord, the Invocation of the Holy Spirit—thus restoring the use of 1549. Then, immediately *after* the Prayer of Consecration, follows the memorial or Prayer of Oblation.

I refer you to the reprint of the Scottish Liturgy of 1637 lately put out by Blackwood, Edinburgh, under the auspices of the "Church Service Society" of the Established Kirk.

Respectfully,

St. Louis, June 6, 1905.

H. L. CHASE.

[Our correspondent is right. Our reference had inadvertently been to the Scottish text of 1755, which had been altered from that of 1637 by transposing the Consecration and the Invocation, thus creating the apparent anomaly criticised by the Russian report. It was the text of 1755, further revised in 1764, that was taken as the model for Bishop Seabury's Communion Service, which latter, again revised, became our present American Eucharistic office.—EDITOR L. C.]

"LITERARY METHODS": WHITHER?

To the Editor of *The Living Church*:

IN view of recent events in our own communion, and the present attempt in the Church of England to secure popularity for the methods of the, so-called, higher critics, that is "patiently and reverently [to] apply historical methods to [the study of] the Gospel records," I have been strongly impressed by a statement that occurs in a recent article in *The Literary Digest* on the subject, "Advanced Theology to be made Popular." The statement is to this effect:

"The brilliant G. Bettex, one of the best of modern Christian apologetical writers, in his work entitled *Die Bibel, das Wort Gottes* (The Bible, the Word of God), gives this summary of the 'results' of modern radical Biblical criticism, which Lipsius thinks will open the eyes of earnest Christians. Bettex says: 'According to this radical criticism, is there any inspiration? None. Any Trinity? None. Any fall into sin? None. Any devil or angel? None. Any miracles? None. Any law from Mount Sinai? None. Any wrath of God? None. Any prophecy? None. Is Christ God? No. Is the death of Christ vicarious? No. Did Christ rise from the dead? No. Has there been any outpouring of the Holy Spirit? No. Will there be any resurrection of all the dead or a final judgment? No.'

"This is rather radical, and practically robs Christianity of everything that it has. With this kind of a faith Christianity cannot live."

Dr. Lipsius also says that the new propaganda is "a declaration of war on the Gospel."

It seems to me, Mr. Editor, that though there be not many in our communion who are in sympathy with the German and English critics who want to treat the Gospels as mere literary documents, the value of which is to be determined by historical methods of interpretation, or are to be referred to some "final (!) court of trained research," yet there are some for whom one cannot but feel that they are on the broad way that leads to the results so strikingly set forth by Dr. Bettex. Some are very near to that point; others, cautious and conservative, are seemingly far away, but all are *on the road!*

Let us pray that those in authority will permit themselves to be used by the Holy Spirit to protect the Faith and the Church from false teachers, that these may go to their own.

M. M. MOORE.

GIVE CHRISTIAN BENEDICTION.

To the Editor of *The Living Church*:

AS a convert from sectarianism, nothing ever struck me so strangely, so comically, so un-Christian, as the Jewish form of Blessing so often given by our priests at the end of our various services, consisting, as you know, of the lifting or raising up of both hands and arms, something like the posture of the performing bear.

This is a modification of the old Jewish form still in vogue in Jewish synagogues, and means *absolutely nothing* to a Christian. If Jewish priests give the old Jewish blessing, then why, in all common sense, do not Christian priests of our communion give the Christian blessing, which we know to be the raising of the **RIGHT** hand and making the sign of the cross over God's people?

For a priest to observe every detail of Catholic custom at Holy Communion, and then end with the old Jewish blessing, is something beyond the comprehension of a Catholic Churchman.

A. K. GLOVER.

DR. HEBER NEWTON AND THE CHURCH.

To the Editor of *The Living Church*:

IHAVE just read the report in *THE LIVING CHURCH* of the late Church Congress in Brooklyn, with the editorial comments on the Congress.

There are no names mentioned in its astonishing description of a certain "half-dozen" men in the Church whose presence on the Congress platform is such an affront to all honorable Churchmen; or of the one presbyter whose presence at this special Congress constituted such an outrage to the said honorable Churchmen—"they are all honorable men"—as to endanger the future of this body and to warrant language such as is only used toward men of proven criminality, save when the *odium theologicum* embitters speech.

Of course I lay myself open to the stale witticism about the cap fitting. But the language of your editorial comments, taken together with the total suppression of any report of my address—the only case of its kind in the Congress report—leaves no room for doubt as to whom you refer.

The language of your editorial comments is based on the assumption—if not indeed in the direct affirmation—that I have denied statements of the Creed of our Church.

I ask you to produce from any of my books, or from any printed language which I have authorized, the evidence for any such denial.

Truly yours,

R. HEBER NEWTON.

East Hampton, N. Y., June 5, 1905.

POWER OF A BISHOP IN DEPOSITION.

To the Editor of *The Living Church*:

THE *Church Standard* in a leading editorial recently discussed the action of an unnamed Bishop in deposing and degrading a priest who had renounced his ministry.

It seems that the priest referred to declared in writing to his Bishop his renunciation of the ministry of the Church, and, I presume, asked the Bishop to depose him. The Bishop received his renunciation and waited more than two years before deposing him. Section 2 of Canon 5 provides as follows:

"If the ecclesiastical authority shall have reason to believe that the person so declaring has acted hastily and unadvisedly, action on such declaration may be postponed for the space of not more than six months, during which time such person may withdraw his application."

Now, it is clear that the Bishop acquired jurisdiction of the subject matter and of the priest by the presentation to him of the written renunciation, and that he could have deposed him the next day. The provision authorizing a delay of six months was adopted for the benefit of persons renouncing the ministry, and it gives them that space of time for repentance, and they may withdraw their renunciation within that time if the Bishop does not act before that time. It is well established in the civil law that provisions *as to the time within* which courts or officers are to act are generally *directory*, and *not mandatory*, and that the doing of the act *after* the specified time is valid and binding on the parties interested. In Sutherland on Statutory Construction, Lewis' Ed., sec. 612, the author says: "Provisions regulating the duties of public officers and specifying the time for their performance are in that regard generally *directory*. Though a statute directs a thing to be done at a particular time,

it does not necessarily follow that it may not be done afterwards."

In section 615, *ibid.*, the author says: "The provision requiring a judge who tries a cause without a jury to give his decision on or before the first day of the next term is *directory*."

So, although the Bishop is directed not to delay action longer than six months, yet his action after that time is valid. He had jurisdiction and did not lose it by giving the priest more time for repentance than the canon contemplates. It is very likely that the priest could have withdrawn his renunciation at any time before he was deposed. The Bishop was more lenient than the canon is. Can the deposed man be heard to complain that the Bishop did not depose him as soon as he should have done? If the Bishop had acted in six months he would have been out of the ministry and in the same condition that he now is.

If the deposition were null and void, as has been claimed, then it could have no effect, and the man would be a priest and could treat the supposed deposition as if it had never been attempted. A void deposition is no deposition at all.

In Dr. Wright's book of Offices and devotions, 2nd ed., page 596, he gives a form of deposition and uses the word "degrade" as well as "depose." In the canon of discipline of the clergy for the Diocese of Oregon, the word "depose" is not used. The words used there are "reproof," "suspension," and "degradation."

When used in connection with discipline of a clergyman, the term "degradation" means the same as the word "deposition." The *Universal Dictionary of the English Language* defines the word "degradation," when used in an ecclesiastical sense, as follows: "An ecclesiastical censure, whereby a clergyman is divested of his ministerial character and authority." It seems to be the better term to use. It does not imply any more than the term "deposition," when used ecclesiastically. If the Bishop uses both "depose" and "degrade" in pronouncing sentence on a clergyman, the sentence thus pronounced has no added force by reason of the use of the two words. When thus used the words are synonymous.

It seems to me that there is nothing in the criticism of the *Church Standard*. The Church does not prescribe a form of deposition, and hence, a Bishop may use any words that convey the sentence that the law authorizes to be pronounced. The thing that the Bishop does is to divest the clergyman of his ministerial character and authority. The words "depose" and "degrade," when used in pronouncing ecclesiastical censure, have a technical significance, and they cannot be made to mean something other than their technical import.

W. M. RAMSEY.

CONVERSION OF A HEATHEN PRIEST.

A NATIVE missionary in South India writes: "A Confirmation was held at Nazareth during the visit of the Bishop of Madras in December last, to which 47 candidates were sent from Kadeiyanodei. There has been an accession of twenty-six souls during the year, especially from Sirapuvilai and Manalmedu. Among them a convert named M—, aged twenty-nine years, deserves mention. He was a heathen priest of the temple of Mutthumalai Ammon, which is situated at Kuransani in honor of the Ammon, and it is attended by thousands of people from all parts of Southern India, and thousands of sheep are slaughtered for the demon. M— was a priest of this goddess, and his conversion is almost miraculous. When he visited Alvertope, a Christian station, in 1903, he was struck with the mode of Christian worship, and it gave him a good impression which was too strong to be shaken off. On his return to his native village and to the goddess the impression became stronger. He bought a New Testament and read it, and when I went to the place for the purpose of preaching the Gospel to the Hindus, he came forward to answer the queries of a heathen disputant. I asked him after my work was over who he was, and he said that he was a child of Christ. He further requested me that he should be admitted into the Church by Baptism. He was one of the candidates for Confirmation held in December by the Bishop of Madras. He is a regular attendant at our church at Kadeiyanodei, and he comes regularly for monthly celebrations to Kadeiyanodei, three miles distant from Kurangani. May God use him as an instrument to bring the heathen village to the feet of Jesus."—*The Mission Field*.

PROBABLY the greatest result of the life of prayer is an unconscious but steady growth into the knowledge of the mind of God and into conformity with His will; for after all prayer is not so much the means whereby God's will is bent to man's desires, as it is that whereby man's will is bent to God's desires.—*Bishop Brent*.

Literary

The Official Year-Book of the Church of England. 1905. Issued under the Sanction of the Archbishops of Canterbury, York, Armagh, and Dublin; of the Primus of the Episcopal Church in Scotland; and of the Bishops of the English, Irish, and Scottish Churches. Also formally sanctioned by the Lower House of Convocation of the Provinces of Canterbury and of York, and published under the Direction of a Committee of the Society for Promoting Christian Knowledge. London: Society for Promoting Christian Knowledge, Northumberland Avenue, W. C.; 43, Queen Victoria Street, E. C. Brighton: 129 North Street. Edinburgh: R. Grant & Sons, 107 Princes Street. Dublin: H. Bible, 37, Dawson Street. New York: Edwin S. Gorham. 1905.

One can add little to what has been said of this work in former years, the volume being always remarkably accurate and possessed of such varied information with respect to the Church of England and other Churches in communion with it, as to make one wonder at the possibility of collecting so vast a mass of information in so brief a period of time. For the last year it appears that the English Church has to record a serious falling off in the number of ordinations, the total for the year having dropped to the same figure as in 1901, the lowest that had been recorded for many years. The number of candidates for Confirmation is also less than previously. The voluntary offerings of the Church of England are placed at nearly forty million dollars for the year.

Crockford's Clerical Directory for 1905. Being a Statistical Book of Reference for Facts Relating to the Clergy and the Church. With a Fuller Index of Facts Relating to the Parishes and Benefices of England and Wales and Ireland, and to the Charges, Missions etc., of Scotland and the Colonies, and of Europe, North Africa, and the Mediterranean, than Any Ever Yet Given to the Public. In two volumes. Thirty-Seventh Issue. London: Published by Horace Cox, Windsor House, Bream's Buildings, B. C. Milwaukee: The Young Churchman Co. Price, \$6 00 net.

This ponderous work, in two quarto volumes, has long since become an essential for all who find it necessary to keep in touch with the English clergy list. The publication of the full record of probably 25,000 clergymen, comprising all those now living who have English, Irish, Scottish, or British Colonial orders, is a task of such dimensions that one wonders that it can annually be performed with so large a degree of accuracy as is always attained by *Crockford*.

The First Wardens. W. J. Neidig. New York: The Macmillan Co.

We have recently been treated to discussions concerning the question whether we were to have any more poets and poetry; or whether the world had no more use for such. Like many another discussion, it seems rather foolish. A little reflection will show that as long as there are men and women who are more than mere money-making machines, there will be poets and poetry. As long as there is any appreciation and love for the good, the beautiful, the grand, the noble, there will be poetry. As long as there is friendship and love there will be poetry. During the last year there have been many volumes of verse and poetry published and the little book by Mr. Neidig easily ranks among the four or five best ones issued in this country. The work takes its name from the poem describing the first keepers of Christ's sepulchre. CHESTER WOOD.

Bird Life and Bird Lore. By R. Bosworth Smith, Late Fellow of Trinity College, Oxford, etc., etc. New York: E. P. Dutton & Co., 1905. Price, \$3.00 net.

The ten chapters of the book are entitled Owls; The Raven—Descriptive; The Raven in Poetry, History, Hagiology and Folk-lore; The Raven—Personal Experiences; The Old Thatched Rectory and its Birds; The Wild Duck; A Day on a Norfolk Mere; The Magpie; The Old Manor House and Its Surroundings; Bird Life at Bingham's Melecombe, and are followed by an appendix on the longevity of the raven. Eleven pages are devoted to an index in which every bird, mammal, place, and person mentioned is duly noted; a matter of considerable convenience for reference to a work so little following the encyclopedic style of the ordinary bird book and so replete with classic and vulgar reference, myth, and superstition. The various chapters appeared originally, we are told, in a magazine. Half the illustrations are of places, the other eight of birds, of which all but two are from drawings.

The work is that of a scholar; a Greek scholar as we surmise before the author acknowledges that he taught that poetic language, and notwithstanding his avowal (p. 81): "I pretend to no strictly scientific knowledge of the subject," he has for over half a century been a lover and close observer of birds in nature as well as in literature and folk-lore, as is clearly shown by the minute though rambling descriptions of the habits of the several species treated.

The only story, perhaps we should say "yarn," that seriously tries our credulity, is laid to the door of a friend of the author. It

is an account (p. 383) of a convocation of rooks, and in the assembling, one rook preceded the others in flight, carrying in its bill a twig about eighteen inches in length which, at the opening of the meeting, was deposited on a limb. Then one bird made "what seemed to be a set speech, and then they would all suddenly strike in, with a clamorous assent or dissent. Then, a second rook would address the meeting, whether to second the motion, or to propose an amendment to it, and his peroration would be received or objected to in like manner. But the most interesting thing about it all was that the twig-bearer seemed to be the president of the assembly. The twig must have been a badge of office, like the spear of the auctioneer, at Rome, or his hammer in England. It was like the speaker's mace or the judge's black cap, a symbol, a something held in reserve. After half an hour, when the business was finished, and, as it would seem, the 'noes had it,' the president picked up the twig, dissolved the assembly, and, followed by the rank and file, departed, in the opposite direction to that in which they had come, to another rookery, a quarter of a mile away!"

To the American reader it is not unlikely that it is the bird-lore of literature and folk-lore, here so amply treated, that will be of chief interest; for few of the birds written of are found on this continent; although the author, in the manner common to many English ornithologists, chooses to ignore the distinctions separating various European from related American species. H. L. W.

War of the Classes. By Jack London. New York: The Macmillan Co.

As showing the tendency of thought among writers on social subjects of the day, Mr. London's book is well worth reading. He affirms that we are drifting towards socialism, and cites, as confirming his thesis, the growth of the Socialistic vote in the United States during the past few years. He shows that "there has been an increase of nearly 400 per cent. in four years." But many movements in our political waters have grown and subsided. He does not, it seems to us, bring forward the strongest argument in favor of his faith, and that is, that democracy has been tried, and thus far is found wanting. It appears to have but little power of resistance against the inroads of plutocracy; and Socialism is preached as the only resource left for those who desire to eliminate abuses in democratic governments. And, thank God, there are many who desire, above all things, the good of the whole race of man—many among the rich and leisured class, many among the poor and heavily-burdened masses. Virtue is not dead, but awaits another call from the Master. It does not follow that that call will be to socialism.

The Children of Good Fortune. An Essay in Morals. By C. Hanford Henderson. Boston and New York: Houghton, Mifflin & Co. Price, \$1.30.

We do not desire to criticise this book too severely. It is an honest effort to place before the reader the philosophy of conduct and to point out what it is that makes our behavior right or wrong in certain circumstances. In so doing the author has said many helpful, and some beautiful, things. But the treatise is too long, and is labored; its argument, too, is often obscure. The average reader, for whom it is written, will tire of it before he shall have read it half-way through. It seems to us also, that the title of Dr. Henderson's treatise is more attractive than true, and the language is too "popular." We will cite but an example: "One would prefer to strike for Heaven and walk only a few steps of the journey, rather than set out for Hoboken and get there. But the fact remains that it would have been still better to have made Heaven." W. P.

The Legal Position of the Clergy. By P. V. Smith, LL.D. New York: Longmans, Green & Co.

This volume of Handbooks for the Clergy is essentially for clergy of the Church of England, and is of no legal value in America. As a matter of information only is it useful in this country.

American clergymen have much more liberty than their English brethren, and are free to obey their consciences to a much greater degree than are the clergy of the Established Church. Dr. Smith simply gives the law without note or comment; but his primary assertion that the clergy are bound by civil enactment on religious questions without consent of Convocation, is questionable.

The Age and Mission of the Pre-Exilic Prophets. By the Rev. W. Fairweather, M.A. Philadelphia: J. B. Lippincott Co.

This latest volume of The Temple Series of Bible Handbooks is scholarly and quite equal to its predecessors. It assumes some of the modern positions regarding the prophecy of Isaiah and the Book of Deuteronomy; but it is not offensive in maintaining these positions. In fact it is in refreshing contrast with many works of this class. It gives clear and definite teaching about a period which is not very well understood by the average reader.

THOMAS WHITTAKER has in preparation the full official report of the papers, speeches, and proceedings of the Church Congress, which was recently in session in Brooklyn, N. Y. The edition will be limited according to the number of advance subscribers.

TWO MINIATURE BOOKLETS, bound in leather, come from the London house of George Routledge & Sons and the New York house of E. P. Dutton & Co. The first of these twin volumes bears the title *Who Said That? A Dictionary of Famous Sayings, with Their Sources*, by Edward Latham, author of *Who Was He? etc.* The second is entitled *Who Wrote That? A Dictionary of Quotations of Literary Origin in Common Use, together with Precise References to Their Sources and some Parallel Passages*, by W. S. W. Anson. These consist of appropriate quotations arranged alphabetically with references to their source, and both of them appear to be admirably compiled and to have excellent indexes. One feels a little shocked, however, at observing the quotation "O death, where is thy sting? O grave, where is thy victory?" attributed to Pope's *Dying Christian to His Soul*. One suspects that Pope had discovered an earlier source for his wisdom. (Price, 50 cts. each.)

SIMILAR in form to the foregoing miniature volumes is the *Miniature Dictionary of the English and French Languages*, by Brown and Martin, with Additions by J. Duhamel, M. ès A., Assistant Master in Harrow School. [London: George Routledge & Sons, Ltd. New York: E. P. Dutton & Co.] The work makes no pretense to great fulness, but is excellent as a pocket dictionary for quick translation into the French language. (Price, 50 cts.)

Fiction.

Sandy. By Alice Hegan Rice. New York: The Century Co. Price, \$1.00.

This is Mrs. Rice's first attempt at the novel, for the result of which she need not be ashamed. Her short stories have made her many friends. This delightfully told romance of the boy Sandy, will cement that friendship and add to the number. Such a winning smile has Sandy that when we first meet him in rags and tatters, we love him for the freckles he has alone—and the smile. How he wins his passage to the land of the free and makes his home here, how he wins his way and Ruth Nelson, one must read to appreciate, for it is all written in Mrs. Rice's inimitable vein, full of humor and honesty.

Psyche. By Walter S. Cramp. With Illustrations and Drawings by W. T. Benda. Boston: Little, Brown & Co., 1905.

This is a romance of the reign of Tiberius. It deals with Tiberius' departure from Rome to the island of Capri, and with the intrigues of Sejanus, commander of the Praetorian Guards, who sought by a series of murders and other plottings to become Emperor.

The story is too full of horrors to be wholesome reading; and, while the narrative flows easily, the dialogues smack too much of the oratorical to be true to life.

The Weird Picture. By John R. Carling. Boston: Little, Brown & Co.

This is a new novel of mystery, written by the author of *The Shadow of the Czar* and *The Viking's Skull*. Frank Willard is invited from Heidelberg, where he is studying, to the marriage of his brother George to Daphne Leslie, whom he also loves. On the wedding day George disappears; and the rest of the novel is taken up with working out this mystery. The interest is kept up to the end of the story, and the denouement is quite unexpected.

The author betrays ignorance of ecclesiastical phraseology when he speaks of "receiving the Mass"; but we never expect novelists to be accurate in such matters.

On the Firing Line. A Romance of South Africa. By Anna Chapin Ray and Hamilton Brock Fuller. Boston: Little, Brown & Co.

We have here a conventional love story with military accessories. The tale is pleasant reading; but it has no strong character drawing and no powerful description. We should expect a finer work from the author of *By the Good Sainte Anne*; and yet as stories go, this one is not to be despised; for it is wholesome and agreeable, even if not very striking.

The Master Mummer. By E. Phillips Oppenheim. Boston: Little, Brown & Co.

This is a remarkably well written novel. Three young bohemia become unexpectedly, through the murder of her escort in a restaurant in London, the guardians of a young girl named Isobel de Sorrens. Many unsuccessful efforts are made to remove her from their care. She proves to be a princess of a small German kingdom. There is a pretty love story in the book, and the working out of the sensational and amatory elements is skilfully managed. The whole story is attractive and of absorbing interest.

The Bishop's Niece. By George H. Picard, author of *A Mission Flower*, etc. Boston: Herbert B. Turner & Co. 1905.

No brain effort is required to read this story, which flows along easily. There is enough of a plot to sustain the interest, but the feelings are not harrowed. The Bishop is a Roman Bishop in Nova Scotia. His niece succumbs to the attractions of a dissenting minister, whom the Bishop tries unsuccessfully to convert. The Bishop is an original.

Topics of the Day

THE REASONABLENESS OF THE TRINITY.

Question.—What would you reply to a man who says he cannot accept the doctrine of the Trinity, because it is absolutely illogical and unreasonable?

Answer.—One might answer that the Trinitarian doctrine is *beyond* reason, not *opposed* to it. And in such a reply we should have so good an authority on our side as the great scientist Huxley himself. Some years ago, in a private letter to Canon (now Bishop) Gore, he said: "I have not the slightest objection to offer *a priori* [that is, on grounds of reason] to all the propositions of the three creeds of Christendom. The mysteries of the Church are child's play compared with the mysteries of Nature. The doctrine of the Trinity is not more puzzling than the necessary antinomies [that is, contradictions] of physical nature."

In other words, as Bishop Gore says in commenting on the letter, a man like Huxley would recognize that human thought may well find itself baffled to *conceive* about what it still must *believe*. As an illustration, we are given what scientific writers tell us about the ether which is the vehicle of heat and light. This ether is described for us by physicists as diffused through all space; but though it is everywhere it cannot be discovered anywhere, and when its properties are examined it seems to be at once a solid and a fluid. This is mysterious indeed, and passes our limited power of imagination, but nevertheless it appears to be true and is regarded as true by the scientific world.

If one feels that it is difficult to think of God as three Persons in the one substance, let him first try to think of the Deity as a bare unit and he will find how much more difficult that conception is; let him next think of the mysteries of nature, and he will be prepared to accept the mysteries of the faith; and finally, let him think of himself—how "fearfully and wonderfully" he is made—and it will be no surprise to him that he can understand so little of the infinite.

Try, first of all, to think of God as a unit. Now God has Personality; we know that, because He cannot be less than we are, whom He created—and personality is our greatest attribute. Whatever we mean by the personality of God is infinitely higher than what we mean by personality in men—but it is something that must run on similar lines, so to speak. How, then, can there be the fullest and most complete personality in God if He is a lone and solitary unit, without anything corresponding to personal communion and intercourse? Imagine a God, seated alone in desolate grandeur; and then think of the Christian conception of God, in the relation of Father, Son, and Spirit, showing perfection of life, fulness of movement, intercourse, action, reciprocal love—and you will see what we mean by saying that such a God is easier to conceive of than the cold unit of those who reject Trinitarian teaching. As a matter of fact, Unitarians hesitate at the conception of God prior to the creation of the world, because His solitariness is a lifeless existence.

Or take the thought of God as *love*. If He is love, there must be something on which He is to expend His love. What or whom did He love, then, before the creation of the world? Was His love infinitely expended upon Himself? We cannot but feel that such a thought is shocking to our best instincts—a monstrous selfishness is the only picture the language suggests. But if, on the other hand, there are different Persons in the Godhead, then one Divine Person may lavish the infinite wealth of His love upon another Divine Person who is infinitely worthy to receive and return it, and we have a picture of God as perfect love, love in Himself, as of the very essence of His being, and apart from any relations with a created world.

Of course, while all this is true, we could never of ourselves have *discovered* the doctrine of the Trinity—we are dependent upon Scripture and the teaching of the Church for our knowledge of it. And as to Scripture, this much may be said, that if the doctrine is not categorically declared there it is necessarily and plainly implied. We have clearly set forth the divinity of the Son and of the Spirit; we have their equality declared; we have them united under the one Name in the baptismal formula, and if it remained for the Church to choose the words by which the mysterious truth should be expressed, she was compelled to do so by what she had experienced of Christ. From the very

beginning He had been worshipped as God, and the formal statement that He was what He had always been accepted to be, was a step made necessary by Christian experience.

Once more, go back to Nature, and find the *hints* she gives us of the doctrine of the Trinity. An example is the sunbeam. It is absolutely one—we call it a beam of light. And yet in that unity there are three entities, light and heat and activism. They exist together, yet they are three. They are properties that can be distinguished, yet they are one. *All* of the sunbeam is light, *all* is heat, *all* is chemical action; and yet there are not three sunbeams, but one.

Or, as we said above, think of your own nature. The human soul has three functions, knowing, feeling, willing. We cannot exercise these functions apart; we cannot know a thing without having some feeling about it, however slight, and some desire; we cannot desire a thing about which we know nothing, etc. The human soul is absolutely one; yet it is threefold. Need we be surprised, then, to be told in Scripture that something of a like kind, though higher and more mysterious, is true of God?

Nor is it waste time to think thus of the mysterious depth of the nature of God. After all, "the great thing in religion is to sink self, and in this we succeed best at moments when we realize the littleness of man and the majesty of the Almighty." Surely, thought about the Trinity is of practical value, then, in the religious life. And it becomes of the greater value when we realize that this doctrine of God is the only doctrine which shows Him to us as eternally productive, social, operative, and loving—that it "helps us both to think about Him and to worship Him with intelligence, and enables us to recognize that human life can be in His image only by becoming continually more operative, more fruitful, more social."

The Trinitarian may well challenge his Unitarian friends to a comparison of the two beliefs—and as he knows already that the Church's doctrine is Scriptural he will find added confidence in the assurance that it is more reasonable, more thinkable, and, most of all, of more practical value as an incentive to unselfish living.

C. F.

OUR FATHER.

O Thou,

Whose wide protecting care and patient Hand
 Alike controls the softest summer's breath
 And howling whirlwind's rage; who paints alike
 The lily, in its garment gay, and all
 The gorgeous colors of the rainbow sky;
 Whose ear bends down to hear the painful bleat
 Of tender lambkin straying on the moor;
 Whose eye to see the tiny sparrow's fall;
 And yet who sees, and hears the fiercest strife
 Of elemental war or nations in
 Their wild uproar outdoing in their din
 The earth's upheaval vast; who sees, controls,
 And orders all; whose laws "the unwearied sun,"
 "The moon," "the planets in their turn" obey
 And round their orbits wend, e'en as Thou wilt;
 Whose tireless eye has watched through centuries long,
 Seen nations come and go, the mighty ones
 Of earth laid low and empires break and fall;
 Who rul'st o'er passions as o'er ocean's storms,
 And justly art the "God of battles" called;
 And yet who bend'st to hear the faintest sigh
 Of prayerful faith and answers as its need;
 The Great All-Father, then Our Father and
 Not mine alone, bend to our cry and hear
 Thy helpless ones, Thy children all. O Thou
 Whose sun dost shine, whose rain doth fall upon
 The "evil and the good" alike, "the just
 And the unjust," remember each Thy child
 And meet to each as seemeth, fit his needs.
 Give to the bird its crumb, the lamb its fold;
 Bid "white-winged peace" brood o'er the land accursed
 By war's unholy rage; bind mourners' hearts
 And guide the mighty and the weak.

Help us,

Our Father, as we cry to Thee, in all
 Our wants, not for ourselves alone to ask;
 But open wide our hearts that we may crave
 Thy gifts for all.

ABBY STUART MARSH.

KINSHIP.

Help me, All-Father, so to learn
 To love the humblest things of earth,
 Men thoughtlessly are wont to spurn,
 That, when my "Dust to dust" is said
 That, plaintive, marks the human end,
 The very clod, responsive to its kind,
 May come as one who greets a friend.

MABEL E. HOTCHKISS.

The Family Fireside

MR. BOWNE'S MAIDEN AUNT.

BY RUTH HALL.

I.

IN the always open drawing-room appeared two women. Mrs. Dean was impatiently awaiting dinner by the deceitful register that emitted only blasts of cold air. She cast one comprehensive, altogether feminine, glance upon the newcomers, and formed her lips to the word "Transients."

She threw it across the room at Worthington Bowne, who was perched rather far back on the slippery surface of the satin divan. Sprawling in uncouth ease, he, too, had been watching for Charles' signal. Now he suddenly became conscious of his fee—of his hands. He sat up straight and stiff, squaring his shoulders, placing both palms on his knees, gazing intently before him. Yet from the corner of his demure eyes he was also regarding the intruders as one advanced majestically to the easy chair by the farther window and the other followed her.

Transients, Mrs. Dean had announced them to be. Further, she was mentally adding: "Mother and daughter; silk linings; about fifty-five years old and twenty-two; the old lady is a Tartar; she means to lord it here—oh, well!"

Mrs. Dean threw back her head. There was the smile of easy victory on her face.

In no such spirit did Mr. Bowne contemplate these new arrivals at Number 32. Sensations rarely came to phrasing in his inchoate mind, or they appeared in a translation of intemperate slang. To himself he called the mother a four-horse team. The daughter—O, that daughter, who embodied every dream of the young wholesale milliner! That pink-cheeked, grey-eyed girl, with soft tendrils of brown hair framing the fresh beauty of her face! Like all men who lavish such excess of epithet upon life's commonplaces that they have nothing left for a crisis, Worthington Bowne gasped the mental ejaculation that she *was* the Limit.

For straightway he had fallen in love.

Some of us who are wiser than he, and fully aware of the fact, might deride his passion, its precipitancy, its excuse for being. It remained the best of which this certain man was capable. His honest heart overflowed with devotion. He held it out to the girl: at very sight of her he had fallen in love and he knew it.

Instantly he wanted to do something—anything in her service. Springing jerkily to his feet, he dashed across the room to where she was tugging at an ottoman with intent to seat herself close within her mother's protection.

"Allow me to assist you," said Mr. Bowne in the roundest tones of his salesman manner. "Take care. There's a castor off. Is this where you prefer it to be placed?" And he pushed it deftly to her waiting feet.

The mother elevated her lorgnette, her neck elongating, her features assuming a distant stare.

"Ah, come, Worthington," that gentleman adjured himself. "Don't press, slow back and keep your eye on the ball. There's dinner," he announced aloud.

For Charles slid the creaking doors along their roller, and stood, important and white-aproned, on the threshold.

Mother and daughter rose to their feet. Mrs. Dean hurried out ahead of them. She had just remembered the vacant seats at her table. Doubtless these new boarders would be placed there, and she wished the first chance at the celery.

Meanwhile Worthington hovered uncertainly about the two, making awkward efforts not to step on their trailing gowns. He was undiscouraged, although the girl, as well as her distinctly repellent mother, had as yet said nothing, even of civil thanks, to him. Perhaps (for Love, whatever the poets may affirm, is very far from blind) he felt a different quality in her silence. Perhaps the downcast face was not frowning. Perhaps he asked no more at present. But, after his first rebuff, he had sufficient sense to stand aside and leave them to Charles' mercies, while he followed into the rapidly augmented confusion of the dining-room. It was a stroke of luck he seized upon as an omen that his seat was at Mrs. Dean's table, where extra plates had been laid. The supreme kindness of fate had placed the girl next to him.

The strangers spoke but occasionally, and then in an undertone to each other, as is the way with new boarders at their first appearance. There was, however, an aggressive aloofness in the older woman's manner, holding out no promise of future intercourse. Worthington could only urge the Worcestershire sauce upon the daughter, and in an earnest undertone, recommend apple pie rather than chocolate blanc mange. From the experience of years he warned her the latter was made of photographers' paste. She dimpled and blushed at these friendly overtures, and, albeit she still was silent, Mr. Bowne did not care. He but fell deeper and deeper in love.

Possibly, silly as it all was—his wild fancy, its beginnings and (one must confess) its object, there might have been as sudden a stemming of its current had it flowed with monotony of smoothness on its course. This was not to be.

At his seven o'clock breakfast he encountered Mrs. Dean making an early start to spend the day in Orange. She relaxed a matutinal skirmish with Nelly, the maid, over her baked potato, to inform him volubly that the new arrivals were a Mrs. and Miss Howe from Pennsylvania.

"They are very exclusive," continued Mrs. Dean, in that importance which even the shadow of self-assertion affords. "The mother thinks everything of family—everything. She comes of the county people herself, so she told Mrs. Kirby."

Worthington Bowne eyed his elderly neighbor with gloomy intentness, one hand on the syrup jug he was raising over his plate.

"County people?" he repeated, dully. "We don't have county people here, except in the county house."

No satisfaction is so entire to Mrs. Dean's type of woman as the imparting of information.

"No, of course not. It's an English term. She's English. Oh, she doesn't think anything in America is good enough for her. She told Mrs. Kirby nothing should induce her to marry Madelon to an American. Madelon is her daughter."

Madelon! To Mr. Bowne's fancy the name fitted his darling as if with a beautiful garment. All the way down town, clinging to a precarious foothold in a crowded car, he whispered "Madelon" over and over to himself. Throughout the long flurry of the day, while he exchanged stories with good customers, or banded repartee, while he figured and laughed uproariously and sold a big bill of goods, he said "Madelon" to his heart, and it warmed it.

Mr. Bowne chose his tie that night after prolonged deliberation, and stood before his dressing-table, undecided between two collars. Each had its attractions. Which could she be supposed to prefer? He was late at dinner.

Mrs. Howe deigned him the slight bow convention agreed should mark the second day at Number 32. Her daughter cast him a shy half smile—an intoxicating smile—while the older woman carried on with the Prentisses a desultory conversation that rendered Mr. Bowne, not of nature humble in spirit, momentarily aware of his shortcomings. Every utterance of the haughty Mrs. Howe drew herself and Madelon farther above his reach. When, in her rich Anglican voice, with its careful enunciation, she spoke of "your nasty manners," Worthington dejectedly acknowledged Horace Yates' kick underneath the table, and handled his fork laboriously after that; he had done well enough before. When she alluded later on to "those sort of people, who cut their lettuce and can't eat an egg from the shell," Mr. Brown refused salad, bidding an internal and eternal farewell to soft boiled eggs. Nor had he the heart to enjoy (Horace Yates did) Harriette Prentiss' subsequent fling at the people who say "those sort." What would a boarding-house table be without innuendo? It is as essential as the salt, and as distinct a savor to the food.

Worthington's mood grew darker and darker of hue. His nearest desire, if not his dearest, was to shrink from observation. As with too strenuous a touch he stirred his *café au lait* (he always ordered "a large cup"), he hearkened miserably to Mrs. Howe's strictures directed against all save those who finished dinner with black coffee: "But you Americans are so odd," said she.

Mrs. Dean, the self-elected belligerent of Number 32, had remained over night with her son's wife at Orange. Harriette Prentiss, however, very ably acted as understudy. She prefaced certain pungent though general remarks by the emphatic assertion that she had met odd English folk on occasion, while Worthington hugged to his unhappy bosom the one cheering detail of that meal. Madelon Howe certainly passed him the milk pitcher—to be sure there was no milk in it—as if in

timorous bravado of her mother's criticism upon his brimming cup.

And there were to follow yet other gleams of sunshine, those possibilities which present themselves to two young people under a common roof. Partly by chance, partly by adroit contrivance on his part—and could it be on hers?—Worthington met Madelon now and then alone. It might be in the hall-way. It might be on the stairs, or even at the table where they sometimes ate a *tête à tête* meal in apparent mutual content.

For Madelon was one of those sweet-tempered souls whose greatest apparent fault is an excess of their greatest virtue. They are so agreeable as to agree in turn with the present person, whoever that may be. Worthington soon learned he had little to fear from the girl; certainly nothing more than gave a filip to his ardor. It was the mother's influence that alarmed him, and which remained his foe.

Madelon's prattle told all their story. Mrs. Howe had "come out from home" in her youth, meeting on shipboard Stephen Howe, an ironmonger, late of Edinburgh, more recently of Pittsburgh, and no longer of this world at all. Madelon was very fond of dear papa. But papa died three years before, and since that time his widow and his daughter had drifted here and there. "Mamma hates America," said she, "and everything American. She can't bear, though, to go back home. It's all so changed. Some time, maybe, she will take me. But I like it here."

Then they looked at each other.

And so the question loomed before Worthington Bowne, gigantic in its proportions, after what fashion to conciliate Mrs. Howe. It all rested with Mrs. Howe. In the fiction which, when he read at all, was his selection, openings gaped for a man's enterprise and gallantry. The elements conspired together for his good; circumstances were ductile in his grasp, while, in the real and commonplace existence of Mr. Bowne, days passed, the too short days of Madelon's stay, and he could do nothing to placate her mother, save drop a letter in the post-box, or offer a latch-key to replace one that had been mislaid. Mrs. Howe accepted these and similar good offices with a frigid and fleeting gratitude. He was no nearer an intimate footing, an invitation to visit them, or to act as escort in the painstaking pleasurings of Transients without friends in town. They began to discuss their now imminent departure from New York, and he was sick at heart.

Then came a fateful night.

The pacific hail with horror three topics at a public table. These are politics, religion, and the various systems of healing. On this occasion, Mrs. Howe, in her full, unhurried voice, saw fit to make a slighting allusion to the head of our Government.

Mr. Bowne's notions of statesmanship were as confused as most others not relating to wholesale millinery. Each morning over his breakfast he glanced at the editorial headlines in the newspaper of his choice. He voted the ticket it endorsed. He was by birth and training of a party antagonistic to the President, and, consequently, to his policy. That he imperfectly understood the latter did not enter the question at all. He was accustomed to saying sharp things, in the heat of so-called arguments, against the incumbent of the White House. Why then should the foreigner's careless speech flick his bare soul like a lash? He could not have told. There was no room for reflection, if Worthington ever did reflect. Nor was there room for doubt.

He glanced along the table. The Prentiss family was dining out. Mrs. Dean, usually well equipped for the fray, possessed on the subject of politics an average woman's entire indifference. Horace Yates' father had been removed, not long before, from an appointive office. Though Horace's color rose, he merely stared down into his coffee-cup.

"It's up to me," thought Worthington.

He looked at Madelon. But he looked on past her, straight into her mother's eyes. As soon as he could muster a voice to speak, it was in the precise manner he always employed with her:

"You will be good enough to remember," he said, "that a gentleman represents this country. We don't let outsiders attack him. It ain't—it isn't what we put him there for, Mrs. Howe."

Never before had he spoken so roughly to a woman. The first time was to Madelon's mother.

The girl, fluttering after her aimless, graceful fashion to her feet, threw him a frightened appeal across her shoulder. Worthington continued to stare straight at Mrs. Howe. She, for her part, gasped once or twice, essaying to clutch the words

of which astonishment robbed her. Nothing in the meekness of this willing slave had prepared her tyrannical soul for mutiny. At last she faltered:

"But you say everything savage, yourself—everything you can think of—" with feminine malice, "against the man. I've heard you—and Mr. Yates."

"That's different," Worthington interrupted. "That's all in the family. Nobody else can do it. We don't allow it. You must remember that."

When one has no reply there is always silence. Mrs. Howe shrugged her shoulders, held her head still higher, and was about to sweep on past him from the room, when curiosity and Horace Yates arrested her progress. Horace had sat, speechless but uneasy. Feeling that he owed Worthington the support so determinedly withheld, he was stung by shame to give their common country's champion a last chance. He knew (everyone at Number 32 well knew) the tortuous course of Worthington's true love. In all good faith Horace Yates proceeded to say:

"That's very square of you, Bowne, half English as you are, too."

Mrs. Howe turned swiftly. There was a softening in her manner, an eagerness in her eyes. "Ah!" said she, and she said volumes.

It was a crisis; Worthington realized that. Here, out of the blue, had fallen his opportunity. He might retrieve the past, redeem the fortune which went persistently against him. He might with a word secure Mrs. Howe's esteem and even—heavenly thought—ascend by one bound to that height of rapturous vision where stood the men to whom Madelon's mother elected to marry Madelon, because they were Englishmen. Worthington's head swam with the complexity and rapid assault of his emotions. This way of escape was the more tempting since he was spent with strife no less fierce than it was brief. There opened up, on the one hand, sweet vistas of content; on the other—who was it in the Bible that sold his birthright? Worthington could not pay the price.

"Oh, I'm an American all right." He plunged into his confession with a ferocity which began on a growl and ended high in the scale. It sounded as if his voice were changing. "America's good enough for me. Though my mother came over when she was a little kid; and I've got an old aunt—"

Mrs. Howe showed no real desire to learn more concerning his family. With a curling lip, she motioned a summons to her daughter, and Madelon, very pink, and visibly trembling, followed close behind as they left the room. Worthington sank back in his chair.

"I'd like some strong tea, Nelly," said he.

"Well, you *have* cut your throat," Horace Yates superfluously informed him. "I never witnessed a suicide before. Whatever made you do it? And when I opened the window, so you could climb out!"

Worthington fumbled with the napkin he clasped fervently between his two hot hands.

"I couldn't climb out. It was principle," said he.

Horace Yates regarded him more intently. Mrs. Dean peered around the castor.

"Do you mean patriotism?" she inquired.

Worthington shook his head, doggedly.

"I mean principle. I couldn't do it. I—no matter what comes of it, I couldn't. It wasn't right." He repeated the simple sentences as if they were a charm. Possibly they were.

For that encounter might be called the awakening of a new moral sense. Worthington Bowne had led a life of respectable virtue; he was what he termed straight. Never had he encountered any overwhelming temptation to dally with his honor. It swept down on him to-night in petty but beguiling guise, and that he met it as a man should, was the single comfort, though it was precious, which he bore away from the battlefield.

Could he have read them, he would have found full solace in Mrs. Dean's thoughts as she toiled up the stairs to her room: first, that the enthusiasms of youth rendered the weight of years a heavy burden to her who could remember when she cared for—anything as this young fellow cared for his country; then—"It will work to his good. Most women respect a master, and all English women do. She will treat him differently hereafter."

[CONCLUDED NEXT WEEK.]

THE great wonder of Christianity is not the raising of a dead man, but the raising of a dead world.—*Sel.*

Church Kalendar.



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.

June 18—Convocation, Montana.
 " 21—Dioc. Conv., Vermont, Asheville, Du-luth.
 " 22—C. B. S., St. Paul's Church, Brooklyn.

Personal Mention.

THE address of the Rt. Rev. HENRY D. AVES, Bishop of Mexico, until September 14th will be Seabrook, Harris Co., Texas.

THE Rev. Dr. A. A. BENTON has taken charge of the churches at Tarentum and Freeport, Pa., till October and requests his mail to be sent to Tarentum, Pa.

THE Rev. JACOB A. BIDDLE of New Haven, Conn., has accepted the rectorship of Christ Memorial Church, North Brookfield, Mass., and is now in charge.

THE Rev. P. L. DONAGHAY of the Church of Our Saviour, Du Bois, has accepted a call to St. Mary's Church, Charleroi, Pa., and will enter upon his new duties in July.

THE Rev. HARVEY S. FISHER, rector of St. John's Church, Norristown, Pa., will spend the summer abroad. Until September 1st, his address will be care J. L. Bowes & Bro., 11 Derle St., Liverpool, England.

THE Rev. R. L. HARRIS, until recently associate rector of Grace Church, Avondale, Cincinnati, has accepted a call to the rectorship of that parish.

THE Rev. WILLIAM B. HEENEY, rector of Christ Church, Belleville, Ontario, Canada, has accepted a call to become rector of St. George's Church, Newport, R. I.

THE Rev. ARTHUR B. KINSOLVING, D.D., rector of Christ Church, Brooklyn, N. Y., has declined the call to St. Paul's, Richmond, Va.

THE Rev. R. L. MCCREADY has resigned the rectorship of Grace Church, Avondale, Cincinnati, and has been called to that of St. James' Church, Zanesville, Ohio, but has not yet signified his decision.

THE Rev. and Mrs. J. M. E. MCKEE sail on the 22nd inst. for Europe, expecting to return to Washington, D. C., by the end of July.

THE Rev. MALCOLM AUGUSTUS SHIPLEY, JR., sometime curate at the Church of the Holy Trinity, Philadelphia, and at present rector of St. Mary's Church, Berwick, Pa., has been called to the rectorship of Zion Church, Philadelphia.

THE Rev. HARRY THOMPSON of the Diocese of Milwaukee is in temporary charge, under the Bishop, of St. John's Church, Los Angeles, Cal.

THE Rev. H. P. VICBORN, late assistant at St. Paul's Church, Detroit, Mich., has been elected rector of Christ Church, Madison, Ind.

THE Rev. EDMUND BOOTH YOUNG has accepted the rectorship of St. Luke's, Church, Chelsea, Mass. He will assume charge of the parish on Trinity Sunday.

DEGREES CONFERRED.

GENERAL THEOLOGICAL SEMINARY.—D.D. upon the Rev. WILLIAM SAMUEL BISHOP, professor of Dogmatic Theology at the University of the South.

PHILADELPHIA DIVINITY SCHOOL.—D.D. upon the Rev. HERBERT J. COOK, rector of Calvary Church, Conshohocken; Rev. ROBERT RITCHIE, rector of St. James' the Less, Falls of Schuylkill; and Rev. HENRY RILEY GUMMEY, rector of

St. John the Baptist's, Germantown—all of Philadelphia.

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. BOYD VINCENT, Bishop of Southern Ohio.

ILLINOIS COLLEGE, Jacksonville, Ill.—LL.D. upon the Rev. JOHN WRIGHT, D.D., rector of St. Paul's Church, St. Paul, Minn.

UNIVERSITY OF CALIFORNIA.—Ph.D. upon the Rev. HERBERT H. POWELL, of Santa Clara, Calif.

ORDINATIONS.

DEACONS.

MASSACHUSETTS.—At St. John's chapel, Cambridge, June 7th, by the Bishop of the Diocese: CHARLES C. HARRIMAN, ALFRED R. HILL, ROYAL R. MILLER, FREDERICK R. STENSTRA, WOOD R. STEWART, and ALAN MCLEAN TAYLOR.

WESTERN MICHIGAN.—In St. James' Church, Ionia, May 23d, T. DEWITT TANNER, by the Bishop of the Diocese. The Rev. Roger H. Peters preached and presented the candidate, the Rev. W. H. Osborne and the Rev. W. J. Bedford-Jones assisting in the service.

DEACONS AND PRIESTS.

ALBANY.—At the Cathedral of All Saints', Albany, on Saturday, June 10th, the Bishop Coadjutor, the Rt. Rev. D. Nelson, advanced to the priesthood the Rev. HENRY JOHN QUICK, presented by the Dean of All Saints'. The following candidates were ordained to the diaconate: WM. WALKER GAGE, presented by the Rev. W. W. Ellsworth, Johnstown, N. Y.; JAMES WATSON LORD, presented by Dean Talbot; and NELSON KELLOGG, presented by Canon Blodgett. The Rev. Chas. M. Nickerson, D.D., rector of Trinity Church, Troy, preached the sermon. The Rev. Mr. Quick goes to Calvary Church, Burnt Hills, for a few months; Mr. Kellogg becomes curate at St. Clement's, Philadelphia; Mr. Lord, curate at All Saints' Cathedral, Albany; and Mr. Gage, curate to the Rev. O. S. Newell of the Associate Mission, Mechanicsville, N. Y.

CONNECTICUT.—By the Bishop of Connecticut, in the Church of the Holy Trinity, Middletown, on Wednesday, June 7th: From the Diocese of Connecticut, deacons: HERBERT MULLER HOPKINS, Ph.D., THOMAS HENRY MARCHANT OCKFORD, WILLIAM BURROWS, B.A., JOHN WHITE WALKER, B.A., THOMAS SPARKS CLINE, B.A., and TIMON EVANS OWENS, B.A.

For the Diocese of Washington, deacon: EDGAR MARTIN ROGERS, B.A.

For the Diocese of Michigan, deacon: HOWARD BELL ZEIGLER.

One deacon was advanced to the priesthood, FREDERICK JAMES KERR ALEXANDER, B.D., who has been during the past year curate in St. Andrew's Church, Rochester, N. Y.

At the service Dr. Vibbert of New York sang the litany, the Rev. E. C. Acheson was epistoler and Dr. Hopkins, gospeller. The Bishop of Southern Ohio was preacher. All the deacons ordained were graduates of this year's class at Berkeley, except Dr. Hopkins, who is a Professor at Trinity College.

Of these candidates, Dr. Hopkins is to be engaged in work in the borough of the Bronx, New York; Mr. Burrows is to be on the staff of Christ Church, New Haven; Mr. Cline is to take charge of St. Barnabas' Church, Berlin, N. H.; Mr. Owens is to become a member of the Associate Mission in Trenton, N. J.; Mr. Rogers is to be curate at Trinity Church, Washington, D. C.; Mr. Walker will have temporary charge of the Church of the Good Shepherd at Shelton, and will later engage in missionary work; Mr. Zeigler is to be curate in St. James' Church, Hartford.

PRIESTS.

CENTRAL PENNSYLVANIA.—In Christ Church, Reading, May 25th, the Rev. ARCHIBALD BRADSHAW, by the Bishop of the Diocese.

EASTON.—On June 6th, at the opening of the diocesan Convention at Snow Hill, the Rev. JOSEPH WILSON SUTTON was advanced to the priesthood by the Bishop of the Diocese, the Rev. Samuel Edson preaching the sermon.

KANSAS.—In the Church of the Covenant, Junction City, on the Sunday after Ascension day, the Bishop of Kansas advanced to the priesthood, the Rev. ROBERT NELSON SPENCER. The candidate was presented by the Ven. C. B. Crawford, Archdeacon of Kansas, who also preached the sermon.

MISSOURI.—In the Cathedral chapel, June 5th, by the Bishop of the Diocese, the Rev. GEORGE LLOYD.

DIED.

ENGLAND.—Entered into Rest in Paradise, on June 3, 1905, ANN LUCRETIA, daughter of the late Uriah H. Griffith of Montgomery Co., Md., and wife of John G. ENGLAND, Esq., in the 57th year of her age, at Rockville, Md. She left twelve children, her oldest son being a priest in the Church, Rev. Howard Glisan England, rector of St. Paul's Church, Berlin, Md.

In communion with the Catholic Church and in the hope of a blessed immortality.

SEARS.—At Wolfpen Farm, Southborough, Mass., just after Ascension day, JOSHUA MONTGOMERY SEARS, 50 years old on Christmas day, donor of the Church of the Holy Trinity, Marlborough, and its friend and benefactor for 18 years.

"The Lord shall preserve thy going out and thy coming in."

MEMORIAL.

REV. RICHARD NEWTON THOMAS.

At a special meeting of the vestry of the Church of the Holy Apostles, Philadelphia, held Sunday afternoon, June 4th, the death of Rev. RICHARD NEWTON THOMAS, minister in charge of the Chapel of St. Simon the Cyrenian, was announced, whereupon the following minute was presented, unanimously adopted, ordered spread upon the minutes, published in the *Parish Intelligence*, *The Church Standard*, *Churchman*, *LIVING CHURCH*, and *Southern Churchman*, and a copy sent to the family:

The vestry having learned with deep sorrow that the Reverend RICHARD NEWTON THOMAS, one of the clergy of the parish and minister in charge of the Chapel of St. Simon the Cyrenian, departed this life on Friday morning, June 2nd, desire to place upon record their sense of his unwearied devotion to the interests committed to him and his faithfulness in the performance of every duty. They will ever regard their association with him as a high privilege and are persuaded that the spirit which he manifested will be an incentive to the whole parish to persevere in the work to which he so cheerfully gave himself. Of him most truly may it be said:

He has fought a good fight,
 He has finished his course,
 He has kept the faith; and that
 Henceforth there is laid up for him a
 crown of Righteousness.

It is further ordered, That to his family be extended the fullest sympathy and respect and that the vestry attend the funeral services in a body.

REV. THOMAS RICHEY, D.D.

The Associate Alumni of the General Theological Seminary, in annual meeting assembled, the Bishop of Western New York presiding, unanimously adopted the following minute by a rising vote:

IN MEMORY OF THE REV. THOMAS RICHEY, D.D.
 To the Rev. THOMAS RICHEY, D.D., the Associate Alumni of the General Theological Seminary owe a measureless debt of both gratitude and affection. He always recognized the importance of the Alumni in the development of the Seminary.

No one who studied under him, can ever forget his unaffected interest in the human side of the student, his sympathetic attitude towards mental perplexities and doubts, nor his keen and humorous analysis of notions and mental follies. Enthusiasms such as he created are among the inspirations of life. It is a great deal to be able to say of him that, in a material age such as ours, he made theology a popular science among his students. He could rebuke with thunderous and annihilating effect, but the warmth of his affection promptly thawed out all the frosts of resentment. Every graduate was sure to remember him vividly, and in that memory to enshrine much of his best love for and interest in the Seminary. His brilliancy of scholarship was widely recognized, but his students appreciated it most and were the ones who most profited by it. He was a strong Catholic Churchman, with a clear grasp of definite Catholic principles: he was no narrow-minded bigot, fenced in by timid prejudices.

To a young student who had been criticised for reading widely in modern science and philosophy, he said: "Keep your eyes open, read everything; but do not forget to say your prayers." He was always a careful adviser and a faithful friend of the Associate Alumni.

It is a high privilege to give some expression, however inadequate, to our joy in his life and our sorrow in his death, and to tender our respectful sympathy to the members of his bereaved family.

Resolved, That the above be spread in full upon our minutes, and that a copy thereof be sent to Dr. Richey's family; and that it also be published in the Church papers.

FREDERICK B. VAN KLEECK,
WM. W. OLSSEN,
J. NEVETT STEELE,

Committee.

A true copy from the minutes of the annual meeting of the Associate Alumni, G. T. S., held on Tuesday morning, 6 June, 1905.

JOHN KELLER,
Recording Secretary.

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.

DEACON OR PRIEST, unmarried, for junior curacy, with two experienced priests, in Mid-Western city parish, for mission work. Salary \$600 to begin with. Might engage student near ordination. Address: X. Y. Z., care LIVING CHURCH, Milwaukee.

PRINCIPAL for the diocesan school for boys on Pacific Coast. Priest or deacon preferred, but not essential. Liberal salary to strong man. Address: "H," care LIVING CHURCH, Milwaukee.

RECTOR WANTED for a church in Michigan; a young or middle-aged man; the church has about 100 members. Address: WARDEN, care The Young Churchman Co., Milwaukee, Wis.

BISHOP HARE needs missionaries among the white people in railroad towns of South Dakota. His address is Sioux Falls, S. D.

HOUSEKEEPER WANTED.—A family recently bereaved of the mother, requires the care and attention of a loving Christian woman. One that is in need of a home or that would take up the work for its own sake rather than from pecuniary motives preferred. A Catholic Churchwoman desired. Write at once, giving age and other information, to T. H. McALLISTER, De Kalb, Illinois.

POSITIONS WANTED.

GENTLEWOMAN, English, wishes engagement with Catholic lady interested in Church work. Highest references. Address F., LIVING CHURCH Office, Milwaukee.

AN ORGANIST AND CHOIRMASTER in Eastern city, desires change of Church position to one in the Middle West. Fifteen years' experience in training boys' voices, mixed choirs, and conducting. Churchly organist. References offered. Address: CHURCHMAN, 4301 Haverford Ave., Philadelphia, Pa.

EXPERIENCED CHOIR DIRECTOR AND Organist (M.A., Mus.Doc.), desires to make a change. Training of boys' voices a specialty. Advertiser is also an experienced educator, and would take charge of choir school, if desired. Address OXONIAN, P. O. Box 907, Spokane, Wash.

BOARD WANTED.

WANTED.—Board during summer for boy 7½ years with rector of country parish. Best references. Address Mrs. W. O. SIEVERS, 923 Catalpa Street, St. Louis.

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.

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.

Twenty-one Parishes and 17 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.

PARISH AND CHURCH.

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.

THE AMERICAN CHURCH CLERGY AND PARISH DIRECTORY FOR 1905.

"The American Church Clergy and Parish Directory, I consider a work of the greatest practical value to Bishops especially, and to all Churchmen. Like the telephone, I do not know how I could get on without it. I shall gladly subscribe for it as long as I live, or as long as the Rev. Dr. Lloyd continues to issue the Directory." GEORGE F. SEYMOUR, Bishop of Springfield.

Springfield, Ill., May 27, 1905.

No intelligent Churchman should be without it.

"This Directory is excellent in every way." —LIVING CHURCH.

The entire edition but 110 copies sold. Price, \$2.17, postage paid.

THE AMERICAN CHURCH DIRECTORY, Uniontown, Pa.

PICTURES OF AMERICAN BISHOPS.

THE *Young Churchman* for Easter contained pictures of about seventy of the Bishops of the American Church. We have several hundred copies left over, which we will send free of charge, in such quantities as may be desired, to mission Sunday Schools. Address: THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

All other letters should be addressed to "The

General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Velazquez. By Auguste Bréal, author of *Rembrandt*. Price, 75 cts. net.

The Grey Brethren and Other Fragments in Prose and Verse. By Michael Fairless, author of *The Roadmender*, etc. Price, \$1.25.

A Manual of Elocution and Expression for Public Speakers and Readers. Especially Adapted for Use by Theological Students and Clergymen. By the Rev. Albert Francis Tenney, M.A., Instructor in Elocution, etc., at the General Theological Seminary, New York, and at the Berkeley Divinity School, Middletown, Conn. Price, \$1.50 net.

The Personal Story of the Upper House. By Kosmo Wilkinson. Price, \$3.00 net.

THE MACMILLAN CO. New York.

The House of Cards. A Record. By John Heigh, Sometime Major U. S. V. Price, \$1.50.

The Labor Movement in America. By Richard T. Ely, Ph.D., LL.D., Professor of Political Economy and Director of the School of Economics, Political Science, and History in the University of Wisconsin. New Edition, Revised and Enlarged. Price, \$1.25 net.

A Dark Lantern. A Story with a Prologue. By Elizabeth Robins (C. E. Raimond), author of *The Magnetic North*, etc. Price, \$1.50.

The Freedom of Authority. Essays in Apologetics. By J. Macbride Sterrett, D.D., the Head Professor of Philosophy in the George Washington University. Price, \$2.00 net.

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

On the We-a Trail. A Story of the Great Wilderness. By Caroline Brown.

THE NUNC LICET PRESS. Philadelphia.

The Balanced Life. By Clarence Lathbury. Cloth, 12mo, over 200 pp. Price, \$1.00; postage 9 cts.

PAMPHLETS.

Captivity in Christ. By John Edgar Johnson. Suggested by the Revised Version. Thomas Whittaker, 2 Bible House, New York.

Barabbas and His Disciples, Ancient and Modern. By Rev. John Edgar Johnson. Thomas Whittaker, Bible House, New York.

The Society of Saint Johnland. Report for the Thirty-fourth Year, ending St. John's Day, December 27th, 1904. Kings Park, Long Island, New York.

The Definition and Doctrine of God in the Prayer Book. By the Reverend Burnett Theo. Stafford. Reprint from the *Bibliotheca Sacra* for January, 1905.

Thirty-First Annual Report of Christ Hospital, 176 Pallsade Ave., Jersey City, N. J., for the Year Ending December 31, 1904. Organized 1873, Incorporated 1874. Published by the Council of Christ Hospital, 1905.

"My Jesus Mercy." *The Cross and Passion of Our Lord Jesus Christ.* Meditations and Prayers, Compiled by W. Thornton Parker, M.D., Order of the Brothers of the Crucifix. Northampton, Mass. Holy Week, A. D. 1905.

CATALOGUES

A Descriptive Catalogue and Announcements of School and College Text-Books for 1905. With a Complete Index and Price List and a list of the books in the Special Trade Department. Ginn & Company Publishers, Boston, San Francisco, New York, Atlanta, Chicago, Dallas, London, Columbus.

The Church at Work

RECTOR ELECTED FOR ST. JOHN'S, DETROIT.

ST. JOHN'S PARISH, Detroit, which has been vacant since the consecration of its rector to the episcopate as Bishop of Kentucky, has called the Rev. W. F. Faber, now rector of Grace Church, Lockport, N. Y. Mr. Faber was graduated at the University of Rochester with the degree of B.A. in 1880, and took afterward the degree of M.A. at Hobart in 1898. After a few months spent as assistant at St. Peter's, Geneva, N. Y., he entered in 1894 upon his present rectorship in Lockport.

DETROIT, June 13.—Mr. Faber has accepted his call to St. John's and will take charge in September.

CONSECRATION OF ST. ANDREW'S CHAPEL, MONTGOMERY, N. Y.

THE ABOVE named beautiful chapel was consecrated by the Rt. Rev. David Hummell Greer, D.D., Bishop Coadjutor of the Diocese, on Tuesday, 6th inst. There was an excellent attendance of clergy and friends. The instrument of donation was read by the rector, Rev. Dr. J. G. Lewis, and the sentence of consecration by the Ven. Archdeacon Thomas, D.D. The address of the Bishop Coadjutor was exceedingly forceful and practical. At its close he thanked the rector of Walden and those who had helped him in the work for what they had achieved for the Church.

The first service of the mission was held on September 16th, 1900, by the Rev. Dr. Lewis, who has maintained a regular Sunday service since that time in connection with his work in Walden. He was greatly encouraged in the early stage of his canvass for funds for the erection of a church in Montgomery by the voluntary offer of a gift of \$500 by Mrs. Retta B. Collins of Westwood, N. J. The value of the building and furnishings is estimated at over \$3,600. The seating capacity is about 250. The chancel furnishings came from Grace Church, Millbrook, N. Y., and the handsome silver Communion service and altar brasses were given by the Rev. Dr. G. C. Houghton, of the Church of the Transfiguration, New York, in memory of his late beloved wife. The altar linen was a gift of the Guild of St. James' Church, Goshen. The interior of the edifice was beautifully decorated with flowers for the occasion. At the conclusion of the service a bountiful luncheon was served by the ladies under canvas erected on the chapel lawn.

NO SUNDAY THEATRES IN FREEPORT.

LARGELY through the efforts of the Actors' Church Alliance, and particularly of its chaplain, the Rev. F. J. Bate, rector of Grace Church, the common council of Freeport, Ill., has passed an ordinance providing that there shall be no theatrical performances in that city on Sundays. Mr. Bate recently appeared before the common council in order to present a plea for such action, and with his address entered a petition signed by some 2,000 citizens, asking for the legal prohibition of such performances.

PHILADELPHIA DIVINITY SCHOOL COMMENCEMENT.

THE COMMENCEMENT of the Divinity School of the Diocese of Pennsylvania was held at the Church of the Atonement, West Philadelphia, on Thursday, June 8th. The sermon was preached by the Rev. Reese F.

Alsop, D.D., rector of St. Ann's Church, Brooklyn. The following received diplomas: Francis Buckner Boyer, Edward Everett, Burton Scott Easton, Francis Thompson Howell Finn, Alfred Morton Smith, Royden Keith Yerkes. The degree of B.D. was conferred upon the Rev. Winfield Scott Baer, the Rev. Robert Arnold Chace, the Rev. Azael Coates, the Rev. Petero Chuzaburo Daito, the Rev. Alleyne Carleton Howell, the Rev. Philip Justice Steinmetz, Jr., and the Rev. Samuel Ward. The degree of D.D. was conferred upon the Rev. Herbert J. Cook, rector of Calvary Church, Conshohocken; the Rev. Robert Ritchie, rector of the Church of St. James the Less, Falls of Schuylkill, and the Rev. Henry Riley Gummey, rector of the Church of St. John the Baptist, Germantown, whose thesis will be published.

CAMBRIDGE THEOLOGICAL SCHOOL COMMENCEMENT.

AS MANY PEOPLE as could crowd into little St. John's Chapel in Cambridge were present on the morning of Wednesday, June 7th, for the commencement exercises of the Episcopal Theological School. Within the chancel sat Bishop Lawrence, Dean Hodges, and the Rev. Dr. William R. Huntington of Grace Church, New York, who was the preacher of the occasion. In the choir stalls sat the trustees, of whom Hon. Robert Treat Paine is president. The service was that of Morning Prayer, followed by the Holy Communion. Dr. Huntington took for the text of his sermon, St. Luke ix. 29. He dwelt upon the spiritual significance of the Transfiguration, finally addressing the candidates as to the high purpose of the priesthood, which in its best sense, in spite of criticisms, never can be annulled. The man, he said, who is devoid of sympathetic insight into other souls, who cannot understand their needs, their doubts, their fears, their sufferings, is not a true priest. The best priest, is he who will be most effective in his work, is the one who has the most in common with his fellow men.

Following is the list of those graduated who received the Bachelor of Divinity degree, and the place where they are to minister after ordination: Harold S. Brewster, to be curate at Christ Church, Fitchburg, Mass.; Edmund J. Cleveland, curate at Christ Church, Springfield, Mass.; James J. Cogan, minister in charge of mission at Highlandville, Mass.; Warner F. Gookin, studying in Germany on travelling scholarship; Allen Greene, curate at Grace Church, Providence, R. I.; George D. Hadley, curate at St. John's Church, Jersey City Heights, N. J.; Charles C. Harriman, curate at St. George's Church, New York City; Alfred R. Hill, canon at Cathedral of Our Merciful Saviour, Faribault, Minn.; Franklin H. Miller, minister at Calvary Church, Pascoag, R. I.; Royal R. Miller, curate at St. John's Church, Waterbury, Conn.; Frederick R. Steenstra, curate at Grace Church, New York City; Wood R. Stewart, curate at Church of the Holy Communion, New York City; Alan McLean Taylor, curate at St. George's Church, New York City; Kevork Garabed Tourian, Austin teaching fellow in Harvard University.

Those who completed a partial course of study were: Frederick W. Beekman, minister at Trinity Church, Woburn, Mass.; Ernest A. Rich, missionary to Hankow, China.

Three hundred of the alumni of the Episcopal Theological School gathered in Cambridge the day before commencement for the annual meeting of the Alumni Associa-

tion, and among the important matters of business transacted was the decision that henceforth the Association shall support two missionaries in the Chinese field. The officers elected for the ensuing year were as follows: President, the Rev. Frederick Edwards, class of '93, Milwaukee; Vice-President, the Rev. H. B. Washburn, '94, of Worcester; Secretary and Treasurer, the Rev. George L. Paine, '00, of Dorchester; Necrologist, the Rev. Maximilian L. Kellner, '85, of the Episcopal Theological School; Executive Committee, the Rev. George E. Osgood, '77, of North Attleboro, the Rev. Dr. D. D. Addison of Brookline; Choister, the Rev. Frederic W. Fitts, '01 of Boston. The Rev. Gustavus Tuckerman, '86, of New York, was named as the preacher for 1906.

Late in the afternoon there was a service in St. John's chapel, the sermon being preached by the Rev. C. M. Addison, '82, of Stamford, Conn. Following the service there was a banquet which was attended by nearly all of the alumni. The Rev. John Matteson, '91, of Auburndale, president of the Association for the past year, was toastmaster, and among those who made brief addresses were Bishop Lawrence, Dean Hodges, Hon. Robert Treat Paine, president of the board of trustees; Professor A. V. G. Allen, Rev. Mr. Campbell and the Rev. Arthur M. Sherman, missionary in the Province of Hupeh, China.

BERKELEY COMMENCEMENT.

THE VARIOUS EXERCISES connected with the closing of the 51st year of the Berkeley Divinity School, Middletown, Conn., began with the ordination elsewhere recorded, which was held on the afternoon of Wednesday, June 7th. At this ordination all the graduates of the present year received holy orders, except Mr. James Watson Lord, of the Diocese of Albany, who will be ordained in that Diocese and is assigned to duty on the Cathedral staff. The alumni association met in the afternoon, when the Very Rev. Dr. Charles E. Craik of Louisville, Ky., of the class of 1877, was elected preacher for next year and the Rev. E. deF. Miel of Hartford, of the class of 1891, substitute. The Rev. W. A. Beardsley of New Haven, reported that the alumni library fund has now reached \$7,000 and that \$1,000 more has been promised when the fund reaches \$9,000. Two contributions of \$250 each were promised, by clergymen present. A vote of sympathy was extended to the family of the late Rev. Prof. Sylvester Clarke, D.D. Also, a special message of congratulation to the Rev. Peter L. Shepard, one of the oldest living graduates, who has lately observed the fiftieth anniversary of his ordination.

Dean Binney then announced the election of the Rev. William P. Ladd, instructor in Church History for the year past, to the chair of History.

The officers for the next year were then elected as follows:

President, Bishop Brewster of Connecticut; Honorary Vice-Presidents, Bishops Niles of New Hampshire, Vincent of Southern Ohio, Leonard of Ohio, Davies of Michigan, Nichols of California, Nelson of Georgia, Wells of Spokane, White of Michigan City, Moreland of Sacramento, Partridge of Kyoto, Van Buren of Porto Rico, Beckwith of Alabama, Lines of Newark, Nelson of Albany (Coadjutor), Strange of East Carolina, and Woodcock of Kentucky; Vice-Presidents, the Rev. Dr. Samuel Hart of Middletown and the Rev. Dr. William H. Vibbert of New York; Secretary, the Rev. Professor S. R. Colladay

of Middletown; Treasurer, the Rev. P. L. Shepard of Clinton.

The meeting of the Alumni Association was held on Tuesday evening, June 6th.

The sermon to the graduates was by the Rev. Oliver H. Raftery, rector of Trinity Church, Portland.

After the sermon, the Dean presented certificates of graduation to the eight members of this year's class, viz.: William Burrows, B.A. St. Stephen's College; Thomas Sparks Cline, B.A. Wesleyan University; James Watson Lord, B.A. Trinity College; Thomas Henry Marchant Ockford, Timon Evans Owens, B.A. Adrian College; Edgar Martin Rogers, B.A. Trinity College; John White Walker, B.A. Trinity College; and Howard Bell Ziegler. He then presented to Bishop Brewster as president of the school, Messrs. Burrows, Cline, and Owens, certifying that they had satisfied the requirements for the degree of Bachelor of Divinity; and the Rt. Rev. Dr. Boyd Vincent, of the class of 1871, Bishop of Southern Ohio, was also presented for the honorary degree of Doctor of Divinity and the degrees were conferred in due form.

MONTREAL CHURCH CONSECRATED.

THE HAPPY FUNCTION of the consecration of the Church of St. John the Evangelist, Montreal, took place on the Sunday after Ascension, the consecrator being the Primate, Archbishop Bond. The church is a memorial of the devoted and life-long labors of the Rev. Edmund Wood, and the consecration commemorates the fiftieth anniversary of his ordination to the priesthood.

The form of service was according to the usage of the Church in Ireland, and published in its Prayer Book in 1736. At 10:15 A. M. the Archbishop and his clergy entered the church, and, facing the east, knelt in the body of the building and recited the Lord's Prayer. His Grace then proceeded to the west door, where he was joined by the rector and churchwardens. The Instrument of Donation was here read aloud by the acting chancellor of the Diocese, Sir Melbourne Tait, after which the Primate, clergy, and choir proceeded to the chancel steps, where the Archbishop commenced the consecration prayers.

The procession was headed by the Rev. Arthur French, carrying the processional cross; then came Sir Melbourne Tait, the Right Rev. Charles Hamilton, Bishop of Ottawa, the clergy and churchwardens.

From the chancel steps the procession moved to the font, going round the church, reciting alternately with the congregation the Psalm, "Except the Lord build the house." At the font pure water was handed to the Archbishop by Mr. J. H. Spence, who himself had been baptized in the early ministry of the rector, has been a life-long member of the choir, and in the memory of whose father the handsome baptistery was erected. The Archbishop solemnly poured the water into the font, the senior priest reading the baptismal lesson. The Bishop of Ottawa read the appropriate lessons before the pulpit and altar. After the Instrument of Consecration had been read by the Chancellor and all formalities duly carried out, the service was concluded by the choir singing Purcell's *Te Deum* with orchestral accompaniment. This was the only part of the service with any music.

High celebration of Holy Communion came next, the Archbishop being celebrant and the rector and the Rev. Arthur French, deacon and sub-deacon. Incense was used at the oblation and after the consecration.

The Archbishop in his sermon spoke of the devoted services of the rector in church and parish during 47 years, saying that it was a record vouchsafed to few and he thanked God for the great blessings which had marked the labors of the rector.

At evensong the Bishop of Ottawa preached. He was vested in cope and mitre and in the procession was accompanied by his chaplain carrying his pastoral staff. The subject of his sermon was the divine and unchangeable character of the Catholic Church.

There was a parochial gathering in the schoolroom of the church on Saturday evening, June 3d, when an illuminated address was presented to the rector, the Rev. E. Wood, congratulating him on the jubilee of his ordination and expressing the great appreciation felt of his work, a feeling of which substantial proof had been given in the fact that while it had been intended at the outset to secure, if possible, the sum of \$10,000 to clear the church from debt, the amount already reached was \$13,000, including donations from many parts of the world and from contributors outside the Anglican Church, showing the breadth of sympathy for the Rev. Mr. Wood's life-long, self-denying labors.

Perhaps the most gratifying feature of all was that contributions came from all ranks in life, the sums ranging from the thousands to fifteen cents.

Archbishop Bond made a short speech, referring affectionately to the long connection he had had with the Rev. Mr. Wood in the same town and Diocese for forty-seven years, testifying in the strongest way to his appreciation of the work and the man.

PROGRESS IN PORTO RICO.

THE PROGRESS of Church work in Porto Rico may be illustrated by the Easter service in the Church of St. John Baptist in San Juan (Rev. Walter Mitchell, rector). There was the largest congregation since the reorganization of the parish, and an offering of \$114 for general missions. This offering is in addition to the parish apportionment of \$25, which has already been paid, as indeed has the apportionment of every parish and mission in Porto Rico, and the Woman's Auxiliary has sent \$15 as its annual gift. In all, the parish has paid about \$200 for general missions during the year. Last year the entire island raised only \$10. St. John's is making an effort toward self-support in the midst of a floating population, in which few feel settled enough to identify themselves with the parish, so that the condition is especially difficult.

St. Luke's mission, Puerta de Tierra (a suburb of San Juan), a mission for English-speaking blacks from the West Indies, has paid its apportionment of \$2.50 and, in addition,

sent its Easter Offering of \$15.77 to the Board. On account of the poverty of the people this offering is fully ten times greater than that of the parish church. The mission hopes to pay something towards its expenses. Heretofore the Board has met them.

With the exception of a Sunday School for the children in the District Mission School, and any others who care to attend, the parish has confined its efforts to the English-speaking residents, but now a boy choir from the mission day school has been organized and as soon as they can sing the chants and hymns, and cassocks and cottas can be provided for them, services in Spanish will be started. Having a list of some 114 families whose children are now, or have been, attending the day school, and also having a few communicants among the best class of Porto Ricans, the outlook for this work is very bright; provided the services can be rendered in such a way by choir, lay-reader, and rector as to make them attractive. Up to date requests to rectors of large parishes in the States for old cassocks for these boys have been unsuccessful; the cottas have been promised by a lady in New York, now only cassocks are needed and any rector who has old ones will help this work very much by sending them. It is expected that the choir will start with about a dozen boys.

SUMMER SCHOOL FOR MISSIONS.

THE BISHOP of Connecticut authorizes a Summer School for Missions and Bible Study to be held at New Milford, Connecticut, from July 1st to July 12th. Able lecturers for the session have been engaged and it is urged that each parish send at least one delegate, expense to be borne by the parish. Terms, including room and board, as well as initiation fee for the term not over \$20.00 for each member. Applications to be made to Miss Jarvis, Brooklyn, Conn.

DEATH OF REV. CHARLES C. PAINE.

THE DEATH of the Rev. Chas. C. Paine occurred at his home in Crafton, Cal., on the 26th of April. Mr. Paine was born in Carlisle, England, in October, 1870. He removed, with his father's family, to Kingston, Canada, about 1887. After the completion of his school course, he entered Toronto College as a student of theology. Failure of health compelled his removal before his studies were completed, and he came, with other members of the family, to Redlands in 1894. His final preparation for the work of the ministry was



CHURCH OF ST. JOHN THE BAPTIST, SAN JUAN, PORTO RICO.

made at the Church Divinity School of the Pacific, at San Mateo, California. He was ordained Deacon by Bishop Nichols, in 1897, and advanced to the Priesthood by Bishop Johnson, June 16th, 1898, in Trinity Church, Redlands, becoming the assistant of the Rev. Dr. Easter, who was then rector of the parish. Lack of strength hindered him from engaging continuously in parish work, but he gladly embraced every opportunity of exercising his ministry as he was able to, and he was closely associated with the work of Trinity parish, up to the time of his final illness.

NEW HAMPSHIRE MAY ELECT A COADJUTOR.

THE PROBABILITY that the election of a Bishop Coadjutor may be requested by the Bishop at the Diocesan Convention next fall is being discussed within the Diocese. It is said to be likely that support for a Bishop Coadjutor will be given chiefly by some one of the parishes of the Diocese of which he will become rector.

HISTORIC CHURCH DISMANTLED.

GRACE CHURCH, Mansfield, Ohio, which was erected 54 years ago, is being torn down, having been sold by the parish authorities to the municipal library trustees, a new church being erected on a more favorable site two blocks distant. One of the first vestrymen of this parish was John Sherman, afterward United States Senator and Secretary of the Treasury, and from this church Mr. Sherman was buried, President McKinley, General Miles, and other distinguished statesmen being in attendance.

G. T. S. CLASS REUNION.

AT THE RECENT commencement of the General Theological Seminary, the class of 1865 held a reunion, and were the guests, at dinner, of the Rev. Dr. Hutchins, at the University Club.

PRIEST PERVERTS TO ROME.

IT IS REPORTED that the Rev. Ernest W. Jewell has renounced his orders and been received into the Roman Catholic Church. Mr. Jewell was until last year rector of Holy Trinity Church, Manistee, Mich., and during the last few months is understood to have been with Father Paul James Francis and his associates at Graymoor, N. Y. He is a graduate of Hobart College and of the General Theological Seminary, and was ordained both to the diaconate and to the priesthood in 1893 and 1894 respectively by the Bishop of Western Michigan. His ministry has been spent within that Diocese and the Diocese of Marquette.

BROOKLYN SUNDAY SCHOOL PARADE.

BROOKLYN'S unique institution, the Sunday School parade, was held last week. There were 160,000 scholars in the streets. Governor Higgins sent greetings, and men prominent in politics, in the judiciary, and in business life reviewed the young marchers. Not all schools are brought together. Instead, there are neighborhood groups. Sometimes single schools march by their individual routes. These and all other routes are announced in advance, but often it happens that schools select new routes, and march as long as the humor suits them. There are grand and subordinate marshals, decorated reviewing stands, and the whole borough gives itself over to the festa. Church schools take part quite as generally as do the denominational ones. Banners in great numbers are carried, and of course there are bands, fife and drum corps, and all sorts of things to make noises. The people who look on enjoy the affair immensely, but the children often get very weary. They are on view.

The day is often hot, and the streets always dusty and hard. Little opportunity is afforded the children to talk, so that it happens usually that after a few years of parading many schools drop out for a few years until a new generation comes on. Nevertheless, the practice grows from year to year, and is one of the institutions of the borough. In the Bronx, but not in Manhattan, street marching is in vogue to some extent, but is not very warmly favored by Bronx Sunday School officials. In Brooklyn it is to the borough born.

CONVALESCENCE OF THE BISHOP OF NILWAUKEE.

LATE REPORTS as to the condition of Bishop Nicholson are much more favorable than were those of last week. The Bishop's condition is much improved. It is now hoped that he may be ready to sail for Europe on June 29th.

ALBANY.

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

Archdeaconry at Plattsburg.

THE TROY ARCHDEACONRY was in session last week at Plattsburg. Archdeacon Carey discussed the subject of "Missions"; the Rev. G. H. Purdy spoke on "The Past of Mission Work in the Diocese of Albany"; and the Rev. James E. Hall on "The Future of Mission Work in the Diocese." "The Problems of Religious Education" was discussed on the second day in an essay by the Rev. Geo. Lynde Richardson, rector of the Church of the Messiah, Glens Falls, followed by an address on the subject by the Rev. George Y. Bliss. At the Holy Communion the sermon was preached by the Rev. Paul Birdsall, rector of Grace Church, Albany. There was a banquet with happy after-dinner speeches by the Rev. J. N. Marvin, Rev. Mr. Woodbridge, Rev. J. W. Hegeman, Rev. Mr. Purdy, Rev. E. J. Cooke, and Rev. O. S. Newell. Archdeacon Carey acted as toastmaster.

CENTRAL NEW YORK.

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

Mission at Oswego.

A MISSION was held in Christ Church, Oswego (the Rev. Lewis G. Morris, rector), beginning May 2nd and ending May 9th. It was conducted by the Rev. F. E. J. Lloyd, D.D., Director General of the Society of St. Philip the Apostle. The congregations increased each day as the mission proceeded. Many were aroused to a keener realization of their religious duties and of their responsibility to the work of the parish. The service for men which was held on Sunday afternoon was particularly notable; about 275 men attended and listened to a straightforward, manly, and inspiring discourse. Every instruction and every sermon delivered by Dr. Lloyd during the eight days was most helpful. His words were clear, eloquent, and convincing. It is almost impossible to estimate the good that was done. As time passes, the fruits of the mission grow more and more apparent. The rector is continually hearing of some one who was greatly helped. Dr. Lloyd made many loyal and thankful friends who will ever bless him for his work amongst them.

CHICAGO.

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

Sunday School Institute — Debts Paid — City Notes.

A MEETING of the West Side and Suburban Sunday School Institute was held at Emmanuel Church, La Grange, on Thursday, June 8th, with good attendance. In the afternoon an excellent paper was read by the Rev. Wm. C. DeWitt, rector of St. Andrew's

Church, Chicago, on "Business Methods in Sunday School Management"; and in the evening the Rev. W. B. Hamilton, rector of Calvary Church, Chicago, spoke on "The Devotional Side of Sunday School Work."

BETWEEN Whitsunday and Trinity Sunday three churches in the Diocese will celebrate the payments of debts, St. Peter's Chicago; Emmanuel, La Grange; and Holy Spirit, Lake Forest. On Whitsunday Bishop Anderson will consecrate the Church of the Holy Spirit, Lake Forest. The work in this parish has developed wonderfully under the zealous leadership of the Rev. A. G. Richards, something over \$6,000 having been raised during the past year.

On Trinity Sunday a special service will be held in the afternoon at Emmanuel Church, La Grange, when the mortgage will be burnt and addresses delivered by Bishop Anderson and others.

At St. Peter's, Chicago, a more elaborate programme has been laid out. With a special service on Friday, June 9th, at 8 p. m., a ten days' celebration was commenced. The first service was in preparation for consecration and the sermon was preached by the Rev. Dr. McCormick, of Grand Rapids. On Whitsunday (which was St. Peter's eighteenth anniversary), there were three celebrations of the Holy Eucharist, the rector, the Rev. Frank DuMoulin, preaching a consecration sermon at 11 a. m., and the Rev. Charles Scadding preaching at the Festival Evensong at 8 p. m. For the evening of the 15th, a mass meeting of the congregation is announced, when the mortgage will be burnt and addresses will be delivered on "St. Peter's": "Its Past," Bishop Edsall; "Its Present," Bishop Anderson; "Its Future," Bishop White.

The service of consecration will be on Saturday, June 17th, at 11 a. m., Bishop Anderson officiating and preaching. The celebration will be brought to a close on Trinity Sunday, when Bishop Edsall will preach at 11 a. m. and 3:30 p. m., the latter being a special children's service. The choir will render the oratorio, "The Daughter of Jairus," at the 7:45 p. m. service.

THE FESTIVAL of Corpus Christi will be observed as usual this year at the Church of the Ascension, Chicago; the Rev. Simon Blinn Blunt will preach the sermon.

AT THE JUNE Brotherhood of St. Andrew service at the Church of the Redeemer, Chicago, the Rev. T. A. Snively was the special preacher.

A SERVICE under the auspices of the Actors' Church Alliance was held in Music Hall, Fine Arts Building, Chicago, on Sunday, June 4th. The Rev. Dr. Wm. White Wilson conducted the service, and addresses were made by the Rev. Dr. James S. Stone of St. James' Church and the Rev. W. B. Thorpe, of the South Congregational Church. A mixed choir under the direction of Mr. Harrison Wilde, of Grace Church, furnished the music.

THE NEW Christ Church, Winnetka, is progressing well but the opening will probably be deferred until autumn. It was at first planned to complete the church in June.

INVITATIONS have been sent out by the McLaren Memorial Fund Committee and the Church Club for a dinner to be given at the Western Theological Seminary on the evening of Tuesday, June 20th. The purpose of the dinner is to acquaint the guests with the object, needs, and necessities of the Seminary. Bishop Anderson and the Bishops of several neighboring Dioceses will make addresses.

A VERY SUCCESSFUL dinner of the Men's Club of the Church of the Redeemer, Chicago, was held in the parish house on Thursday evening, June 8th, with speeches by the Rev. Herman Page, the Rev. G. W. Laidlaw, and the rector, the Rev. S. B. Blunt. The following were elected officers for the ensuing

year: President, S. T. Mather; Vice-President, W. B. Carpenter; Treasurer, John Baker; Secretary, Murray Springer.

CONNECTICUT.

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

Personal Notes—B. S. A.

THE REV. FREDERIC R. SANFORD, rector of St. John's, North Haven, has been re-elected chaplain of the Society for the Sons of the Revolution in Connecticut.

THE REV. WM. H. LEWIS, D.D., rector of St. John's, Bridgeport, has sailed, with Mrs. Lewis, for a three months' trip abroad. In his absence the parish will be in charge of the Rev. Joseph R. Peckham, the assistant at St. John's.

THE ANNUAL meeting of the Connecticut Local Assembly B. S. A. will be held on Saturday, June 17th, and Trinity Sunday, June 18th, in Trinity Church, Seymour (the Rev. William A. Woodford, rector).

DELAWARE.

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

Junior Auxiliary.

THE ANNUAL meeting of the Junior Auxiliary was held in Calvary Church, Wilmington (the Rev. Frederick A. Heisley, rector), Saturday, June 3d. Representatives of most of the parochial branches were present, and luncheon was served by the Calvary Church chapter in the Sunday School room. At the afternoon meeting reports were read and Bishop Coleman delivered a much appreciated address. The work shows most gratifying results.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.

Improvements at Grand Rapids—Notes.

A NEW CHANCEL has been built for the Church of the Holy Communion, Grand Rapids, and furnishings in oak for the choir have been given by St. Cecilia's Guild. The whole interior has been decorated afresh,

making the building commodious and beautiful. For the first time in the history of the parish, a vested choir has been organized, the vestments have been given as an offering by members of the Women's Guild. A new organ has been placed in the church also.

ONE OF THE oldest communicants in Paynesville, Mrs. C. B. Brackett, has passed away, much to the sorrow of the whole District.

THE REGULAR Convocation of the District will be in session at Duluth on the 21st and 22nd insts., and the Indian Convocation at White Earth on the 12th, 13th, and 14th.

A NEW CHURCH is in course of erection at Cass Lake, and churches are to be erected during the summer at War Road and International Falls.

FOND DU LAC.

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

Church Consecrated at New London—Arrival of the Sisters.

THE NEW CHURCH at New London, which is dedicated to St. John the Evangelist, and which was built by Mrs. Fay and her sisters of Philadelphia in memory of their brother, the late Mr. John N. Hutchinson, was consecrated on Wednesday, the 31st of May, by the Bishop of the Diocese. The consecration was followed by a solemn high celebration at which the celebrant was the Ven. S. W. Fay, Jr., Archdeacon of Fond du Lac; the Rev. B. Talbot Rogers, warden of Grafton Hall, deacon; and the Rev. S. P. Delany, rector of Appleton, sub-deacon; the Rev. R. J. Wilbur of the Cathedral, Chicago, master of ceremonies. The Bishop Coadjutor and 20 priests were present at the solemnities.

The church is of Romanesque architecture, and is olive brick. The interior finish is oak, stained in red.

THE SISTERS of the Holy Nativity from the former mother house at Providence arrived in Fond du Lac to take possession of the mother house that has been erected for

them there, on Wednesday of last week. The house is not yet completed, and its dedication is postponed until fall.

HARRISBURG.

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

Archdeaconry at Bloomsburg.

THE SPRING SESSION of Williamsport Archdeaconry was held at St. Paul's, Bloomsburg (the Rev. R. S. Nichols, rector). The Rev. W. E. Kunkle gave an address on "Prayer and Work." Archdeacon Heakes, with the other officials, were continued in office. The Archdeacon was the very able and practical exegete, taking the opening sentence in the Burial Office. The Rev. Norman Stockett gave an essay on "Character," and the Rev. Geo. I. Brown as critic gave an address on Walton's *Life of Herbert*. At the final missionary service, the Rev. Messrs. Geo. R. Bishop and A. R. De Witt spoke on Foreign and Domestic Missions, quoting from the Lord's Prayer. The Bishop told about mission work in Brooklyn. Four of the clergy present will leave the Diocese before the autumn, and in all there are seven vacancies to fill in the new Diocese.

The following day the Woman's Auxiliary held their meetings and services in this same parish.

INDIANAPOLIS.

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

Sunday School Work.

THE COUNCIL of the Diocese took a decided step in advance in Sunday School work in adopting the resolutions presented with the report of the Sunday School Commission. The first of these was for the establishing of a permanent Commission of six, of which two members are to be appointed from year to year to serve for three years. The second calls on the Commission to act as field secretaries, visiting the various parishes, on request of the rectors, with the intention of deepening the interest in Sunday School work. At a meeting of the Commission held in Indianapolis shortly after the Council, arrangements were made looking to the carrying out of this second resolution. Plans were made for a rally of the Sunday Schools of the see city the first Sunday in October, with addresses on Sunday School work by various persons outside the Diocese, and a full discussion of the Graded Course of Instruction put forth in January last by the Commission. By the autumn the course will be in use in over twenty of the parishes and missions in the Diocese, including almost all the large parishes. It is hoped that in some other parishes in October a similar Sunday School rally will be held. The Commission organized by electing the Rev. C. S. Lewis of Lafayette as chairman.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Progress at Sedalia.

ON WHITSUNDAY, a handsome brass lectern, made by Lamb, was solemnly blessed to its sacred use in Calvary Church, Sedalia, by the rector, the Rev. Edmund A. Neville. The lectern is a memorial to the late Mrs. Mary De Muth Cantwell, a devoted worker in the congregation, and is presented by her husband. The newly established mission of All Saints', located in a rapidly growing part of East Sedalia, was received into formal union with the Diocese of Kansas City at the recent meeting of the Council. It is the hope of the congregation, composed largely of mechanics employed in the great Missouri Pacific R. R. shops, to build a church in the coming autumn months. The Rev. Edmund A. Neville will spend July and August in Europe, and sails on the S. S. *Minneapolis* for London, July 8th. The Rev.



CONSECRATION SERVICE OF ST. JOHN THE EVANGELIST'S CHURCH, NEW LONDON, WIS.—ENTRANCE OF THE PROCESSION.

Dr. E. P. Chittenden, rector of Clinton Military Academy, will be *locum tenens* during Mr. Neville's absence.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Mission at Broken Bow.

BROKEN BOW on the Burlington Line of railway, a town of 2,500, in the centre of a rapidly growing farming community, was the scene of a ten days' mission by Archdeacon Cope. Three services were held daily. The attendance increased daily until closing service of the mission, when the capacity of the church was taxed. The interest of outsiders was marked, and the regular congregation quickened to renewed interest in the work of the Church. The Rev. W. H. Xanders has been in charge of the work at this point for four years. Evidence of his faithful work is seen in the enlargement of the rectory and improved church building. The number of communicants has been greatly increased, and the general interest in the Church is marked.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Notes.

THE MEN of St. Clement's parish have formed a Men's Union, a decision to do so coming after an address by the Rev. Dr. Robert Rogers. A committee on constitution is to report at a meeting to be held this week. Rev. Dr. Rogers said that soon after going to the Good Shepherd in McDonough Street, he called the men of the parish together and appealed to them to help him increase the number of men to take active interest in the welfare of the parish. His objects were three, viz., to become acquainted with the men, to have them know him, and finally to have the men know each other. The rector is not an officer, nor is any vestryman an officer. The outcome is that the Church of the Good Shepherd is not cold toward men, but has a great number of them. The influence of the Good Shepherd Union has now led to the forming of the St. Clement one.

A CLOTH-OF-GOLD cope and a sacring bell have just been presented to St. Paul's Church. The former was used for the first time on Whitsunday. Under the present rector, the Rev. R. D. Pope, it is said the parish has been unusually prosperous. The annual festival services of the Confraternity of the Blessed Sacrament are to be held at this church on the 21st and 22nd insts. The preacher will be Bishop Grafton of Fond du Lac.

LOS ANGELES.

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

Letter from the Bishop.

THE BISHOP has issued a letter to his clergy asking each of them on Whitsunday to preach on the subject of the "Intercessory Work of Our Lord," and also to call together the people that afternoon for an hour's intercession that God may enable us to yield up our hearts to the influence of the Holy Spirit. The Bishop wants to create a sense of unity due to the fact that for the hour the devout ones of the Diocese are consciously living in the presence of Almighty God.

MASSACHUSETTS.

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

Three Archdeacons—Mrs. Appleton's Will—Handsome Chalice for Trinity—Catholic Club—Diocesan Notes.

THE ANNUAL meeting of the Archdeaconry of Boston was held at St. Stephen's Church, on Friday, June 9th. In lieu of a sermon, the Rev. Frederick B. Allen, Superintendent

of the City Mission, paid a warm tribute to the memory of Mrs. William Appleton, whose death a fortnight ago was mentioned in this department. Mr. Allen called attention to the fact that it was Mrs. Appleton's father-in-law which had made the work of the City Mission possible, as the undertaking was started through a gift of \$50,000 which he made many years ago. Afterwards the son, and since the latter's death, the wife, had kept alive the family interest in this great charity. It was no uncommon thing for Mrs. Appleton to send the City Mission a check for \$1,000, and she had been known to send such an amount three times in a single year. Her entire ministrations in the last sixteen years to this charity alone amounted to \$50,000, said Mr. Allen. Mr. Allen referred to Mrs. Appleton as a woman who spent little for herself and much for others.

At the business session which followed, Mr. Harold Peabody was elected secretary; Mr. George S. Selfridge, treasurer.

ON FRIDAY, June 2nd, the Archdeaconry of Lowell met at Ayer, with a large attendance of both clergy and laity, and the Rev. Henry K. Hanna of Trinity Church, Concord, delivered an interesting and instructive sermon on "The Lessons of the Ascension and Whitsuntide Season." This was followed by a business session, at which a cordial welcome was extended by the Rev. Dr. Endicott Peabody, headmaster of the Groton School, to which a grateful response was made by Archdeacon Samuel G. Babcock. After luncheon, coaches were taken for a ride across country to the mission at Shirley, which is ministered to by one of the professors at the Lawrence School. This was followed by a delightful visit to Groton, where the company was hospitably entertained at the school by Dr. Peabody and the other officers. Continuing on their pleasant journey, a visit was made to Forge Village, where there is a well-conducted mission in charge of the Rev. Thomas L. Fisher of Groton and Ayer. Here a brief address was made from the famous "log" pulpit by the Rev. S. B. Duffield of Somerville.

THE NEW BEDFORD Archdeaconry meeting was held at Cohasset on Monday, June 5th, and also was well attended. A sermon on "The Lessons of the Ascension" was delivered by the Rev. John W. Suter of Winchester.

BY THE WILL of Mrs. Emily Warren Appleton, widow of William Appleton, and aunt to Bishop Lawrence, whose death was announced in the last issue of this paper, several of the Church's philanthropies are remembered. In all some \$59,000 is left to general worthy causes, and among them, \$10,000 to the Domestic and Foreign Missionary Society; \$5,000 to the Widows' Society, in which Mrs. Appleton always took a most active interest; \$5,000 to the Boston City Mission; and \$2,000 to the Rev. Dr. John S. Lindsay, rector of St. Paul's, now deceased, at whose church Mrs. Appleton had long been a worshipper.

BENJAMIN JOY, who was arrested by the Cambridge police a few weeks ago, charged with carrying off the Phillips Brooks tablet from Brooks House, has been freed by the grand jury of Middlesex county, no bill having been found against him.

TRINITY CHURCH, Boston, is soon to come into possession of a beautiful golden chalice set with several jewels, which is being especially constructed by Mr. A. J. Stone from designs by Mr. R. Clipston Sturgis, one of the prominent laymen of the Diocese, and a member of St. Stephen's Church. The chalice was made in accordance with the expressed desire of Mrs. Henry Whitman, who, it will be recalled, was the instructor of the women's Bible Class at Trinity for many years and in whose memory the members of

this class recently installed a window in Trinity Chapel. The design is severely simple in its lines, but of great beauty of proportions, and the ornamentation is entirely confined to the knob which is introduced in the stem just below the bowl. The foot is widespread, giving a firm base, and takes the form of a series of loops, the curves of which are extremely graceful. The inscription which runs around the foot is chased in the metal in such small lettering that one would scarcely notice it unless attention were called to it. The jewels with which it is ornamented belonged to Mrs. Whitman.

ARCHDEACON BABCOCK has gone to Alexandria, Va., to deliver the annual missionary address before the Church Students' Association of the Virginia Theological Seminary, and while there expects to present for ordination to the diaconate, Mr. A. E. Clattenburg, who formerly was in Archdeacon Babcock's old parish of Christ Church, Hyde Park, this Diocese.

THE REGULAR monthly session of the Catholic Club, and the last one for the season, was held at All Saints' Church, Ashmont, on June 7th. The Holy Eucharist was celebrated at ten o'clock with the Rev. Ernest W. Wood, priest in charge of All Saints', as celebrant. At the conclusion of the service a meeting was held in the rectory, when an interesting paper on "Why a Presbyterian Minister Became a Catholic" was read by the Rev. Mr. Wood. A discussion followed on the subject of the conversion of Protestant ministers. It was the sense of the meeting that the printing and distribution of such a paper as the above would prove a potent influence and a help to ministers seeking the Church. It also was suggested that it would be useful if the denominations, from which ex-Protestant ministers who are now priests had come, could be recorded in some Church directory. Thus ministers thinking of entering the Church could be referred to men who could meet them on their own ground and who had themselves passed through the experience of conversion. The Rev. Augustus Prime, president of the club, and others, emphasized the need and value of good tracts for use among non-Catholics, especially those written by converts. It was suggested further that this would be a good and profitable work for the Catholic Club to take up.

News has reached the Diocese of the marriage, on June 7th, at Trinity Church, Weymouth, Nova Scotia, of the Rev. William Hyde, rector of Trinity Church, Weymouth, Mass., to Miss Susan Campbell, daughter of the late Colin Campbell of that place. The ceremony was performed by Bishop Hamilton of Ontario. Mr. Hyde has been rector of the Weymouth parish for twenty years. He is a graduate of Harvard, class of '81, and of the Episcopal Theological School, Cambridge, class of '85. During his absence from the parish his place is being taken by his brother, the Rev. Thomas Hyde.

THE REV. DANIEL D. ADDISON, rector of All Saints' Church, Brookline, sailed for Europe with his family on the *Ivernia* from Boston on the 6th, to be away most of the summer.

PLANS are progressing satisfactorily for the removal of Trinity Church, Woburn, to another site in the town, mention of which was made in a previous issue in this department. When it was decided to remove the edifice, money was needed for the purchase of the advantageous corner lot which the parish had in view, and nearly the entire \$5,200 necessary has been raised through the efforts of Frederick W. Beekman, who has just been ordained to the diaconate as one of the class graduated from the Episcopal Theological School. From the beginning of the school year Mr. Beekman has been

servicing this Woburn parish, and is the prospective rector as soon as he is in full orders.

CHARLES HARRIMAN, another of those graduated at the Episcopal Theological School, has had his faithful labors as superintendent of the Sunday School at St. Paul's Church, Brookline, suitably recognized by being presented with a handsome stole by the teachers with whom he had been associated during the year.

THE REV. DR. GEORGE HODGES, Dean of the Episcopal Theological School at Cambridge, has been invited by the trustees of the Leland Stanford University of California to be university preacher for the second term of next year, and it is quite likely he will accept the invitation. This university, it is understood, proposes to inaugurate this system of university preachers, the same as has become operative with other higher institutions of learning. While this by no means indicates that Dean Hodges would sever his relations with the Cambridge School, it would nevertheless take him away for a period of perhaps three months and at about the time of the Lenten season. This is not the first offer from this well-known Pacific coast University that Dean Hodges has had under consideration.

Dean Hodges is a native of Rome, N. Y., and received his education at Hamilton College and the University of Pennsylvania. From the former he received the degree of B.A. in 1871 and that of M.A. in 1882, while from the latter he got the degree of D.D. in 1892. He was ordained deacon in 1881 by the late Bishop Huntington of Central New York, and advanced to the priesthood the following year by Bishop Cortlandt Whitehead of Pittsburgh. From 1881 to 1889 he was assistant at Calvary Church, Pittsburgh, and for the following five years was rector of this same parish. Then he was called to the deanship of the Episcopal Theological School at Cambridge. Dean Hodges is the author of a number of volumes of sermons.

A HANDSOME tablet to the memory of Daniel Fuller Appleton has been placed in the Church of the Ascension, Ipswich. Mr. Appleton was one of the founders of the parish and for 37 years a member of the vestry. There also is a tablet in this same little church to the late Rev. Roland Cotton Smith, who was another of the founders of the parish.

THE REV. WILLIAM A. MCCLINTHEN of Philadelphia, who came to the mission house of St. John the Evangelist, Boston, some weeks ago, will remain here until September, and will then go over to the mother house of the Cowley order in England for his two years' novitiate.

ST. LUKE'S CHURCH, Chelsea, has found a rector in the person of the Rev. Edmund B. Young, one of the staff of clergy at Mount Calvary Church, Baltimore; and the new rector will begin his labors on Trinity Sunday. The Rev. Mr. Young was in Boston during the festival week at the Church of St. John the Evangelist, and was expected there again for a few days' visit before entering upon his new duties. The Rev. Charles S. Hutchinson, who left St. Luke's on June 1st to begin his labors as rector of St. Clement's, Philadelphia, has given up his contemplated trip to Europe this summer, which he was to have taken in company with the Rev. William B. Stoskopf, curate at the Church of the Advent.

THE REV. WILLIAM F. MAYO, O.H.C., was in Boston for four days, conducting a retreat for the Sisters of St. Margaret at the chapel connected with their house in Louisburg Square.

MICHIGAN.

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

Parochial History.

A VERY HANDSOME volume has been published comprising the annals of St. Paul's Church, Detroit, 1824-1904. The book records the history of the parish during that long term of years, and is illustrated with cuts of many of those who have been connected with the parish or with the Diocese, as well as of Church properties. The relations of the parish of St. Paul's, the mother parish of Michigan, to the Church in the Middle West, were so considerable that this volume has a large historical interest altogether apart from its local interest. It is handsomely bound in leather, and is sold by Macaulay Bros., 172 Woodward Ave., at \$2.00.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Gift for Ft. Wayne.

A SILVER ciborium with gold cup and ornamented with jewels, was used at Trinity Church, Fort Wayne, for the first time on Whitsunday. It was given by St. Margaret's Guild, in memory of Mrs. Seabreeze, wife of the former rector.

MILWAUKEE.

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

A Correction—Organ Blessed at St. Edmund's—Eau Claire—New Church for West Allis.

IN THE BRIEF report of the Milwaukee Convocation, printed in last week's issue, the item failed, by inadvertence to note the discussion of the subject "Sunday: Its Proper Observance and its Desecration," in a paper by the Rev. Addison A. Ewing of St. Stephen's, Milwaukee, and an address by the Rev. D. Wellesley Wise of Whitewater.

ON THE EVENING of June 7th the new pipe organ of St. Edmund's Church, Milwaukee, was blessed by the pastor, Rev. John Oliphant, in the absence of Bishop Nicholson, who was prevented by illness from being present. The Rev. Geo. W. Bowne of All Saints' Cathedral sung vespers and a very helpful and encouraging sermon was preached by the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee. The Easter offering besides completing the cost of the organ, valued at \$1,200, had a balance of \$61, which was applied to the building debt. The offering at the dedication service was \$60, of which \$50 was paid on the same debt, and \$10 given to diocesan missions.

A DEFECTIVE stone tower over the entrance of St. Edward's, Eau Claire, will have to be partly taken down. It was built, years ago, on a sandy foundation, and the settling now shows danger points. The damage is largely caused by the shaking resulting from the constant passage of the railway trains, passing just under the high bluff on which St. Edward's is situated. The Rev. F. H. Stubbs, rector of Eau Claire parish, is in charge of St. Edward's mission, situated on the outskirts of Eau Claire, and will be glad to have help in remedying this trouble, which is an immediate one. St. Edward's was built as a memorial of Bishop Welles.

PLANS are being made for the erection of a Gothic church at West Allis, to cost about \$5,000. It is planned to sell the old property and move to a lot farther to the eastward in a better location. The present chapel will be moved to the new site for use as a guild hall. Something over \$1,000 has already been raised for the building fund, and this will be considerably augmented by the sale of the old property, which is free from debt. The work, which is in very excellent condition, is in charge of the Rev. James F. Kieb.

MINNESOTA.

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

The Clericus.

THE LAST meeting, before the summer holidays, of the Twin City Clericus was held Monday, at St. Clement's Church, St. Paul (Rev. Ernest Dray, rector). A thoughtful paper on "Are Endowments Expedient?" was read by the Rev. C. E. Haupt. The writer contended that the substitution of accumulation of treasure as the hope of stability of our institutions in the place of God is a denial of the Faith. Second, that the strenuous pleading for endowment results in a false education, stultifies the Lord's Prayer and the Sermon on the Mount, and is inconsistent with Scripture. Third, that the accumulation of endowments is inexpedient, because history shows them to be a source of danger from abuse; because they fail to furnish the guarantee expected through shrinkage of interest, idleness, and loss; because they result in inordinate inequalities of resources between our institutions; because they lessen the motive for energy and generosity; and because they impoverish the Church, by diverting the streams of her income.

NEW JERSEY.

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

Diocesan Notes.

A SPLENDID service for men was held in Christ Church, Trenton, on Wednesday evening, June 7th, under the auspices of the various Masonic lodges of the city. The Bishop of Central Pennsylvania was the preacher, and besides the Trenton delegations, lodges attended from Pennington, Princeton, Bristol, Bordentown, Hopewell, and Cranberry. After the service the rector of Christ Church, the Rev. E. J. Knight, tendered a reception to Bishop Talbot, to which the men were invited. Mr. Knight is senior warden of one of the Trenton lodges.

THE REV. JAMES F. OLMSTED, rector of St. Mary's Church, Burlington, is undergoing treatment at a Philadelphia hospital for cataract of the eye.

PENNSYLVANIA.

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

Philadelphia Notes.

IVY has been sent from Canterbury Cathedral and has been planted around the tower of the Church of the Atonement (the Rev. I. Newton Stanger, rector).

ON WHITSUNDAY the choir of the chapel of the Prince of Peace (the Rev. Harry K. B. Ogle, priest in charge) was vested for the first time. This is a mission of the Church of the Holy Trinity, the vestry of which church have appointed a committee to prepare for the erection of a church building for the chapel. Plans for the new structure are being prepared.

TWO THOUSAND DOLLARS has been pledged toward the interior decoration of St. Matthias' Church (the Rev. C. Rowland Hill, rector) and the painting of the outside woodwork of the buildings, provided a sufficient sum be raised in addition thereto by the congregation to put in a new heating plant and make such other necessary repairs as are now urgently required.

ON SATURDAY, June 10th and on Whitsunday, the Church of St. John the Baptist, Germantown (the Rev. Henry Riley Gummey, rector), held special jubilee services because of the fiftieth anniversary of the beginning of the parish on June 10th, 1855. St. Luke's, Germantown, was the mother parish, and the only parish until 1852, when Christ Church was admitted. In 1858 St. John the Baptist was admitted into union, in 1859 Calvary Church, in 1860 St. Michael's. In the past

fifty years the Church of St. John the Baptist has had but five rectors: The Rev. William Nicholas Diehl, the Rev. Cleland Kinloch Nelson, now Bishop of Georgia, the Rev. Charles Henry Hibbard, the Rev. George William Lincoln, and the Rev. Henry Riley Gummey, D.D. This parish, though least in point of material progress, was foremost for many years when Catholic usage was less popular in maintaining a worthy worship. The first vested choir in Germantown was introduced and weekly Eucharists and Altar lights were peculiar to this parish for a number of years. At the Solemn Evensong on the vigil of Whitsunday, the Rev. Samuel Upjohn, D.D., of St. Luke's Church, Germantown, preached the sermon, and at the Holy Eucharist on Whitsunday the sermon was preached by the Rev. George William Lincoln, the fourth rector of the parish.

WORK HAS BEEN begun on the chancel of the Church of the Saviour (the Rev. William B. Bodine, D.D., rector). At present the great church is without decoration, having recently been rebuilt after having been destroyed by fire. The dome of the chancel is to be decorated by one of the artists who assisted in the frescoing of the Congressional Library, Washington. In the course of time the whole chancel will be decorated as a memorial to the late A. J. Drexel.

THE REV. HARVEY SHEAF FISHER, rector of St. John's Church, Norristown, Pa., sailed for Europe on Tuesday, June 13th. He will not return until the autumn. The Rev. Llewellyn N. Caley, rector of the Church of the Nativity, has just returned from abroad.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A.—Anniversary at Woodville.

A JOINT MEETING of the Senior and Junior chapters of the Pittsburgh Local Assembly B. S. A. was held in St. Stephen's Church, Sewickley, on Thursday evening, June 8th. The address was delivered by Col. H. P. Bope, Commander-in-Chief of the Boys' Brigade.

ON THE Sunday after the Ascension, the historic old parish of St. Luke's, Woodville, was the scene of an interesting service. It commemorated the 140th anniversary of the organization of the parish, and the seventh of the reopening of the church by the Rev. Frank Steed after its disuse for a great many years. The clergy taking part in the service were the Rev. L. F. Cole, Archdeacon of the Diocese, the Rev. Dr. Grange of Pittsburgh, the Rev. J. L. Taylor of Oakmont, the Rev. W. L. H. Benton of Crafton, and the Rev. W. E. Allen of Carnegie, under whose charge Woodville now is. Evening Prayer was said, and two brief addresses commemorative of the life and work of the Rev. Mr. Steed were delivered by the Archdeacon and the Rev. Dr. Grange, and during the singing of the hymn "For all Thy saints who from their labors rest," the clergy, followed by the entire congregation, filed out into the graveyard for the unveiling of a tablet in memory of the Rev. Mr. Steed. The tablet is of bronze, about two feet by three, and is attached to the stone wall of the church, immediately above the grave of the Rev. Mr. Steed. The tablet was given by the congregation of the Church of the Nativity, Crafton, of which parish Mr. Steed was rector at the time when he revived the work at Woodville. The Rev. W. H. L. Benton, the present rector at Crafton, standing at the side of the grave, in well chosen words paid a tribute to the late Mr. Steed, and the tablet was then unveiled by Mr. A. G. Barnett, President of the Parish Club of the Church of the Nativity. The tablet bears the following inscription:

IN MEMORY OF
THE REVEREND FRANK STEED,
Entered into Rest September 20th, 1903.
Aged 61 Years.
"When I awake up in Thy likeness I
shall be satisfied."

As nearly as can be ascertained, St. Luke's Church was founded in 1765, and was used at the time by a chaplain of the British army who had a post there. Major William Lea gave the site, which the records show was a lot ten perches square. The church was built by Gen. Johnson Neville, his son, Presley Neville, Major Isaac Craig, and others. The Rev. Francis Reno was the first rector whose name can be found on the records, some of which were destroyed during the "Whiskey Insurrection" when the church was burned down. In 1851, after having lain for a long time in a state of decay, the work was revived by the Rev. Dr. Lyman of Trinity Church, Pittsburgh. The present stone church was erected in 1853, the Rev. Richard Smith became rector, and shortly afterwards the church was consecrated by the Rt. Rev. Alonzo Potter. Other clergymen who have served at St. Luke's are the Rev. Messrs. W. F. Feltwell, Gustave Mayer, B. B. Killikelly, William Murphy, and Frank Steed. On the occasion of the anniversary the church was filled to overflowing, and among the congregation were descendants of Major Lea who gave the site for the church.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Progress at Aspen, Colo.

CHRIST CHURCH, Aspen, Colo. (Rev. Arnoldus Miller, rector), is taking on a new lease of life and usefulness. Built several years ago in "boom times," the church went through the various vicissitudes peculiar to a mining country. There was the usual rapid increase in population, money was plentiful, the people generously disposed. Then came a period of depression in which business and religion alike suffered. The church had to be closed temporarily, and the parish was deprived of regular ministrations. Now the town seems to have settled down to a steady growth and is looking forward to a future of solid prosperity. The present rector of Christ Church is an able and energetic organizer, and has done valuable work at several points in the Salt Lake District. Since taking charge at Aspen last fall, he has got the Sunday School into fine condition, has formed a good choir (soon to be vested), and has organized several active guilds. The Sunday School Easter offering, it is said, was the largest in proportion to the number of scholars of any in the Missionary District. A handsome sanctuary lamp has been ordered and other improvements are contemplated. On a recent Sunday, Mr. Miller preached the baccalaureate sermon before the city high school graduating class, and spoke earnestly of the necessity for cultivating moral fibre and adhering to the old ideals of honesty, virtue, and patriotism on the part of the rising generation.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Many Gifts—Woman's Auxiliary.

EPIPHANY GUILD of St. Michael's Church, Charleston (Rev. John Kershaw, D.D., rector), has presented to the church a baptismal shell, the bowl of which is gold and the handle silver, ending in a maltese cross. It bears the inscription: "St. Michael's Church, 1905, from Epiphany Guild," and it is the work of the Gorham Company, New York.

ST. LUKE'S CHURCH, Charleston (Rev. L. G. Wood, rector), which was opened as a mission in May 1904, was, at the recent meeting of the Diocesan Council, admitted to the Council as a parish in full canonical stand-

ing. This church has recently received several gifts: A set of fair linen, the work and gift of the Holy Communion chapter; a handsome brass book rest, with altar service book—an offering from the congregation "in grateful acknowledgment of the manifold blessings vouchsafed us during the past year"; new bookmarks, and a lectern Bible—the gift of one of the choir.

ON ASCENSION EVE, the corner-stone of the new St. Matthew's Church, Darlington (Rev. A. S. Thomas, rector), was laid. The ceremonies began with the singing of a hymn, and the reading of Psalm 84 by Mr. Thomas, and then, after a prayer, the Rev. A. R. Mitchell of Greenville, acting for Bishop Capers, who was unavoidably absent, laid the stone. Mr. Thomas made a few remarks on the history of the church, and then an interesting address was made by the Rev. H. H. Covington of Sumter. The services were concluded with the singing of the Doxology, and the pronouncing of the Benediction by Mr. Mitchell.

THE ANNUAL meeting of the Woman's Auxiliary of the Diocese was held in the Church of the Redeemer, Orangeburg (Rev. T. T. Walsh, rector), on May 31st and June 1st. There was a good attendance of delegates; but Bishop Capers was unavoidably absent, and so were all the clergy except the rector, the Rev. T. T. Walsh—they being unable to be absent from their own parishes on Ascension day. All the old officers were re-elected except the vice-president from Charleston, and the diocesan librarian of the Church Periodical Club. These two having declined re-election, their places were filled with others.

A BRANCH of the Junior Auxiliary has just been organized in St. Michael's parish, Charleston. During the summer vacation, the members are to work for a Christmas box to be sent to a mission in North Carolina.

THE CHURCH of the Epiphany, Laurens (Rev. Henry Thomas, rector), has been presented with a Credence Table of oak and walnut, the work of R. Geissler of New York. It is a thank-offering from the rector's wife.

THE CHURCH at Pinopolis, Black Oak parish (Rev. C. H. Jordan, rector), has received a handsome pair of brass vases, the gift of a member of the congregation. They bear the inscription: "To the glory of God and in loving memory of Endora M. Porcher, entered into life July 29th, 1903, aged 8 years."

THE REV. W. E. CALLENDER, who is now in charge of Christ Church, Mount Pleasant, and of the work on Sullivan's Island, and Wadmalaw Island, has accepted a call to St. John's Church, Florence, and will enter regularly upon his new duties September 1st, until which time he will give two Sundays each month to St. John's. Just before this call, Mr. Callender declined the rectorship of the Church of the Good Shepherd, Yorkville. The Rev. P. D. Hay has resigned the charge of Trinity Church, Edgefield, and has gone to Wando, Berkeley County, where he will have charge of the old parish of St. Thomas and St. Dennis. The Rev. S. E. Prentiss of Barnwell, has been appointed by Bishop Capers to succeed Mr. Hay in the care of the churches at Edgefield, Trenton, and Ridge Spring.

TENNESSEE.

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

Two Deaths.

MRS. MARY JANE KARR, widow of William Karr, and one of the original organizers of the Church of the Good Shepherd, Memphis, died recently. She was ever helpful in the work of the parish and had been with the church from its inception. Though an invalid in later years, she still kept up interest and work with her hands in her own

room. She had reached her 75th year and was faithful to the end, and her loss will be one much felt by the Church.

ON SUNDAY, June 4th, there passed away at Covington, the oldest communicant of St. Matthew's Church at that point, and senior warden, William Hamilton, in his 73d year. Born in the ancient city of Armagh, Ireland, he was a link between the ancient Irish Church and the West. He served the Church faithfully, being warden for upwards of forty years, and he will be missed among his fellow communicants.

VERMONT.

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

Death of a Churchwoman—Cornerstone at Alburgh—The Bishop Resumes Work—Woman's Auxiliary.

THE RECENT death of a well-known Churchwoman of the Diocese deserves more than a passing notice. It is that of Miss Lois Smith, formerly of Bethel, who died at an advanced age in St. Luke's Home, New York City. The burial was in the cemetery of the old church in her native town, Bethel, Vt., where her parents, Mr. and Mrs. Asa Smith, had lived and died. She was a direct descendant of the Chase family represented by Bishop Philander Chase, Judge D. C. Chase, and Chief Justice Chase of the U. S. Supreme Court. She left a bequest of \$1,000 to the Bethel parish, where especially her memory is tenderly cherished. Her life was full of good works, done in a very modest and quiet, yet effective way; one also of self-denial and abiding love for all, especially the needy and afflicted.

ON TUESDAY afternoon, May 23d, the corner stone of St. Luke's Church, Alburgh, near the Canadian border, was laid with im-

pressive ceremonies. The chief address was made by the Rev. G. Y. Bliss of Burlington. Other clergy present were the Rev. G. B. Johnson, priest in charge, Rev. W. C. Bernard of Swanton, Rev. Norman Currie of Rouse's Point in the Diocese of Albany, and Rev. W. Rolinson of the neighboring Diocese of Montreal. The new building will be of wood, with seating capacity of 98, and will with furnishings, cost about \$3,000, of which sum \$2,000 has already been raised. The lot of land on which the building is erected is given by Mr. George W. Sabre. It is hoped that the church will be ready for consecration on St. Luke's day.

Services have been held monthly at Alburgh in the school house for two years, mostly by the Bishop's chaplain, the Rev. G. B. Johnson. It is interesting to note that although there have been no Church services in Alburgh for years until two years ago and this is the first "Episcopal church" built in the county of Grand Isle, services were held here from 1789 to 1796 by the Rev. Reuben Garlick. Later on, a parish was organized by the name of St. Luke's.

BISHOP HALL was able to commence the visitation of his Diocese on Rogation Wednesday, when he confirmed and preached at St. Paul's, Vergennes, going on Ascension day to Middlebury.

THE FIRST meeting of the Montpelier district of the Woman's Auxiliary was held on Wednesday, May 24th, in Christ Church, Montpelier. A good attendance of women from the three parishes of the district was present and instructive addresses and papers were given on various phases of mission work. At the evening service addresses were made by the Rev. Dr. Bliss on "Missions at the General Convention"; by Rev. W. T. Forsythe, on "Diocesan Missions."

At the Rutland district meeting, held in

Trinity Church, Rutland, on Ascension day, interesting addresses were delivered by Rev. C. B. Carpenter of Brandon, on "Mission Work Among Sailors in New York," and by Dr. Mary V. Glenton, on Medical Missions in China.

WESTERN MICHIGAN.

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

Gift at Kalamazoo.

MRS. R. A. and Miss MARIA STONE have placed an appropriate prayer desk in the chapel of St. Luke's Church, Kalamazoo, in loving memory of Mr. R. A. Stone.

WESTERN NEW YORK.

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

Sunday School Services.

THE SUNDAY SCHOOL children of the different Buffalo parishes on the East and South sides held a mass service on the afternoon of May 28th at St. James' Church, when Bishop Walker and the Rev. Arthur M. Sherman of Hankow, China, were the speakers. On the afternoon of Ascension day there was a mass meeting of the Sunday School children of all the city parishes in the Church of the Ascension.

CANADA.

News of the Dioceses—Death of Archdeacon Boddy—Acceptance of Principal-elect of Bishop's College.

Diocese of Ottawa.

THE NINETEENTH annual meeting of the diocesan branch of the Woman's Auxiliary, which commenced in Ottawa, May 31st and continued its session until June 2nd, was opened by a litany service in Christ Church Cathedral, conducted by the Rev. Canon Kittson. Ninety-eight delegates were pres-



LAKE CANADAREGO AT RICHFIELD

An Ideal Vacation

At Richfield Springs N. Y. (See Dates Below)

Summer Conferences for Churchmen

One who was present at the Conference last year writes to a friend:

"If you have never tried this morning study and afternoon recreation, the Richfield Conferences will prove a revelation to you."

Afternoons and Saturdays—Baths in one of the finest establishments in America; trolley excursions, four first-class concerts, given in a large tent, two lawn fetes, three receptions, baseball, boating, driving, tennis, golf, and automobile trips, single seats sold for tours of the lake, etc.

Early Mornings—Bible study under the Rev. Dr. James S. Stone, Chicago; Prof. Samuel R. Colladay, Berkeley.

Forenoons—Mission Study: Governor Warfield of Maryland; Capt. A. T. Mahan; General Secretary Lloyd; Indian Commissioner Leupp; Japanese Consul-General Uchida; William B. Millar of Army Y. M. C. A., just back from Manila; Booker T. Washington; Bishops Knight, Van Buren, and Hare; Governor Higgins of New York, and missionaries or recent travellers from Japan, China, Africa, Alaska, Holy Land, etc.

Evenings and Sundays—Preachers: Rev. Dr. Floyd W. Tomkins, Father Huntington, Rev. John R. Matthews, Rev. Dr. John Henry Hopkins, Rev. Dr. James S. Stone, Rev. W. Northey Jones, Rev. Cassius M. Roberts, Rev. Harvey Officer, Jr.

Railroad and Hotel Rates—Railroad one and one-third fare, certificate plan. Hotels all rates—and good. Send for handsomely illustrated folder.

Dates—Woman's Conference, July 20 to 30; Men's, July 30 to August 6; Workers', August 8 to 20; Sunday School, August 20 to 27, and Singing School, July 20 to August 20.

Room reservations to date point to a good attendance.

The Seabury Society

Eugene M. Camp, Pres., 31 Union Square, N. Y.

ent at the opening business meeting in the Lauder Memorial Hall. The President, Mrs. Tilton, presided. Mrs. Pollard, wife of the Rev. Canon Pollard, was to have given the address of welcome, but in her unavoidable absence it was read by Mrs. Cuzner. A letter was read from the Countess Grey, expressing regret that she would not be able to be present at the sessions. The secretary's report showed that there was an increase of six branches during the year. The total membership is 2,155, including junior and children's auxiliaries. Five new life members have been added during the year. A large number of appeals for aid had been responded to.

Diocese of Ontario.

THE AUGMENTATION fund of the Diocese has reached the sum of \$44,507. The Rev. F. P. Dibb will continue the canvass. The Diocese has paid its full assessment to the General Mission Board, amounting to \$5,333.—ARCHDEACON PENTREATH of Kootenay will make addresses on behalf of the General Missionary Society, in Ontario in October, as it has been decided to change the time of the missionary meetings in the Diocese to that month, instead of holding them in the winter as has been the custom. The change has been made to suit the country clergy.—THERE WAS a warm discussion at the Education committee meeting in Kingston, the last week in May, over the acceptance for sustentation of a student from Wycliffe College. The committee reported a unanimous recommendation, that as soon as Wycliffe, Huron, and Montreal theological colleges come under such control and direction as are Trinity, Lennoxville, and Windsor, it will be advisable to place them in the same position as the last named colleges in regard to divinity grants.—BY THE financial statements it seems that the net income of the Diocese is below last year's, reducing the current reserve.

Diocese of Toronto.

ARCHDEACON BODDY, for many years rector of St. Peter's Church, Toronto, died in that city, June 6th, in his 80th year. Archdeacon Boddy was born in Hampshire, England, in 1826 and was educated in St. Paul's School, South London, and Cambridge University. He came to Canada in 1858, being appointed assistant at St. James' Cathedral, Toronto. In 1866 he was appointed rector of the new St. Peter's Church, which he saw built, and he has been in charge of that parish ever since. In 1881 he was appointed archdeacon of York, to succeed Dr. Whittaker, deceased.

Diocese of Quebec.

AN ANSWER has been received from the Rev. T. B. Waitt, rector of St. Jude's, Bristol, England, accepting the principalship of Bishop's College, Lennoxville. He expects to arrive in Lennoxville about the beginning of September.

ARRANGEMENTS have been made to hold a summer school for clergy at Bishop's College, Lennoxville, from June 26th to July 5th inclusive. The course has been arranged by a committee of representative clergymen from the Dioceses of Montreal and Quebec, with the approval of the Primate and of the Bishop of Quebec. It will embrace twenty-one lectures, of which Dean Hodges of the Cambridge Divinity School, Massachusetts, will deliver five. The lectures, with two exceptions, will be given in the morning. Daily services are to be held in the college chapel.

Diocese of Montreal.

THERE WAS a very largely attended service for a number of the city regiments in St. George's Church, Montreal, May 29th. The troops completely filled the body of the building, the gallery being occupied by ladies and civilians. The Rev. Canon Ellegood read the lesson and the Rev. H. P. Plumtre preached.

—THE closing exercises of Sabrevois College, Montreal, took place May 30th. The Bishop Coadjutor presided in the absence of the Archbishop from town. Much regret was expressed at the resignation of the Principal, the Rev. D. Lariviere.

SILENT AUCTIONS OF CHINA.

To a stranger a Chinese auction is a most curious spectacle. The auctioneer leans over a slightly elevated counter and exhibits his wares. He says nothing, neither does the bidder, who merely steps forward to the auctioneer and runs his fingers up his sleeve, making pressure on the salesman's arm, thus indicating how much he will pay for the article. Then another and another repeat the action, until the one signifying the highest price receives the article without a word being exchanged on either side. Only the auctioneer and the successful bidder know the price offered and accepted.—*Lahore Tribune.*

A WORKING BRAIN

CAN BE MADE SUCCESSFUL ON RIGHT FOOD.

A busy man in one of America's largest watch factories tells how by change of food he gained a clear brain and steady nerves and averted a mental and physical breakdown. He says:

"I was accustomed all my life to the ordinary diet of the average table. I thought that meat, potatoes, and other vegetables and fruit were necessary, and that tea, coffee, and pastry in moderate quantities were not injurious.

"But I found, in course of time, that my dietary was affecting my health seriously. For four years I continued to run down. In time my nerves became seriously affected, they seemed constantly keyed up to the highest tension, and I became subject to the most violent bilious attacks, which used to leave me in a weak and nervous condition for several days. The climax seemed to have been reached a few years ago, when I found myself about as near a physical wreck as a man could well be, and live. Physicians, tonics and other medicines, visits to the country, etc., etc., were of no avail.

"In sheer desperation I concluded, a few months ago, to see what effect a diet of Grape-Nuts food would have. I had often heard of it, but had little hope it would help me. I at once cut out all the heavy dishes with the tea and coffee that I had always used and began to eat Grape-Nuts with cream and a pinch of salt. Afterwards, I added fruit, with occasionally an egg beaten up in milk, and entire wheat bread. This has been practically my diet for more than two months.

"I found that with the new diet I gained complete relief almost immediately from all the distress that used to follow every meal, my bilious condition was speedily regulated and cured, my nerves have grown healthy and steady—in short my run-down constitution has been reconstructed and built up. As to the effect upon my mental powers, I have only to point to the fact that I have recently been placed in a responsible position in our establishment where complete concentration of mind is required to deal with complicated records and reports, and that I have been enabled to keep my accounts absolutely correct, which my numerous predecessors uniformly failed to do.

"I think these things speak volumes in favor of Grape-Nuts food as a nerve and brain builder. I ascribe all my improvement, mental and physical, the fact that I am possessed of steadier nerves, a clearer brain, a fine appetite, and have gained healthily in weight, to the cutting out of heavy food and the systematic use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

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I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.
L. A. C.

The most attractive Eastern Excursion during the coming Summer, will be to Asbury Park, N. J., on occasion of the Annual Meeting of the National Educational Association, July 3d to 7th, inclusive, via the Nickel Plate Road and its connections—either the West Shore or Lackawanna Road, with privilege of stop-over at Chautauqua Lake Points, Niagara Falls, and New York City. Rate, \$21.35 for the round trip. Dates of Sale, June 29th and 30th and July 1st and 2nd, with extreme return limit of August 31st, by depositing ticket. Patrons of this route, may have the choice of a ride over the most interesting mountain scenery in New York and Pennsylvania, and through the celebrated Delaware Water Gap, or through the Beautiful Mohawk Valley and down the Hudson River, which also includes the privilege of a ride on day line boat on Hudson River, between Albany and New York City, in either direction, if desired. No excess fare charged on any train on Nickel Plate Road. Meals served in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from 35c. to \$1.00; also a *la carte*. Chicago Depot, La Salle St. Station, corner Van Buren and La Salle Sts. City ticket offices, 111 Adams St. and Auditorium Annex.

For further particulars, address JOHN Y. CALAHAN, General Agent, 113 Adams St., Room 298, Chicago.

Low-Rate Excursion To Asbury Park, N. J.

The Wabash R. R. will sell excursion tickets from Chicago to Asbury Park, N. J., at \$21.35 for the round trip, and proportionately low rates from other points, good to go June 29 to July 2, good returning till August 31 by deposit and payment of a fee. Wabash passengers have the option of the lake steamers between Detroit and Buffalo, Hudson River steamers from Albany to New York, and a short ocean trip, without extra charge. For Wabash Illustrated N. E. A. folder, giving full details, call on or write F. A. PALMER, A. G. P. A., 97 Adams St., Chicago, Ill.

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via Nickel Plate Road, June 18th, 19th, and 20th, with return limit of June 24th, or by depositing ticket limit of July 14th, may be obtained. Through vestibule sleeping-cars. Three through daily trains. No excess fare charged on any train on the Nickel Plate Road. Meal served in Nickel Plate dining-cars, on American Club Meal Plan, ranging in price from 35 cents to \$1.00; also service a *la carte*. For further information, write JOHN Y. CALAHAN, General Agent, 113 Adams St., Room 298, Chicago, Ill. Passenger Station at Chicago, corner Van Buren and La Salle Sts., on the Elevated Loop. Chicago City Ticket Offices, 111 Adams St. and Auditorium Annex.

Educational

THE 77TH ANNUAL COMMENCEMENT of Kenyon College will take place June 24-28. On Saturday evening, June 24th, there will be a public debate between representatives of the Philomathesian and Nu Pi Kappa literary societies, to contest for two prizes of \$35 and \$15 respectively, offered by the Rev. Dr. E. M. Stires, rector of St. Thomas' Church, New York. On Sunday the Bishop of Ohio will ordain to the diaconate, in the college chapel, some of the members of the senior class in the theological seminary, the Rev. C. B. Wilmer of Atlanta, Ga., preaching the sermon. On Sunday evening the baccalaureate sermon to the senior class will be given by the Bishop of Lexington, a member of the class of 1873. On Monday evening the Glee and Mandolin Clubs, under the direction of Alfred K. Taylor, '06, a son of the late Bishop of Quincy, will give a concert, and on Tuesday evening the class of 1905 will present Pinero's "The Magistrate." On Wednesday, June 28th, after Morning Prayer in the college church, the exercises of the commencement will be held. The speaker for the class of 1905 will be Charles Clingman of Covington, Ky. The alumni orator is the Rev. James Townsend Russell, Bexley '93, rector of St. Thomas' Church, Brooklyn, N. Y. The annual address will be delivered by the Hon. J. Van Vechten Olcott, member of Congress from New York. At the alumni luncheon succeeding the commencement exercises, the toastmaster will be Colonel John J. McCook, '66, of New York. The usual athletic events, receptions, fraternity banquets, Phi Beta Kappa meeting, and so forth, are scattered through the week. An interesting event of the season will be the reunion of the class of 1880, at which every member of the class expects to be present. At the 20th anniversary of graduation every man was alive and returned to the reunion at commencement, and five years later it is expected to repeat the same thing.

KEMPER HALL closed one of its most prosperous years by graduating a class of eleven young ladies on Wednesday of last week. Among the graduates were a daughter of the Bishop of Shanghai and a daughter of the Bishop of Tokyo, the former being valedictorian of the class. The commencement oration was delivered by Professor William Gardner Hale of the University of Chicago. In the regretted absence of the Bishop of Milwaukee, the diplomas were presented by the Rev. E. A. Larrabee, rector of the Ascension, Chicago. During the school year just closed, the chapel has been considerably enlarged. The organ has been moved into the gallery, thus giving more space for worshippers, and the chapel has also been extended by the addition of a new span and of a baptistery. Among the needs of the school that were presented at the luncheon are further gifts amounting to \$300 for the payment of these improvements on the chapel, in addition to windows that it is hoped may be given as memorials. A new fence to enclose the grounds is also much needed, and it was stated that suitable provision for this could be made for \$2,000.

THE CLOSING exercises of the National Cathedral School, Washington, D. C., took place during the week beginning with the Sunday after Ascension. On the morning of that day the students who were communicants, attended the early celebration at St. Alban's Church, for their corporate communion, the Rev. G. C. Bratenahl, the rector, and also chaplain of the school, officiating. On Monday afternoon the somewhat unique Flag day ceremony took place in the grounds. After an informal reception in the summer

house, the students, graduating class, faculty, and guests proceeded to the flagstaff, south of the school building, where a circle was formed, with the seniors in the centre. After the invocation, pronounced by the Rev. Mr. Bratenahl, and the singing of the hymn "Now the day is over," the Principal, Miss Bangs, gave a happy address on the significance of the flag, and the occasion. Miss Helen Aldrich, representing the alumnae, then lowered the flag which has floated over the school during the year closing, and it was presented by the Principal to Miss Caroline Nash of Washington, as the crowning scholastic honor, won by the high average of 96 in all her studies.

The commencement proper was held on Wednesday, June 7th, in St. Hilda's Hall, amid tasteful decorations of flowers and ferns and the national emblem. Dr. Charles W. Needham, President of George Washington University, was the speaker for the occasion. In the absence of the Bishop, the Rev. Dr. Harding presented the certificates to the nine graduates, who were introduced separately by the Principal. The benediction was then given, and the procession moved from the hall, singing a hymn. A reception was afterwards held in the parlors.

COLUMBIA INSTITUTE for girls, Columbia, Tennessee, made a feature at its commencement of the production of Shakespeare's "As You Like It." It had been arranged for production on the spacious lawn, but owing to the inclement weather, was given in the hall, but the plentiful palms and shrubbery supplied caused nothing to be lost. The music, under the direction of Miss Wallace, was made the feature of the second night together with a French play under Mme. de

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Marco, both showing thorough study. Bishop Gailor made the commencement address, senior honors being won by Misses Cooper and Greeley; Art Medal by Miss Lockwood. One of the features was the art display of the pupils under the direction of Miss Lucy Taylor. Columbia Institute is to be congratulated on receiving the medal for the best educational exhibit at the St. Louis World's Fair.

ALUMNI and friends of St. Mark's School, Southboro, Mass., to the number of several hundred, went up to Southboro on May 30th for the celebration of the 40th anniversary of the founding of the school. Following devotional services in the chapel, the Rev. Dr. Joseph H. Coit, rector of St. Paul's School at Concord, N. H., delivered an address. This was followed by a reception in the new school common room. The principal exercises of the day were held in the gymnasium and the presiding officer was President Nicholas Murray Butler of Columbia University. An interesting and reminiscent address was delivered by Bishop Lawrence. After the luncheon, which was served in a large tent on the campus, there was a delightful season of speech-making. The Rev. William Greenough Thayer, headmaster of St. Mark's School, presided. Among those who made eloquent addresses were Hon. Charles F. Choate, Jr., president of the Alumni Association; Byron S. Hurlbut, Dean of Harvard University; Professor Morgan of Harvard, Professor Bueller of the Hotchkiss School, the Rev. Dr. Endicott Peabody, headmaster of Groton School, and Professor Brenton of Trinity College. In the evening there was the annual meeting of the Alumni Association.

COMMENCEMENT EXERCISES at Milwaukee-Downer College began during the present week. The music department gave its graduating exercises on Thursday evening, and on Friday evening were appointed the exercises for the department of home economics. On Saturday night the dramatic club will present "Midsummer Night's Dream," and in the afternoon of the same day there will be a business meeting of the Milwaukee-Downer Club, followed by a banquet at six in Holton Hall. The baccalaureate sermon will be preached next Sunday by the Rev. Wm. Austin Smith at St. Paul's Church.

BISHOP WELLER preached the baccalaureate sermon before the students of Ripon College, last Sunday.

THE EXERCISES of the sixteenth commencement of Waterman Hall, the Chicago diocesan school for girls, were held in the Auditorium, Sycamore, June 7th, Bishop Anderson presiding and presenting the diplomas to a class of twelve graduates. The address was delivered by the Rev. Frank Du Moulin. The rector, the Rev. Dr. Fleetwood, reported a successful year passed, with excellent prospects for the coming year.

THE CLOSING exercises of Wolfe Hall, Denver, were held last week, beginning on Monday evening with a musicale and elocution recital. On Wednesday at noon the students of the academic department gave a luncheon to the faculty and seniors, after which, all adjourned to the lawn, where the senior class presented the "historic" spade to the junior class, with the injunction to cherish it, as with it the first earth was broken for the foundation of Wolfe Hall. On Thursday the class day exercises occurred under the trees on the lawn. In the evening the graduating exercises were held in the Cathedral chapter house. Addresses were made by the Rev. Dr. Pelham Williams and Mr. A. D. Parker. The diplomas and medals were presented by Bishop Olmsted.

COMMENCEMENT WEEK at Rowland Hall, Salt Lake City, fully sustained the traditions of the school. A brilliant reception was given on the evening of Saturday, June 3d. Bishop Spalding preached the baccalaureate

sermon on Sunday morning. Monday was field day; a musical recital was given on Tuesday evening; the seniors' class evening was on Wednesday; and on Thursday the Bishop conferred diplomas upon nine graduates and distributed prizes.

THE COMMENCEMENT exercises of St. Mark's Hospital Training School for Nurses, Salt Lake City, were held in the Cathedral on the first inst. After Evensong and an able address by the Bishop, diplomas were conferred upon five graduate nurses.

BISHOP SPALDING preached the baccalaureate sermon before the graduating class of the University of Utah, his subject being, "Social Responsibilities of the Educated Man and Woman," as suggested by the words of Our Lord recorded in St. Matt. xx. 25-27.

ST. MARY'S HALL, Faribault, graduated a fine class of fifteen girls, on Tuesday last. The Rev. T. P. Thurston gave the annual address, taking as his subject, the class motto, "I came not to be ministered unto, but to minister." The Bishop awarded the diplomas and prizes. The prize winners were: Val-dictorian, Bernice Burt; English Prize, Ruth Bellath; Reading, Frances Gilbert, daughter of the late Bishop Gilbert.

THE COMMENCEMENT exercises of Shattuck School were held this week, opening with the sermon to the graduates in the beautiful Shumway Memorial chapel, on Sunday, by the Rev. R. H. Gesner of Connecticut. The presence of Brigadier General Carr, U. S. A., was much appreciated. He spoke most highly of the military drill of the cadets. At the time of the graduation exercises and the awarding of the diplomas to the seventeen graduates, the oration was delivered by Hon. Wm. H. Wallace on "The Life of Our Lord."

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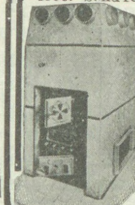
"I did so, only to find at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it brewed right found it grateful in flavor and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum Food Coffee!

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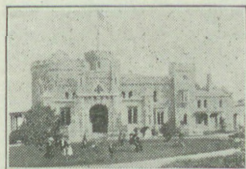
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Music

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

ASCENSION DAY at Trinity Church, New York, is always celebrated with special magnificence of ritual and music. It is not only one of the highest festivals of the Christian Year, but it is the anniversary of the consecration of the most prominent parish church in the country. There is every reason, therefore, why the occasion should be duly marked by pomp, ceremony, and choral richness.

The order of music this year was as follows:

Prelude, Fantasia in G, Bach; Processional, "O Zion, blest city whence cometh salvation," Hiles (from "The Crusaders"); Introit, the Sixth Chandos Anthem, "Ye boundless realms of joy," Handel; *Kyrie Eleison, Credo, Sanctus, Agnus Dei, Gloria in Excelsis*, from Gounod's *Messe Solennelle*; Offertory, "How lovely are Thy dwellings fair," Spohr; Recessional Hymn, "Crown Him with many crowns"; Postlude (orchestral); Andante and Finale from the Reformation Symphony, Mendelssohn.

The choir and orchestra were under the direction of the organist and choirmaster of the church, Mr. Victor Baier. Taking everything into consideration, the service was marked by a smoothness and finish which reflected the greatest credit upon the conductor, and we doubt if a better Ascension day festival has ever been heard within the walls of "Old Trinity."

Undoubtedly one reason of this was the position of the orchestra, near the singers. In former times, owing to some strange objection to placing the orchestra at the chancel end of the church, there was a lamentable discrepancy between the singers, organ, and orchestra, and conductor (or rather two conductors, one in the gallery and one in the chancel), resulting sometimes in musical chaos.

The wonder is that during the old regime the music on Ascension day "went" as well as it did. The singing of the processional, "O Zion, blest city," with two organists, separated by the length of the church, two conductors, one with the orchestra in the gallery, and the other in the chancel, and the choir extended in a long line down the south aisle and up the middle, represents a musical feat the difficulty of which can only be appreciated by those who have actually undertaken it. This is now happily changed, and the effect of orchestra and chorus is all that can be desired.

On this particular occasion special mention should be made of the singing of the Handel anthem, which was marked by boldness and accuracy of attack. The Communion Service throughout was admirably sung, and the Offertorium as well. Mr. Edmund Jaques, organist and choirmaster of St. Paul's Chapel, presided at the chancel organ, and Mr. Moritz Schwartz at the gallery instrument. The orchestra was adequate in every respect, and Mr. Baier is to be congratulated upon one of the very best services ever sung at Trinity Church.

A lecture on "Plain Song in the Music of the Church" was given by Mr. Lacey Baker, organist of Calvary Church, New York, at the rooms of the Church Club, Fifth Avenue, on the evening of Ascension day.

Mr. Baker is evidently a vigorous antagonist of the ancient "modes." His chief argument was that the old scales (referring to the four which existed before the time of

Gregory, and those which he added) are not, and cannot be from the very nature of things, fitted to modern musical requirements. That to cling to them is a violation of nature, musically speaking. After giving a brief history of the Greek modes, he emphasized his argument by playing the hymn tune "Sun of my soul," on the piano, in its ordinary key, and then playing it in one of the Greek scales. He also announced that Mr. Krehbiel, the music editor of the *New York Tribune*, had sent him an authoritative example of plain song, as now sung in certain parts of the Roman service, consisting of four words set to a melody which covered a whole page of notation. This example was sung (and very well sung) by Mr. Thomas Daniel, solo bass of Trinity Chapel. Of course the effect was unfairly ludicrous, showing that plain song can be anything but "plain," under certain circumstances.

Space does not allow us to dissect Mr. Baker's lecture at any great length, but we feel bound to say that while many of his contentions were unanswerable, his general style of delivery was acrimonious, and too disrespectful toward a system, which, despite its shortcomings, is deserving of dignified consideration.

The abuses to which Mr. Baker referred are not very much in evidence in our own Church. They concern Romanists much more than they concern us, and we are not at all likely to be Gregorianized to any serious extent.

Among the statements which we may quote verbatim are the following: "I have no patience with the melancholy meanderings of the Gregorian leviathan, which has dragged its lugubrious length across the dead epochs of pagan and philistine progress, with groanings that cannot be uttered externally, mourning like a pre-Adamite turtle-dove the loss of its mates, the amosaurus, and the dodo."

"It is ridiculous to attempt to graft the music of the early Church upon the modern institution. The scale upon which this music is based is obsolete. Hence the compositions based upon it are obsolete. We may as well go back to the ox-cart as a means of locomotion as to the so-called 'plain music' which Pope Pius would reinstate in the Roman Church.

"Gregorian music is simply a landmark

in the history of song. It is unique, but unique in its angularity, and has no more claim upon our regard for that reason than have the monstrosities of the circus freak-room."

The *New York Sun*, in commenting upon this lecture, remarks that "Mr. Lacey Baker is apparently one of those persons who thinks that divine service ought to be made as much like a sacred concert as possible."

Whatever views our readers may have on the subject, the facts remain that Mr. Baker held the attention of his audience from beginning to end, that he received the thanks of the Church Club, and that one very prominent member of that body was so carried away that he voted that the lecture be printed and circulated for the common good.

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